

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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RETROSPECTIVE AND PROSPECTIVE.

WITH this number the AMERICAN SENTINEL enters upon the eleventh year of its publication.

When the first number of the SENTINEL was issued, few, comparatively, even of its friends, realized the real necessity there was for such a paper, and very many thought that there was in this country no field for a journal devoted to the advocacy of religious liberty. But subsequent events have fully justified the existence of the SENTINEL, every year making the necessity for it more apparent than the previous one.

The past year has been unusually eventful in the conflict between truth and error, between righteousness and unrighteousness, between soul-liberty and the bondage of sin.

The year opened with persecution for conscience' sake, actually in progress in Switzerland, in England, and in various parts of our own country, notably in Tennessee; and there has been no general abatement.

Under color of the Swiss Factory Act, the Seventh-day Adventist publishing house in Basel was closed some months since, the manager imprisoned, and the publishing work carried on there greatly crippled.

The employes of this publishing house, instead of being protected by the operations of this "law," have been greatly embarrassed and made to suffer hardship because of the loss of employment; and this seems the more inconsistent because Sunday is not as strictly observed in Switzerland as in some other countries. The plaza in front of the Imprimerie Polyglotte, the Seventh-day Adventist publishing house, is frequently the scene of Sunday military parades and athletic games; and on at least one recent occasion the reviewing stands were erected on Sunday. Nevertheless both the government and people of Switzerland have turned a deaf ear to the

prayer of the Seventh-day Adventists for simple justice.

In England religious persecution, waged against the same people, has run about the same course. Here, as in Basel, it was carried on under color of the Factory Act; and, as appears from the statement which we take from the *Daily Graphic*, published upon page 4,* the greatest sufferers have been those whom the act styles "protected persons." The facts, as set forth in the appeal of the Board of Directors to the Home Secretary, to which we have just referred, unmistakably stamp the action of the authorities in this instance as religious persecution.

Intolerance in Our Own Land.

In our own country bigotry and intolerance have been no less pronounced. The first quarter of the year saw ten Seventh-day Adventists convicted and imprisoned in Rhea County, Tenn., upon the technical charge of "nuisance," their offense being the performance of ordinary secular labor on the first day of the week. And this conviction was had notwithstanding the absence of all evidence that there was any disturbance other than the mental annoyance experienced by those whose bigotry and intolerance render them incapable of cheerfully awarding to others the exercise of rights which they demand for themselves. This persecution was a gross injustice not only to the imprisoned men and their families, but also resulted in cutting short a term of the Graysville Academy, to the great detriment of a number of students who were about ready to graduate.

An appeal to the legislature of Tennessee for relief by repeal of the oppressive act was treated with contempt; and four months later eight Seventh-day Adventists, including several of the same individuals formerly imprisoned, were again convicted and imprisoned and worked in the chain-gang with common criminals. During the same time there were other similar cases of persecution in Massachusetts, Maryland, Georgia, Mississippi, Alabama, Arkansas, Florida, Illinois, Ontario, and Manitoba.

Statutes Overridden.

In both Illinois and Arkansas there is a clause exempting from the penalties of the "law" observers of the seventh day. But this provision has been overridden, notably in Illinois, and quiet, inoffensive, and in every

respect law-abiding citizens have been haled before courts, and have been tried and unjustly convicted. And but for an appeal to the Supreme Court, now pending, these men would be suffering imprisonment at the present moment for the exercise of their God-given, constitutional, and statutory rights.

And what has been the attitude of the people toward these persecutions? Largely one of indifference. This has been especially true in foreign lands. In London it is said by a high government official that the numbers concerned were too insignificant to justify any action looking to relief, by the government.* In this country, a considerable part of the secular press has spoken out nobly in defense of the rights of conscience, and in condemnation of tyranny. But a majority of the religious papers have been either silent or have given their voice in favor of restriction and oppression.

With the single exception of the American Baptist Publication Association, the various religious bodies of this country, so far as they have spoken, have by resolutions not only indorsed the restriction of religious liberty, but have demanded the enactment and enforcement of still more stringent statutes calculated to bind as with a chain not only the bodies but the souls of men to the Sunday Juggernaut. With the details our readers are familiar.

What Is Involved.

The law of God declares that the seventh day is the Sabbath, and commands in unequivocal language that it be kept holy. Not only so, but God appeals repeatedly to the facts set forth in that commandment as the ground of his rightful authority over all men, and also declares: "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Thus the Sabbath is the sign of God not only as Creator but as re-Creator, or Saviour.

But in contradistinction to this the Catholic Church commands the observance of Sunday, to which she appeals as the badge of her authority to command men under sin. And

* See "Too Few to Have Rights," on page 4.

¹ Eze. 20:12.

² Ques. How prove you that the church hath power to command feasts and holy days?

Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they

such has been her influence with the nations of earth that almost every civilized State on the globe has incorporated into its statutes the papal dogma of Sunday sacredness. So far is our country from being an exception to this statement, that it has stood forth so prominently in this respect that this institution is by many styled "the American Sabbath."

Notwithstanding the fact that in 1829 and 1830 the Congress of the United States adopted the Sunday Mail Reports, written by Hon. Richard M. Johnson, in which it was declared that if the Sunday act then demanded "should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession or how numerous the train of measures which [would] follow, involving the dearest rights of all—the rights of conscience." The Fifty-second Congress in its World's Fair legislation in 1893 took this dangerous step by interpreting the law of God, declaring in effect that the fourth commandment was not only binding upon all men and nations, but that it required the observance of the first day of the week.

It is true that the Government has not been consistent in this matter, but it is plainly seen that the trend of public sentiment and of governmental policy is in the direction of showing greater honor to the Sunday institution; and in this the several States are not one whit behind the General Government. In fact, most of the States have for many years been committed to the defense of the Sunday dogma.

What of the Future?

What the present Congress will do it is of course impossible to tell; but indications are not lacking that it is ambitious to make a "reform" record. Already there has been introduced into both the Senate, and House, the joint resolution which we print on page 6; but even if adopted, this proposed amendment would add but little to what we already have in general orders, religious proclamations, the practice of employing chaplains, State and national statutes, and judicial decisions.

Judge Brewer's dictum of Feb. 29, 1892, that this is a "Christian nation," while theoretically without force as law, has practically nullified that portion of the First Amendment which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Being a "Christian nation," it follows that the "Christian" religion is the religion of the nation, and that its institutions are to be protected because they are "Christian." Such was probably the most potent argument (aside from threatened political boycott)^a urged in behalf of the World's Fair Sunday-closing clause. But be this as it may, the trend of events in this country and in the world cannot be mistaken. Everywhere the Papacy is being exalted either in its own proper character, or by the adoption of its institutions, dogmas and methods.

fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q. How prove you that?

A. Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin.—"An Abridgment of the Christian Doctrine," by Rev. Henry Tuberville; Imprimatur, the Right Rev. Benedict, Bishop of Boston; Excelsior Catholic Publishing House, 5 Barclay St., New York, 1883, p. 58.

^a This boycotting resolution, sent up to Congress from the "evangelical" churches in all parts of the country, after prescribing what was demanded of Congress in respect to the World's Fair, runs as follows: "Resolved, That we do hereby pledge ourselves and each other, that we will from this time henceforth refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid of any kind for the World's Fair, except on conditions named in these resolutions."

But this occasions no surprise to the student of sacred Scripture, for it is plainly declared in Rev. 13:8: "All that dwell upon the earth shall worship him [the Papacy], whose names are not written in the book of life of the Lamb slain from the foundation of the world." Obedience is the highest form of worship, and regardless of their profession, those who knowingly obey the command of the Papacy rather than the command of God, thereby worship the beast. It is the boast of Rome that "the observance of Sunday by the Protestants is an homage [worship] they pay, in spite of themselves, to the authority of the [Roman Catholic] church."

The Papacy and Its Image.

The beast, the Papacy, is a church clothed with civil power and therefore holding adulterous connection with the nations of the earth. One of the symbols by which it is represented is that of a lewd woman. (See Rev. 17:1-5.) It follows that any church forsaking the power of God and seeking the power of the State becomes papal in character, whether recognized as a part of the Papacy or not.

Fourteen of the "evangelical" denominations of the United States, banding themselves together in the American Sabbath Union,^b have sought and obtained civil power for the furtherance of their ends, and the enforcement of at least one of their dogmas,^c namely, that of Sunday sacredness,—the dogma to which, in preference to all others, as we have shown, the Papal Church appeals as the symbol of her power to "command men under sin."

In thus imitating the Papacy and receiving power from the State instead of from her Lord, the professed Protestant church of America has inaugurated an American papacy, an image as it were of the Papacy of the pope. And against the worship of this image as well as against obeying the Papacy itself, the Scriptures give the solemn warning of Rev. 14:9, 10. It is for the purpose of sounding this warning that the SENTINEL exists. We have never for a moment expected to prevent those things which are foretold in the Scriptures. Opposition may retard, but cannot finally avert that which the Word of God long since declared would come to pass.

This country was settled and this nation established, we firmly believe, in the providence of God, that it might be an asylum for the oppressed of all nations, and that here a purer church might be maintained and greater liberty to preach the gospel be enjoyed than was possible in any other quarter of the globe. But these privileges have not been appreciated, and misguided men, ambitious for their own aggrandizement and mistaking ambition for religious fervor, have untiringly plotted for the overthrow of liberty of conscience in the supposed interests of the religion of Him who said to the impulsive Peter: "Put up thy sword into his place: for all they that take the sword shall perish with the sword."

One after another of the constitutional guarantees of religious liberties have been and are being swept away, not indeed by direct

repeal, but by legislation subtly inconsistent with our charters of liberty, State and national, and by practices equally at variance with the spirit of our free institutions, and scarcely less sophistical than the legislation referred to; and by judicial decisions based upon colonial history and royal charters rather than upon those guarantees of freedom of conscience by which the people of nearly every State have sought to make sure their liberties.

The Sunday institution figures more largely in this assault on soul-liberty than any other papal dogma, because it is the test of loyalty to the Papacy, as the Sabbath is the test of loyalty to God. It is for this reason that we view with alarm every attempt to coerce men in this matter, and raise our voices in warning against every forward step which is taken in the exaltation of this man-made institution, this papal counterfeit of the Sabbath of the Lord. And so the SENTINEL will continue in the future to uncompromisingly oppose, as it has in the past, every step in the direction of a more perfect development of union of Church and State, which is bound up with and necessarily included in every statute and every judicial decision, and every governmental action designed in any way to either enforce upon the people the observance of any religious dogma, or which prohibits in any manner the free exercise of religious faith. The nation may not hear, the great mass of the people may not pause, apostate Protestantism may not desist from her pursuit of civil power; but individuals will heed the warning and be saved in the kingdom of God. And to this end we labor.

WILL THE "CHRISTIAN" NATIONS FIGHT?

THIS is the question that is now agitating many minds in all parts of the civilized world, and no one is able to give it a conclusive answer. Two great "Christian" nations have had a serious falling out, and one of them has threatened the other with a possible settlement of their differences by force of arms. Both are standing upon their dignity, and announce that they are firmly resolved to maintain the same, by a careful avoidance of anything like a confession of being in the wrong.

The situation was very generally discussed by leading clergymen in their Sunday sermons, Dec. 22, and a number expressed themselves strongly concerning the unchristian spectacle which would be presented in the event of war. The Rev. Dr. John Hall, of the Fifth Ave. Presbyterian Church, New York, said that "nothing would cause more malignant satisfaction to the devil than the possibility of strife between two such great Christian nations as ours, and that with which we are most closely associated by ties of blood and kindred interests." Rev. Francis E. Mason, of Brooklyn, noticed that "the world is in a state of commotion and war. Even our own Congress, the Congress of an avowed Christian nation, is this moment considering the purchase of 2,000,000 rifles." And the Rev. L. A. Banks, of the same city, alluding to the idea of a forcible annexation of Canada, which would be an inevitable outcome of hostilities, inquired: "Has a nation any more moral right to steal a State than a private citizen to steal an overcoat or a watch?" He might also with equal pertinency have inquired whether a nation has any more moral right than a private citizen has to kill people who stand in the way of its covetous or ambitious designs.

It is pleasing to note that the leading cler-

^a "Plain Talk about the Protestantism of To-day," by Mr. Segur; Imprimatur, Joannes Josephus Episcopus, Boston; Thomas B. Noonan & Co., Boston, p. 213.

^b "So far as the writer knows," says Mr. Crafts, "there is but one among the State and national and international reform societies that was officially organized by the churches; this one exception being the official institution, at his suggestion, of the American Sabbath Union, by fourteen evangelical denominations, through official votes at their national conferences."—*Practical Christian Sociology*, page 53.

^c This fact was thus expressed by Dr. H. H. George after Congress had yielded to the demand of the confederated churches: "I have learned that we [the churches] hold the United States Senate in our hands." And if this be true of the Senate, how much more so of the House.

gymen of the country, with some exceptions, stand firmly for the maintenance of peace, and that the "sober second thought" of the people has turned largely in this direction. Still, as has been pointed out, a nation may be led into war against the wishes of the majority of its people. In the present case, it is evident that both in England and America the people almost universally deprecate the idea of war; but—there are certain things a "Christian" nation cannot sacrifice even to a ert war. A "Christian" nation must at all costs maintain its dignity. A backdown,—a confession of being in the wrong, is not to be thought of on either side; at least not from any other motive than that of fear of the consequences. And here lies the danger. Have these two great "Christian" nations, through the action of their chief representatives, taken a definite antagonistic stand on the question of controversy? If they have, then war seems inevitable, notwithstanding the natural aversion of the people thereto; for must not a "Christian" nation fight rather than acknowledge itself in the wrong? Certainly—to voice the general sentiment—it must.

Hence both nations will await with anxiety the result of the commission to be appointed by President Cleveland to make an investigation which will settle the question of the duty of the United States. Meanwhile suggestions are being made by peace-loving people, of means which they think still open to this nation or to England to avoid a conflict without any loss of dignity. It is possible, and certainly devoutly to be hoped, that events may furnish such a solution of the difficulty. But in case they do not, and it remains either to confess or to fight, then these two "Christian" nations will lay hold of all the carnal weapons they can command, and kill, maim, burn, batter down, and in general do their best to disable each other, in order that their "Christian" dignity may be maintained!

Can we not see that all talk about this or any other nation being Christian, in a governmental sense, is nonsense?

"PRACTICAL CHRISTIAN SOCIOLOGY."

In Dr. Crafts' work, "Practical Christian Sociology," referred to in our issue of Dec. 19, 1895, he makes this argument(?) for the first day of the week, to which he applies the names "Sabbath" and "Lord's Day":—

That first gospel, the promise that the seed of the woman should bruise the serpent's head, and it should bruise his heel, pictures the promised Christ as a bruised Conqueror, a Saviour-King. The later prophecies painted the Coming One sometimes as a sufferer, sometimes as a sovereign, which led some of the Jews that were unable to conceive of a king as a voluntary sufferer to expect two Messiahs. At the birth of Christ two cries rang out together: "Unto you is born a Saviour." "Where is he that is born King?" On the Mount of Coronation Jesus "spoke of his decease." When we recall the cross at the Lord's Supper that very name should prompt us to look above his wounded feet and hands and side and brow, to the words above his head, "This is the King;" to which also points the word *sacrament*, whose original meaning is a soldier's oath of loyalty to his king. These double pictures of the Saviour-King culminate in Revelation in the throne on which was a Lamb "as it had been slain." "The gospel of our salvation" is also "the gospel of the kingdom," the good news including not only pardon through Jesus the Saviour, but also protection and direction through Christ the King.

At the portals of that same book of Revelation, which is preeminently the book of Christ's Kingship, stands the most impressive sign of his present earthly authority, "the Lord's Day," the profound significance of which in this connection I have never seen developed. One day in every week an invisible Lord commands us to halt in the most absorbing pursuits of our earthly life: in the pursuit of money and business; in the pursuit of pleasure; in the pursuit of politics

and fame; in the pursuit of education; and we halt as a sign that we believe in that invisible Lord and are loyal to his law. There is no other sign of our faith and loyalty so impressive to a selfish world as this twenty-four-hour halt in our work every week at Christ's command. The Lord's day is therefore the "sign," the ensign of our Lord Jesus Christ; its field of blue spangled with stars and sun; its stripes the black and white of night and day, and the many colors of sunrise and sunset; and this flag of Christ is carried round the world every week and is saluted by some in every land by the laying aside of tools and toil, in token of their loyalty to a living Lord. Breaking the sabbath, therefore, is tearing the flag of the government of the universe, and so an offense kindred to treason. We have forgotten all the murderers of the Revolution, but not Benedict Arnold, because an offense against a good government the calm verdict of history adjudges to be a greater wrong than any that can be done to individuals. Desecrating the Lord's day, in addition to any wrong to workers or to society that it involves, is high treason to the Lord himself.¹

With the first of these paragraphs we have no fault to find. The cross and the throne do indeed both appear in the Lord's Supper. The words, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come,"² point us not only back to the valley of humiliation, but forward to Mount Zion; and the eye of faith sees Christ not only as the Man of Calvary, the "Lamb slain from the foundation of the world," but beholds him coming again as "King of kings and Lord of lords."

But the second paragraph is as full of error as the first one is of truth. "The Lord's day" truly stands "at the portals" of the book of Revelation "as the most impressive sign" of Christ's authority, but that day is not Sunday, nor does it stand for civil authority exercised by self-appointed vicars of the Son of God.

The only Lord's day known to the Scriptures of truth is the seventh day, "the Sabbath of the Lord," kept by patriarchs, prophets, apostles, the holy women at the tomb, and by our Lord himself. That this day, honored alike by God and his people, is indeed the Lord's day, is evident from Ex. 20:8-11; Isa. 58:13; and Matt. 12:8. The first of these texts says plainly: "The seventh day is the Sabbath of the Lord thy God;" in the second, the Lord calls the Sabbath "my holy day;" while in the third, that same Lord, as the Son of man, styles himself "Lord even of the Sabbath day." The conclusion is irresistible that the seer of Patmos was in the Spirit upon the day divinely sanctified and blest for man,—"the Sabbath of the Lord."

But the Lord's day of Rev. 1:10 is none the less the badge of Christ's authority. Dr. Crafts himself says:—

When the laws and law principles of the Old Testament have been added to those of the New, we have not yet before us the complete law of Christ, which includes also the so-called "laws of nature," "the Oldest Testament," of which Christ is divinely declared to be the author. "In the beginning was the Word. The world was made by him, and the world knew him not." Nor does it yet know Christ as its Creator. Although John three times declares that "the world was made by him," who was "made flesh and dwelt among us;" and although the book of Hebrews twice declares the same; and although Paul in Colossians, which presents Christ as King of the Cosmos as well as King of the Church, proclaims that in him were all things created, and that with him all creation is filled, and that by him all things "hold together," yet how seldom to a child's curious questions about the great world does anyone answer "Jesus made it"! He is known as the author of "the new creation," only—as Redeemer, but not as Creator. If the so-called "Apostles' Creed," which is partly responsible for the exclusion of Christ from the work of creation, is to be made truly apostolic, in view of the foregoing words of apostles we must change a word and say, "I believe in God the Father, Almighty, Maker of heaven and earth through Jesus

Christ his only begotten Son, our Lord." Natural science, by its evidences of design, order, and progress, proves mind in nature; Scripture proclaims that mind to be "the mind of Christ," whom we disobey whenever we disregard a law written in our bodies as surely as if it were written in our Bible.³

Beyond all question Christ is the Creator. The Sabbath is therefore the Lord's day because it is both the memorial of his work and of his rest, the day he himself blest and sanctified, the day which he himself made for man before sin had doomed him to wearing toil,—and hence the day primarily designed not for physical rest but for spiritual rejoicing.

Nor is the Sabbath, the Lord's day of the sacred Scriptures, simply the memorial of a finished creation and of divine rest. The Sabbath is a sign to every son of Adam,—separated from sin by redeeming grace,—of the divine power by which he is saved: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."⁴ As "the Spirit of God moved upon the face of the waters"⁵ to bring order out of confusion, to transform chaos into beauty, so the same divine Spirit changes the stony heart to a heart of flesh, and from the chaos of sin brings forth the beauty of holiness, the spiritual "man which after God is created in righteousness and true holiness."⁶ "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."⁷ The power that redeems, that re creates, is the same that in the beginning created the world from nothing, and that from darkness made light. And in every age and in both Testaments the Sabbath of the Lord, the Lord's day, stands as the symbol of that power.

But the author of "Practical Christian Sociology" scorns the Lord's day of the Scriptures and insists that another day shall represent the Lord's power! He tramples in the dust "the ensign of our Lord Jesus Christ," the standard which our Lord himself as Creator ordained, whose "field of blue" he himself "spangled with stars and sun," and whose "stripes the black and white of night and day, and the many colors of sunrise and sunset," his own fingers painted; and in its stead he unfurls the flag of antichrist and demands that it shall be acknowledged as the standard of "the King of kings, and Lord of lords"! Ignoring the only divine command ever given to "halt as a sign that we believe in that invisible Lord and are loyal to his law," our author demands for the counterfeit Lord's day the honor due alone to the Sabbath of the Lord, the true Lord's day, and declares that breaking this false sabbath, this man-made Lord's day, is tearing the flag of the Government of the universe, and so an offense kindred to treason!⁸ How dare any man so write? and what shall such an one answer when the Lord of the true Sabbath shall demand, "Who hath required this at your hands?" Are not such well described in these words of Holy Writ: "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?"⁹ "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them."¹⁰

³ "Practical Christian Sociology," pp. 24, 25.

⁴ Eze. 20:12.

⁵ Gen. 1:2.

⁶ Eph. 4:24.

⁷ 2 Cor. 4:6.

⁸ Eze. 13:7.

⁹ Eze. 11:16.

¹ "Practical Christian Sociology," pp. 26, 27.

² 1 Cor. 11:26.

NATIONAL REFORM CONVENTION IN BALTIMORE.

As noted in our last issue, the National Reform Association held its annual convention in Baltimore, Dec. 12-14. The attendance was small, but as the real work of the association is done by means of local meetings, addresses before churches and colleges, and by the dissemination of National Reform literature, its influence cannot be measured by the number attending its conventions.

Among the speakers present were Rev. W. F. Crafts; Rev. J. M. Foster, of Boston; Rev. David McAllister, editor of the *Christian Statesman*; and Rev. R. C. Wylie, of Pittsburgh.

Mr. Foster is "a stalwart of the stalwarts" among National Reformers, and at the conclusion of his address Rev. C. A. Fulton, pastor of the Immanuel Baptist Church in which the convention was held, and who presided at this particular meeting, rose and said: "I have accepted an invitation to preside over to-night's meeting, but if I thought for an instant that the gentleman who has spoken represented the views of this gathering, my own feelings and my conscience would compel me to decline to take any part in it."

Dr. McAllister rose and assured the pastor that every word spoken in the conference was simply a personal expression of the speaker and could in no wise be taken as a declaration of the association. This satisfied Mr. Fulton, and the discussion was ended for the time being. And this notwithstanding the fact that Mr. Foster has for years been prominent not only upon the National Reform lecture platform and pulpit, but as a writer for the *Christian Statesman*. However, the doctor need not have made his disclaimer of responsibility for Mr. Foster's sentiments so broad, for Mr. Fulton is reported by the Baltimore *Sun* as saying subsequently: "When I spoke Thursday, after an address of Rev. J. M. Foster, of Boston, I was in favor of this part of his remark [the "Christian" amendment], but opposed his idea that Christians should refrain from voting until the Constitution is so amended."

A protest against the National Reform scheme was received from Mr. E. Livezey, a citizen of Baltimore. It was in part, as follows:—

The purposes of the National Reform Association are thoroughly revolutionary, as they are to change entirely the character of our Constitution. This Constitution was wisely framed by the fathers of this Republic. The name of God was omitted because they wished to establish religious liberty and a purely secular form of government; Church and State were to be forever separate.

It was declared that Congress should make no laws for the establishment of any religion. Religion, as Madison declares, was not within the "purview of government," and Washington affirmed in the treaty of Tripoli "that in no sense whatsoever is this Government founded upon the Christian religion."

These are the foundation principles of our Government. The question arises, is it policy to change our form of government and inaugurate a new scheme; make this a religious government and put God and Christ and the Bible in the Constitution and radically reform its spirit and purpose?"

In reply to this, Dr. McAllister reiterated the usual National Reform argument. He asked, "Who discovered America?"—"Christians." That settles the whole matter. Being discovered by "Christians," it follows that the country is "Christian." But has it never occurred to Dr. McAllister that this country was also discovered by Roman Catholics? Is he willing to grant that it is therefore or ought of right to be Roman Catholic? Rome thinks so.

There is, however, Christianity and "Chris-

tianity." The former is the religion of Christ, and does not seek the aid of the civil power to make men religious, neither does it put a premium upon hypocrisy by making "Christians" the only office-holders, as National Reform proposes to do by disfranchising "every logically consistent infidel," or in other words, every honest man who should refuse to wear the regulation National Reform collar. The latter, or "Christianity," is not able to stand alone and so seeks the support of civil "law," police clubs, army rifles, etc.

Among the resolutions adopted was one demanding the adoption of the proposed amendment which we print on page 6; another in favor of Sunday observance; and another requesting the Executive Board of the Association to maintain a representative at Washington "to prosecute a vigorous policy on moral issues in the course of legislation."

A resolution condemning secret societies which take a hand in politics was promptly tabled when it was brought up.

The next annual convention is to be held in Philadelphia.

"FATHER" O'KEEFE ON SUNDAY OBSERVANCE.

As promised, we reprint in this issue the letter of the Rev. M. O'Keefe on Sunday observance, to supply the numerous calls received for the same after its first publication.

In the *Baltimore Methodist* of Nov. 21, appears what is termed, "A Sufficient Reply" to this letter; but which is no reply at all so far as concerns the justification of Sunday observance or the enforcement of Sunday laws. No attempt is made by it in this direction, further than to quote a letter purporting to have been called out from another Catholic priest in answer to his co-religionist, and dealing mainly with the question of the Sunday saloon. As concerns this, we are, as we have often stated, in favor of a closed saloon on Sunday and on every other day of the week.

"Father" O'Keefe replies again through the *Catholic Mirror* of Dec. 7, noticing the absence of any effort on the part of his Protestant opponents to sustain Sunday keeping and Sunday enforcement from the Scriptures, and repeating the charge of Protestant inconsistency in pursuing a course contrary to the example of Christ and the apostles, and to the teaching of that Book which Protestantism proclaims its only guide in spiritual things. Referring to this fellow-priest, whom he deemed such only in pretension, he says:—

What living Catholic priest is there who does not know that Protestantism has, *contrary to its fundamental principles*, abandoned its sole acknowledged teacher, the Bible, on the Sabbath question, and, guilty of a double apostacy, gone over, bag and baggage, to the teaching and practice of the Catholic Church? In putting the question, I must make honorable exception. I refer to the Seventh-day Adventists. *They are the only consistent Protestants on earth.* They follow the teachings of their Bible by keeping the Sabbath enjoined by God and their acknowledged guide, only to be fined, punished and imprisoned by their fellow-Protestants even in the State of Maryland, for their consistency, whilst their prosecutors have shamefully abandoned the very principles for which they punish them.

"Father" O'Keefe is not the only Catholic who has pointed to seventh-day observers as the only consistent Protestants. "Father" Elliott, a "Paulist" priest, who has come into close contact with the former in Michigan and elsewhere, while he bitterly denounced them, said he thanked God that consistent Protestantism was narrowed down to one small sect.

As stated elsewhere, we are not in sympathy with the manner of expression used by "Father" O'Keefe in his arraignment of inconsistent Protestants. We have no sympathy with anything like a spirit of bitterness or railing, and prefer to see the truth stated free from any mixture of this kind. We published his letter because it emphasizes, by the testimony of a Roman Catholic through the organ of Cardinal Gibbons, a truth which every Protestant ought to know; namely, that the Bible gives no sanction to Sunday keeping or Sunday enforcement, and that consistent Protestantism is therefore separate from either one. As a testimony to this truth, we trust it will serve a useful purpose.

TOO FEW TO HAVE RIGHTS.

SUCH is the meaning of the decision rendered by the British Home Secretary (London), in the case of the International Tract Society, located on Holloway Road, in that city, the prosecutions of which for Sunday labor we have several times mentioned. Recently the society addressed to the Home Secretary the following appeal:—

The Board of Directors of the International Tract Society, Limited, beg respectfully that you will allow them to call your attention to the following facts, showing the operation of the Sunday clause in the Factory Act in the case of our printing works, situated at 451 Holloway Road, N.

By the seizure of machinery and material to satisfy fines imposed for allowing certain women and young persons to work on Sunday we are compelled to close the factory.

For six years in our present factory our work was allowed to proceed without interference. Visiting inspectors recognized the fact that the spirit of the Act was complied with, and that the violation was only technical. We being observers of the seventh day of the week, and all our employes being of like faith, our works have been entirely closed on the Sabbath, and opened on Sunday.

Further, had we been able conscientiously to sign the Jewish exemption form, we might have continued without interference. But we are Christians—the International Tract Society, Limited, being one of the publishing branches of the Seventh day Adventist denomination—and cannot truthfully enter ourselves as Jews under the Act. Thus the administration of the law discriminates against us as Christians, forbidding that which would be allowed us did we falsely declare ourselves Jews.

We have not been contending for our rights nor for our convenience in doing business. But God's right to our obedience to the fourth commandment is not ours to surrender, nor can we obey that commandment to keep the Sabbath holy and at the same time keep the Sunday—an institution established by human authority in opposition to the Sabbath—even as we could not serve God and at the same time recognize other gods. In effect the law has sought to compel us to recognize a religious institution which loyalty to the law of God requires that we should not observe.

We acknowledge the uniform courtesy of her majesty's inspectors who have taken this new departure regarding our relation to the Factory Act, but we have felt it not disrespectful to address you this note of remonstrance against the action of a law by which the work of our factory is stopped and our factory employes deprived of this means of earning a livelihood. In the act these are named as "protected persons," but by the operation of the act they have been shut out from their work.

We respectfully submit that this is an injustice not contemplated by the framers of the act.

This appeal was published in the London *Daily Graphic*, of Dec. 5, from which we take it. In the *Graphic* of Dec. 17, appears the following reply from the Home Secretary:—

Whitehall, 13th Dec., 1895.

SIR,—With reference to your letter of the 1st inst., drawing attention to the operation of Section 21 of the Factory and Workshop Act, 1878, in as far as it affects the printing works of the International Tract Society at 451 Holloway Road, I am directed by the Secretary of State to acquaint you that the matter has already received his very careful consideration; but, as the law at present stands, the Seventh-day Advent-

ists cannot be exen. . . . from the penalties consequent upon a breach of the factory laws as to Sunday labor. The Secretary of State does not think the numbers of the sect afford any hope or reason for legislation to alter their position.

I am, Sir,
Your obedient Servant,
KENELM E. DIGBY.

The Secretary, International Tract Society,
451 Holloway Road, N.

Thus it appears that these Christian seventh-day observers are refused justice and freedom of conscience on the ground that they are few in number, and this too by one of the world's great "Christian" nations. If they were able to cast any considerable vote, so as to be a power in politics, then it would be quite proper to let them have their rights! We are living in the closing years of the nineteenth century, but everywhere it is evident that men still have more respect for might than for right.

SUNDAY OBSERVANCE.

Letter From Rev. M. O'Keefe on this Subject.

[From the Catholic Mirror, Baltimore, Md., Nov. 9.]

IN response to an invitation to attend a meeting of ministers in Towson, Father O'Keefe replied as follows:—

Towson, Baltimore Co., Md.,
Oct. 23, 1895.

REV. MESSRS. J. FRED HEISSE, W. G. CASSARD, and C. E. GUTHRIE—*Gentlemen:* I am in receipt of your esteemed favor of the 19th instant, courteously inviting me to attend a meeting in the lecture room of the M. E. Church, Towson, at 2:30 P. M. to-morrow, as follows:—

REV. M. O'KEEFE—*Reverend and Dear Brother:* The violations of the Sunday laws in your county is flagrant. The exposure of guilty parties is arresting attention. We desire a conference of the ministers of the county. Please meet us in the lecture room of the Towson M. E. Church, at 2:30 o'clock, next Thursday afternoon, Oct. 24. Sunday laws must be enforced. Come. Do not disappoint us.
Your Brethren,

October 19, 1895.

{ J. FRED HEISSE.
W. G. CASSARD.
C. E. GUTHRIE.

In reply, I would beg leave to say that whilst fully appreciating the courtesy extended me as a clergyman residing in the county, I am at loss to conjecture whether the invitation may be regarded as referring to me as a citizen or clergyman, or as both combined. Anyhow I regret to be obliged to state that I could not conscientiously participate in a discussion of the infraction of the Sunday laws.

Holding no office under the civil law, whether as judge, magistrate, sheriff, squire, bailiff, constable, detective or spy, paid or unpaid, I could not help regarding myself otherwise than as an officious intermeddler in the legitimate business of the proper officers appointed to execute the laws, and who would very naturally regard my action as a gratuitous piece of interference in their legitimate calling.

The above officials under county commissions are the responsible officers entrusted with the duty of taking due cognizance of all such violations, and, doubtless, are as willing and ready as they are competent to bring all violators of the law to condign punishment. Hence, as a citizen of this great republic, I am amenable to the laws enacted by the people's representation for the benefit and happiness of the masses, and as one of the number, I highly appreciate and duly enjoy with undisguised gratitude the temporal blessings assured to every law-abiding citizen under that glori-

ous flag of ours, which is the synonym of that genuine and plenary liberty attainable nowhere else on this planet.

Nevertheless, as a citizen neither the holder of nor aspirant to any office, State or Federal, I am happy and contented in the role of a private individual, neither invited nor aspiring to a participation in the control or management of public offices. Nor does my position as a recognized minister of the Christian religion seem to call for, or warrant any such interference. I hold in such esteem the divine calling I so unworthily represent that I would never, during my long life, avail myself of the right to register my vote for one or other political party; nor am I ever likely to do so, unless, indeed, that the ghost of "Sam"—defunct Knownothingism—should once more develop itself in A. P. A.ism or other kindred, dark-lantern conspiracy, as it did in the early fifties only to be crushed to powder by the voice and votes of an indignant people, uncompromisingly jealous of their liberty, religious as well as civil.

It is not, then, with me a question of right, but one of expediency as to whether I could consent to mire my priestly robes in the turbid and foul waters of muddy politics.

Hence, as a clergyman, I question the propriety or expediency of interfering, indirectly even, in the execution, or rather failure (if it prove so), on the part of officials to execute the Sunday laws, which are of a purely civil character.

As representatives of Christianity, we occupy a very questionable, nay, highly mortifying position, viz: to be obliged to acknowledge that the moral power of the Christian religion is lamentably inadequate to reform, measurably at least, the morals of its votaries without having recourse to the aid and interference of the civil law by imposing civil pains and penalties; thereby, publicly confessing the mortifying and shameful failure of Christianity to compass one of the chief ends of its institution and mission, viz: the culture of the moral law in the heart of Christians. For the above reason, and others equally cogent (had I time to unfold them), I am reluctantly compelled to forego the pleasure which a meeting with my fellow citizens for discussion of the question named in the invitation would afford me.

Deeply impressed with the above views, during a long life as citizen and clergyman, I regret that our views as to the object of the meeting do not harmonize.

As a Catholic clergyman, I have ever been an earnest and steadfast advocate of Sunday observance; and I may say, too, without egotism, a life-long impersonation of total abstinence, and whilst I sincerely regret the use of intoxicants, I never could consent to be in touch with those who, in their rank fanaticism, would rob man of that God-given freedom which would be to him an inalienable gift and treasure. Two wrongs never made a right: and the drunkard and the fanatic are equally a nuisance—the latter the more dangerous of the two.

Whilst dealing with the question, I publicly own that I have never but once in my life tasted liquor, and then whilst presumably in the jaws of death from yellow fever, my physician admonished me that death was inevitable, unless I consented to use a mint-julep—the vomit, the last stage of yellow fever, having set in. I then touched liquor for the first and last time during a life fast verging on the three-score and ten.

Before closing this letter, I would call attention to a distinction between violation of the

divine and civil law. The latter enacts a penalty from the man who sells liquor on Sunday, on conviction, and should intoxication result to the individual, he is amenable to the law of God for his complicity in the crime of drunkenness, not because of Sunday, for the same guilt attaches to any other day. Were he and his victims Catholics, they are both before God guilty of the additional crime of desecration of the Lord's day. This is the result of an overt act of disobedience to the voice of the Church, commanding her children to keep the Sunday "holy;" God commanding us to hear her voice. But, reverend sirs, let me admonish you that no Protestant, true to the principles of his religion and conscientiously obedient to his teacher, the Bible, need ever have misgivings as regards the freedom of Sunday; nay, more, his teacher is consistent in impressing on him in every page of the New Testament as well as of the Old, that God has appointed the Sabbath or Saturday as the day set apart by him for his worship.

Our Saviour, whilst on earth, kept no other day; and we learn that for over thirty years after his death, the Acts of the Apostles record the fact that the Apostles consistently kept their divine Master's Sabbath (the Sabbath which the Jews have kept ever since for over eighteen centuries, they having the same teacher, the Bible, as you have) according to the practice and teachings of Christ and his apostles, without modification, as testified by the New Testament from Matthew's Gospel to the Revelation. This statement is absolutely true and unsusceptible of successful contradiction; imagine, then, my surprise on reading in the city papers yesterday of the anomalous and self-stultifying position occupied by you, as accredited ministers of the Christian religion, assuming the role of . . . spies—a self-constituted smelling committee—for you represent no civil office whatsoever, laying snares and traps to inveigle the unwary that you might drag them before the civil courts for violation of a purely civil law, forbidding the sale of liquor on the first day of each week. On what grounds, may I ask, can you justify such proceedings? How were these people interfering with you in the practice of your religious acts? Place your finger on any page of your acknowledged divine teacher, the Bible, and show the world the proof that, on your own principles, they had violated any ordinance of the Christian religion. I hereby denounce your conduct in this matter as not only highly reprehensible, but as being in direct violation of the revealed will of God as taught by your Bible.

You had succeeded in getting a verdict against them before the civil courts for transgression against the civil law. I now in the presence of the public pronounce you, on your principles, guilty of the grossest misdemeanor, thousands of times over, against the divine law.

When, let me ask, have you, even once, in your lifetime, kept the command of God: "Remember the Sabbath-day to keep it holy"? Which day is the Sabbath? I answer, the last day of the week, the day kept by God himself, and for that reason assigned by him for observance by man, the Sabbath or the day kept by the Redeemer and his apostles whilst they lived on earth.

You pose before the world as models of Christian morality, and behold every week of your lives you are guilty of gross violation of one of God's most positive precepts, "Remember the Sabbath," etc. Let me illustrate in order to prove God's earnestness in this respect: "And it came to pass, when the children of Israel were in the wilderness; and had found a man gathering sticks on the Sabbath-day; that they brought him to Moses and Aaron,

and the whole multitude. And they put him into prison, not knowing what they should do with him. And the Lord said to Moses: Let that man die, let all the multitude stone him without the camp. And when they had brought him out, they stoned him, and he died as the Lord commanded." Num. 15:32-36. Such, Rev. Sirs, was the punishment meted out by command of God to a man who was guilty but once of an infraction of the law of the Sabbath, whilst each one of you is guilty of a similar desecration of the Sabbath (Saturday) each Saturday of his life—and this on the unerring testimony of your own teacher, the Bible. "Out of thy mouth I judge thee thou wicked servant."

Nor has God's counsels changed by the exercise of infinite patience. He can afford to abide his time for the vindication of his authority and contempt of his commands. The precept, "Remember the Lord's day to keep it holy," is as obligatory now as it was in the Old Law, as in the instance above quoted. Can you offer the slightest pretext or palliation for your abandonment of your teacher, the Bible, which enjoins absolutely the keeping of that day, kept by God himself first, after the creation? You pursued the violators of the civil law unrelentingly and did not cease, until you secured a conviction. How, may I ask, will you fare when cited before the divine Tribunal, and compelled to confess from the pages of the divine Record, which you boast of as your guide and teacher, that you have *never once* obeyed the Sabbath precept, and that you stand to-day before God, heaven and earth as the most unmitigated Sabbath breakers on earth? Do I exaggerate in the slightest degree the unscrupulous antagonism to the law of the Sabbath evinced by you every week of your lives? Not in the least. And for the purpose of leaving you not a shadow of excuse, I herewith present each of you two pamphlets containing the countless proofs of your apostasy from the teachings of the Bible, your sole and recognized teacher. I defy you to disprove these pamphlets. Observe silence with regard to them, and the public must conclude that you rank, as I have already designated you, amongst the champion Sabbath breakers on earth, as the pamphlets, based on God's Word, your guide, prove you to be.

I have no sympathy with violations of the civil law, but when men are hunted down by self-righteous, self-constituted . . . spies and detectives, whose record as violators of one of God's most positive precepts is unquestionable, I am reminded of Satan rebuking sin.

I will now conclude with the word of rebuke spoken by our divine Saviour (Matt. 7:2): "And why seest thou the mote that is in thy brother's eye [the violations of the civil law] and seest not the beam in thy own" (the life-long career of a Sabbath breaker)? "Or how sayest thou to thy brother: Let me cut the mote out of thy eye; and behold a beam is in thy own eyes? Thou hypocrite; cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye." Remove the beam before you search for the mote.

Having assigned you your true position as champion biblical Sabbath breakers, whilst I have shown that the victims of your self-righteous, arrogant and unjustifiable persecution, were merely violators of the civil law, a crime insignificant compared with yours, I close this correspondence with the sincere hope that you will reopen it with a manly effort at self-vindication. Count on a reply.

M. O'KEEFE,
Catholic Pastor, Towson.

A RELIGIOUS AMENDMENT PROPOSED.

THUS early in the first session of the 54th Congress, have the National Reformers secured the introduction of the following joint resolution proposing the establishment of a national religion and the adoption of a national creed:

JOINT RESOLUTION

Proposing an amendment to the Constitution of the United States.

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 amended form of preamble to the Constitution of the United States be submitted for ratification by conventions in the several States, which, when ratified by conventions in three-fourths of the States, shall be valid as a part of the said Constitution, namely:

PREAMBLE.

We, the people of the United States (acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and His revealed will as of supreme authority in civil affairs) in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

It may be asked, In what way would this establish a national religion and adopt a national creed? The answer is, the adoption of this proposed amendment would be to make so-called Christianity the national religion; the "revealed will" of the Lord Jesus Christ the national creed—not indeed really his revealed will, but that will as interpreted by the Government, just as a portion of it has already been interpreted by Congress in the Sunday closing clause of the World's Fair legislation, by the adoption of which, for the reasons given, the fourth commandment was interpreted as enjoining Sunday observance.

PERSECUTION AT DARRELL, ONTARIO.

BY J. G. LAMSON.

ON Sunday, Nov. 3, 1895, three ministers. A. O. Burrill, P. M. Howe, and William Simpson, having rested the day previous according to their belief, were engaged in slackening lime, preparatory to the erection of a church building for the Seventh-day Adventist denomination at Darrell, Ont. These ministers had been preaching at or near Darrell for some time, their ministry had borne fruit, and it was decided to erect a house of worship. The ire of the neighboring church people was aroused, and they set spies to watch whether the Adventist ministers would labor on Sunday.

Ontario has what is known as a "Lord's Day Act," it being copied almost verbatim from the statute of King Charles the Second, which was first enacted about eighteen years after the Cromwellian period.

This statute provides that "a person shall not do any worldly labor, business, or work of his ordinary calling on Sunday." The labor of the ministers was certainly not of their ordinary calling, but it was an easy matter for the prosecutors to overcome this; for it was alleged that they did work of a worldly nature of "one of their ordinary callings."

Under this information sworn to in the case of one of the ministers, testimony was offered showing that the ordinary callings of the men were those of laborer, carpenter, or mason. Witnesses were very willing to swear to this, but every one of them swore positively that they did not know that these three men were

ministers, in spite of the fact that two of them, at least, had preached for three months in succession in the neighborhood of Darrell. The witnesses admitted attending the meetings that the Adventist ministers had held, and yet all the witnesses swore positively that they did not know that the defendants were ministers.

The complaining witnesses went twenty-two miles in order to get the matter before a justice where there was a prospect of conviction. The city of Chatham, with several magistrates, queen's counsel, and the County Court, were passed by, and the prosecutions were taken to Ridgetown, twenty-two to twenty-four miles away. The cases were tried Dec. 5th, and the remaining two Dec. 12th, the decision in the last case, that of the farmer, being reserved for seven days, bringing the decision for that one, Dec. 19.

The three ministers were convicted and sentenced to pay fines, ranging from ten to twenty dollars, and in default of fine, forty to sixty days in jail.

An appeal has been taken in the three cases of the ministers, while the farmer's case was dismissed, it having been decided several times that farmers do not come within the statute.

In speaking of the testimony given by one of the witnesses (a student for the Methodist ministry who sometimes preaches), one of the attorneys for the prosecution said: "It is inconceivable that a man who is studying for the ministry of a rival denomination should be so zealous to enforce laws against these people, and have nothing but the honor of the British law in mind. Were he an honest man he would enforce all law equally with this one against a rival denomination."

At the close of the trials of the ministers, several leading citizens expressed their abhorrence of such proceedings, and such a manifest travesty of justice. "It is to be regretted," said one, "that these people are not permitted to worship God as they choose, and then go quietly about their work upon Sunday, if they want to."

There was not a word of testimony to the effect that the work done by the defendants had disturbed any one in the least, except in their religious feelings. One testified that he was pained; another that his religious "scruples" were wounded! The witnesses who testified to the last expression, upon being questioned by the attorney, admitted that had he stayed away from the place where the work was being done, it would not have hurt him at all.

The witness in these prosecutions gets half the fine, if one is paid. This may add somewhat to the understanding of why the prosecutions were begun.

The cases will come up on motion to quash in the high court in Toronto, some time in January or February, and it is to be hoped that the honorable court will be able to weigh, impartially, the questions at stake, and remember that her majesty, Queen Victoria, issued a proclamation in 1858, in which she said:—

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested nor disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, under pain of our highest displeasure.

Not only should the court have in mind her

majesty's government, but they should also remember that before God they will be held accountable for any obstacle they may lay in the way of any being who is a free moral agent in his worship of God. They should remember that it is impossible that any man can delegate to any other man the right to say whether he shall worship God or not. Neither is it within the power of any individual to say how another individual shall worship God.

Absolute religious liberty alone, and positive silence on the matter of religious laws, is the only way by which a government can place it beyond the power of any fanatic to inflict persecution upon his fellow-beings.

THE OFFICER COMPLETED THE AWFUL CRIME.

[New York World, Dec. 16.]

A FARMER named Schwab, living in Bronx-dale, bought a fine milch cow in the East forty-sixth Street stockyards Saturday afternoon. Schwab wanted his cow before Monday, and at 6 A. M. yesterday Solomon Beck, a young man living at 107 East Fifty-second Street, was sent to deliver her. The animal was made comfortable in the box of a big express wagon, and Beck started for Bronx-dale. He drove through four police precincts passing dozens of policemen unmolested and had arrived within a half mile of Schwab's barn when Patrolman Dermody, of the Tremont station, stopped him.

"Don't you know you are breaking the law?" he asked.

"No," answered Beck.

"Where are you taking that cow?" asked the officer.

"Over to Schwab's farm," responded the driver, smiling at what he supposed the policeman meant to be a joke.

"Don't laugh," said Dermody, "I'm in dead earnest. By delivering that cow on Sunday, you are breaking the Sunday law and I'll have to lock you up."

With that he jumped in beside Beck and ordered him to drive to the station house. The sergeant received the complaint, and Beck was locked up.

"What shall we do with the cow?" asked Dermody.

"You'd better go over and deliver it yourself," said the sergeant, and an hour later the bluecoat arrived at Schwab's farm with the cow.

"THE BREATH OF THE PURITAN."

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

IN this Sunday agitation we have often heard our Puritan ancestors praised for the position they took on Sundayism. An eminent divine, inspired by his feelings of antagonism to Sunday activity, sometime ago uttered the meaningful words, "Oh, for the breath of the Puritan." These words have peculiar force in this connection, for in no thing were the early settlers more peculiar than in their radical ideas on Sundayism. That utterance, therefore, prompted the writer to collect the following "breaths of Puritan law," prefacing them with a similar "breath" from Virginia:—

A VIRGINIA "BREATH."

PENALTY OF DEATH FOR NON-ATTENDANCE AT CHURCH ON SUNDAY.¹

Every man and woman shall repair in the morning

to the divine service and sermons preached upon the sabbath day, and in the afternoon to divine service, and catechising, upon pain for the first fault to lose their provision, and the allowance for the whole week following;² for the second, to lose the said allowance and also be whipt; and for the third, to suffer death.³

Whoever shall absent himself from divine service any Sunday, without an allowable excuse, shall forfeit a pound of tobacco; and he that absenteth himself a month shall forfeit 50 lbs. of tobacco.⁴

SOME "BREATHS" FROM MASSACHUSETTS.

Further bee it enacted that whosoever shall prophane the Lords day by doing any servile worke or any such like abuses, shall forfeit for every such default tenn shillings or be whipt.⁵

PRESUMPTUOUS SUNDAY DESECRATION TO BE PUNISHED BY DEATH.⁶

9. This court taking notice of great abuse, and many misdemeanours, committed by divers persons in these many wayes, Profaning the Sabbath or Lord's day, to the great dishonor of God, Reproach of Religion, and Grief of the spirits of God's People,

Do therefore Order, That whosoever shall profane the Lord's-day, by doing unnecessary servile Work, by unnecessary travelling, or by sports or recreations, he or they that so transgress, shall forfeit for every such default forty shillings, or be publickly whipt; But if it clearly appear that the sin was proudly, Presumptuously and with a high hand committed, against the known Command and Authority of the blessed God, such a person therein despising and reproaching the Lord, shall be put to death or grievously punished at the Judgment of the Court.

10. And whosoever shall frequently neglect the public Worship of God on The Lords day, that is approved by this Government, shall forfeit for every such default convicted of, ten shillings, especially where it appears to arise from negligence, Idleness, or Prophaness of Spirit.

PENALTY FOR TRAVELING ON THE LORD'S DAY.

To prevent prophanation of the Lords day by foreigners or any other unnecessary travelling through our Townes on that day; It is enacted by the Court that a fitt man in each town be chosen unto whom whosoever hath necessity for travelling on the Lords day in case of danger or death or such necessitous occasions shall repaire and makeing out such ocactions satisfying to him shall receive a Tickett from him to pas on about such like occasions which if the traveller attend not unto; It shall be lawful for the Constable or any man that meets him to take him up and stop him untill hee be brought before authoritie or pay his fine for such transgression as by law in that case is provided: and that if it after shall appear that his plea was false then may hee be apprehended att another time and made to pay his fine as afore-said.⁷

¹ "Articles, Laws, and Orders, Divine, Politique, and Martial, for the Colony in Virginia; first established by Sir Thomas Gates Knight, Lieutenant-General, the 24th of May, 1610. Again exemplified and enlarged by Sir Thomas Dale, Knight, Marshall, and Deputie Governour, the 22d of June, 1611." Reprinted at Hartford in 1876.

² This was at the time the Virginia plantation held all things in common; and if the sabbath was not observed according to the requirements of the government, all supplies were cut off.

³ "The first settlers [of Virginia] were emigrants from England, of the English Church, just at a point of time when it was flushed with complete victory over the religions of all other persuasions. Possessed, as they became, of the powers of making, administering, and executing the laws, they showed equal intolerance in this country with their Presbyterian brethren who had emigrated to the Northern government. Several acts of the Virginia Assembly, of 1659, 1662, and 1693, had made it penal in parents to refuse to have their children baptized; had prohibited the "unlawful" assembling of Quakers; had made it penal for any master of a vessel to bring a Quaker into the State; had ordered those already there, and such as should come thereafter, to be imprisoned till they should abjure the country,—provided a milder penalty for the first and second return, but death for their third. If no capital executions took place here, as did in New England, it was not owing to the moderation of the church, or spirit of the legislature, as may be inferred from the law itself; but to historical circumstances which have not been handed down to us."—Jefferson's "Notes on Virginia" (1783), p. 167.

⁴ Henings's "Statutes at Large," Vol. I. p. 123.

⁵ "The Compact, Charter, and Laws of the Colony of New Plymouth." Boston, 1836.

⁶ "The Book of the General Laws of the Inhabitants of the Jurisdiction of New Plymouth, collected out of the records of the General Court; and lately revised, and with some emendations and additions, established and disposed into such order as they may readily conduce to general use and benefit, and published by authority of the General Court for that jurisdiction, held at Plymouth, the sixth of June, annodom. 1671. Cambridge: 1673." From chap. III., "Criminals," secs. 9, 10; reprinted at Boston, 1836.

⁷ "The tithingman also watched to see that 'no young people walked abroad on the eve of the sabbath,' that is, on a Saturday night (after sundown). He also marked and reported all those 'who lye at home,' and others who 'prophanely behaved,' 'lingered without dores at meeting time on the Lordes Daie,' all the 'sons of Belial strutting about, setting on fences, and otherwise desecrating the day.' These last two classes of offenders were first admonished by the

Whosoever shall profane the Lord's day, or any part of it, either by sinful servile work, or by unlawful sport, recreation or otherwise, whether wilfully or in a careless neglect, shall be duly punished by fine, imprisonment, or corporally, according to the nature, and measure of the sinn, and offence. But if the court upon examination, by clear, and satisfying evidence find that the sin was proudly, presumptuously, and with a high hand committed against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord shall be put to death, that all others may feare and shun such provoking rebellious courses.⁸

tithingman, then 'sett in stocks,' and then cited before the Court. They were also confined in the cage on the meeting-house green, with the Lord's Day Sleepers. The tithingman could arrest any who walked or rode too fast a pace to and from meeting, and he could arrest any who 'walked or rode unnecessarily on the sabbath.' Great and small alike were under his control, as this notice from the *Columbian Centinel* of December, 1789, abundantly proven. It is entitled 'The President and the Tithing man.'

"The President (George Washington), on his return to New York from his late tour through Connecticut, having missed his way on Saturday, was obliged to ride a few miles on Sunday morning in order to gain the town at which he had proposed to have attended divine service. Before he arrived, however, he was met by a tithing man, who commanding him to stop, demanded the occasion of his riding; 'and it was not until the President had informed him of every circumstance and promised to go no further than the town intended that the tithing man would permit him to proceed on his journey.' Earle's "Sabbath in Puritan New England," pp. 74, 75.

⁸ "Nevv-Haven's Settling in New England. And some lawes for Government; Published for the use of that Colony. Though some of the orders intended for present convenience may probably be hereafter altered, and as need requireth other Lawes added. London 1656." Reprinted at Hartford, 1876. The laws of the adjoining colonies were copied from the laws of Massachusetts, which accounts for their likeness here, although I have transcribed the Plymouth laws from a book of a later date.

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(SECOND EDITION.)

BY ROSALIND AMELIA YOUNG

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NEW YORK, JANUARY 2, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

AT its recent session in Fond du Lac, the Wisconsin Sabbath Association, so-called, adopted resolutions urging all "Christian people" to withhold patronage from Sunday trains and Sunday papers, and to support for office only open and avowed friends of the "Lord's day."

THE *Coöperative Age*, of St. Paul, Minn., noting in its issue of Dec. 19, some of the facts of the persecution of Seventh-day Adventists in Maryland and Tennessee, says: "The Constitution of the United States guarantees to every citizen of the country the right to worship God according to the dictates of his own heart. We are beginning to wonder what 'guarantee' means.

"It has come to pass in this 'free' country that in many States a man who worships God according to the Bible is a criminal.

"Is it not about time to curb the fanatics who seek to force others to worship God according to an intolerant bigot's notion or suffer imprisonment as heretics?"

THE city of Tacoma, Washington, has passed an ordinance forbidding any barber shops to be open for business on Sunday. A barber named Krech said it seemed curious to him that the barber shops which wanted to close on Sunday had to have an ordinance before they could do it, and announced that he would keep his shop open as usual. He did so and was arrested and convicted. He appealed his case to the higher court, but the Sunday law was sustained. Of course if barbers can be rightfully forbidden to do business on Sunday, other tradesmen can be likewise restricted; so it will be in order next for the city to pass an ordinance commanding the closing of all places of business on the first day of the week. Only give the germ contained in this barbers' ordinance a chance to grow, and the upas tree of religious legislation will spring up speedily.

DECEMBER 6, Representative Morse, of Massachusetts, introduced into the House a bill entitled, "A bill for the protection of the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia." The text of this bill is as follows:—

Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled, that on the first day of the week, known as the Lord's day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy and work by those who religiously observe Saturday, if per-

formed in such a way as not to involve or disturb others; also to open places of business or traffic, except in the case of drug stores for the dispensing of medicines; also to make contracts or transact other commercial business; also to engage in noisy amusements for gain, or entertainments for which admittance fees are charged; also to perform any court service, except in connection with arrests of criminals and service of process to prevent fraud.

SECTION 2. That the penalty for violating any provision of this Act shall be a fine of not less than \$10 for the first offense; for second or subsequent offenses a fine not exceeding \$50, and imprisonment for not less than ten nor more than thirty days, and one year's forfeiture of license, if any is held by the offender or his employer.

SECTION 3. That this act shall take effect upon its passage.

Drs. H. H. George and W. F. Crafts are both working for the passage of this bill.

SPEAKING in regard to the principle which is believed to be at stake in the present controversy of this country with Great Britain, the *New York Sun* of Dec. 25 says:—

General Sherman spoke of war as hell; and unquestionably it is an infernal business, with its horrible destruction of life, the cruel physical suffering and mental anguish it causes, and its frightful waste of the fruits of industry. But there is something worse than war and more disastrous, and it is the sacrifice of principle by a nation in order to avert war.

But what about the sacrifice of the great principle of religious freedom—the very foundation principle of our national structure—which is going steadily on month by month, and year by year, as evidenced by such spectacles as that of eight honest and conscientious citizens serving in the chain-gang (seen in Tennessee last summer) for no other "crime" than that of setting apart the seventh day of the week, as enjoined by the law of God? Should there be anything done to preserve this principle?

WE reprint on another page "Father" O'Keefe's letter to certain "Protestant" preachers of Baltimore, in reply to an invitation to participate in a meeting in the interests of legal Sunday enforcement. This letter first appeared in the *Catholic Mirror*, the official organ of Cardinal Gibbons. This fact, rather than the name of the writer, gives it significance. The reason for republishing this letter is a demand for copies of it which we were not able to supply when it first appeared in our columns.

"Father" O'Keefe's position as to the correct attitude of the Church toward the civil power and toward civil authority cannot be successfully assailed. Nor have the Baltimore ministers attempted to assail his position. We have no right to question this priest's sincerity in the matter, so far as his own practice is concerned, but his letter to these Protestant ministers is a fearful arraignment of the policy which his own church has pursued in every age and in every country. The Roman Catholic Church has sought and obtained the aid of the civil power wherever she could, and this is freely admitted in standard Roman Catholic publications. A "Catholic Dictionary,"

published in this city by Benziger Bros., "Printers to the Holy Apostolic See," says of the Inquisition:—

The duties and powers of inquisitors are minutely laid down in the canon law, it being always assumed that the civil power will favor or can be compelled to favor, their proceedings. Thus it is laid down that they "have power to constrain all magistrates, even secular magistrates, to cause the statutes against heretics to be observed," and to require them to swear to do so; also that they can "compel all magistrates and judges to execute their sentences, and these must obey on pain of excommunication;" also that inquisitors in causes of heresy "can use the secular arm," and that "all temporal rulers are bound to obey inquisitors in causes of faith."

Cardinal Gibbons, in "Faith of Our Fathers," page 269, quotes from that eminent Catholic theologian, Becanus, the statement that "religious liberty may be tolerated by a ruler when it would do more harm to the State or to the community to repress it." "This," the cardinal says, "is the true Catholic teaching on this point."

"Father" O'Keefe very properly and justly arraigns the preachers to whom he writes on the charge of inconsistency in transgressing the fourth commandment, the only Sabbath law in the sacred Scriptures; and they have made no attempt whatever to reply to him upon this point, nor are they likely to do so. But it is in vain that "Father" O'Keefe or any other Roman Catholic, or any number of Roman Catholics pose before the people as advocates of total separation of Church and State, and non-interference in politics; for, as we have seen, it is and always has been the policy of that church to control and use the civil power, wherever possible, to further the interests of "the church."

AN index to Volume 10 of the AMERICAN SENTINEL has been printed, and will be sent to any address upon application. Of course it will be of value only to those who have preserved files of the paper.

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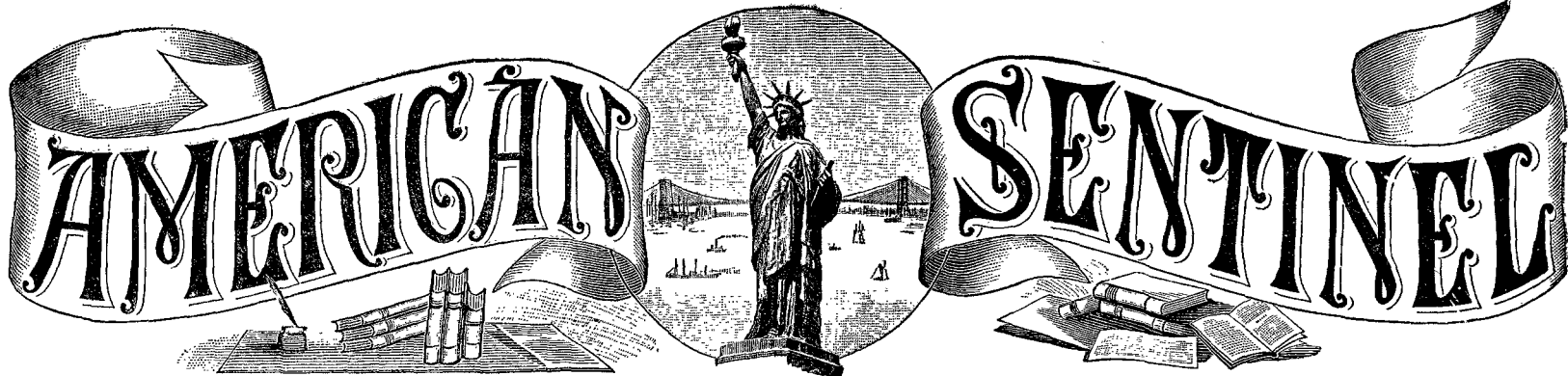
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LEON A. SMITH, { ASSISTANT EDITOR.

CONGRESS AND SUNDAY LEGISLATION.

LAST week we printed on our last page the text of the Sunday bill recently introduced into Congress by Representative Morse, of Massachusetts.

This bill is entitled, "A bill for the protection of the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia."

Such being the title of the bill, it is clear that it is one which should meet with no favor from an American Congress, for it is opposed to the very fundamental principles of free government.

The Declaration of Independence is not law in the common acceptations of that term, but the principles enunciated in it, existing as they do in the very nature of things, are superior even to the Constitution, and by those principles that instrument must be interpreted.

"We hold these truths to be self-evident," our forefathers declared, "that all men are created equal, that they are endowed by their Creator with certain unalienable rights, . . . that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

That we have not read amiss or misinterpreted the Declaration of Independence when we say that it teaches that government exists for the protection of human rights, is evident from the following words by the author of that immortal instrument, written nearly forty years later, namely, June 7, 1816:

Our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us. No man has a natural right to commit aggression on the equal rights of another; and this is all from which the laws ought to restrain him; every man is under the natural duty of contributing to the necessities of the society; and this is all the laws should enforce on him.*

* Works of Thomas Jefferson, vol. 7, p. 3.

This leaves no room to question Jefferson's meaning. But without these words the language of the Declaration is plain: the American doctrine as enunciated by our forefathers is that just governments exist for the purpose of protecting men in the exercise of their rights; not "for the protection of the first day of the week," or any other day of the week. But the title of this Sunday bill shows that it is designed, not to secure human rights, but to confer honor upon a day because of its religious character, something never contemplated by the founders of the Government as is witnessed not only by the Declaration of Independence, but by the First Amendment to the Constitution as well.

But it may be said that the words: "For the protection of the first day of the week," etc., really mean for the protection of people in the use of the day for the purposes specified. Not so; for the language of the act itself forbids this interpretation. The words, "The first day of the week, known as the Lord's day, set apart by general consent in accordance with divine appointment as a day of rest and worship," stamp the proposed legislation as religious, and show the purpose of the act to be, not to secure human rights, but to honor as a divine institution the particular day in question.

That the purpose of the bill is, as we have stated, to honor Sunday and to secure its religious observance is further shown by the clause exempting from its provisions "those who religiously observe Saturday." It is not enough that one simply rests on Saturday; he must "religiously observe" it, showing that the bill aims at religious observance on one day or the other.

Further, the bill assumes to settle a religious controversy by declaring that "the first day of the week, commonly known as the Lord's day," is "set apart" "in accordance with divine appointment." The First Amendment to the Federal Constitution declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." What possible right then has the national legislature to decide that a given day is "set apart in accordance with divine appointment"? or to decree that it must be observed by refraining upon it from "any labor, except works of necessity and mercy"?

If Congress may, for the reason given, re-

quire Sunday observance, might it not also require anything else that it deems "in accordance with divine appointment"? If, as some assert, the First Amendment means no more than that Congress shall not establish any denomination as the State church, and that it shall not forbid the profession of any faith,—if the First Amendment means no more than this, we ask, might not Congress require any other religious observance as well as the observance of "the first day of the week, commonly known as the Lord's day"? Might not the national legislature require, for instance, that all persons should profess some religion, leaving each one free to choose the particular church he would join? Or might not Congress require all within its jurisdiction to have their children christened, leaving them free to choose the particular church whose minister should administer the rite? Certainly.

But the First Amendment means more than that: it means as expressed May 26, 1797, by George Washington, the father of his country, that "the Government of the United States is not in any sense founded on the Christian religion;"* it means as Jefferson expressed it in 1808, that "the Government of the United States" is "interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises."† It means, as Mr. Madison, the father of the Constitution, expressed it in 1823, "that religion is essentially distinct from civil government, and exempt from its cognizance."‡ It means, as a committee of the United States Senate expressed in 1829, that "among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our Government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions."§

* Treaty with Tripoli. "American State Papers," Class I, Foreign Relations, Vol. II., p. 18.

† Works of Jefferson, vol. 5, p. 236.

‡ Writings of James Madison, vol. 3, p. 305.

§ Report of Senate Committee on Post Offices and Post Roads communicated to the Senate Jan. 19 1829, by Hon. Richard M. Johnson. See "American State Papers," class vii., p. 223.

Such being the meaning of the First Amendment to the Constitution, will Congress reject this Sunday bill? Time alone can tell.

NUMBERS AND RIGHTS.

NUMBERS and rights sustain no relation to each other. This is contrary to the general idea; but it is nevertheless true.

Rights are God-given. As the Declaration of Independence says: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights." They do not pertain to men because men are associated together in large numbers; nor are they determined by that fact. The rights of man have their basis in the purpose of the Creator; and that purpose is independent of the number of those to whom it pertains.

Every individual is bound by his relation to his Creator and to his fellowmen. But his relation to his fellows is not independent of his relation to God. In other words, it is a duty which man owes to God, to love his neighbor as himself. It is a part of the law of God that a man should not steal, kill, commit adultery, bear false witness, or do anything that would invade the rights of his fellowmen. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

In fulfilling the purpose of God in our creation, we must of necessity fulfill every obligation which we owe to mankind. And to fulfill that divine purpose, it is necessary that we should possess and exercise certain rights. An all-wise Creator has accordingly endowed all men with those rights; and these rights, being thus inherent in the individual, are unalienable.

The purpose of the Creator is that every being whom he has made should be upright and perfect in all his ways, a free moral agent, and should live a life of unmarred happiness. Because of the fall, this purpose can never be fully realized in this world, but it will be perfectly accomplished in the world to come.

In this world progress is made toward the attainment of this purpose by development of character. God does not want automata, nor slaves. God would stultify his own name if he should create beings of such a nature. He could not do less than create beings of the highest and most perfect type; nor could he be satisfied with anything else. He will have no one love and serve him from fear, or because he could not do otherwise. Such a tribute would be of an inferior nature, and therefore entirely unsuitable as an offering to the infinite God.

In order that man may develop a perfect character, he must have liberty. In order that his tribute to God may be voluntary, he must have freedom of choice. Accordingly men are left free by the Creator either to love and serve him, or to ignore him and serve themselves. The devil aims to interfere with this freedom of choice and compel men to refrain from the service of God. He would make every man a slave, controlled not by his own free choice, but by the will of another who leads him about in chains. And any effort of men to deprive any of their fellowmen of this freedom of choice further than to make secure from invasion their own God-given liberty, is against the divine purpose, and in harmony with the purpose and work of the devil.

The necessity of this individual liberty to the development of noble, God-like character,

is amply and sadly illustrated by the spectacle of individual character presented among those races and classes of people which have been long the victims of oppression. We find them very largely deprived of their manhood, without that sense of honor and self-respect which shrink from acts of meanness, and with no adequate conception of moral principle as a thing of value. Lying and deception are counted as accomplishments, hypocrisy as a virtue, and vice as a legitimate pleasure. Every noble faculty is debased. It is not with such beings that God would people his world.

And in order that this shall not be, men must cherish and exercise their individual right of free choice. They must choose for themselves whom they will serve, and choose that Master who will never take from them this freedom. Development of good and noble character can take place only along the line of free individual choice.

This individual freedom of choice comprises within its limits the unalienable rights of mankind. When this freedom is denied, the highest interests of the individual are attacked; and if the attack be successful, the gravest injury to mankind results.

It matters not, also, whether this freedom be denied by some individual despot, or by the doctrine that rights are determined by the judgment of majorities. The so-called "public conscience" cannot take the place of the individual conscience. The individual who surrenders his conscience surrenders his very soul. He surrenders faith; for Christian faith is not mere assent to the truth, but it is belief which is manifested by works. (See James 2:14-20.) And with the surrender of faith, goes also the right to eternal life itself.

The doctrine of the "greatest good to the greatest number" when so applied as to demand the yielding of the individual conscience to the will of the majority, becomes but the means of erecting a despotism. The theory that the majority must rule, is a very plausible one in this day, and a correct one so far as concerns those matters in which all have a common interest, and which are subject to human control. But it does not apply within the sphere of rights. And it is a fact also that the majorities in this world are made up not of leaders, or persons of independent judgment, but of followers; so that what appears to be the judgment of the majority, is very often only the will or opinion of the few by whom the majority are led. This is especially true in matters where the people do not feel their immediate interests to be directly affected, as in questions of religion. A religious despotism can be all the more readily established by a few influential bigots because the public are generally willing to let others (their spiritual advisers) think for them in religious matters, and thus be spared the trouble of investigating and deciding for themselves. This is human nature; and the religion of human nature is popery.

The facts we have stated can be more readily perceived through an illustration. It is contended at the present time that the best interests of the largest number demand the observance of the first day of the week. In London, England, as noticed in our last issue, seventh-day observers have recently been denied the relief which might be afforded them by legislation, and which would simply have protected their rights, on the ground that they were but few in number. And in this country the plea of the same people for their right to set apart the seventh day according to the command of God, is denied on the ground that the majority think the first day is the proper one to be set apart, and the

majority must rule. Shall the individual allow the "public conscience" to guide him in such a matter? Will the "public conscience" be responsible to God for individual conduct respecting his commands? Will the doctrine of majority rule shield a person in the day of Judgment in any matter where the majority happened not to be on the side of God's law? And will the penalty of disobedience be shifted from the individual transgressor and placed upon the spectre of "the majority," or of "government"?

No; every one of us shall give an account of himself before God. The "public conscience" will afford no individual any security in that day. The doctrine that rights pertain only to numbers,—that individual freedom of choice is swallowed up in the higher interests of the community, will excuse no one for failing to make that choice and to stand by that choice which his own conscience, as educated and guided by the word of God, told him to be right, and which, firmly adhered to, would have developed in him that character which is fitted for eternity.

"Let every soul be subject unto the higher powers;" but let every soul also remember that "there is no power but of God," and that his relation to God is an individual relation, and that as such it demands of him the exercise of his God-given rights. And let him, as he values his eternal interests, refuse to allow that relation and those rights to be controlled by the opinion and the "conscience" of the majority. God is the great "higher power" and he alone constitutes the true "majority."

TO INCREASE CHURCH COLLECTIONS.

THE book, "Practical Christian Sociology," a late literary production, to which we have taken occasion to refer several times recently, is full of unique and striking things.

Like a true "reformer," the author of the book in question, cuts and slashes in every direction, sparing neither friend nor foe. Dividing the 19th century into three periods, of the second he says:—

The daybreak that came with that middle third of our century has already been overcast with heavy thunder-clouds, especially in our own country. No doubt there has been moral progress since 1867 in the world at large, *but it would be hard to prove moral progress in the United States since that date.*¹

Our author then enumerates the rise and development of various evils, prominent among which is "the Sunday paper, which," he says, "in most instances, is not only a sin but a crime."

Following his bill of particulars, he says:—

One reason why these evils have grown apace is because the church has not adequately recognized personal and social ethics as an integral and important part of its work. As Columbus discovered an unknown hemisphere, so we are just discovering a neglected hemisphere of social ethics. Those critics of the church are in error who assume that in British and American pulpits dogma has crowded out duty and creed has displaced conduct. All that can truly be said is that individual and social ethics have not had due emphasis in the utterances of the churches even in sermons, much less in creeds. They are a nineteenth-century development not sufficiently recognized in the eighteenth-century creeds and disciplines of our churches.²

We thank our author for the frank statement that his so-called "reforms," prominent among which is his "sabbath" crusade, are "a nineteenth-century development."

¹ By W. F. Crafts, Ph. D., published by Funk & Wagnalls, New York.

² "Christian Sociology," p. 41. Italics ours.

³ *Id.*, p. 43.

This is practically what we have been telling our author, and everybody else for years about the Sunday movement; that Christ and his apostles knew nothing of it; that the early church never kept Sunday; that it always rested upon no better authority than the edict of Constantine and the decrees of a fallen church; and that the idea of compelling its observance *as the sabbath*, is of very modern origin indeed. Now, Mr. Crafts acknowledges this himself. The demand that everybody shall observe Sunday as the "Christian sabbath," is only a nineteenth-century development, saving, of course, the Puritan theocracy in New England in the seventeenth century. The Puritans were something more than two centuries in advance of our author in the matter of enforced Sunday-keeping. But no matter; Mr. Crafts is quite right: it is a modern discovery—certainly much more modern than the sacred Scriptures; which accounts fully and satisfactorily for the fact that it is nowhere mentioned in the writings of apostles, prophets, or evangelists.

But notwithstanding the modern origin of these "reforms," our author sharply arraigns the whole of the modern church for failure to give them financial support. He says:—

Not one of the large denominations, so far as we know, recognizes any of the social reforms as a part of Christianity in its official schedules of benevolence. How the efficacy of other church collections is decreased by lack of adequate church support of social reforms, for example, sabbath observance! Offerings for church erection and ministerial education and home missions are of value in proportion as the people are on the sabbath free to attend the churches thus erected and hear the preachers thus educated and supported. Mr. Puddlefoot, the well-known home missionary secretary, informs me that there are in the frontier towns home missionary churches where the only man in attendance on sabbath morning is the preacher; churches where the communion has to be postponed from sabbath morning until evening, "because the deacons are all down in the mines." Surely, if only to increase the efficiency of other church benevolences, there ought to be in every church table of collections a column for sabbath reform.⁴

Our author would, with his so-called sabbath reform, very soon change all this, for he would by civil law compel those deacons to remain out of the mines on Sunday; would prohibit Sunday papers, close places of Sunday amusement, and make the day everywhere so uninteresting that the deacons and everybody else would gladly resort to the churches. Then would the people not only receive the instruction supplied by collections taken elsewhere for the support of frontier churches, but such churches would themselves have larger collections, for there would be more persons present to give. This is certainly "practical sociology," even though it be not Christian.

Then, too, with the Sunday laws of all the States put in proper working order and energetically enforced, as would be the case if our author was well supplied with collections, it would be so much easier to enforce church discipline. The worldly-minded deacons who not having the fear of the minister before their eyes go into the mines on Sunday instead of to the communion, could be persuaded by the terrors of the civil law—by fines or by imprisonment, if need be—to go to the communion on Sunday morning instead of to the mines. And though at first they might realize that it was not their choice, that they would prefer the mines and the wages there earned, they would by and by come to imagine it a matter of their own choice, and then if not before, would they be devout observers of the so-called Christian sabbath; and all owing

to the collections for so-called sabbath reform! Yes, the scheme is practical; very practical—but is it Christian?

But how about the spiritual life of the churches whose pews and collection boxes must be filled by means of Sunday laws? The words of our author himself, though not so designed, are well adapted to answer this question. He says:—

Christians have mostly ceased from hating each other for microscopic differences of doctrine, but Christian love seldom goes beyond its own church walls, and does not always go beyond its own hired pew. General society is, of course, more Christianized, and the quantity of Christian sociology is much greater, but the quality of it inside the church, we fear, has not improved. The heathen are not audibly exclaiming to-day, "See how these Christians love each other!" They, and the Christians also, are rather pointing to "the flagitious anarchy," the "Hadesian theology" of our sectarian conflicts, and to the well-defined Christian castes that radiate from the central high-priced pew of Deacon Dives to the inferior pews of Demas and Lazarus; the one next the pulpit and the other next to the door. Not thus were the Christian slaves and "the saints of Caesar's household" separated in the early church. There were no class churches. Christian brotherhood was not as often to day so nominal that in the words of Prof. Ely, one would rather be a second cousin by blood than a "brother," in the general sense, even to a Christian.⁵

These facts answer the question as to the spiritual condition of the churches. "He that loveth not knoweth not God."⁶ "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"⁷

According to our author's own representation, the church is lacking in Christian love, and is therefore without the true knowledge of God. And this is the reason why there is so much seeking after the power of organization and the power of the State. The very federations and confederacies for which Mr. Crafts is laboring are only so many efforts to supply by numbers the lack of power in the church; but the Word of the Lord is, "Say ye not, A confederacy to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."⁸

UTAH AS A STATE.

IN view of the admission of Utah into the union of States, the following from a Newton, Kansas, correspondent of the *New York Sun*, printed in its issue of Dec. 29, is worth the attention of the American people:—

Bishop Richard W. Hart, of the Mormon Church, who has relatives in this city, has been visiting among them for a few days. He was a member of the last Territorial Legislature. He belongs to the "Order of Melchisedec," from which all bishops of the Church of the Latter Day Saints must graduate, and therefore knows something of the plans of his church for the future.

Bishop Hart is on his way to the missionary field of Georgia, where his church has been at work for some time, and where the efforts at recruiting for the Mormon faith have met with better success than in any other field in this country. To the correspondent of the *Sun* Bishop Hart talked very freely about the situation in Utah. The population of Utah contains five Mormons to one Gentile, while in thirteen of the twenty one counties there is not an official not of the Mormon faith. He declared that the belief that the church had abandoned all efforts to control the politics of the new State was a great mistake.

"Whether Democrat or Republican," said the bishop, "there will not be a State officer of other than our faith, either elective or appointive, unless the church so will it. There is not a district judge who can escape his responsibility to the Latter Day Saints, and with two exceptions there will not be a sheriff in Utah who is not of our selection."

After reference to the manner in which the church

will secure control of all the industries, such as water supplies and irrigation systems, which would be given back to "the people for whom God intended them," he touched on the subject of plural marriages. He said that through divine command President Woodruff had suspended the ordinance, but it had not been repealed. He said:—

"This subject of plural marriages is very much misunderstood. Not more than fifteen per cent. of our people have more than one wife. As a man prospers the church admonishes him to take additional wives according to his prosperity, and he obeys as a religious duty, always with the advice and full consent of his first wife. In Statehood, when we are free from Federal interference, the Temple will witness the solemnization of the marriage rites that have been suspended, as the penitentiary will no longer be filled with men for obeying God's law."

At the close of the interview the bishop said:—

"Yes, this ceremonial will be resumed; in fact, it has never been entirely suspended. I have three wives, all of whom love me. And they have persuaded me to seal another on my return next August, which I shall do."

Now that Utah has become a State, the only way Congress can deal with polygamy within its borders is by an amendment to the national Constitution. Thus the possibility of an amendment to the Constitution of the United States, touching a question claimed to be one of religious belief and practice, is by no means remote. While polygamy should be dealt with solely as a practice subversive of human rights, it has in the past been treated as a thing to be suppressed on account of its immorality; and if again made a subject of legislation, in the form of a constitutional amendment, will doubtless be considered on moral grounds. Hence should such an amendment come, it is likely to involve other issues besides the suppression of polygamy.

THE CATHOLIC CHURCH AND THE SALOON.

WE are indebted to the Rev. A. P. Doyle, Secretary of the Catholic Total Abstinence Union, for the latest presentation of the attitude of the Catholic Church towards the saloon. "Father" Doyle was one of the chief speakers at a large mass meeting held in Carnegie Music Hall, New York, Dec. 16, to create sentiment in favor of New York's Sunday "law;" and on that occasion, as reported in the *New York Christian Advocate*, he "made an address clear in statement and stirring in manner, declaring that he was there with the approval of Archbishop Corrigan, and in harmony with the legislation of the Catholic Church, enacted some years ago, and reaffirmed but a month ago—emphasizing the statement that it was since the election, at a recent synod held in this city." He then translated from the Latin the legislation referred to, as follows:—

Since such very great scandals arise from the abuse of intoxicating drink, we exhort pastors, for the love of God, to use every zeal to extirpate this vice of intemperance. In order to accomplish this end let them frequently warn liquor-sellers never to give any drink to minors or to drunkards, and let them frequently warn them also to keep their stores closed on Sunday. —*De Zelo Animarum*.

Again:—

Let the observance of the Lord's day be frequently commended. . . . And especially with fervent zeal let them prevent the opening of saloons on Sunday, and also the frequentation of the same on that day, because from this very custom so many evils arise. *De Zelo Animarum*.

It is thus perfectly clear that the attitude of the papal church is not one of hostility to the saloon itself, but toward the intemperance which the saloon creates. She would have liquor-dealers take care to refrain from selling intoxicants to minors or to drunkards; but the liquor-seller might comply with this requirement, and still do a flourishing business.

⁴ "Practical Christian Sociology," p. 44.

⁵ "Practical Christian Sociology," p. 84.

⁶ 1 John 4: 8.

⁷ 1 John 4: 20.

⁸ Isa. 8: 12, 13.

And it is much worse to ruin young men who are not drunkards, than to sell to those who have become confirmed toppers.

Such legislation does not interfere at all with the revenue which that church derives from her communicants who are dealers in intoxicating drinks. It tends not to suppress the saloon, but rather to make it "respectable."

It allows the saloon to create the terrible thirst and craving for intoxicating drink, and then when the hapless devotee has fallen until its power over him is stronger than life itself, it forbids him any further indulgence, and leaves him to a torture of unsatisfied desire to which death would be far preferable. Such is its intent; but the wretched toper generally finds some means to satisfy his fierce craving in spite of the law's restriction. It is very much in this way that the Sunday-closing law serves the cause of temperance. It makes Sunday to the drinker either a day of unsatisfied craving, or a day on which he draws his supply of drink from his own home, instead of from the saloon.

When it is remembered that on this occasion "Father" Doyle stood on common ground with Bishop Potter, Warner Miller, and other leading Protestant speakers by whom this meeting was called, it is easy to see that such mass meetings tend really to the exaltation of Sunday rather than to the suppression of the saloon.

RELIGIO-ATHLETIC RECIPROCITY.

BY J. G. LAMSON.

THE extent to which ministers of the gospel will go to fill their pews, and the part they will take in order to get rid of any rival or competition against their attendance, is well illustrated by a dispatch in the *New York World* under date of Nov. 25. It seems that the University of Rochester football eleven were to play the Hamilton College team Thanksgiving day. It was the idea of the ministers to have services on that day in accordance with the President's proclamation. That was all right. But the football game was of so much more interest to the people than some sermon at the same hour that the ministers were afraid of losing their congregations entirely. They protested against the game at that hour, asking that it be postponed until the afternoon. Finally terms were affected "by sending out letters to all the prominent city ministers asking that if the game were deferred until after the services, the ministers next Sunday and Thanksgiving day would announce the game from the pulpits and urge attendance as a matter of reciprocity for the action of the students." We are informed that the ministers complied and gave their indorsements to the change, and thus the pulpit is made the bulletin board of the football games.

"FOR THE SALOON'S SAKE."

At a large mass-meeting held in Carnegie Music Hall, New York, Dec. 16, at which Bishop Potter presided, in support of the law closing the saloons on Sunday, the Rev. A. P. Doyle, Catholic, made (as reported) this remarkable utterance: "If there were no other argument, I would ask to have the saloon closed on Sunday for the saloon's sake. If it should be permitted to go on for ten years corrupting and debauching seven days in the

week, the citizens would rise up in their might and crush it."

We could ask for no more pointed corroboration than this of the SENTINEL's oft-made declaration, that the Sunday (saloon) law tends to the perpetuity of the saloon, by investing it with a degree of respectability. If in ten years the saloon could be crushed by public indignation, through allowing it to remain open seven days in the week, that fact would constitute the strongest argument in favor of an open saloon on the first as well as on the remaining days of the week. But the Rev. Mr. Doyle, who is secretary of the Catholic Total Abstinence Union, wants Sunday closing of the saloon "for the saloon's sake."

Least it should be thought that no speaker making such an utterance could have any considerable influence at such a meeting, it should be mentioned that the Rev. W. H. P. Faunce, a prominent Baptist clergyman of this city, was introduced after "Father" Doyle, and in opening his speech said: "I am proud to follow a Catholic priest, even at a distance, in this cause so dear to us both."

It is evident that Sunday keeping is fast coming to be the popularly recognized badge of respectability; and when the saloon dutifully keeps Sunday, it too will become, in a measure at least, "respectable." But any Christian may well doubt the respectability of any plane upon which he and the saloon can stand together. A saloon can keep Sunday; but no saloon ever did or can keep God's Sabbath.

SABBATH-KEEPING AND SUNDAY-KEEPING.

THERE is a wide difference between Sabbath-keeping and Sunday-keeping. Sunday-keeping can be enforced by human law. Sabbath-keeping cannot be so enforced, but must be wholly a voluntary act.

Among believers in Sunday observance, we find no harmony of conception as to what that observance should be, or what is the foundation upon which it rests. The Methodists, the Catholics, the Disciples, the Lutherans, all differ from one another in their observance of the day, and in their theories of the proper basis of its observance. Nor does unity of belief and practice exist throughout each separate denomination; but clergymen of the same church give expression to widely differing views upon the subject. All this is in itself conclusive evidence that Sunday sanctity and Sunday observance have their origin in the conceptions of the human mind.

The Sunday rest day being a creation of man, it must be enforced, if at all, by human legislation. But this ignoble origin is fatal to any conception of it as a sacred day; for man, being fallen and sinful himself, cannot make anything sacred. Being dependent himself for holiness, as all creatures are, upon the Lord, he cannot impart holiness to anything. "Who can bring a clean thing out of an unclean? Not one."

"There is none good but one, that is, God." All goodness, all holiness, is from God,—a manifestation of the one Being who, in and of himself, is good and holy. Whatever is good and holy upon earth, is made so by the presence of God's Spirit. Only that is sacred or holy which God thus makes holy; and God has never made holy the first day of the week. Hence, however men may speak of it, it is not and cannot be a sacred day.

Sunday observance being dependent upon human precept and legislation, cannot be a moral act; for morality is a condition of the heart, and the heart is not reached by human legislation. Only God's precepts and law can

so affect the heart as to produce moral action; and no precept or command of God enjoins Sunday observance. The saloon is made to keep Sunday, yet it continues to be a saloon. Sunday observance does not affect its character; it is the same evil thing, the same curse to humanity that it was when it was open seven days in the week. And just so with animate things. The worst sinner on earth may rest on Sunday and even attend public worship, because the "law" commands him to do so, and be a sinner still. The worst hypocrite on earth can be in outward acts a pious man. The Scriptures tell us of "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." He can put on a pious exterior, but he is the devil still.

But not so with the Sabbath and law of God. Nothing evil can keep that law; for that cannot be kept by a mere outward conformity with its demands. That law reaches the thoughts and motives of the heart. It forbids all evil thoughts, calling some of them murder, others adultery, and others covetousness. It commands the Sabbath to be kept not only by outward forms, but by making it a delight, "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13, 14. It commands the worship of God, not only in the letter of outward forms, but "in spirit and in truth." John 4:24. No sinner can keep the Sabbath until he is first made free from sin and thus changed into a righteous person.

Such is the difference between Sunday-keeping and Sabbath-keeping; between compliance with the legislation of man, and with the law of God. It is Sabbath-keeping and not Sunday-keeping that separates us from the company of all that is evil. No human precept, custom, or legislation, can effect this separation, but only that Word which is the basis of faith.

THE "CORPORATION CONSCIENCE."

IN the *Christian Statesman* of Dec. 14, Mr. Charles Roads, chairman of the Philadelphia "good citizenship committee," makes some true observations concerning the "corporation conscience." Sir Edward Coke's remark, "Corporations have no souls, has," he says, "served as soporific to many moral convictions. But neither the human law nor God will stop to deal with that abstraction, the corporation. They will arrest and punish the men who compose it. What transparent folly to imagine that God will be confused by the intricacies of constitution and by-laws of business associations in getting at guilty souls!"

It is strange that this same writer, and those for whom he speaks through the above named journal, cannot see that what is true of corporations with their constitutions and by-laws, in this respect, is true also of civil government, with its constitution and by-laws. In the Day of Judgment God will not deal with civil government, but with individuals. Mr. Roads and the *Christian Statesman* party are zealous advocates of a scheme which is to "put God in the Constitution," by so amending the preamble to that venerable document as to place within it a "suitable acknowledgment" of Jesus Christ as the nation's king, and of his revealed will as the source of all rightful authority in civil affairs. In this he and they proceed upon the theory—exactly contrary to the language above quoted—that some virtue can attach to a national profession of religion through the Constitution. But if

an individual cannot shirk responsibility for a wrong act because done by a corporation, neither can he derive any moral advantage from an acknowledgment of God which pertains to the constitution of civil government.

The propriety of such a governmental profession of Christianity rests upon the assumption that civil government is an entity possessing moral accountability. But that which can have a moral character must possess a conscience; and if civil government has a conscience, it must be true (which Mr. Roads denies) that a corporation has one also.

In civil government it is proper to use compulsion. The national Constitution is the fundamental law of the land, in which all acquiesce, either willingly or by compulsion. What is done in its name is done in their name and by their voice. A constitutional acknowledgment of God and profession of acquiescence in his revealed will would be no less the act, volunteered or forced, of every citizen. But a forced acknowledgment and profession of Christ is hypocrisy and sin. And as but few people in this nation, comparatively, are Christians, such an acknowledgment as is proposed would but constitute a colossal monument of hypocrisy and sin. Yet these men are determined that the Constitution shall "acknowledge" God, even if it has to tell a colossal falsehood to do it.

COMMON LAW IN ENGLISH DECISIONS.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

FROM time immemorial, English law—both British and American—has been governed by certain rules of construction, or rules of reason, which apply to and control each and every statute that forms a part of our code of law. These rules are part of the common law and are held to be prior to and over all other law of whatever description or kind.

By means of this common law-theory of construction, statutes are in fact abrogated, even where the legal power to abrogate is denied positively and in toto by the legislative power. "It appears in our books," says Lord Coke, "that in many cases the common law will control acts of Parliament, and sometimes adjudge them to be utterly void. For when an act of Parliament is against common right and reason, or repugnant, or impossible to be performed, the common law will control it and adjudge such act to be void."

Perhaps a better idea of the common law can be got by quoting from the decisions contrasting it with statute and custom-law,—the remainder of the law of the land. "The common law is that part of natural right having the sanction of the State or receiving the recognition of sovereignty. Custom law is that body of customs of the people not contrary to the expressed will or welfare of the State. Statute law is that body of law declared by the legislative agent of the State—usually by the executive head or by some representative body, as a legislature.

In all of these decisions the common law is set forth as practical justice, or natural right, as understood and sanctioned by the State. "Bills of Rights," "Declarations of Rights," and similar titles, are merely variations of declarations of the common law or the old "Folk-right"—the fundamental rights of the people. We see, therefore, why persecution has never had a legitimate place in the common law of the English peoples, and the ground for the declaration of the Supreme Court of New York that "all prohibitions of

ordinary business on Sunday, with us, come from the statute."

Fortescue, therefore, makes the following decisions of law:—

All human laws are either
The law of nature,¹
Customs, or
Statutes, which are also called constitutions.

But the two former, when they are reduced into writing, and made public by a sufficient authority of the prince, and commanded to be observed, they then pass into the nature of, and are accepted as constitutions or statutes, and in virtue of such promulgation and command, oblige the subject to the observance of them under a greater penalty than they otherwise could do. . . . If, therefore, under these three distinctions of the law of nature, customs, and statutes, I shall prove the law of England eminent to excel, then I shall have evinced it to be good and effectual for the government of that kingdom. . . . The laws of England, as far as they agree with, and are deduced from, the law of nature, are neither better nor worse, in their decisions, than the laws of all other States or kingdoms in similar cases. For, as the philosopher (Aristotle) says in the fifth of his *Ethics*, "The law of nature is the same, and has the same force all the world over."

"Ley temporal," says Coke, "consisteth of three parts, viz.:—

First, on the common law, expressed in our bookes of law, and judicall records;

Secondly, on statutes contained in acts and records of Parliament; and,

Thirdly, on customs grounded on reason, and used time out of minde;

And the construction and determination of these doe belong to the judges of the realme.²

In the preface to Hughe's edition of Horne's "Mirrour of Justices,"³ we find a like distinction made. "The temporal laws of this kingdom," says the writer, "may be divided into three parts:—

First, the general or common law;

Secondly, the customary law;

Thirdly, statute or parliament laws.

The common law is nothing else but pure and tried reason (*responsa prudentum*).

The customary laws are certain ancient customs grounded upon reason, which abridge the course of the common law.

In Sir Thomas Harde's reports of cases adjudged in the Court of Exchequer (1658), the same characterization of the law is given. On page 140 we read:—

The words *per legem terrae* (the law of the land) signifie,

Common law,

Customary law, and

Statute law.

Whatever positive laws are contrary to this law of nature and reason, they are void in themselves.⁴

In fact, Brownlow's reports make the sweeping assertion that all of the common-law judges and writers, without exception, regarded the law as being of this threefold character. In reporting the case of *Rowles vs. Mason*,⁵ Brownlow says:—

Coke, chief justice, agreed, and he said that Fortes-

¹ It (the term "law of nature") is not used among them that be learned in the lawes of Englande to reason what thing is commanded or prohibited by the law of nature and what not: but al ye reasoning in that behalfe is vnder this manner:

"As when anything is grounded vpon the law of nature, they say that reason will that such a thing be done: and if it be prohibited by the law of nature, they say it is against reason, or that reason will not suffer it to be done." St. Germain's "Doctor and Student," II. 12 (London, "newlie corrected and imprinted with newe additions," 1590).

Coke makes this same division of the law, as does Fortescue, but substitutes common law for law of nature, and cites Fortescue as authority, showing that he regards common law, as he says, "properly so-called;" the same as what Bracton, Fortescue, and the other earlier writers of both England and Rome regarded as the law of nature, insofar as such law is recognized and sanctioned by the State.

² Fortescue's "De Laudibus Legum Angliæ," chapters 15, 16.

³ "Coke's Institutes," book III, folio 344.

⁴ "The Mirrour of Justices," written originally in the Old French, long before the Conquest. London, 1768.

⁵ Per Chief-Justice Widdrington. See also Rawlett vs. the Attorney-General, same report, page 466, where it is maintained "that an act of Parliament, that should take it (natural justice) away would be void in itself; as is said in 'Doctor and Student.'"

⁶ Brownlow and Goldesborough reports, 197, 198.

cue and Littleton and all others agreed, that the law consists of three parts,

First, common law;

Secondly, statute law, which corrects, abridges, and explains the common law;

The third, custom, which takes away the common law (i. e., the change of custom modifies the law; for *ex facto jus oritur*.—Out of the fact the law arises; so, when the facts are different, the law itself is different; *Cessante ratione legis, cessat ipse lex*.—When the reason for the law ceases, the law itself ceases).

But the common law corrects, allows and disallows both statute law and custom: for if there be repugnancy in statute or unreasonableness in custom, the common law disallows it or rejects it, as it appears by Dr. Bonham's case, and in 8 Coke 27, Henry VI. annuity.

And elsewhere Coke says: "Customes et usages. Consuetudo (custom) is one of the main triangles of the lawes of England; those lawes being divided into common law, statute law, and custome."⁷

FOR THE TRUTH'S SAKE.

BY W. A. COLCORD.

To be loyal to the truth under all circumstances has ever cost a sacrifice. It cost Abel his life. It made Noah a very unpopular man. It cast Jeremiah in the dungeon; Shadrach, Me-hach and Abed-nego in the fiery furnace, and Daniel into the lion's den. It crucified the Lord of glory, stoned Stephen, and in the ages that followed led a mighty host to a martyr's death.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution," says Paul. And Paul's career, after he became a follower of Christ, testified to the truthfulness of his statement. His godly life in Christ Jesus caused him to be stoned, beaten with many stripes, placed in the stocks, imprisoned, and finally to be beheaded. For some time before his death, he was a prisoner in Rome. In this condition he wrote some of his epistles.

To lead a godly life through faith in Jesus, which, by the way, is the only way in which a godly life can be led, means to be loyal to the truth; to have the moral courage to stand by the truth at whatever cost; to be faithful unto death. And what is the truth? Said Christ: "Sanctify them through thy truth; thy word is truth." Then to be loyal to the truth means to be loyal to the word of God. This is what costs. This is what demands integrity, self-denial, and thorough consecration to God. This is what brings persecution for righteousness' (right doings') sake.

And here is where so many fail. They are not true to the word. Describing the stony-ground hearer, Christ said: "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." The tribulation and persecution arise because of the word. Satan is the enemy of the word: for it is God's word, and he is the enemy of God. He therefore persecutes all who strictly adhere to it.

It was because of Paul's faith in the word that the Jews persecuted him. To Felix he

⁷ Coke's Institutes, 110 b. These quotations might be extended indefinitely, but I have given enough here to establish beyond the possibility of a successful contradiction the threefold character and source of law. I might quote Holland, whose excellent work is recently from the press (fourth edition, Oxford, 1888), to show that this conception of the nature of law still obtains among political scientists as well as among the lawyers. In his chapter on the sources of law, he speaks of "the mutual relations of (1) customary, (2) judge-made, and (3) statute law;"—the very same divisions given by the older lawyers substituting "judge-made" law, for Fortescue's term "law of nature," St. Germain's "law of reason," and Coke's "common law." Whatever the term, it is the bench's conception of legal justice arising out of the related facts.

said: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, *believing all things which are written in the law and in the prophets.*" The unbelieving Jews professed to believe the law and the prophets, but they did not; for had they done so, they would have believed in Jesus.

It was because of their fidelity to the word of God that so many suffered death at the hands of papal Rome during the days of her power and supremacy. Like the Jews, this church has professed to be the guardian of, and believer in the word; but it has not been, else it would not have destroyed those, like the Waldenses and Albigenses, who believed in it, and persecuted those who sought to give it to the people in a tongue in which they could understand it.

If any would know why there is so little persecution among the many millions of professed Christians of to-day, the answer is at hand. It is because there is so little strict adherence to the plain teaching of the Word of God. Another has well said: "Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled." Let men do what God has said, and they will soon feel the hand of persecution, for the devil is not dead.

THE PERSECUTION OF THE RUSSIAN QUAKERS.

[Review of Reviews for December.]

IN the *Contemporary Review* Count Tolstoi tells in brief the story of the persecution which has befallen the Dookhobortzy, who may be described as a kind of Russian Quakers, and who are now being harried by the Russian government because they refuse to bear arms. The following is the substance of the story which Count Tolstoi has to tell:—

"The Dookhobortzy settled in the Caucasus have been subjected to cruel persecutions by the Russian authorities; and these persecutions, described in the report of one who made inquiries on the spot, are now, at this moment, happening. These Dookhobortzy were beaten, whipped, and ridden down; Cossacks were quartered upon them in 'executions,' who, it is proved, allowed themselves every license with these people; and everything they did was with the consent of their officers. Those men who had refused military service were tortured, in body and in mind; and it is entirely true that a prosperous population, who by tens of years of hard toil had created their own prosperity, were expelled from their homes and settled, without land and without means of subsistence, in the Georgian villages.

"The cause of these persecutions is, that for certain reasons three-fourths of the Dookhobortzy (that is about 15,000 people, their whole population being about 20,000) have this year returned with renewed force and earnestness to their former Christian profession, and have resolved to comply in practice with Christ's law of non-resistance to evil by violence. This decision has caused them, on one hand, to destroy all their weapons, which are considered so needful in the Caucasus, thus renouncing the principle of fighting, and putting themselves at the mercy of every marauder; and, on the other hand, to refuse, under all circumstances, participation in acts of force which may be demanded from them by the government; which means that they must refuse service in the army or elsewhere that violence is used. The government could

not permit such a desertion of the duties established by law on the part of so many thousands of people, and a struggle broke out. The government demands compliance with its requirements; the Dookhobortzy do not obey.

AN ENGLISH VIEW OF IT.

[The Star, London, Dec. 3, 1895.]

THE *Present Truth* is the organ of the International Tract Society, Limited, which is one of the publishing branches of the Seventh-day Adventist denomination, which holds that the true Sabbath is Saturday, the seventh day of the week, and not Sunday, the first. The *Present Truth* people, therefore, rest on Saturday and work on Sunday. Now the Factory Act forbids the employment of women and young persons on Sunday, and the only exemption which it dispenses is in the case of Jews, who are passed over if they sign a special exemption form. The *Present Truth* conscientiously objected to sign this Jewish exemption form because it is Christian and not Jewish, and for six years the factory inspectors let it print in peace, recognizing the patent fact that it kept the law in spirit if not in letter. The other day, however, some new broom came along, and swept the *Present Truth* before a magistrate, who fined it. It having refused to pay the fines, the bailiffs descended on it, confiscated all they could lay their hands on, including the engine; wherefore the *Present Truth* is like soon to be the *Past Truth*. This is about the savagest instance we ever saw of the injustice of justice, and we hope that Sir Matthew White Ridley will make restitution as swiftly as may be.

SUNDAY AND THE SALOONS.

THE German-Americans of this city, have, it is said, "hit upon a solution of the Sunday excise question that meets the approval of the special committee of the Chamber of Commerce, Dr. Parkhurst, Carl Schurz, Oswald Ottendorfer, and Rev. Dr. Rainsford. The plan, according to the *World* of the 2nd inst., is to amend the present Sunday excise law, by adding:—

In cities of the first and second class the proprietor of a restaurant who has been duly licensed to sell strong or spirituous liquors, wines, ale or beer may sell on Sunday to his guests such beverages to be drunk by the purchasers on the licensed premises with their meals, but not at or in front of the bar, and he may also sell beer, ale and mineral waters to be drunk off the licensed premises on Sunday from 12 to 2 o'clock in the afternoon and from 6 to 8 o'clock in the evening.

This gives every saloon-keeper who is willing to serve his customers with something to eat, the right to sell upon Sunday, and allows beer to be sold within certain hours to be taken away and consumed elsewhere. It remains to be seen how well this will satisfy friends of Sunday sacredness.

Restricting the sale of liquor to certain hours upon Sunday does indeed make a legal distinction between that and other days of the week, but is it such a distinction as will fully satisfy those who are determined to exalt Sunday as the Sabbath. It will perhaps be remembered by our readers that in a sermon preached in Grace Church, this city, by Wm. R. Huntington, D. D., and published in the *Pulpit* for October, that gentleman said:—

Some are under the impression, naturally enough, but most erroneously, that it is the so-called "temper-

ance question" with which we are called to deal. Others are persuaded that the principle at stake is the all-important one of the supremacy of law, the duty of the sworn officers of the State to enforce the State's decree. But this latter question has for the moment, at any rate, thank God, been set at rest. We are no longer pestered by the vicious proposition that laws are enacted rather with a view to silencing the murmurs of the good, than for the purpose of restraining the passions of the bad.

Equally evident is it, when we look facts in the face, that it is not the temperance question which is now at stake, for no one can pretend that even the complete suppression of the sale of intoxicants, if confined to a single day of the week, could settle that. Temperance legislation, if it would be properly so-called, must aim at covering all days.

No, the question really at the fore is the Sunday question. An attack is making upon the immunities of the weekly rest, as those immunities have been defined by usage and by public law. It so happens that in this particular case the hostile movement has sprung up in the quarter known as "the liquor interest," and that is what is confusing people's minds; but there are other points of the compass from which the assault might just as naturally have come. The simple truth of the matter is that Sunday is all the while in the position of a beleaguered fortress.

This is a plain statement of the plain truth. Doubtless in the minds of some the question is one of excise, but the rallying cry of the so-called reformers in the last campaign was the preservation of the "Christian sabbath." This was made one of the planks in the platform of one of the great political parties, and upon that platform it went to the people and was victorious; not indeed in the city but in the State as a whole. The issue is therefore clearly the maintenance of Sunday as a religious institution; and inasmuch as its friends claim that it should be enforced by civil law, it is difficult to see how they can consistently consent to the proposed amendment to the excise law. Those who do not believe that Sunday is a proper subject of legislation and hold that the liquor traffic should be prohibited on all days simply because it is a menace to life and property, and because it burdens the State with the support of criminals and insane people, will watch with interest the fight which is now sure to ensue between the advocates of Sunday selling and those who demand prohibition on Sunday only.

THAT the prosecution of seventh-day observers for Sunday work is not prompted by zeal for "the law," but by personal animosity, is shown by the display of this spirit on the part of the prosecutors in nearly every case. Either there is some feeling of personal spite, or a marked opposition of religious views, behind the proceedings in almost every instance. Wise legislation will cut off, rather than provide, opportunities for the exercise of the baser instincts of human nature to the harm of good and honest citizens.

WHAT is the meaning of the warlike spirit which, in the guise of patriotism, is giving rise to the formation of "Boys' Brigades" and the like? Is this one of the evidences that we are a "Christian nation"? Is Christ the prince of war, as well as of peace? He cannot be both, for the terms are contradictory; and we know that he is the "prince of peace." The prince of war is a very different being.

PROSECUTION of the Adventists is wrong. By love, not the sword, or jail, God intends to conquer the world, and the very semblance of oppression against the weak savors of the reign of terror and religious fanaticism of the Dark Ages.—*Union Republican*, Winston, N. C., Aug. 8.

IN THE GOVERNMENT DEPARTMENTS.

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This book cannot fail to be of great value to all in the study of the series of S. S. Lessons on Religious Liberty for the last three months of 1895. It was not written to go with these lessons, but it is fortunate and timely that it should be published at this time.

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Christianity and the Roman Empire—What is due to God and What to Caesar—The Powers That Be—How the United State Became a Christian Nation—What is the Nation?—Who Made the Nation?—Religious Right in the United States—Religious Right Invaded—The People's Right of Appeal—National Precedent on Right of Appeal—Sunday-law Movement in the Fourth Century and Its Parallel in the Nineteenth—Will the People Assert and Maintain Their Rights?—Religious Rights in the States.

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Milton Junc., Wis., Nov. 6, 1895.

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Beaver Dam, Wis., Oct. 19, 1895.

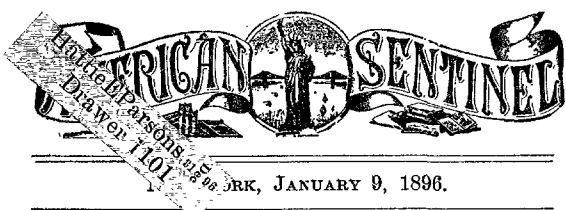
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Beaver Dam, Wis., October 16, 1895.

Very respectfully,

MRS. N. E. ALLEN.



ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

No less than five proposed amendments to the Constitution of the United States are now claiming the attention of Congress.

DAVID J. BREWER, of Kansas, associate Justice of the United States Supreme Court, and head of the Venezuelan commission, is spoken of as a possible presidential candidate for 1896. Justice Brewer wrote the "Christian nation" decision of February, 1892.

It was hoped that the great "Christian" powers of the world would intervene to stop the fearful butchery of helpless and innocent people by the Turks in Armenia; but now, behold, these "Christian" nations are stripping for a fight among themselves, over a dispute arising from greed; and the Turk is left to continue his bloody work unchecked.

THE bestowal of the cardinal's beretta upon Archbishop Satolli, comes just in good time to place him among the number of promising candidates for the successorship of Pope Leo. Satolli has made a close study of American ideas and institutions, to discover how they may be best made to serve the interests of the papal church. In the "chair of St. Peter" he would all but constitute an American pope.

THE article, "Utah as a State," printed on another page, shows how completely the civil power in Utah is now in the hands of the Mormon Church. The union of Church and State in Utah is, according to the words of the Mormon bishop there quoted, about as complete as was ever any such union of which history speaks; and it will be strange if a striking object lesson on the evil of Church and State union is not soon given the people of this Republic.

THE spirit of religious intolerance is at work in South Carolina, as witnessed by the following from a letter by a minister in that State:—

Mr Robert Miller, of Chick's Springs, who became a Seventh day Adventist last summer, and is a prominent farmer of that place, has been watched by several of his neighbors while he was picking cotton back in his field on Sunday. The watchers stole around in the woods where they could see him, but supposed he could not see them. But they were noticed nevertheless, and when spoken to, ran away. They said they would take the law, and if that did not stop Miller's working, they would take the law in their own hands and stop him that way.

The letter further states that Mr. Miller

was in the back field where no one could possibly be disturbed by his work unless he went back there on purpose to be disturbed.

Another man, Mr. Guinn, a shoemaker, has also been threatened with arrest for continuing his work on Sunday. Is it not strange that individuals who profess to be Christians—and some of these watchers were church members—should think that they were manifesting or exercising the Spirit of Christ in such work?

THE "German-American Citizens' Union" of New York, "is," says the *World*, of June 5, "about to precipitate the Sunday-opening question into politics in a way that is bound to hurt some one." It will shortly submit a bill to the Albany legislature, accompanied by "a carload of petitions," asking that at an election to be held in the spring there shall be submitted to the people of cities of the first class a measure permitting the sale of food, milk and beverages on Sunday during certain hours. The hours described are from 7 to 9 A. M. for food and milk, and after 4 P. M. for beverages. Failing to get what they demand from the legislature, they will form themselves into a political body, and organize similar bodies throughout the State, with the avowed purpose of placing New York State in the Democratic ranks at the presidential election next fall.

THE Chicago *Inter-Ocean*, in its issue of Dec. 5, 1895, in an editorial entitled, "Trades Unions and Sunday Laws," after stating that several influences have been combined to oppose the enforcement of the Barbers' Sunday Rest bill, says:—

The labor unions are strong enough to win in this contest for a weekly holiday, and they will win if they stand united. For even if the Cody law be held unconstitutional, it is within the power of the unions to induce the next legislature to enact a measure of like purpose, but of far wider scope. And thus it may be that those who now conspire to prevent a hard-worked and not too well paid class of men from enjoying a Sunday rest may succeed in forcing the enactment of a law that will make Sunday a holiday of universal obligation.

It is not difficult to see what the plan of these advocates of Sunday laws is in regard to those who oppose their wishes in any degree. If these fellows, say they, do not quit opposing our law relative to Sunday, we will make a law that will compel everybody to keep Sunday.

THE *Monitor* (Roman Catholic) of San Francisco, feeling aggrieved that we apply Rev. 13:18 to the Papacy, attempted to break the force of the application some weeks since by a display of cheap wit with which the editor seems to have been highly pleased, for he thus refers to the matter again in the *Monitor* of the 7th ult.:—

THE AMERICAN SENTINEL which is edited by anti-christ or what is the same thing Kalbinios P. Bolman, whose name is the number of the beast has published the programme which Providence is to follow during the years to come. First Dan. 11:45 makes it certain that the Turk is to be driven from Europe. The date

is fixed by the following simple process: Multiply the digits in the number of the verse, 45 and you have the result 20. Multiply 20 by the number of the chapter 11 and you have 220. As there are two figures namely 11 and 45 add 2 to the total and you have 222. Subtract 222 from the number of the beast 666 and the remainder is 444. This is the number of years the Turk is to rule in Constantinople; but as he began to reign there in 1453 he must cease to reign in 1897. So according to Calvin P. Bollman the Turk will be driven out of Europe the year after next. Thanks.

This is a deliberate misrepresentation for the purpose of making us appear ridiculous. Neither the SENTINEL nor any of its editors ever made any such calculation or arrived at any such conclusion. We believe however that Dan. 11:45 applies to the Turkish government, which when driven from Europe will establish itself temporarily at Jerusalem; and this will be one of the closing scenes of earth's history, but we have never made any attempt to fix the year in which this is to occur. Has the *Monitor* a special dispensation or an indulgence from the pope to violate with impunity the eighth (according to Rome's enumeration) commandment?

IN a recent article in the *Suwanee Review*, Mr. B. J. Ramage sums up a discussion of Sunday legislation in these words:—

The more one examines the ground on which American Sunday legislation is based the more irresistible becomes the conclusion that it is a physical and moral rather than a religious ground.

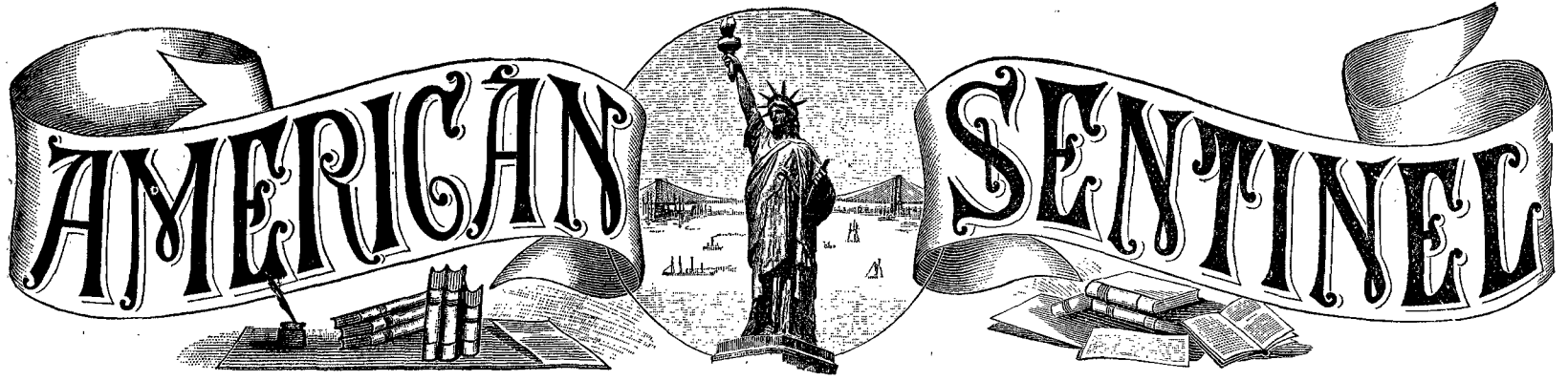
It would be difficult to imagine how Mr. Ramage comes to such a conclusion were it not that he gives a clue to the mental process by which it is reached, thus: "With our theory of government such statutes could have no other basis." His reasoning amounts to this: Sunday statutes exist and are upheld; they cannot be sustained under our form of government on religious grounds, therefore they rest upon civil grounds. But such reasoning proves nothing. It is true that he asserts that the "laws" "simply create a holiday." But this is not the fact. The "laws" of the various States recognize Sunday not as a holiday but as a holy day. Laws setting apart certain days as holidays simply suspend public business but never forbid the carrying on of industrial or mercantile pursuits. Sunday "laws" invariably prohibit labor and business, and generally with such exceptions only as make it certain that the intent of the legislators is to recognize the supposed sacred character of the day. Whenever Sunday is placed upon an equality and only upon an equality with holidays, can it be consistently claimed that the statutes requiring its observance simply create a holiday?

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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

Vol. 11, No. 3.

NEW YORK, JANUARY 16, 1896.

Price, three cents.

American Sentinel.

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ALONZO T. JONES, { EDITORS.
CALVIN P. BOLLMAN, {
LEON A. SMITH, { ASSISTANT EDITOR.

THE HIGHER "MONROE DOCTRINE."

WHEN in the course of human events the lands of this hemisphere had become peopled with those who, fleeing from the hard and oppressive conditions which beset their existence in the Old World, sought to establish themselves under the happier conditions afforded by a new country and a new order of things, it at length became necessary, in view of the threatening attitude of certain European powers, and especially of a combination calling itself the "holy alliance," to declare as the sentiment and determination of the United States of America, that the monarchies of the Old World must not be permitted to extend their systems further upon these shores; but that the peoples of this New World must be left free to work out their own destinies under the inspiration of their own genius, and the guiding star of the republican principle of government. This was the Monroe doctrine, —a highly proper one, and a credit to the nation which gave it birth.

But prior to this pronouncement, upon another and even greater occasion, a doctrine had been proclaimed from this country, which, broader in principle and wider in application, interposed a shield between all despotism and the rights of mankind. An assembly of men great alike in statesmanship, patriotism, and political wisdom, speaking with a voice that was heard throughout the world, had said: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

And in the spirit of this declaration, the Constitution of the new Republic—its fundamental law—declared, in the language of its First Amendment: "Congress shall make no

law respecting an establishment of religion, or prohibiting the free exercise thereof." Thus did this new-born nation lay the foundation of "a new order of things," by proclaiming its adherence to the great principle of equal civil and religious rights for all men.

This is the greater and higher Monroe doctrine,—the foundation upon which rests all the force and propriety of the doctrine which warns off from these shores the monarchies and despotisms of the Old World. And this higher doctrine is being violated; not by a foreign foe, but by a domestic one,—a conspiracy within our own borders. The AMERICAN SENTINEL declares to the people to-day that the great American principle of equal civil and religious liberty to all is denied both by words and deeds in this land, and is likely to be overthrown completely in our very midst.

Do you ask the proof? Witness the rapid growth of the sentiment in favor of religious legislation; witness the organizations springing up all over the land, powerful in numbers and influence, which demand legislation enforcing the observance of a religious institution,—the Sunday sabbath; witness the Supreme Court of the United States declaring, in February, 1892, that "this is a Christian nation," and the Congress of the United States declaring, in the summer of the same year, that "the first day of the week, commonly called Sunday," is the Christian Sabbath; witness the revival of the dragon spirit of religious persecution against good and honest citizens who observe the seventh day, as enjoined by the fourth commandment; witness these men, everywhere acknowledged as good citizens, dragged before the courts, fined and imprisoned, and worked in chain-gangs, because they will not exalt the Sunday to an equality with the Bible Sabbath; witness the bill now before Congress* to secure an amendment to the Constitution which will make it "acknowledge" God, and declare his revealed will to be the supreme law of the land. Witness all these efforts being made to plunge our nation into the deadly vortex of religious controversy, and witness also the blind indifference of the people to their danger.

Shall the higher Monroe doctrine be maintained? Shall a halt be called upon this conspiracy against American liberty? Citizens, Americans, What is your answer?

FEDERATION OF CHURCHES.

THE ambition of popular Christianity as it exists in the various denominations of the day is not organic union but federation, or more properly speaking, confederacy.

In his book, "Practical Christian Sociology," with which our readers are already familiar, Dr. Crafts says:—

There are Christian remedies for social ills that can best be applied by State and national federation of churches. . . . Some day it is to be hoped the churches will be shamed or aroused to undertake a united campaign against social evils in some more effective way than by the paper bombardment of mere resolutions. . . . An official national federation of Christian churches in a strong and well-supported National Bureau of Reforms might be a most effective method of ethical home missionary work. The bureau so named, that I have established unofficially, will be glad to yield the field to an official one. Let us hope the proposed Federal Council of Presbyterian and Reformed Churches will ere long become a national federation of all churches to save society as well as souls. Such federations of churches for the solution of social reforms were recommended by a conference of Christians, chiefly from Great Britain, representing many denominations, which assembled at Grindelwald, Switzerland, in the summer of 1894.¹

Among the "reforms" to be undertaken by the proposed federation, Dr. Crafts gives a prominent place to the "crusade" against "sabbath-breaking," and in this "reform" he suggests that the forces of Rome be enlisted; he says:—

On such reforms as temperance, sabbath reform, divorce, and purity, Roman Catholic coöperation may in a measure be secured. In many cases it will be wise, at the initiation of a federation of churches, to undertake only the one reform in which the churches are most fully united, which will usually be sabbath reform, leaving the other reforms to be added to the plan when federation has achieved some advance in its first undertaking.²

In the *Christian Statesman* of Dec. 9, 1893, of which paper he was then editor, Dr. Crafts said: "The most powerful enemy civil liberty has ever had to contend against is the Papacy." And yet knowing this he proposes federation with that enemy for the purpose of effecting so-called "reforms" by political action!

Our author should read again the history of the ages and there learn that even the Church cannot be trusted with civil power; and most dangerous to liberty either civil or religious would be such a federation as Dr. Crafts pro-

¹ "Practical Christian Sociology," pp. 52-54.

² *Id.*, pp. 47, 48.

poses, and this whether it embraced Rome or not.

Sixty-seven years ago the Sunday-keeping churches of this country united in a demand upon Congress for the discontinuance of Sunday mails. The petitions were referred to the Senate and House Committees on Post Offices and Post Roads. January 19, 1829, the Senate Committee reported adversely to the proposition. Among other things the committee said:—

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

The report was adopted. A similar report was made to the House in March, 1830. Of the proposed measure the House Committee on Post Offices and Post Roads, said:—

If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which follow, involving the dearest rights of all—the rights of conscience.

Because of the wisdom of our statesmen of the early years of the century, the "federation" then formed to effect "social reforms" by congressional action failed of its purpose. The day foretold by Jefferson had not yet come. In his "Notes on Virginia," query 17, Mr. Jefferson said:—

The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.

We live at a time when two dangers,—the one foretold by Jefferson, the other by the Congress of the United States in the reports from which we have quoted,—both threaten our liberties at the same time. Some at least of our rulers have become corrupt, caring more for power than for principle, our people have become careless, and while gigantic religious combinations to effect political purposes already exist, and are doing their work, still others are proposed and urged, and that on a much larger scale. Certainly there is just cause for alarm.

The closing of the World's Fair by act of Congress is an illustration of the power of a gigantic religious combination and of the subserviency of politicians.

In 1892 the churches made their demand for a Sunday law. They presented their memorials and petitions backed up with such persuasive words as those which follow from Presbyterian churches in Brighton, N. Y.; Parma Center, N. Y.; and Rochester, N. Y., and recorded in the *Congressional Record* of May 25, 1892, thus:—

Resolved, That we do hereby pledge ourselves and each other, that we will from this time henceforth, refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid of any kind for the World's Fair except on conditions named in these resolutions.

To secure the popularity and patronage which were thus put up at public auction by the churches, our nation's legislators assem-

bled in Congress *did* yield to the demand for a Sunday law, and did enact such a law in three distinct ways and places; and for the reasons as stated by themselves, thus:—

If I had charge of this amendment in the interest of the Columbian Exposition, I would write the provision for the closure in any form that the religious sentiment of the country demands, and . . . I say to the junior senator from Illinois [Mr. Palmer] he had better yield to this sentiment, and not let it go out to the country that there is the slightest doubt that if this money shall be appropriated, the Exposition will be closed on Sunday. . . . I should make the closure provision satisfactory to those petitioners who have memorialized us against the desecration of the Lord's day.¹

And again upon this demand for Sunday law, in the same debate, it was said:—

Now, if gentlemen repudiate this, if they desire to reject it, . . . I should like to see the disclaimer put in white and black and proposed by the Congress of the United States. Write it. How would you write? . . . Word it, if you dare; advocate it, if you dare. How many who voted for it would ever come back here again? None, I hope. . . . You endanger yourselves by opposing it.²

It was the same way in the House. A dispatch from Washington to the *Chicago Daily Post*, April 9, 1892, gave the following from an interview with a member of the House Committee on the World's Fair:—

The reason we shall vote for it is, I will confess to you, a fear that, unless we do so, the church folks will get together and knife us at the polls; and — well you know we all want to come back, and we can't afford to take any risks.

Do you think it will pass the House?

Yes; and the Senate, too. We are all in the same boat. I am sorry for those in charge of the Fair; but self-preservation is the first law of nature, and that is all there is about it.

The merits, from a religious standpoint, of the "reforms" demanded do not necessarily enter into this question at all. The government is interdicted both by the Constitution and by the higher law of natural right from legislating upon such subjects. In the very nature of the case, being accountable to God for the deeds done in the body, we must be free from the cognizance of government in all things pertaining to our relation to God. "The framers of the Constitution," said the House report already referred to, "recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. *It is an inborn principle which nothing can eradicate.*"

But forgetting this truth,—forgetting that God has committed to men only civil authority,—that he commissions "the powers that be," to exact only that which is due to Cæsar, our author, and tens of thousands who hold similar views, cease not to plot for the overthrow of religious liberty by making the State not only the guardian of civil rights but of private morals, thus clothing the government with power not only to define and guarantee natural rights, but to interpret and enforce the divine law! Such should remember the language of the Senate report, previously referred to, that "among all the religious persecutions with which almost every page of modern history is stained, no victim ever suf-

fered but for the violation of what government denominated the law of God."

We declare, in the language of the Presbyterians, Baptists and Quakers, of Virginia, in 1776, that it is "impossible for the magistrate [civil government] to adjudge the right of preference among the various sects which profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the Church of Rome."

These so-called reformers may be honest in their purpose; they doubtless imagine that they are doing God service, but they are none the less aiming deadly blows at the vitals of American manhood and womanhood, and assaulting the very citadel of civil and religious liberty.

IS "NATIONAL REFORM" PRACTICABLE?

"A VERY familiar objection to the National Reform movement," says the *Christian Statesman*, of Dec. 14, 1895, is, "Put God and Christ and the Bible into the hearts of the people, and there will be no necessity for the proposed Christian amendment of the Constitution." "This," says the *Statesman*, "raises the question as to the practical character of the National Reform movement."

The *Statesman* attempts to answer the question by the following:—

The first thing to be noticed is that it is an effort to secure the acceptance, by every man, of God as the source of all authority, of Jesus Christ as the king in every relation of life including the political, and of the Bible as the supreme rule of conduct everywhere. In other words, it is an effort to secure at least all that the objector says ought to be secured in order to the purifying of the political pool. But the practical reformer is often met by the astounding fact that many of those who profess to have God, and Christ, and the Bible in their hearts are ring-leaders in political corruption. And a little investigation reveals the fact that they do not consider themselves bound by moral restraints in the political sphere. They have accepted God, Christ and the Bible for deliverance from condemnation in the next world, and probably for the regulation of ecclesiastical affairs, but not for the regulation of political conduct. From the political sphere divine authority and law are ruled out. The National Reform movement aims to supplement the work that has been done in putting Christ and his law in the hearts for salvation in the next world, by putting into the heart respect for divine authority and law in the sphere of politics.

It is an effort to drive out of men's hearts the secular theory of politics and to teach men that they must accept of God as supreme in the political sphere, of Christ as their ruler in politics, and of the divine will as of supreme authority in all political matters. This is practical reform work of the most fundamental and necessary kind. There never will be thorough and permanent reform so long as men act on the secular theory of politics, which practically and theoretically denies accountability to God for acts performed in the political sphere.

To secure the recognition, by every citizen, of God as the supreme ruler, and of his right as Creator of all things, would be a most worthy motive in any work. But God cares only for such a recognition and acknowledgment of his claims as is prompted by love. "God is love;" and whatsoever is not of love is not from him. He speaks of sacrifices and offerings to him not prompted by love, as "an abomination," and "a smoke in my nose." Prov. 28:9; Isa. 65:3-5.

There is one way of securing from men a recognition of God's claims, which is acceptable to him; and that is by the conversion of the heart, through the power of the gospel of his Son.

But does the *Statesman* advocate this means for securing the recognition of God which it demands? No; it is continually calling for legislation, to compel men to do that which in their hearts they do not want to do.

"The practical reformer," it tells us, "is

¹ Senator Hiscock, *Congressional Record*, July 13, 1892, p. 6755.

² Senator Hawley, *Id.*, p. 6759.

often met by the astounding fact that many of those who profess to have God and Christ, and the Bible in their hearts, are ring-leaders in political corruption." The writer of this talks like some innocent youth just getting his eyes opened to the depravity of human nature. There is no more common class of people in the world than hypocrites; and one great fault of the "National Reform" scheme is that by making a profession of religion a necessary qualification for office, and a thing demanded of all by "the law," it would place a premium upon hypocrisy which would make it an infinitely greater evil than it is.

The *Statesman* speaks as though it were possible for an individual to be a Christian in those relations of life pertaining to church affairs, and a worldling in other relations, at the same time. "The National Reform movement," it says, "aims to supplement the work that has been done by putting Christ and his law in the heart for salvation in the next world, by putting into the heart respect for divine authority and law in the sphere of politics."

But the person who professes to have Christ and his law in his heart for salvation in the next world, and yet does not conduct himself harmoniously with that profession in matters relating to civil government, is a hypocrite, and his profession of Christ is a sham. And this sham the "reform" scheme would "supplement" by a corresponding sham "in the sphere of politics." Only, in that sphere it would be infinitely worse than when confined to the sphere of private life, since it would work injury not only to the interests of one person, but to the rights of many others.

The "National Reform" scheme assumes that were all our rulers and legislators Christians, we would at once have laws enacted compelling all persons to recognize the sovereignty of God, and the binding obligation of his law. But this is exactly what, in such a case, we should not have; for a Christian is one who is like Christ, and Christ, though having legions of angels at his call, never once sought to convert anybody by force, or to secure recognition of himself or his Father by such means.

The "reform" scheme is in fact nothing less than an effort to overturn the Republic of the United States, and set up in its place a man-made theocracy, with these "reformers" as its self-appointed rulers; since it is wholly at variance with the idea of a government by representatives. Power can be delegated by one person to another, but morality cannot be. Morally, one person cannot represent another; he can represent only himself. It is certain that man is a free moral agent; and this being true, it is equally certain that moral action cannot be performed by one person as the representative of another. To be the moral representative of another would involve nothing less than the "mystery of godliness" made manifest in the gospel of Christ,—that mystery by which the sinner can be crucified with Christ, and created new in him. Man has and can have but one Saviour. The righteousness of Jesus Christ, and him only, can be made the righteousness of individuals on this earth.

The members of Congress, or of the State legislatures, hold in their hands the power delegated to them by the people, and acting within the limits of that delegated power, represent the people themselves; but they hold no moral power or accountability belonging to the people. Such power the people cannot delegate, any more than they can give up their free moral agency. No such transaction would be recognized by the Creator, for he will reward or punish every individual

at the final day for his own deeds. In the scheme of "Christian" government, therefore which these "reformers" hope to realize, there will be in the place of the proper representatives of the people, certain persons who assume to recognize the authority of God and to execute his will for the individuals whom they govern. This usurpation of power and authority is involved in any attempt at a governmental recognition of God and conformity to his standard of morality.

In fact, the "National Reform" scheme of government does not admit that civil governments are established by the people, but declares them to be creatures of God; so that only those whom God chooses can rightfully fill the positions of governmental authority. These positions would of course, necessarily be filled by some persons; and it would rest with the "reformers" and their religious associates, as being the ones presumably most closely in touch with the divine will, to determine through what individuals the will of Christ, that is, their idea of his will, should be governmentally carried out. And what would be more natural and fitting in such a scheme than that they should appoint themselves to the offices pertaining to their theocracy?

A civil government is not "godless" which does not recognize God and attempt to carry out the requirements of the moral law; for the reason that any such attempt by civil government would be but an effort to do that which it is not constituted to do, and which it could not claim to do without asserting what is false. A government which would, in the name of the people, profess an allegiance to God which only a part of the people believed in or acknowledged, and would, as the act of the people, do that which only a part of the people would think of doing, by way of carrying out its conception of the will of Christ, would be a godless government indeed. A government which would compel its citizens by legislation to profess to reorganize God and to observe the requirements of his moral law, would be utterly godless. But that government which leaves all its citizens free, as the Creator has left them, either to recognize God or not, and to conform to his requirements or not, is a government in harmony with the purpose of the gospel, and with God's will concerning government as it must exist in this fallen world.

MISINTERPRETING PROPHECY.

THE Rev. J. D. Fulton, author of "Washington in the Lap of Rome," spoke in the People's Temple, Boston, Dec. 15, and gave utterance to some bold and dangerous theories concerning the proper policy to be pursued in view of the antagonism between Americanism and Romanism. That he had the attention of a large audience, and that "his fullest and strongest utterances were applauded to the echo," as appears from the report of the *Boston Daily Standard* of the following day, are significant features of the occasion.

The theme of Mr. Fulton's discourse was that Americanism is to conquer Romanism, if not by ballots, then by bullets; and that patriots should prepare themselves for a war with either.

"Americanism," he said, "is to conquer Romanism in accordance with the behest of an Almighty purpose." "Before Rome was built or the foundations of London's greatness were laid, the vision of our Republic came into the dream of the king of Babylon. . . .

The dream had to do with five great periods of human history, one of them at the zenith of its greatness and four yet to come. They have come and largely gone. Turkey and the Mohammedan power that has covered the eastern world with its curse, is now tottering to its fall. The kingdom of stone is here in the Republic of the United States, whose greatness is conditioned upon its smiting the image that sets God at defiance."

What the purpose of the Almighty is, as outlined in the prophecy referred to, may be seen from an examination of the second chapter of Daniel. Verses 34 and 35 describe the "stone" and its work as seen in the king's dream, and verses 44 and 45 make it clear that this part of the dream relates to the setting up of the kingdom of God, "which shall never be destroyed," and "shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The Rev. Mr. Fulton, however, would have his hearers believe that there is divine warrant for viewing the stone which "smote the image upon his feet," as a symbol of the United States, and that which it smites and breaks in pieces, as representing the Roman Catholic Church. His view would no doubt suit the natural inclinations of many Americans; but it is wholly without scriptural warrant, and if sought to be carried out, would revive the worst pictures of the Dark Ages. It is true that the Papacy will be smitten, together with all earthly kingdoms, when God sets up his kingdom which shall stand forever; but the smiting will not be done by any earthly power. There is nothing in this prophecy to justify boastful predictions of the future of this or any other earthly government.

Other prophecies refer no less clearly to the destruction of the Papacy as an act of the power of God. In 2 Thess. 2:3-8, we are told that the Lord shall destroy this "man of sin," "who opposeth and exalteth himself above all that is called God or that is worshipped"—"with the spirit of his mouth" and "with the brightness of his coming." See also Rev. 19:11-20.

Mr. Fulton further said that "the future of this country is conditioned upon the image being struck and broken in pieces by the embodiment of that principle Daniel saw when God placed before him the vision that plagued the king of Babylon. Americanism is the incarnation of the purpose of God. It is his expression and thought concerning government. It is the dynamic force to be used in smashing every image that is the expression of the opposing force arrayed against the spread of truth." Coming then to the question, "Does this prophecy foretell a war of bullets or ballots?" he cited Abraham's example in training those under him both for home duties and for the field of battle, and said: "May it not be our duty to recognize the fact that while we need educated men for the requirements of civil life there may come a time when the ballot will be exchanged for the bullet, and when that hour arrives we shall want in the army something besides Roman Catholics to command our armies and navy, to protect our altars and our homes? Do I hear you say there is no danger? Then there will be no harm done. Americans will not begin the fight, but they will end it; and when Romanism lifts its traitorous hand against the country that has given it shelter, and attempts to make the American people bow down to her image, the stone will smite the image, and then shall come the fulfillment of the prophecy, 'Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.'"

There are, unfortunately, in this country a large number of speakers and writers besides Mr. Fulton who are doing their best to launch the nation upon an iconoclastic mission of smashing everything that is not in harmony with their conceptions of right and the divine will. And they are forming organizations, publishing papers, petitioning Congress and the State legislatures, and getting the support of statesmen and even of political parties, for the furtherance of their un-American schemes.

Verily, a terrible storm-cloud is hanging over the religious world as well as over the realm of international politics. The time is at hand when, as one writer has said, "Old [religious] controversies will be revived, and new ones will be added; new and old will commingle," and the result will be confusion, hatred, strife, and every evil work. It becomes us now to raise a warning voice against every movement aiming to enforce ecclesiastical dogmas and settle religious controversies by the power of the State.

THE POWERS THAT BE.

A SOUTH DAKOTA correspondent asks:—

Can any earthly government be ordained of God that does not recognize God or Jesus Christ or the Scriptures in the constitution of that government? In the Declaration of Independence our fathers declared themselves free from all other power on earth; free from the power of God and his Son Jesus Christ.

This question can be best answered by Dan. 2:37, 38: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all."

Certainly Nebuchadnezzar ruled in the providence of God; not simply by his permissive but by his active providence. However, we do not hold that the words of Rom. 13:1, "The powers that be are ordained of God," refer to the men, or rulers through whom the powers are exercised, but to the powers themselves; "there is no power but of God." In Deut. 8:18 we read: "Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth."

Not only has God given man power, that is, knowledge and ability, to produce that which is necessary for his sustenance, but he has given him power to safeguard the rights with which God has endowed him. Such power, the power of civil government, is absolutely necessary for a race of social moral beings in a state of alienation from God. Sin makes every man selfish, and had God not given to men the right to protect themselves from the aggressions of their fellowmen, one of two things would necessarily have been true; either justice administered by God himself would have been so swift and certain as to have terrorized men and thus destroyed their free moral agency, or it would have been so long delayed as to have afforded no protection to those who had need of it.

The Declaration of Independence does not deny, but on the contrary affirms the power of God, and acknowledges him as the source of all power; not indeed in so many words, but by a necessary inference, when it declares that "all men are created equal; that they are endowed by their Creator with certain unalienable rights." And it is for the purpose of securing these God-ordained rights that "governments are instituted among men,

deriving their just powers from the consent of the governed." That is, God having given to men certain rights and given them the power to safeguard those rights, it belongs to them to say into what form of government that power shall be crystallized and by what individual or individuals it shall be administered.

Every man has a natural right to maintain his own God-given rights; but God has created man a social being, and civil society naturally grows out of the nature of man as a social being. It is natural for men to associate themselves together in communities and in States; and when so associated the power which naturally belongs to each individual, the God-ordained power which is implanted in the very nature of every man, is delegated to a few men who are chosen to serve their fellowmen in the capacity of officers. The power is primarily of God; but because that is true, no man has a right to usurp that power over his fellowmen upon the pretext that he has been commissioned of God to exercise the power, any more than Guiteau had to take the life of President Garfield upon the pretext of divine authority; or to exercise the aggregate powers of the people without the consent of the people; and that is what the Declaration of Independence means. The Declaration of Independence is not a denial of the power of God nor of the fact that all power is from God, but it is the denial of the right of any man to usurp authority over his fellowmen.

THE SUNDAY "LAW" CONTEST IN ILLINOIS.

[Special correspondence to the American Sentinel.]

A VERY extended and interesting contest over the Cody Sunday "law" has now closed, at least for the present, with a complete victory for the friends of religious liberty. Something like three hundred warrants have been sworn out during the past three months, and yet up to the present time there has not been a single conviction under the "law." A more determined opposition to the so-called Sunday laws has perhaps never been made, and a more substantial victory during the entire history of the Sunday agitation has never been gained over the Sunday forces.

The methods pursued by the Sunday-law advocates were those usually pursued by this class of our citizens. Every judge who heard the cases pronounced the crusade persecution, and declared from the bench that the pretended enforcement of the alleged "law" was a disgrace to the officials implicated and tended to bring the administration of law in the State into disrepute. Nearly all of the newspapers, however, contrary to the general expectation, upheld the pseudo law, and defended the Sunday advocates in their endeavors to enforce the statute.

When the controversy had begun to attract considerable attention, Attorney Blakely, the counsel for the association contesting the validity of the statute, advised the people not to pay a cent to any justice as fines, costs, fees, or for any purpose whatever; but merely as peaceable and orderly citizens to go without resistance when the constable took them. Non-resistance would gain for them the approval of the better classes, while non-payment of fines and costs would deprive the persecutors of all gain in their trafficking with the liberties of citizens.

This new movement surprised and at the same time enraged those enforcing the "law." The officials must go without money or it must be furnished by the Sundayists them-

selves. One of the justices and the attorney representing the informers,—the "spies" or "rubbernecks" as they are termed in Chicago,—had a conference, and they decided to put a stop to any such movement once and for all. Like the Ephesians, they saw that their means of gain would be gone, and so they raised a great hue and cry against Attorney Blakely "violating" the law as well as the people.

"You may either pay these fines or go to jail," were the words addressed to seven of the "criminals."

"We will then go to jail, your honor," was the reply. "We have been advised by our attorney that all fines, costs, and fees, under an unconstitutional statute, such as this is, are illegal, and as citizens who value our liberty we have resolved to stand on our rights. We refuse to pay the fine."

"I am sorry that you are following an attorney's bad advice," said the justice; "but you will have to take the consequences, not I. Mr. clerk, make out orders committing these men to jail."

And they all went to jail, and the justice went along with the constable to see that they got there.

It took until three o'clock the next morning to get out writs of *habeas corpus*, and let the men out on bail; but the men got out just the same, and were thus taken out of the jurisdiction of the justice court into the higher court where they were examined under the writ. When the examination was concluded, the judge was indignant at the justice of the peace, and declared that he was nothing more than a common barrator and added that if his attorney had advised him to pursue the course he had taken that the attorney should be disbarred from practice. At the motion of Attorney Blakely, the costs and fees for the writs were charged against the offending justice, amounting to \$80.50. The decision caused considerable comment and some consternation, but it was effectual in stopping the justices from sending men to jail to make them pay illegal costs under an unconstitutional "law."

After this, some hundred and fifty cases were taken before another justice by means of a change of venue, and the other justice after hearing the arguments, declared that the statute was unconstitutional and void, and dismissed the complaints.

The Religious Liberty Association has been taking advantage of the controversy to introduce their literature, and it has received a hearty welcome.

The Sunday forces now having been defeated so effectually under the Cody Sunday "law" have determined to renew the fight under the "law" providing that no work shall be performed to the disturbance of the peace and good order of society on the first day of the week. It is therefore evident that it has been the religious institution and not the barbers, as they pretended that they were so particular to protect by means of "law" and force.

In this movement the churches have been the chief supporters of the Sunday cause, and Victor F. Lawson has contributed \$200 to defend the Cody statute in the Supreme Court. Mr. Lawson was one of those fined for disobeying the orders of the court in closing the World's Fair on one Sunday, and it is a very significant fact that those who are engaged in the present contest are the same persons as those engaged, contrary to the desires of the laboring people, in closing the World's Fair on Sunday, two years ago. In every new agitation the same old agitators come serenely to the front, and under some

new pretense attempt to foist upon the people the same old dogma of union of some religious institution with the power of the State.

Chicago, January 2. * *

OUR DECLARATION OF RIGHTS.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

IN the course of English political development, as in the course of all political development, a thousand times there have arisen disputes between the ruler and the ruled as to the measure of governmental authority. At first, of course, the question arises merely as to particular acts; but as it is seen that each time aggression assumes a new form, the experience results in laying down *general declarations of what the law limiting governmental power is*. At first, these declarations are fragmentary and disconnected. But, as struggle after struggle goes on, as revolution after revolution takes place, as declaration after declaration is made, these great declaratory documents begin to assume completeness and largely cover the field on which governmental force most commonly trespasses. Thus the law limiting,—I was going to say,—but more properly *declaring the limit* of the proper sphere of action of government, develops and takes the form on its abstract side in declarations of rights, and in its more concrete form in those institutions which hold the official within well understood limits in the part he takes in wielding the force at the command of the State.

In its unwritten form the law is known as the common law, and in its written forms as Bills of Rights and Charters in England, and as Constitutions and Declarations of Rights in America. The most notable documents embodying this formerly unwritten law, are the Magna Charter of King John, the Petition of Rights of Charles I, the Bill of Rights and Act of Settlement of the Revolution of 1688, the Declaration of Independence of 1776, and the Federal Constitution of 1789.

"The common law of England," says Chancellor Kent, "so far as it was applicable to our circumstances, was brought over by our ancestors upon their emigration to this country. The Revolution did not involve in it any abolition of the common law. It was rather calculated to strengthen and invigorate all the first principles of that law, suitable to our state of society and jurisprudence. It has been adopted, or declared in force, by the constitutions of some of the States, and by statute in others. And where it has not been so explicitly adopted, it is nevertheless to be considered as the law of the land, subject to the modifications which have been suggested, and to express legislative repeal."*

"They insisted," says the Chancellor, speaking of the early New England settlers, "that they brought with them into this country the privileges of English freemen, and they defined and declared those privileges with a caution, sagacity and precision that have not been surpassed by their descendants. Those rights were afterwards, in the year 1692, on the receipt of their new charter, reasserted and declared."

Several of the expressions in our Constitutions can be traced back to Magna Charter; and some to a half millenium earlier to the very earliest collections of English law, which would seem to indicate that they existed

long before we had any transcript of the law at all.

In America, the first declaration of rights made by the colonies collectively was by the congress of delegates which met in New York in 1765. But a more complete and formal declaration was made by the first Continental Congress in 1774, which declared "that their ancestors, who first settled the colonies, were, at the time of their emigration from the mother-country, entitled to all the rights, liberties, and immunities of free and natural born subjects; and by such emigration they by no means forfeited, surrendered, or lost any of those rights; . . . that the respective colonies were entitled to the common law of England," and so on.

"The rules of the common law which confine the discretion of Parliament within the ancient landmarks," says Judge Cooley in "Constitutional Limitations," "are rules for the construction of the powers of the American legislatures; and however proper and prudent it may be expressly to prohibit those things which are not understood to be within the proper attributes of legislative power, such prohibition can never be regarded as essential, when the extent of the power apportioned to the legislative power is found, upon examination, not to be broad enough to cover the obnoxious authority. The absence of such prohibition cannot, by implication, confer power."

"Nor when fundamental rights are declared by the Constitution, is it necessary at the same time to prohibit the legislature, in express terms, from taking them away. The declaration is in itself a prohibition, and is inserted in the Constitution for the express purpose of operating as a restriction upon legislative powers."

Legal rights, therefore, antedate any and all "declarations" of such rights. The term itself shows them to be prior, and that the "declaration" is merely nominal and not creative. The numeration, in formal shape, is merely for emphasis to make doubly sure of their enforcement, and to render a denial of such fundamental rights as difficult as possible.

PROTESTS AGAINST RELIGIOUS LEGISLATION BY CONGRESS.

As announced in our last issue, there is now before Congress a bill for a Sunday law for the District of Columbia. This effort to commit Congress to a course of religious legislation has not escaped the notice of all lovers of liberty in this country, and protests and petitions against it are being received from various quarters by those having the bill in charge. The Religious Liberty Association of the District of Columbia have entered protest against the passing of the measure, as follows:—

To the Honorable the Commissioners of the District of Columbia, and the Committees on the District of Columbia of the Congress of the United States.

Gentlemen: We enclose preamble and resolutions passed at a meeting of the International Religious Liberty Association of the District of Columbia in opposition to House Bill 167, introduced by Mr. Morse, of Mass., which is a bill for a Sunday law for the District of Columbia.

There are a number of reasons which might be given why the Commissioners of the District and the Congress of the United States should have nothing to do with any such proposals; but there is one consideration which so far overshadows all others in its importance as to render unnecessary, indeed, the presenta-

tion of any other in the same connection. We therefore confine ourselves to this one, and that is—

The bill, in its terms and in its intent, is distinctly religious, and being such it is entirely beyond the jurisdiction of Congress by the First Amendment to the Constitution which explicitly declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

1. In its terms the bill is distinctly religious, because in the first clause and in the seventh line it provides that those who are exempted from the operation of the law shall religiously observe Saturday instead of Sunday, thus making the government the judge of the character of the observance of the seventh day of the week by those who profess to believe in the observance of that day.

2. In its intent the bill is religious, because not one of the promoters of the bill would say for a moment that the acts prohibited in this bill were wrong in themselves, or at any other time than on the Sunday; and they are held to be wrong on that day only because of the character of the day, and not at all because of the thing done. In other words, it is the character of the day itself, and not the character of the thing done on the day, which determines the criminality of the action in this bill and all similar legislation. This demonstrates that it is the religious character of the day, and that only, which is held in view in the bill.

By these facts it is demonstrated that the bill, both in its terms and its intent, is distinctly religious. Further than this, the effect of its passage by Congress would inevitably be to involve the National Legislature in the decision of a religious controversy, for the reason that the bill forbids the doing of certain acts on "the first day of the week, commonly called Sunday."

Assuredly your honorable body is not unaware of the fact that there is now rife throughout both the District of Columbia and the nation no inconsiderable controversy over this very question as to which day is the Sabbath. And it is well known by many that the chiefest object of this bill is to get Congress committed to the support of that party which insists that Sunday is the Sabbath. Is it the province of your honorable body or of Congress to decide this question? Yet more than this, if Congress should assume this prerogative and pass the bill declaring Sunday to be the Sabbath, would the question be decided? Would an act of Congress convince the Jew or the Christian Sabbatarian that he was wrong in his reading of the Scriptures, and in his consequent observance of the day which is the Sabbath?

The bill, being religious in its terms, in its intent, and in its inevitable effects, it follows conclusively that Congress is positively forbidden by the First Amendment to have anything at all to do with it.

For, that such is the intent of the First Amendment is evident from the following consideration. Amid the discussions and the interesting and important events that immediately preceded, and in fact led up to, the making of the Constitution as it is as respects religion, this whole question was widely discussed. And James Madison, upon a subject identical with this in principle, published these weighty words which we have adopted as our own:—

"We hold it for a fundamental and undeniable truth, that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence. The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. . . .

"If religion be exempt from the authority of society at large, still less can it be subject to that of the legislative body. Either, then, we must say that the will of the legislature is the only measure of their authority, and that in the plenitude of that authority they may sweep away all our fundamental rights, or they are bound to leave this particular right untouched and sacred. Either we must say that they may control the freedom of the press; may abolish the trial by jury; may swallow up the executive and judiciary powers of the State—nay, that they may depose us of our very right of suffrage, and erect themselves into an independent and hereditary assembly,

* Commentaries on American Law, II. 28.

or we must say that they have no authority to enact into a law the bill under consideration."

For these reasons, briefly stated, but sufficient, we protest against the consideration of this bill; and respectfully submit to the careful consideration of your honorable body, this our remonstrance.

ALLEN MOON, Pres.

In view of the introduction of this bill in the House, and in the Senate of a joint resolution proposing a religious amendment to the national Constitution, the following preamble and resolutions have been presented to the proper congressional committees by the same association:—

Preamble and Resolutions passed by the Religious Liberty Association of the District of Columbia.

WHEREAS, In obedience to the demands of many religionists there was introduced into the Congress of the United States the following proposed legislation: In the House of Representatives on Dec. 6, 1895, by Hon. E. A. Morse, a bill providing for the enactment of a Sunday law for the District of Columbia, and on Dec. 16, 1895, in the Senate by Senator W. P. Frye, a joint resolution proposing an amendment to the Constitution of the United States, for the recognition of Christianity as the common law of the land, and

WHEREAS, The passage of such legislation would commit the government to a system of religion, in direct opposition to the Declaration of Independence and the provisions and guarantees of the Constitution, and

WHEREAS, Civil government has no right to enforce religion, and exists to protect all citizens in their right to be religious or not provided they do not violate the civil rights of others; and rights of citizenship cannot rightfully be made dependent upon whether the person is religious or not, therefore,

Resolved, That the Religious Liberty Association of the District of Columbia do hereby earnestly protest against the consideration by Congress of any matter affecting the religious rights of the people, and appeal to the makers of the civil law to enact no legislation contrary to the provision of the Constitution which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and

Resolved, That copies of this preamble and resolutions be transmitted to Congress and the Commissioners of the District of Columbia.

ALLEN MOON, Pres.
G. C. EMERY, Sec.

The Seventh-day Baptists, also, have prepared the following petition, and are forwarding the same, with signatures, to the committee having charge of the bill for the District of Columbia:—

To the Hon. J. W. Babcock, chairman, and to his associates, members of the Committee on the District of Columbia, to whom House Bill No. — entitled, "A bill to protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia," has been referred:—

Gentlemen: We, the undersigned, citizens of the United States, and voters, do hereby respectfully and earnestly petition and pray that the bill named above be "adversely reported" by your honorable body, and for the following reasons:—

1. The National Constitution debars Congress from legislating on religious questions, as proposed in the bill under consideration, *e. g.*, the expressed reason for prohibiting labor, business, etc., on Sunday is purely religious, *viz.*, that it is "the Lord's day; set apart by general consent in accordance with divine appointment as a day of rest and worship," etc. The exceptions named as "works of necessity and mercy" originate from the ancient Jewish law of the Sabbath. Thus it is proposed to determine by statute and court what is proper to do or not to do on "a day of rest and worship," made such "by divine appointment."

2. This bill proposes "class legislation" on purely religious grounds, in that certain persons are ex-

empted, providing they "religiously observe Saturday." In case of trial, the courts must decide in what the "religious observance of Saturday" consists, and upon what grounds it rests.

3. Such a law would do grave injustice to a large number of citizens who deem all days of equal religious sacredness, and also to those who do not deem it a religious duty to observe either the seventh or the first day of the week as a "day of rest and worship." Your petitioners also plead that the provisions of this bill are opposed to religious liberty in general, and to that freedom of thought and action in matters religious which the Constitution guarantees to all citizens, and that its enactment into law would open the way for endless unjust, unchristian and un-American interference in religious faith and practice on the part of Congress. For these and many other reasons your petitioners pray that this bill be "adversely reported."

We are, of course, heartily in sympathy with this petition, and with the protest and preamble and resolutions here given. Let all lovers of liberty unite in opposition to these dangerous measures now claiming the support of this Government.

SUNDAY "LAWS" IN TRINIDAD, W. I.

BY E. W. WEBSTER.

THIS colony has had a Sunday law for some time, but it is not severe enough to suit some of the leading churchmen. It permits business places to be open until 9 o'clock Sunday mornings, so that the poor people who have no way of preserving their provisions over night in this hot climate may have opportunity to get what little they are able Sunday morning. And some of them are so poor that they could not get food one day ahead, so the law as it is accommodates them somewhat.

But this is offensive to some who have keener senses of the way in which the day should be kept, and in 1893 they made an effort to "better" the law; but they were not successful,—all honor to the governor for it. The leading ministers of Port-of-Spain assembled and drafted a bill, and induced one of the members to introduce it into the Colonial Council on the 4th of Nov., 1895. It was accepted to be finally acted upon at the next meeting of the Council.

Immediately on hearing of it I sent the following protest to the governor, and about the same thing to three other members of the Council:—

Couva, Trinidad, Nov. 6, 1895.

SIR F. N. BROOME,
St. Ann's, Port-of-Spain, Trinidad.

Your Excellency, Governor of Trinidad and Tobago:

I see by the *Port-of Spain Gazette* of yesterday that an ordinance was introduced into the Council meeting on the 4th, by Mr. Alcázar, entitled, "Sunday Trading Ordinance." I have not seen a draft of the bill, but its title indicates that it is likely to be one that will interfere in no small degree with the rights of the people. I beg not to be thought intrusive, nor to hint that your excellency is not fully able to decide such questions in the best interests of your subjects. On the contrary, your decision on a similar question in 1893 fully proves your excellent wisdom, and gives me the more boldness to address you on this issue.

I take the liberty to send you a small publication of the International Religious Liberty Association, of which I have the honor of being the colonial agent for Trinidad,—*"The Sabbath Question in the Dominion Parliament,"*—which I earnestly hope your excellency will have the time and disposition to peruse carefully, and which I hope will be not only interesting but profitable to you.

Please allow me also to call your mind to a few

thoughts which, however, your highness may have entertained before:—

1. This bill is introduced through the instigation of a few of the high ecclesiastics, who, for the purpose of gaining their own ends, of augmenting their own power, pretend to have a great interest in the welfare of the people at large. These men have money enough to purchase their Sunday's provision the previous day, also the ice and ice-chests with which to preserve it; is it then a small matter to deprive these hundreds of poor people, who must buy on Sunday or go hungry, the privilege of purchasing enough to give them a little comfort? This course is a sure way to make the people hate the day and the government. If the tables were turned what a protest would arise!

2. It is ostensibly to gain a better observance of the "sabbath." But can a law enforcing idleness secure sabbath-keeping? Will the mass of the people who will thus be compelled to abstain from business on one day, have any better idea of sabbath-keeping? Can spirituality be enforced by civil enactments? If a better observance of the Sunday is what is wanted, why do not these men spend some of their energies in teaching the people what true Sabbath-keeping is, and get them to observe it from love to God, and not from fear of the civil law? It seems to me, your excellency, as though it was for patronage. Keep the people from secular business on Sunday and they may be more apt to attend religious services. Or, on the part of some of the merchants, they would like to keep the Sunday, but are afraid that if they do and others do not, their business will suffer one day's trade, while their neighbor has that much the advantage of them. In other words, they would like to keep Sunday, but have not enough faith in God to do so if their trade is in danger of suffering a little; so they must make other merchants keep the day too, so they may keep it! The idea that we must compel all others to keep Sunday that we may do so, can be answered in one sentence: We cannot be Christians unless all others are too, so we must make a law to compel them to be Christians that we may enjoy that coveted privilege! I speak not against Christianity, but for it. It is higher than this.

3. It is a religious question, one upon which civil government has no authority from God to act. Where has God ever conferred upon any earthly government the right to make laws for him in things solely spiritual, as this is? Where has he ever commissioned his representatives on earth to make such demands upon any government? To do so is a usurpation by them of undelegated powers; as it would be also on the part of the government to accede to their demands in such matters. It is true that there are some who honestly wish to do something to bring about a better state of things in this matter; but are they not sadly mistaken to think that compliance with such laws is Sabbath-keeping? or even to think that it prepares the way and leads to it? It lowers the standard of religion, as it gives the people the idea that that is Sabbath-keeping, which is not.

4. It will work an evil to the government and prove a curse to the church. The courts would soon have their hands full of criminal cases for spiritual offenses. The subjects would be no better off with it, for they will feel that an unnecessary and unjust restraint is placed upon them, and would stealthily strive to avoid it; and thus they would be learning disobedience, and to resist just authority. It would be to teach them hypocrisy and incivility, and perhaps insubordination.

5. There are Jews and also Christians in this island who religiously observe the seventh day, and feel bound by the same command to work six days. Ex. 20:8-11. It would work great hardships to such were this ordinance passed. It would either deprive them of one-sixth of their time and cause them to violate their consciences (thus making them bad citizens), or, if they were too true to God to disobey him, would bring upon them fierce persecution by those who would be incensed against them enough to enforce the law or enter complaint; for they would have to obey God rather than man; or, losing heart, they would soon become the most irreligious and uncivil and dangerous persons on the island. And can your excellency tell who would sooner enforce the law than those who could find no better arguments to answer the

truths of the Bible that the seventh day is the Christian Sabbath and should be kept instead of the first day? And upon whom do you think it would sooner be enforced than upon those who deduce from the Scriptures unanswerable arguments that the seventh day is the Sabbath, and who have courage and religion enough to live out their convictions. A mistaken religious zeal leads to cruel deeds.

Trusting, Sir, that your excellency will have patience with this protest, and assuring you that I remember the exhortation to "pray for kings, and for those in authority,"

I am, with greatest respect,
Your obedient servant,
E. W. WEBSTER.

The following is his excellency's reply:—

Government House, Trinidad,
November 9, 1895.

Dear Sir,

I am directed by his excellency the governor to acknowledge the receipt of your letter of the 6th inst., inclosing a pamphlet entitled "The Sabbath Question in the Dominion Parliament."

His excellency has been very much interested in the perusal of your letter, and of the publication you inclosed; and I am to thank you for your views on this important question.

Believe me, Sir,
Your obedient servant,
P. Sec.

E. W. Webster, Esq.

We promise the readers of the SENTINEL that they shall hear of the final action of the Council.

ARRESTED FOR SUNDAY WORK.

A CORRESPONDENT in Indiana writes as follows:—

William Bailey, an employé at the C. & E. railroad shops at Huntington, Ind., owns a house and lot at a small place called Brown's Corner, about seven miles from Huntington. The kitchen roof leaking, the rainy weather made it necessary to repair it at once. Being unable to get a day off, on Saturday, the 14th of December, he sent material for repairing the roof out to the Corner by his wife, and on Sunday went home and did the work. For this he was arrested and tried before Justice Scott Cole, at Huntington, and fined \$1 and costs, amounting to \$28.30. He refused to pay, and filed an appeal bond. Mr. Bailey is not a seventh day keeper. W. H. LENGEL.

The fact that Mr. Bailey is not a Sabbatarian cuts very little figure in this case. The State has no right to require any man to keep Sunday or any other day; and to do so is persecution whether the victim observes another day or not.

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And yet the half has not been told; for this book tells the story of the cross, invites the sinner to repentance, offers pardon, and promises eternal life. The reader need not

be told that the work we refer to is the Holy Bible; no other book does all nor a tithe of that which we have here stated, and all other books do any of it only as they draw from this one Book of books. Grand Book! Glorious mission!

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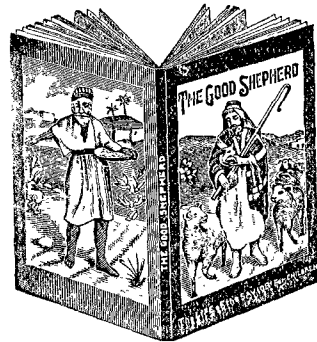
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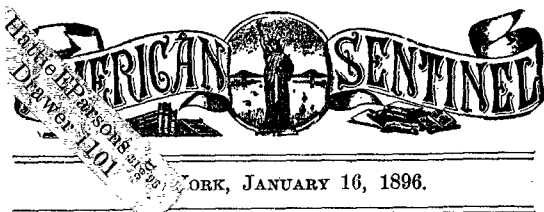
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Abiding Sabbath And Lord's Day.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents. Pacific Press, 43 Bond St., New York City.



ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

REFERRING to our leader of last week, Rev. A. H. Lewis, D. D., of Plainfield, N. J., calls our attention to the fact that the Seventh-day Baptists in their ninety-third anniversary held last August, passed the following resolution:—

Resolved, That we extend our heartfelt sympathy to those Sabbath-keepers of Tennessee, Maryland, Georgia, and other States, who have been, or who are now suffering from the malicious application of unjust Sunday laws:

This resolution though nothing more than was to be expected of such a liberty-loving people as Seventh-day Baptists is creditable to them, and certainly entitles the denomination to be noted as an exception to our statement, which however was intended to include only Sunday-keeping bodies. And since the matter has been called to mind we incline to the opinion that a Lutheran Synod somewhere in the West also took similar action.

No text of the Sacred Scriptures is more misinterpreted and misunderstood than Rom. 13:1. God never ordained injustice and oppression. Except in the nation of Israel, it is not, and never has been, personal sovereigns in themselves that have been referred to in the statement that "the powers that be are ordained of God." It is not the persons that be in power, but the powers that be in the person, that are ordained of God. The inquiry of Rom. 13:3 is not, "Wilt thou then not be afraid of the persons?" but it is "Wilt thou then not be afraid of the power?" It is the powers and not the person or persons by whom the power is exercised, that is under consideration. God has ordained civil power for the administration of justice, and when those entrusted with the administration of that power are guilty of injustice and oppression they are guilty of usurpation. Having exceeded the limits of their God-ordained power they are in that usurpation no more the ministers of God than is the Christian minister the representative of Christ when he usurps and attempts to wield authority not given by the gospel commission.

In their appeal to the Home Secretary, published in these columns two weeks ago, among other things, the directors of the International Tract Society, Limited, of London, very properly said:—

We have felt it not disrespectful to address you this note of remonstrance against the action of a law by which the work of our factory is stopped and our fac-

tory employes deprived of this means of earning a livelihood.

All just governments are instituted for the purpose of securing human rights. "The powers that be are ordained of God" for this very purpose; "they are God's ministers, attending continually upon this very thing;" and Christians are entitled to share the benefits, the protection of government, equally with unbelievers. "I exhort, therefore," writes the apostle, "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:1, 2.

Such being the purpose for which governments are ordained, and Christians being entitled to share the benefits, what could be more fitting than the act of the International Tract Society in calling the attention of the Home Secretary to the fact that the Factory Act, instead of protecting certain of the employes of the society, actually deprived them of the means of earning a livelihood! Fanaticism might have said, "We need not concern ourselves about our rights; God will protect us;" just as fanaticism has in some instances said, We need not work; God will feed us; and, We need not use remedies; God will heal us. But true faith uses rather the means that God has ordained for the securing of rights, the providing of food, and for the care of the body, asking his blessing the while upon the efforts put forth in his fear and for his glory.

The point made by the International Tract Society that the operation of the so-called Factory Act infringed the rights of its employes is well taken and is a credit both to the piety and the sagacity of its directors.

WE have received a copy of a circular sent out January 9 by several temperance and religious societies of Brooklyn, calling for "a united and emphatic protest" by "the churches in Brooklyn" against the laxity in the enforcement of the excise laws in that city. "We have abundant evidence," it says, "that no fewer than ninety per cent. of the licensed saloons are open on every Sunday and that liquor is sold in many of them to minors and drunkards, and that often the police freely enter these saloons for improper purposes at hours when the law requires them to be closed.

We call attention to this circular because of the frank disclosure it makes of the real purpose of these excise laws, and the object of this protest, by saying: "At the beginning of a new municipal administration, the time is opportune for our citizens who believe in the sacredness of Sunday and in the sacredness of law, to enter a protest against this flagrant violation of the excise laws." Why, then, according to this document, should the excise laws be enforced? The plain answer is, Because Sunday is a sacred day. The sacredness of law is also ad-duced; but the "law" itself, in this case,

rests wholly upon the assumed sacredness of the day; so that this assumption is really the sole support for this demand that the saloons should observe Sunday according to the terms of the "excise laws." In other words, these and all other Sunday "laws" are based upon the assumption that Sunday is a day which ought to be observed by rest and public worship, and therefore the excise Sunday "law" derives all the sacredness it has from the assumed sacredness of Sunday. But Sunday has no sacredness; for God, who alone can impart sacredness, never made it so. He made the seventh day sacred, but no other. Hence a "law" which owes its existence to the popular practice and belief based upon this assumption, cannot be sacred.

Law is sacred. It is sacred because justice and right are sacred. The law of justice covers the whole ground of human legislation; and when that legislation expresses the law of justice upon the point concerned, it is sacred. But when it is contrary to that law, it is certainly not sacred.

The fact that liquor is sold to minors and drunkards is a reason why the saloons should be closed, but it does not call for a protest from those who believe in Sunday sacredness, any more than from those who do not so believe. It is bad—exceedingly bad—that intoxicants should be sold to minors and drunkards; but it is no less bad that they should be sold to young men who are not drunkards, to make them such. It is bad that intoxicants should be sold on Sunday, or on any other day. Sunday prohibition cannot stop intemperance, even on that day. It can however exalt Sunday—a religious institution—and that is what it does. But no religious institution ought to be upheld by legislation.

Therefore the proper action is to protest against any law that does not aim to "excise" (cut off) the saloon completely. There is no more reason why intoxication and inciting thereto should be prohibited merely on Sunday, than there is why stealing or any other crime, and the inciting of people thereto, should be prohibited merely on Sunday.

Let all crimes be prohibited on all days and at all hours.

OR one feature of the proposed Sunday "law" for the District of Columbia, the *Sabbath Outlook* (Seventh-day Baptist) says:—

It grants no rights to Sabbath-keepers unless they "religiously observe Saturday." On any trial under such a law the court must decide what a religious observance of Saturday is! This is the essence of governmental interference in religious matters, an interference which cannot be tolerated under our national Constitution. This provision also leaves the opportunity for grave injustice, under the clause, "As not to involve or disturb others."

This bill is intensely religious, and it transcends the limits of religious liberty in prohibiting all "business or traffic" except the "dispensing of medicines." Why interfere with business on Sunday more than on Monday, except on religious considerations?

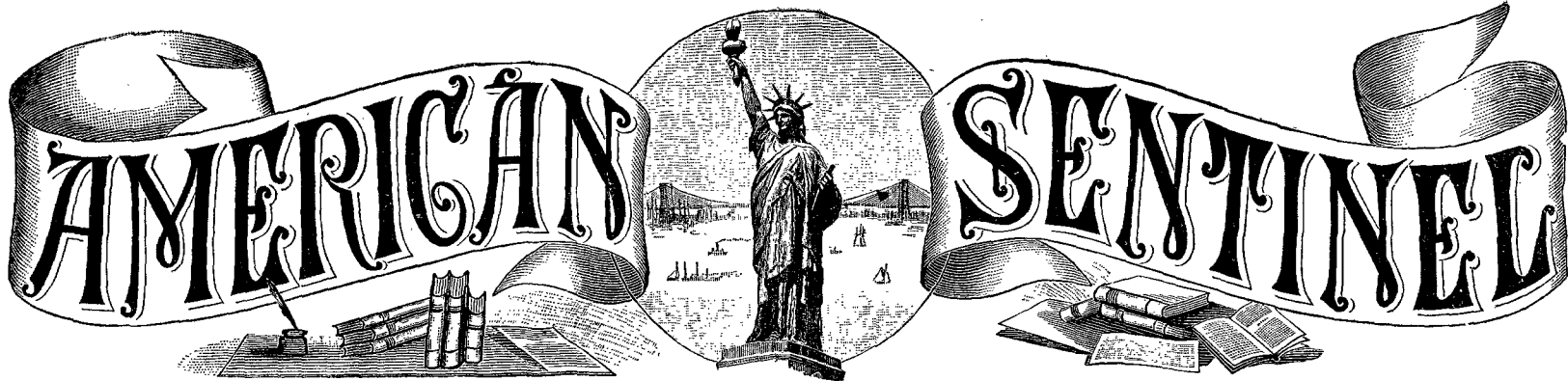
There is but one honest answer to the question raised by the *Outlook*, namely, there is no reason other than the religious regard in which the day is held by many.

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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

Vol. 11, No. 4.

NEW YORK, JANUARY 23, 1896.

Price, three cents.

American Sentinel.

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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
LEON A. SMITH, } ASSISTANT EDITOR.

HOW ARE THE "POWERS THAT BE" ORDAINED?

THIS question is answered by the Scriptures: "The powers that be are ordained of God."

"There is no power² but of God," just as there is no life but of God; he is the source of *all* life and of *all* authority, and where either exists it is by the ordinance of God.

"For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist."³

This is not saying, however, that all things created or ordained by God are used for the purpose for which he ordained them. "We wrestle not against flesh and blood," says the apostle, "but against principalities, *against powers*."⁴ And again of Christ we read: "Having spoiled principalities and powers, he made a show of them openly, triumphing over them."⁵

In these texts it is declared that we wrestle against *powers*, and that Christ triumphed over *powers*; and yet these *powers* are among the things which he himself created; why then do we resist them, and why did Christ himself triumph over them? It is because they have been perverted from the purpose for which they were ordained and are used for another purpose, just as the powers which God gives to man are so often used in sinning

against him. The power⁶ that crushes out the life of the victim of lust or malice is just as truly from God as is the power that feeds the hungry or rescues the perishing; but the one is perverted and used to dishonor God; the other is used for the purpose for which it was ordained, and God is honored thereby. The latter exercise of power is legitimate; the former is usurpation. To illustrate: Suppose President Cleveland should declare war against Great Britain, would not everybody say he had no power to do it? that it was not an act of power but of usurpation? Certainly; because while such a thing is a physical and moral possibility, the President has no such authority. The people have ordained no such power in the President, but have, by the Constitution, vested it in Congress.

Since God is not the author of sin, and has given no man or set of men authority to practice oppression, all governmental injustice is as antagonistic to the divine ordinance of civil authority as a declaration of war by the President without the consent of Congress would be to the Constitution of the United States.

Satan, now the enemy of all righteousness, was once a mighty angel in heaven. He was created by God, and all his mighty power was ordained in him by the Creator; but he was not made a devil, nor was his power given to him for the ruin of man. He was created perfect. His God-given powers were to be used for the glory of his Creator, who thus addresses him after his fall:—

"Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."⁷ "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."⁸

⁶ Such "power" is of course simply brute force; it has in it no element of authority; and this is true no matter what claims may be put forth by or in behalf of those who exercise it.

It was by usurpation that Satan fell, and just as his power has been perverted, so man's God-ordained powers have been turned aside from the purposes for which they were given, and have been used to dishonor the Creator. The power of choice and of self-defense, the authority to protect the weak, to punish the evil-doer, and to reward the upright, which God gives to man, is too often used for injustice and oppression. But such acts are without the warrant of any divine ordinance; for God ordains no evil.

We never think of excusing the perpetrators of crime because the power that wields the bludgeon that strikes down beings created in the image of God, springs from the Creator. The Lord has given every man sufficient power to kill if he so wills, but he has given no man power to kill. The murderer is therefore without excuse. No more should we think of justifying acts of usurpation on the part of human governments, because "the powers that be are ordained of God."⁹ Civil power is ordained of God; but the innate sense of justice implanted in every breast tells us that its sphere is not unlimited;¹⁰ while the divine Word plainly declares that such power is "for the punishment of evil-doers, and for the praise of them that do well."¹¹

It is a self-evident truth that man is endowed by his Creator with certain inalienable rights. All wrong, therefore, under color of civil authority, is an act of usurpation and not of God-ordained power. The power that is ordained of God is plainly declared in the Scriptures to be, not for rapine, outrage, and murder, as recently witnessed in Armenia; not for the persecution of honest men for conscience' sake, as is too often seen in our

⁹ This is not saying that Christians should forcibly resist civil rulers. There are circumstances, however, under which the Christian must refuse obedience to so-called civil laws. President Fairchild says: "In a case of this kind, either of two courses is possible; to disobey the law, and resist the government in its attempt to execute it, or to disobey and quietly suffer the penalty. The first is revolutionary, and can be justified only when the case is flagrant and affects such numbers that a revolutionary movement will be sustained. . . . The second course will, in general, commend itself to considerate and conscientious men. It is a testimony against the law as unrighteous, and at the same time, a recognition of government as a grave interest."

¹⁰ "The framers of the Constitution," says Richard M. Johnson, "recognized the eternal principle that man's relation with his God is above human legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms."

¹¹ 1 Peter 2: 14.

¹ Rom. 13: 1.

² The original word here rendered "power" is by some translated "authority." "Liddell & Scott's Lexicon" defines it as "power or authority." The "Century Dictionary" defines "power," as "the ability or right to command or control; dominion; authority;" etc. With this agrees also the "Encyclopedic Dictionary," while Webster gives "power" as a synonym of "authority."

³ Col. 1: 16, 17.

⁴ Eph. 6: 12.

⁵ Col. 2: 15.

⁷ Eze. 28: 12-15 ⁸ Isa. 14: 12-15.

own land; not to be a "terror to good works, but to the evil."

God never made a Herod, a Nero or a Torquemada; he created men in his own image and clothed them with power to do good to their fellowmen. But by usurpation these men made themselves the monsters of cruelty they were, just as Lucifer, the light bearer, became Satan, the adversary, and just as the Turkish officials in Armenia have by acts of unsurpassed barbarity and injustice demonstrated that instead of being the ministers of God "for good," revengers "to execute wrath upon him that doeth evil," they are the emissaries of Satan and enemies of mankind.

As Madame Roland, on her way to the guillotine, exclaimed: "O Liberty, Liberty, how many crimes are committed in thy name," so might the victims of fanatical hate in all ages, from the time of Rome to the present moment, and in all places, from the mountains of Armenia to the fertile fields of our own fair land, exclaim, "O Book of God, how much of human malice and cruelty has sought shelter in a perversion of thy sublime declaration: 'There is no power but of God: the powers that be are ordained of God.'"

GOD IN THE CONSTITUTION.

To the demand that is now being made upon Congress for such a change in the national Constitution as will transform it from a "godless" document to one that will acknowledge God's supremacy, it may be truthfully replied, God is already in the Constitution. He is in it just as he was in the Declaration of Independence. As a Methodist minister of Baltimore, Rev. W. F. Hamner, has well said, "That grand parchment is the product of God's Spirit. If you want to see God in it, read that clause which says that all men are born with equal right to life, liberty, and the pursuit of happiness."

God is in everything that is just. Justice cannot be separated from him, any more than can truth and righteousness. There can no more be two sources of justices, truth, or righteousness than there can be two Gods. And God is in everything that gives true liberty to mankind. He created man a free being; so that liberty,—physical, mental, and moral,—became man's birthright; and God's eternal purpose is to assert and restore that liberty where it has been lost. The mission of Jesus Christ to this earth was "to proclaim liberty to the captives, and the opening of the prison to them that are bound." And in defining the nature of the fast that is acceptable to him, God says: "Is not this the fast that I have chosen,—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"¹ God is the author and defender of human liberty.

It was therefore in the direct providence of God that there arose this great nation in the western hemisphere, built upon the divine principle of liberty and equal rights to all men. It was in full harmony with the mind and purpose of God that this doctrine should be proclaimed to all the world, as it was and is in the Declaration of Independence. And as it is the purpose of God that all men should be free to choose whether they will worship him or not, it is in accordance with his mind that our national Constitution declares, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

We repeat, therefore, God is in the Consti-

tution. As certainly as it is inspired by the spirit of justice and of liberty to all in the things which it concerns, as the fundamental law of civil government in this Republic, God is in it, though it does not profess the fact. A person may loudly profess to be a follower of Christ; but the spirit which actuates him, and not his profession, is the real test which shows whether he is such or not. And so with the Constitution; its real nature is shown not by any profession it may make, but by the spirit which it breathes forth. And that spirit is the divine spirit of justice, equality, and liberty.

It is now proposed to change this grand document so as to put within it an "acknowledgment" of God, by changing its preamble to this form: "We, the people of the United States, acknowledging Almighty God as the source of all authority in civil government, our Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution of the United States of America."

Does this breathe forth the divine spirit of fairness and equality to all? Let us see. Who is it that makes this acknowledgment of the existence and authority of the Deity?—Answer: "We, the people of the United States." But hundreds of thousands, if not millions of citizens here do not believe in God, and very many who do believe in him, and rejoice in the gospel of his Son, would not have his will made the supreme law in civil affairs. What about such people? Why, simply this, that they are not the people of the United States, according to this preamble. By its terms they will be disfranchised. And we can say this on the authority of the *Christian Statesman* itself,—the organ of the party which is most active in demanding the proposed constitutional amendment; for that journal, in its issue of Nov. 1, 1883, published the following upon this point:—

What effect would the adoption of the Christian Amendment, together with the proposed changes in the Constitution, have upon those who deny that God is the Sovereign, Christ the Ruler, and the Bible the law? This brings up the conscience question at once. The classes who object are, as "Truth Seeker" has said, Jews, infidels, atheists, and others. These classes are perfectly satisfied with the Constitution as it is. How would they stand towards it if it recognized the authority of our Lord Jesus Christ? To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel.

Certainly; when "we, the people of the United States" do that which no logically consistent "infidel" would do, it is plain that the latter cannot be counted one of "the people." There are a great many people of all classes and beliefs in this country whom logical consistency, enlightened judgment, and love of justice and liberty would debar from any participation in such action. None of these could, under the proposed amendment, be reckoned as among "the people." They are all, from the standpoint of this amendment, "infidels," and of course not qualified to participate in the management of a "Christian" Government. The scheme is in short but the means adopted by the puritanic intolerance of our day for reenacting the traditional resolutions: (1) "Resolved, That the earth was created by the Lord for the use of the saints;" (2) "Resolved, That we are the saints."

Having thus declared themselves "the people of the United States," and having estab-

lished the fact in the fundamental law of the land, it will simply remain for those who are not "the people" to acquiesce in the scheme or seek a habitation in some other quarter of the globe. It will be said to them, We are the people; this is our land and Government; if you do not like it, get out. This much has already been said in advance, as witnesses the following sentence from a speech delivered by Rev. E. B. Graham at a National Reform convention held at York, Nebraska, and reported in the *Christian Statesman*, of May 21, 1885, thus:—

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!

And should this "Christian" idea of government spread around the globe, as these "reformers" would like to see it, there would be nothing left for the "infidels"—those who differ from them—but to "get off the earth."

That the term "infidel" as they use it, does include all who will not join with them in their "reform" scheme, is evident from their own statement as well as from the logic of their position. Rev. Dr. Jonathan Edwards, a leading exponent of this "National Reform," in a speech made at a National Reform convention held in New York in 1873, thus classified the enemies of the "reform" cause:—

The atheist is a man who denies the being of God and future life. To him mind and matter are the same; and time is the be-all and end-all of consciousness and of character.

The deist admits God, but denies that he has any such control over human affairs as we call providence, or that he ever manifests himself and his will in a revelation.

The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination, or—worse—sheer imposture.

The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy.

These all are, for the occasion, and as far as the amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together.

And with them "must be counted" all, of whatever denomination, who "use the same arguments and the same tactics against us," that is, who oppose the "reform" scheme with its "Christian" amendment as being un-American, unjust, impolitic, and wicked. If this amendment is carried, we shall soon have a new and enlarged definition of the term "infidel."

And by this scheme and this process these "reformers" would put God in the Constitution! Taking out of it that spirit of justice, fairness, and equality for all before the law which it now embodies, they would put in its place that unloving, intolerant spirit which says: We are the people; stand out of our way. If you do not believe as we do, get out of this land to some "wild, desolate country," and stay there till you die! And this they would call putting God in the Constitution! And this they would do—this era of religious controversy, bigotry, and bitterness, they would inaugurate—to "establish justice, ensure domestic tranquility," promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity!"

Verily, we do not want this reform "god"—the god of bigotry and intolerance—in the Constitution of this Republic. We want in it the God of justice, truth, love, and mercy for all men; and he is there already.

¹ Isa. 61: 1.

² Isa. 58: 6.

"JEWISH" AND CHRISTIAN.

THE *Cincinnati Weekly Enquirer*, of January 2, quotes the Rev. Mr. Dabb, a Protestant clergyman of New York City, as affirming in a recent discourse that the Sabbath institution is not Christian, but only a part of the ancient "Mosaic code," with which it passed away at the death of Christ. "The Jewish law," he said, "was given to the Jewish people and never to any other people. It was binding upon them, but never on Christians, or any other race."

The assertion would not be worth noticing did it not express an idea quite generally entertained by professors of Christianity. There is nothing which casts more confusion over the Sabbath question than this. Were it not for the idea that the Sabbath originated as a "Jewish" institution, and that what was Jewish is necessarily separate and distinct from what is Christian, the Sabbath question would not be to-day the difficult and perplexing one that it is to the people generally.

We desire, then, to call the attention of as many as possible to two important facts, implied in the foregoing statements; viz., (1) The Sabbath—the seventh-day rest—is not and never was "Jewish," and (2) Whatever was given by God to his people of old, pertained to Christianity as truly as do any of the ordinances enjoined upon the Church by Christ and his apostles.

The idea has in some way taken possession of the mind of Christendom that there is an antagonism between the "old dispensation" of "the law and the prophets," and the "new dispensation" of the preaching of Christ and his kingdom; that the "new dispensation" with its ordinances and precepts, necessarily superseded and abrogated that which pertained to the former times. This idea is as far from the truth as anything could be.

God did not have one plan and purpose for the world in Old Testament times and another plan and purpose for the world in this dispensation. He has had but one purpose, and that is the "eternal purpose which he purposed in Christ Jesus our Lord;"¹ namely, "that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth."² This one great purpose he has steadily carried forward since the fall of man. Salvation through Christ was the theme of "the law and the prophets." The Old Testament is as truly the word of Christ as is the New Testament; for Peter tells us that it was the Spirit of Christ that testified through the prophets."³ "Unto us," writes Paul, "was the gospel preached as well as unto them;"⁴ that is, to the ancient Israelites who went out from Egypt with Moses.

The gospel, we are told by the same writer, "is the power of God unto salvation to every one that believeth."⁵ And in the eleventh chapter of Hebrews we are pointed to the ancient worthies who through faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire," etc. People in their day had faith in Christ, as truly as people have faith in him to-day. The power of God unto salvation, through that faith,—in other words, the gospel,—was preached to them as truly as it is to us. The gospel ordinances and ceremonies of their day, very

largely, pointed forward to Christ, and as such necessarily passed away when Christ's death upon the cross became an accomplished fact. Since that time the Christian Church has had ordinances and ceremonies pointing back to that event. But whether before or after Christ's death, they pointed to him as the sacrifice for the salvation of mankind, and as such were the means of expressing faith in him.

The seventh-day Sabbath is never in the Scriptures called "Jewish," but is termed "the Sabbath of the Lord." And it is to-day, as it was then, the Sabbath of Jehovah,—the memorial of his creative power, which is also the power by which he redeems the sinner.

Abraham is called in Scripture the father of the faithful. "To Abraham and his seed were the promises made."⁶ And we read, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."⁷ Abraham was as truly a Christian as was Peter or Paul. And all those in every age who have believed on Christ for salvation, have been Christians in fact, whether known by that name or not.

Because the law of God was spoken to the Israelites from Sinai, it does not follow that that law was not for Christians. For, as we have seen, a very large number of those to whom it was spoken were Christians. As Christians, they observed God's Sabbath,—the seventh day; and that day was, and still is, the Sabbath for all Christians.

Jesus Christ himself was a Jew, and his apostles were Jews. And we also, if we are Christ's, are Abraham's seed, and therefore Jews in the true spiritual sense of the word; "for," we read, "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of man, but of God."⁸

To say, therefore, that the law of God spoken from Sinai "was given to the Jewish people and never to any other people," and was never binding "on Christians," simply betrays a fundamental misconception of the purpose and scope of the gospel. If Christendom would shake off this misconception, the whole question of the nature and obligation of the Sabbath, the foundation upon which it rests, and the proper means for securing its observance, would be wonderfully simplified. Seen in the light of the plain statements of Holy Writ, we find no difficulty in knowing what is our own proper attitude toward the Sabbath, and what course we should pursue toward others with respect to its observance. But without that light, men can but fall deeper and deeper into error, both of belief and practice.

THE REAL OBJECT OF SUNDAY LEGISLATION.

BY W. S. CHAPMAN.

WHENEVER religious legislation referring to Sunday is a subject of argument, the friends of such "laws" almost invariably assert that the tenor of them is purely "civil," and their character restrictive only as "police regulations."

Judge Arnold, judge of the Quarter Sessions Court No. 1, of Philadelphia, a short time since had before him for trial, several prisoners, alleged proprietors of "speak-easys,"

who were arrested on Sunday. The judge discharged them all on the ground that "arrests on Sunday on charges of misdemeanor," simply, "were illegal." Only "for treason, felony or breach of the peace," can individuals be taken on a warrant upon Sunday. Judge Arnold was governed by the Colonial law of 1705, which distinctly states that no service of any writ or warrant charging a misdemeanor shall be made on the first day of the week. To a reporter the judge said: "The idea of the makers of the 'law' was that Sunday was a sanctified day, and that even though a warrant for misdemeanor had been sworn out against a person during the week, if it had not been served before that day he should be free to worship and rest on the Lord's day."

While the statements of Judge Arnold were not intended as a decision, Director of Public Safety, Butler, after perusing the act of 1705, remarked that everything the judge had stated was true. And these statements are a fair presentment of the actual truth in reference to the position Sunday, in law, sustains to the other days of the week. In the minds of legislators it is a "sanctified" day, and Sunday legislation has but one aim—let their utterances be what they may—to uphold the supposed sanctity of the day.

It is strange that some, who are so zealous for the maintenance of the "rest" of that day, could be abettors and instigators of arrests on Sunday, as are members of the "Law and Order" societies, generally, who thus become breakers of the very "law" (in its intent) for the enforcement of which they clamor.

CHURCH FEDERATION.

APROPOS to our article of a week ago upon this subject is a paper by R. M. Patterson, D. D., in the *Independent* of the 9th inst., under the heading, "Figures for Federation."

Referring to statistics which appeared in the *Independent* of the 2nd inst., Dr. Patterson says: "What a numerical array these tables make for the churches: 127,906 ministers, 179,311 congregations, 24,218,180 communicants in the United States of America! But what a lamentable exhibition in the number of organization into which they are divided—151 in all!"

"Of those which claim to be evangelical and are admitted by each other to be so, there are not less than 110,000 ministers, 160,000 congregations, and 16,000,000 communicants."

After noting the fact that these denominations have not, with but slight exception, any intercourse with each other, Dr. Patterson gives the following proposed basis of federation:—

1. The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Spirit as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith.

2. Discipleship of Jesus Christ, the divine Saviour and Teacher of the world.

3. The Church of Christ ordained by him to preach his gospel to the world.

4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church.

Such an alliance of the churches should have regular meetings of their representatives, and should have for its objects, among others,

1. Mutual acquaintance and fellowship.

2. Coöperation in foreign and domestic missions.

3. The prevention of rivalries between competing churches in the same field.

4. The ultimate organic union of the whole visible body of Christ.

Whether federation upon such a basis will ever be realized or not remains to be seen. Certainly there is a very strong current run-

¹ Eph. 3: 11. ² Eph. 1: 9, 10. ³ 1 Peter 1: 10, 11

⁴ Heb. 4: 2. ⁵ Rom. 1: 16.

⁶ Gal. 3: 16.

⁷ Gal. 3: 29.

⁸ Rom. 2: 28, 29.

ing in the direction if not of union at least of a confederacy of churches for the accomplishment of certain purposes; and we are sorry to say, all the objects are not entirely laudible. Another article* in these columns points out some of the evils of the so-called National Reform movement whose leaders have secured the introduction of a joint resolution proposing an amendment to the Constitution of the United States. A federation of churches for any such purpose as that can be nothing but evil. As pointed out last week, religious combination to effect political objects are dangerous, and as a matter of fact the combination known as the American Sabbath Union officially organized by fourteen "evangelical" denominations, and in many ways in touch with the National Reform Association, has already exerted a powerful influence upon Congress, leading that body to declare in effect in its World's Fair legislation that Sunday is the Sabbath according to the fourth commandment. Since under threat of political boycott by this powerful religious combination, Congress has assumed to settle by legislative enactment one religious question, what assurance have we that a like influence would not secure from Congress other and similar measures directly affecting liberty of conscience?

Continuing the article to which we have referred, Dr. Patterson says:—

The Northern Presbyterian Church is committed to such a movement. Its General Assembly of 1890 at Saratoga unanimously pronounced in favor of a federation of all the evangelical churches of the land. Favorable progress has been made in negotiations among the Presbyterian and Reformed bodies, but this wider one is aimed at also. It is to be hoped that the correspondence that has been invited by the Congregational Council will be widely entered upon. The result cannot be attained very soon. In such a matter such large bodies must move slowly; but it is well that a beginning has been made. The Presbyterian General Assembly laid down no platform; but it declared in favor of an "official federation in which there shall be no renunciation by the different churches of their peculiarities or independent organizations, and no interference with their doctrines, government or internal affairs, but which shall aim, by the best available methods, to secure coöperation in religious work and in the promotion of such moral and social reforms as affect the welfare of the nation." The Congregational Council has constructed a platform. If it be not sufficiently safe or comprehensive, let some other be made; but let the correspondence proposed be entered upon with an earnest desire to wipe out the scandal of our inimical divisions, and get in close touch with each other in organized work for the Master and for the perishing millions among whom we mingle.

All this is doubtless pleasing from the standpoint of numbers. We all like to read about so many millions of Christians and to know that those Christians are working in harmony for the advancement of the gospel. But there is an element of danger in this proposed federation, and it is revealed in the paragraph quoted, by the words: "Which shall aim, by the best available methods, to secure coöperation in religious work and in the promotion of such moral and social reforms as affect the welfare of the nation." Everybody knows that in the eyes of the powerful religious combination to which reference has been made, the "moral and social reform" which most directly and powerfully "affects the welfare of the nation" is the enforcement of Sunday observance; and it is to secure this more than anything else that this still more gigantic confederacy of all the various first day denominations is proposed and urged.

It is true that there is a very general consensus of opinion that uniform marriage and divorce laws are needed, but not half the energy is put forth nor half the enthusi-

asm manifested in securing these that there is in the movement in the interests of Sunday legislation. It is true that the "moral" sentiment of the nation was thoroughly aroused against polygamy in Utah several years since, and that even the authorities of the Mormon Church were compelled to bend before the law backed up by that sentiment; but that it was little more than sentiment is shown by a few facts given by Dr. W. F. Crafts in his recent work, "Practical Christian Sociology." On page 64 of that work the author says:—

It is a curious fact that in 1887 these two evils [contemporaneous and consecutive polygamy] were exhibited side by side in Utah, where there were among the "Gentiles" about half as many divorcees as marriages during that year.

The AMERICAN SENTINEL has no sympathy whatever with polygamy. We have repeatedly shown that it is destructive of natural rights and is therefore legitimately prohibited by civil law. But of what avail, from a moral standpoint, is the prohibition of "contemporaneous polygamy" if "consecutive polygamy" is permitted to flourish?

We published only four weeks ago a note from a Cincinnati paper regarding the marriage of a young woman of nineteen and a man of thirty, each of the parties having been divorced, the lady once, the gentleman twice. The lady's first husband had re-married and each of the gentleman's wives had been re-married and divorced again after being divorced from him. We are free to say that as between this consecutive polygamy and contemporaneous polygamy there is small choice. Indeed, as practiced in Utah, restrained as it is by a strong though mistaken religious zeal, the contemporaneous polygamy appears to be the lesser evil. But there is not that sentiment against consecutive polygamy that there is against polygamy as it exists in Utah; and why? Simply because it is sentiment rather than settled moral conviction, and herein lies one of the dangers in a federation of churches for the purpose of promoting moral and social reforms. Such combinations are swayed more by sentiment than by reason, and even-handed justice is not to be expected from them.

THE SPIRIT OF THE INQUISITION.

THE *Southwestern Presbyterian*, of Dec. 5, 1895, says of Seventh-day Adventists:—

No law in the land commands these fanatics to keep Sunday as a sacred day, to assemble to worship at that time, but only to keep it a rest day from labor; but these sectarians persist in holding that it is a matter of conscience with them to work on the Lord's day, and thus show their contempt of the honest convictions of the rest of the Christian world. They are not martyrs, but law-breakers, and as such should be dealt with.

This breathes the spirit of the Inquisition. It is true that no "law" of the land in so many words commands Seventh-day Adventists or anybody else "to keep Sunday as a sacred day," "but only to keep it as a day of rest from labor." But such rest is by the leading advocates of Sunday laws themselves declared to be worship. W. F. Crafts says:—

One day in every week an invisible Lord commands us to halt in the most absorbing pursuits of our earthly life; in the pursuit of money and business; in the pursuit of pleasure; in the pursuit of politics and fame; in the pursuit of education; and we halt as a sign that we believe in that invisible Lord and are loyal to his law. There is no other sign of our faith and loyalty so impressive to a selfish world as this twenty-four hours halt in our work every week at Christ's command. The Lord's day is therefore the "sign," the ensign of our Lord Jesus Christ; and this flag of Christ is carried round the world every

week and is saluted by some in every land by the laying aside of tools and toil, in token of their loyalty to a living Lord.

All this and more is true of the Sabbath of the Lord, and it is for all this and more that Seventh-day Adventists observe the true Sabbath; and it is because this is true of the Sabbath and because it is not true of Sunday that Adventists refuse to acknowledge this false sign of faith and loyalty and thus profess to a selfish world adherence to something which they do not believe. Seventh-day Adventists believe that no other sign of their loyalty to the Creator of the heavens and the earth is so impressive as their twenty-four hour halt in their work every week in obedience to the fourth commandment; and believing this, they feel that they have no right to lessen the significance of that halt by obedience to a commandment of men which requires them to make another halt in honor of another day and another power; for God does not command the Sunday halt.

He who receives and uses a counterfeit coin is equally criminal with the maker of that coin; and so he who knowingly accepts and uses the counterfeit sabbath—the false sign of loyalty to Christ—partakes of the sin of those who made it.

The fourth commandment separates the Sabbath, the seventh day, from all other days and requires that all men shall respect that distinction. For Seventh-day Adventists to treat another day as they treat the Sabbath would be to disobey the commandment which requires them to keep the seventh day holy—to preserve the distinction which God himself has made between that and other days. It is for this reason and not from willful disregard of civil authority that Seventh-day Adventists refuse to observe Sunday. To do so would be to prove disloyal to Christ their King.

IT IS CHURCH AND STATE.

BY H. F. PHELPS.

THIS city, St. Paul, Minn., seems to be rather conservative on the Sunday-enforcement question; yet the heaven is working even here. A league has been formed, called the "Christian Citizenship League." Whether this is the same as that of which so much was said during the baseball season, the Sunday Law Observance League, or not, is not known to the writer. But the Christian Citizenship League is organized as an auxiliary to the National League of the same name. Article 2 of the constitution says:—

The objects of the league shall be the enforcement of the laws of the city and of the State; to combat existing evils, especially such as result from the violation of the liquor laws, unlawful Sunday labor, gambling, and the keeping of disreputable places; to arouse a healthy and intelligent interest on all questions concerning the welfare of our city and State, and to shape public opinion toward securing the nomination and election of competent and trustworthy men for public offices without respect to party lines.

A series of meetings called mass-meetings has been entered upon in the interests of the league. The writer recently attended one of these meetings, and it could hardly be called a mass-meeting. It is quite evident that the masses are not interested in the work or objects of the league. If they were interested and understood the real purpose of the league and what is meant by the suppression of "unlawful Sunday labor," there would, no doubt, be an enthusiasm created and manifested that might result in the defeat of that part of the work. But being in ignorance of

*See "God in the Constitution" on page 26.

this, the people are sleeping while they are being bound, and their liberties slowly but surely being stolen from them by well-meaning but terribly mistaken men.

At the meeting in question one of the speakers, a prominent clergyman, said that there was a sort of a feeling that this was Church and State; but he declared it was "as free from Church and State as the laws against murder." But in almost the same breath he made two statements that proved this denial to be without a foundation. A good deal was said concerning the Sunday saloon, giving the crusade the air of a temperance movement. And as one reason why the saloons should be closed on Sunday, he said: "The great body of the American people keep Sunday." And again: "We are simply saying, You can't buy it [liquor] on Sunday." These statements analyzed prove conclusively that this is a union of Church and State. Let us see.

Why do people keep Sunday? And why this demand for the enforcement of statutes in order that those who desire "can't buy it on Sunday"? There is one answer, and only one that can be given: It is because the Sunday is regarded by the Church as a sacred day. Were it not for this, we should never have heard of these leagues. More than this: the Sunday "laws" were secured through the influence and power of the Church. Were it not so, we should never have heard of a Sunday "law." It stands like this: The Church holds that Sunday should be observed as a day of rest. The Church secured the Sunday "laws." The Church demands their enforcement. But they cannot be enforced except by civil authority. If, therefore, the State, through its officers, should accede to these demands, it will be nothing less, it can be nothing less than a union of the two—a union of Church and State. This is just as plain and just as true as that two and two make four. Remember, that we impugn the motives of no one; but we do know that these men are terribly mistaken and only wish that they would depend, not upon the power of the State, but upon the power of the gospel to work out reformation.

THE "DANGEROUS DEMAND."

[The Midland (Mich.) Republican, Jan. 10.]

THE effort is being made, a joint resolution having already been introduced during this session of Congress, to secure an amendment to the Constitution of the United States, or to the preamble thereof, so as to make it read as follows, the words in parenthesis being the new feature which it is proposed to add:—

PREAMBLE.

We, the people of the United States (acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs), in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

If the resolution is passed by Congress—two-thirds of each house—which we hope is impossible, the proposed amendment will then be submitted to the several States for ratification—or rather, it is to be hoped, for condemnation.

What good can such an interpolation do? Will it make any man or woman any better in heart or life? Will it make believers of un-

believers, or increase the faith of any? Will it feed or clothe or comfort any who are suffering? No!

But the harm it may do is limitless. Is this nation ready to turn its back on the wisdom of its founders and on its traditions and deliberately adopt a national religion and a national creed and pave the way for a complete "union of Church and State"?

The preamble to the Constitution is, and should remain, a clear cut statement of definite purpose. The words it is proposed to introduce, mean something with reference to the future of this nation, or they mean nothing. If they mean nothing in particular, they have no right in the Constitution.

If they mean something, and they do—more than some of those who are clamoring for their interpolation suppose—they mean a national religion. The statement concerning "His revealed will as of supreme authority" means that that will, or what is thought to be His will, is to be interpreted and applied to all the affairs of the nation and of government in its various branches and subdivisions.

But, as no one will claim that His will in relation to all these modern details is to be found in the Bible, it means that there must be some earthly authority, one person, or several, whose announcement (revelation) of the supreme will as applied to government in general, and all cases that may arise in particular, shall be final—supreme! That is what it means—the hand of man, assuming to act for Christ upon all things. Do we want it? Do we want to turn the hands on the dial of progress back to the time when Bruno was put to death for his opinions, or when Michael Servetus was foully and cruelly murdered, slowly burned to death, according to law, by authority of John Calvin?

We've had within a few months men sentenced to prison and to the chain-gang in the United States because their religious opinions and observances do not agree with those of others. We've had a Joseph Cook telegraphing the President to "send troops"—courting the chances of bloodshed—because his idea of a religious observance was in danger of being disturbed. Do we want to amend the Constitution so that more and worse may follow?

But some may say these things do not concern us here in this corner, and should not be agitated. They do concern us; the question is before the country. The joint resolution has been introduced in Congress. Congress should know what the people think about it. If the people want it, then they must have it and try it. But they should look at it on both sides and all through. They should realize what it means. If this resolution passes Congress, it will have to be acted on by the people of Michigan.

The *Republican* believes that every one should consider this subject carefully. It is of just as much interest to us all as the Venezuelan boundary and the possibility of a war with England—even more, for it pertains to what we propose to do with ourselves. . . . England may say whether she will go to war with us, but this question she cannot settle for us. And we're glad of it. We must do it ourselves. She might make a wrong decision. We must not.

It is an established law that every man has a right to do as he pleases so long as he doesn't interfere with other people's rights. A law that violates this principle is not right, and this Blue Law does.—*South Pittsburg (Tenn.) Republican.*

PERSECUTION FOR CONSCIENCE' SAKE.

[Weekly Messenger, St. Albans, Vt., Dec. 26, 1895.]

IN the town of Darrel, Ontario, a few weeks ago three ministers were arrested for alleged violation of the statutes of that province of the English nation, relating to the observance of the sabbath day or Sunday. They were tried, convicted, and fined, in default of which they were sent to the county jail for periods of from forty to sixty days.

These clergymen, regularly ordained and recognized by the believers in their particular form of religious faith, were Seventh-day Adventists, that is to say, they interpret the Mosaic command regarding the observance of one day in the week as a day of rest and worship literally, and observe the seventh day as the Sabbath.

So far as any divine warrant exists or ever has existed for the observance of any one day of the week, these men and their associate believers are clearly and unmistakably in the right. The change from the seventh to the first day of the week was purely and entirely of human origin and was made by purely human authority. No claim ever has been or can now be made in support of a divine warrant for the change. These clergymen hold it a matter of religious obligation to observe the seventh day and no claim was made by their prosecutors, or rather persecutors, that they have not scrupulously kept the tablets of their faith in this regard.

One of the congregations or societies over which these ministers were called as religious guides and teachers determined upon the erection of a new church edifice. The society was poor and was in a measure dependent upon the personal and manual labor of its members for the successful prosecution of the effort. Having obeyed what to them was an explicit command of the Almighty and kept Saturday as the Sabbath, these clergymen saw no reason why they should not devote a portion of the following day in the furtherance of their plans for building a new church structure. The place where the building was being erected was removed from all other houses of worship and consequently the work upon it did not disturb the worshipers at other religious shrines. The three clergymen gave their services without money and without price and were engaged at the time of their arrest in slacking lime to assist in laying the foundation of the new church.

The Lord's day act of Ontario does not mention any of the profession in its provisions, nor farmers nor gardeners, but does inhibit mechanics, artificers, etc., from the pursuit of their callings on the first day of the week. It was alleged these men, besides being ministers, were also carpenters, and the arrests were made and conviction secured upon this ground.

Admitting they were in technical violation of the statutes of Ontario in slacking lime on the so called sabbath day, they were not working for hire, were engaged in religious work as truly as the janitors, sextons, organists, even ministers of any and every other church in the community or the entire province of Ontario. It is just as clearly a religious work to slack lime for building the foundations of a house of religious worship as to toll the bell, to blow or play the organ, build, light and replenish the fires, light the gas or turn the electric button, raise or lower the windows or window curtains, or robe or disrobe the minister of a completed house of worship. As a matter

of fact, the enforcement of the only command regarding the observance of the Sabbath day bearing any semblance of divine authority would compel the punishment of nine out of every ten inhabitants in any given community in this republic. And it is hardly less true that a strict administration of the laws of the province of Ontario, or of a dozen or more States in this Union, would touch the pocket books or curtail the liberty of the great majority of church members and attendants upon church services, to say nothing of the much greater army of non-attendants. It is no more a work of charity or necessity to indulge in riding or walking for pleasure, in preparing a hot dinner, visiting friends, or the thousand and one occupations carried on by nearly every man and woman in every community, than to slack time for preparing the foundations of a church edifice.

The arrest and punishment of these three clergymen of Darrel, Ontario, was not instigated or prosecuted by the slightest spirit of true religion. It finds no warrant in any word spoken by the founder of the Christian faith. It was born and nurtured in that spirit of intolerance which has lighted the fires of persecution in the past, has blotted the records of the Christian church with the blood and tears of good men, pure and noble women, and innocent children. It is persecution pure and simple, cowardly, unmanly, unchristian.

WHY SUNDAY "LAWS" ARE UNCONSTITUTIONAL.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

"It must be remembered," says the Supreme Court of New York, "that all prohibitions of ordinary business on Sunday, with us, come from the statute. At the common law *judicial proceedings* only were prohibited on Sunday, which is said in the books to be *dies non juridicus*. Even this is not strictly on grounds of morality or of the Christian religion as recognized by the common law; nor was it the *original practice of the Christian Church*. It was introduced, like very many other doctrines and practices, some of which are perhaps less commendable, into popular Christianity, and thence into common law and usage, by the influence of the clergy. It is well known to lawyers, at least," continues the court, "that until the year 500 the Christian courts were open and legal business transacted in the ordinary way on Sundays as on other days. In the year 517 a canon was made forbidding this practice; which canon was subsequently confirmed by an imperial constitution. It was received with other parts of the canon law by the Saxon kings of England, and afterward ratified by William the Conqueror and Henry the Second. Thus it comes that judicial proceedings on Sunday are void at common law. But all other transactions are valid, except so far as prohibited by statute, however unbecoming or wrong in morals they may be considered."

This history of Sunday legislation accepted by the courts, is very carefully and thoroughly gone into in the "Critical History of Sunday Legislation," by Dr. Lewis, from which are gathered several points of value to the reader:—

The first Sunday legislation was the product of that pagan conception, so fully developed by the Romans,

which made religion a department of the State. This was diametrically opposed to the genius of the New Testament Christianity. It did not find favor in the Church until Christianity had been deeply corrupted through the influence of Gnosticism and kindred pagan errors. The Emperor Constantine, while still a heathen,—if, indeed he ever was otherwise,—issued the first Sunday edict by virtue of his power as Pontifex Maximus in all matters of religion, especially in the appointment of sacred days. This law was pagan in every particular.

Sunday legislation between the time of Constantine and the fall of the empire, was a combination of the pagan, Christian, and Jewish cults. Many other holidays—mostly pagan festivals baptized with new names and slightly modified—were associated, in the same laws, with the Sunday. During the Middle Ages, Sunday legislation took on a more Judaistic type, under the plea of analogy, whereby civil authorities claimed the right to legislate in religious matters, after the manner of the Jewish theocracy.

The continental Reformation made very little change in the civil legislation concerning Sunday. The English Reformation introduced a new theory, and developed a distinct type of legislation. Here we meet, for the first time, the doctrine of the transfer of the fourth commandment to the first day of the week, and the consequent legislation growing out of that theory. The reader will find the laws of that period to be extended theological treatises, as well as civil enactments. The Sunday laws of the United States are the direct outgrowth of the Puritan legislation, notably, of the Cromwellian period. These have been much modified since the colonial times, and the latest tendency, in the few cases which come to direct trial under these laws, is to set forth laws of a wholly different character, through the decisions of the courts.

In the Sunday legislation of the Roman Empire the religious element was subordinate to the civil. In the Middle Ages, under Cromwell, and during our colonial period, the Church was practically supreme. Some now claim that Sunday legislation is not based on religious grounds. This claim is contradicted by the facts of all the centuries. Every Sunday law sprang from a religious sentiment. Under the pagan conception, the day was to be "venerated" as a religious duty owed to the god of the sun. As the resurrection-festival idea was gradually combined with the pagan conception, religious regard for the day was also demanded in honor of Christ's resurrection. In the Middle-age period, sacredness was claimed for Sunday because the Sabbath had been sacred under the legislation of the Jewish theocracy. Sunday was held supremely sacred by the Puritans, under the obligations imposed by the fourth commandment which were transferred to it.

There is no meaning in the statutes prohibiting "worldly labor," and permitting "works of necessity and mercy" except from a religious standpoint. There can be no "worldly business," if it be not in contrast with religious obligation. Every prohibition which appears in Sunday legislation is based upon the idea that it is wrong to do on Sunday the things prohibited. Whatever theories men may invent for the observance of Sunday on non-religious grounds, and whatever value any of these may have from a scientific standpoint, we do not here discuss; but the fact remains that such considerations have never been made the basis of legislation. To say that the present Sunday laws do not deal with the day as a religious institution, is to deny every fact in the history of such legislation. The claim is shallow subterfuge.

The original character of laws and institutions is not easily lost. History is a process of evolution, whereby original germs, good or bad, are developed. In the process of development modifications take place, and methods of application change; but the properties of the original germ continue to appear. Neither legislation nor the influence of the Church have been able to prevent the development of holidayism and its associate evils in connection with Sunday.

There was nothing new in the legislation by Constantine concerning Sunday. It was as much a part of the pagan cultus, as the similar legislation concerning other days which had preceded it. Such leg-

islation could not spring from apostolic Christianity. Every element of that Christianity forbade such interference by the State. The pagan character of this first Sunday legislation is clearly shown, not only by the facts above stated, but by the nature and spirit of the law itself. Sunday is mentioned only by its pagan name, "venerable day of the sun." Nothing is said of any relation to Christianity. No trace of the resurrection-festival idea appears. No reference is made to the fourth command or the Sabbath, or anything connected with it. The law was made for all the empire. It applied to every subject alike. The fact that on the day following the publication of the edict concerning the Sunday, another was issued, ordering that the haruspices² be consulted in case of public calamity, which was thoroughly pagan in every particular, shows the attitude of the emperor and the influences which controlled him.

The following is the complete text of the laws just referred to. It will repay the reader for prolonged and careful study:—

FIRST SUNDAY EDICT.

Let all the judges and all city people and all tradesmen rest upon the *venerable day of the sun*. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence, the favorable time should not be allowed to pass, lest the provisions of heaven be lost.

Given the seventh day of March, Crispus and Constantine being consuls, each for the second time (321).

Codex Justin, lib. iii, tit. xii, 1. 3.

EDICT CONCERNING HARUSPICES.

The August Emperor Constantine to Maximus:—

If any part of the palace or other public works shall be struck by lightning, let the soothsayers, following old usages, inquire into the meaning of the portent, and let their written words, very carefully collected, be reported to our knowledge; and also let the liberty of making use of this custom be accorded to others, provided they abstain from private sacrifices, which are especially prohibited.

Moreover, that declaration and exposition, written in respect to the amphitheater being struck by lightning, concerning which you had written to Heraclianus, the tribune, and master of offices, you may know has been reported to us.

Dated the sixteenth, before the calends of January, at Serdica (320). Acc. the eighth, before the Ides of March, in the consulship of Crispus II and Constantine III, Caesars Coss. (321)

Codex Theo., lib. xvi, tit. x, 1. i.

It will be difficult for those who are accustomed to consider Constantine a "Christian emperor," to understand how he could have put forth the above edicts. The facts which crowd the preceding century will fully answer the inquiry. The sun-worship cult had grown steadily in the Roman empire for a long time. In the century which preceded Constantine's time, specific efforts had been made to give it prominence over all other systems of religion. The efforts made under Heliogabalus (218–222 A. D.) marked the ripening influence of that cult, both as a power to control and an influence to degrade Roman life.³

All Sunday legislation is the product of pagan Rome. The Saxon laws were the product of the Middle-age

² The "Encyclopedia Britannica," Vol. XI, p. 500, says: "Haruspices, a class of soothsayers in Rome. Their art consisted especially in deducing from the appearance presented by the entrails of the slain victim the will of the gods. . . . In later times the art fell into disrepute, and the saying of Cato, the censor, is well known, that he wondered one haruspex could look another in the face without laughing (Cic. De Div. ii, 24)."

³ Sun-worship has ever been the most extensive and degrading of all heathen idolatry. In the "Encyclopedia Britannica," article "Baal," is the following: "As the Sun-god, he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution." In an article in the "Old Testament Student," January, 1886, Dr. Talbot W. Chambers said that the worship of the sun is "the oldest, the most wide-spread, and the most enduring of all forms of idolatry known to man. The universality of this form of idolatry is something remarkable. It seems to have prevailed everywhere."

¹ Merritt vs. Earle, 81 Barbour's Supreme Court Reports, 40, 41.

legislation of the "Holy Roman Empire." The English laws are an expansion of the Saxon, and the American are a transcript of the English. Our own laws were all inchoate in those [the Saxon laws]. The early Sunday laws in England were but the expansion of the Saxon laws. When compared with the Saxon laws, they show the successive links by which our Sunday laws have been developed from the original source. They are of great value, beyond their mere historic interest, in showing how the advance of civilization and of Christianity has left the original idea behind.

Sunday laws are therefore the direct offspring of paganism, opposed alike to the genius of a free government and to the principles of Christianity. To use force in inducing Sunday observance, like the use of force in all religious matters, degrades both the person and the institution. And the Sunday in America will be reduced to the level of Sunday in Europe if America attempts to enforce religious observances as Europe did.

RELIGIOUS INTOLERANCE.

[Democrat, Yolo, Cal., Dec. 26, 1895.]

A DAY or so ago we made reference to the coming to this country of Dr. Ahlwardt, the Jew baiter, at the same time deprecating the attempts he will make to arouse race prejudices and stir up religious intolerances.

In a country like ours and a day and age so enlightened it is inexplicable that an attempt to interfere with religious freedom should make any headway.

Our forefathers came to this country to escape from the hate, tyranny, and persecution of religious bigotry. It is astounding that their descendants will permit persecution for no other offense than that people claim the right to worship God in their own way.

The Jews are not the only victims of the spirit of intolerance and bigotry that seems to be gaining ground all over the United States. There are States in the Union where Seventh-day Adventists are thrown into prison and subjected to all manner of insults, humiliations and inconveniences because they choose to observe the Mosaic Sabbath as a day of rest and to work on the first day of the week.

Even in localities where such puritanical laws are enforced, it is not pretended that the Adventists are not quiet, unostentatious, orderly, sober and industrious. It is not even denied that they refrain from all kinds of unnecessary secular labor on the seventh day and keep it sacred to religious duties and divine worship.

To imprison them under such circumstances is nothing short of punishment for conscience's sake, and that is abhorrent to the principles of religious freedom upon which our form of government is founded.

There are many well-meaning people who hold that the Adventists have nobody to blame but themselves. They contend that it is the law of the land and should be enforced and if Adventists do not like it they have the privilege of going where such laws do not prevail. It may be the law of States, but it is law without constitutional authority, for our organic law guarantees to every man, woman and child the right to worship God according to the dictates of conscience.

Let us suppose that the Adventists were numerically strong enough to enact laws forbidding secular labor on Saturday. There is not a Christian in the United States who would not protest that such laws would be tyrannical, intolerant, unjust, fit only for

criminals and degrading to citizens of a free country.

It is absurd to present the alternative of observing such puritanical laws or removing to a country where there is more respect for civil and religious liberty. These people settle here, raise families and build homes for themselves under a constitutional guarantee that they will have the liberty of worshipping God in whatever manner they choose. That they are in a minority is no reason why they should be denied that right.

If they were vicious, disorderly, malicious or defiant in their violation of State laws that try to control their conscience, there might be some show of reason for such intolerance. In all other respects they are law-abiding, peaceable, industrious, order-loving people and any law that will throw them into prison for an honest difference of opinion concerning which is the proper day to observe as a day of rest, is but little less than a relic of mediæval barbarism.

These strictures apply with equal force to all other forms of bigotry and religious persecution and intolerance.

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Rector Christ Church, Los Angeles, Cal.

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The Roman Catholic Church in the United States,

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NEW YORK, JANUARY 23, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

It has been seriously proposed to offer inducements to children to act as spies upon violators of the Sunday "law" in this city.

On the 11th inst., Senator McMillan, of Michigan, introduced into the Senate the District Sunday bill introduced in the House by Representative Morse. The text of the bill was printed in these columns three weeks ago.

We hope every reader of the SENTINEL will study carefully the article, on the first page of this paper, "How Are the 'Powers That Be' Ordained?" The practical importance of an understanding of this subject at the present time, cannot be overestimated.

A BOY of fifteen was arrested recently in this city for selling five cents' worth of coal on Sunday. Many poor families are able only to buy their coal from day to day as they use it. But Sunday "sacredness" must be protected even if the very poor go without fires!

A ROMAN CATHOLIC paper of St. Louis complains that while Mormonism did not keep Utah out of the Union "Catholicity keeps New Mexico out;" and adds: "There is nothing in either Mormonism or Mahometanism that conflicts with the strictest Protestantism."

THE *Christian Statesman*, of January 4, announces the accession of Senator John Sherman, of Ohio, and Representative Nelson Dingley, of Maine, to the ranks of the advocates of compulsory Sunday observance, these well-known congressmen having recently made speeches in Washington "strongly favoring" a "stricter observance of the sabbath."

A LADY has been refused admission to the circle of the "Colonial Dames" on the ground that Benjamin Franklin was not a really "worthy ancestor"! This need occasion no surprise when we remember that discredit is being cast upon pretty nearly everything connected with the era in which Franklin lived, even the Declaration of Independence being denounced as infidel and the Constitution of the United States as atheistic.

We trust that none of our readers have omitted the excellent articles which have been appearing from time to time in our columns, from the pen of Addison Blakely, Ph. D., of the University of Chicago. Professor Blakely treats the subject of civil government and the

basis of civil law from the standpoint not of the scholastic but from that of the eternal principles of justice. The article in this number, as also the one to follow upon the same subject next week, contains information and suggestions of inestimable value to those who would be prepared to cope successfully with the modern theories of the nature and origin of Sunday legislation. These articles will bear not only reading but study.

A TORONTO paper says that a very important decision has been handed down by Judge Rose, of that city, fully sustaining the running of street cars on Sunday. The facts are stated thus: "Some time since, the Ministerial Association of Hamilton took action against the street-car company for running cars on Sunday. Justice Rose's judgment was in all points in favor of the street-car company. He held that the running of cars was in no sense a violation of the Lord's day act."

JANUARY 13, Senator Pavey, of this city, introduced a bill at Albany "to extend the powers of the Parkhurst Society for the Prevention of crime." This bill provides for the employment of a superintendent (who may be a director of the society) to conduct all cases for the society before the various tribunals. Said superintendent to receive a salary himself and to have authority to employ any of the other directors as counsel. This is nothing less than a proposition to support out of the public treasury a church-detective agency. The bill is far-reaching in its possible consequences and ought to be defeated.

THE National Reform movement would not be half as dangerous to the rights and liberties of the people as it is, were the people themselves not so prone to regard it as an insignificant bit of fanaticism not at all likely to accomplish any serious results. Already Congress has shown a willingness to take part in a religious controversy—that of which day is the Sabbath—as it did in 1892 in the matter of closing the World's Fair on Sunday; and in many instances of late the inherent rights of the people have been denied and ruthlessly invaded by religious legislation. Eternal vigilance is still the price of liberty. Indeed, vigilance and earnest efforts are now needed to recover what has been lost, as well as to guard that which is left.

THE following is from the *Western Watchman*, of January 9:—

A Protestant preacher in Kansas City last Sunday said from his pulpit that the only churches the world had any need of were the Catholic churches. The Episcopalians should be given a certain time to become Catholics; and after that all non Catholic churches should be taxed out of existence. Catholic churches should be maintained and exempted from taxation, because they were the refuges of the poor and the friendly inns of the weak, the suffering and the destitute of the whole world.

The *Watchman* is a Roman Catholic paper and seems to approve the remarkable opinion

expressed by this "Protestant" preacher of Kansas City. Nevertheless Cardinal Gibbons has assured the American people that Rome is not in favor of a union of Church and State, and indeed if we mistake not the *Watchman* has many times confessed the same. No, Roman Catholics do not want a union of Church and State; like the National Reformers they want only a union of religion and the State. But in their eyes everything worthy the name of religion is bound up in the Roman Catholic Church.

THE *Indianapolis Journal* calls attention to the fact that Sunday is a busy day with the President. The Venezuela message was written on Sunday, the alleged popular loan announcement was prepared on Sunday, as was also the letter to Senator Caffery. But Sunday is the "Christian sabbath" just the same, enforced by the fourth commandment according to the legislative interpretation of the divine law; while according to the Supreme Court "we are a religious people," "a Christian nation." We find no fault with Mr. Cleveland's use of Sunday, and call attention to these facts merely to illustrate the utter futility of paper professions of religion. The case would be no different if Sunday were really the Sabbath by divine appointment.

DR. TALMAGE says in the *Christian Herald*, of December 4: "We talk a great deal about putting God into the Constitution of the United States. Ah! it is not God in the Constitution that we want; it is God in the hearts of the people." This is true, but not because Dr. Talmage says it. "God in the Constitution in any other sense than that in which he is now in it, as explained on page 26, would be only a false profession by a part of the people of something which in the very nature of the case could not be true.

It is rumored that the pope has offered to be arbitrator in the dispute between Venezuela and Great Britain. The Roman pontiff has on several occasions within recent years shown his readiness to add the office of general arbitrator to the dignities pertaining to the papal chair. The "vicar of Christ" seems to have forgotten that the Saviour himself pointedly refused on one occasion to be arbitrator between two disputing parties, saying, "Man, who made me a judge or a divider over you?" Luke 12:14.

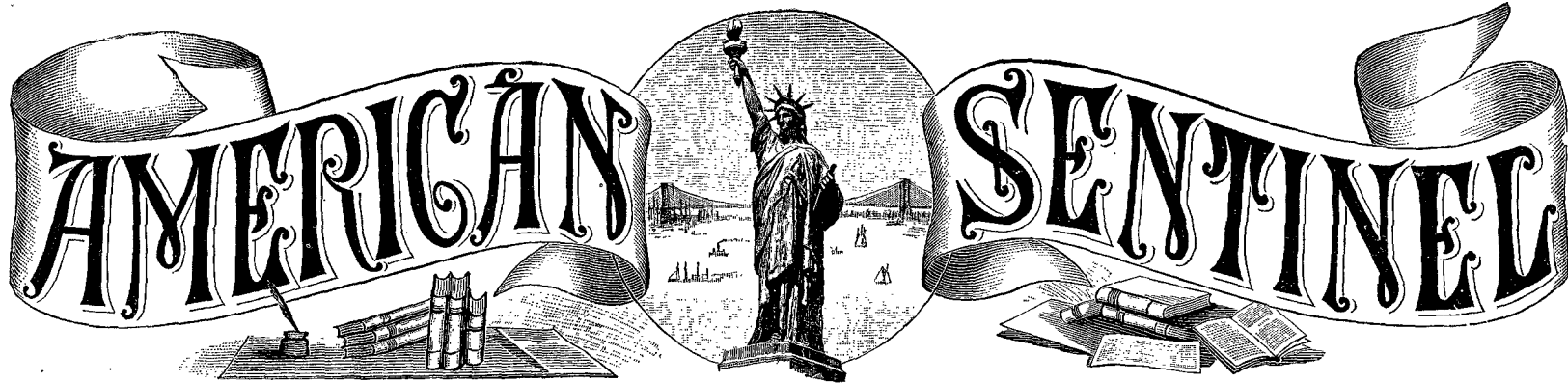
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A LESSON FOR KINGS AND RULERS.

At the present time a strong and persistent effort is being made in our country by numerous and powerful "reform" organizations, to secure from the various departments of government a recognition of Jesus Christ as king and ruler of nations. The following words voiced by the Woman's Christian Temperance Union in National Convention in 1887, furnish good evidence upon this point:—

The Woman's Christian Temperance Union, local, State, national, and world-wide, 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 in 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.

It need only be added that such powerful organizations as the Society of Christian Endeavor, the Epworth League, King's Daughters, etc., are working as earnestly as the W. C. T. U. to bring the kingdom of Christ into the "realm of law through the gateway of politics," or by the gateway of the ballot-box.

This being true, what can be more important than that those invested with civil authority should understand the method by which God himself designs to establish the kingdom of Christ in visible form upon this earth; lest without such knowledge they be led into working at cross-purposes with the plans of Providence.

It is true, the National Reform Association and other religious organizations have undertaken to enlighten them upon this point; but one chief danger of the situation is that they will accept the dictum of these organizations without verifying their statements by an appeal to the highest source of information. Already our legislators have shown an alarm-

ing willingness to be guided by the traditional maxim that "the voice of the people is the voice of God," and to seek no higher authority for enacting religious legislation.

But the Scriptures—not the people—voice the will of God. And that divine Word is not without its instruction to kings and rulers as well as to the common people, concerning the fulfillment of the divine purpose embodied in the kingdom of Christ. There is a valuable lesson of this kind in the second Psalm. That is a psalm of the kingship of Christ. As such it is worth the careful study of every person. It is our purpose to consider briefly its statements.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us."

What are the "bands" and "cords" of the Lord and his Anointed? The question is answered in the eleventh chapter of Hosea. The Lord says: "When Israel was a child, then I loved him, and called my son out of Egypt. . . I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." Verses 1-4.

As God drew his ancient people unto himself, so he would draw all men. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."¹ And, referring to his sacrifice, Jesus said: "I, if I be lifted up from the earth, will draw all men unto me."² Also he said: "No man can come to me, except the Father which hath sent me draw him."³ All who do not resist this drawing will be drawn to God and be saved in his kingdom. Christ is the Anointed of God for this purpose. But not all men will be drawn to the Lord and his Anointed. There are many who say, "Let us break their bands asunder, and cast away their cords from us."

God draws no one who is unwilling to be drawn. His bands are not riveted upon any; his cords may be cast off by whomever chooses to do so. There is no compulsion in the gospel of Christ. The Saviour came not to force men to walk in any path, but to draw

them into the way of righteousness by the cords of his love. In no other way can fallen men be brought again into harmony with God.

In this second Psalm, the kings and rulers of the earth are presented taking counsel together "against the Lord and against his Anointed." Their intentions evidently go further than a mere rejection of the gospel by themselves as individuals. As kings and rulers, their sentiments naturally find expression in legislation. And as only the representatives of the Lord and his Anointed are visibly present on the earth, their purpose of throwing off the bands and cords of God must be directed against these representatives. Their aim is to put down those that are holding out to all men the cords of God's love, as the best and only means of attaining to righteousness and salvation.

But what is the result of their counsel and their plans? We are told, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." No effort against the purposes of God can prosper, even though it be backed by all the power and wisdom of the world. The Church of Christ will give her message, the gospel will do its work, regardless of man's opposition. The project of earthly powers, devised by their wisdom, to stay the purposes of the Most High, is but folly, and a fit matter of derision to him; only it is a very serious matter for them. For "then shall he speak unto them in his wrath, and vex them in his sore displeasure."

We are told concerning the kingdom of Christ in the prophecy of Isaiah: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this."⁴

The zeal of men is not the means of the establishment of Christ's kingdom. The second Psalm presents the same thought: "Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said

¹ John 3: 16.

² John 12: 32.

³ John 6: 44.

⁴ Isa. 9: 6, 7.

unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "The earth is the Lord's, and the fullness thereof; the world, and them that dwell therein;" and he will give it and the kingdoms thereof to his Anointed. This wonderful transaction is presented in the prophecy of Daniel. The prophet says: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

Many have been the attempts made by zealous but misguided men to put the kingdoms of this world, or a part of them, into the possession of Christ. All that human legislation and the force of arms could do, has been done to realize this long-cherished dream. But all such efforts were against that kingdom instead of for it. They were contrary to the divine purpose and plan of drawing men to God by the cords of love. They sought to force mankind into a condition of acceptance with God, and thus to usher in the happy era of Christ's kingdom of righteousness and peace. And in doing this they ruthlessly put out of the way, so far as was in their power, all such as opposed their purpose with the preaching of the true gospel of self-denial and love to all men.

The Anointed of the Lord receives the kingdoms of this earth not to perpetuate them, but to destroy them. His kingdom cannot be visibly set up on the earth while these remain. They are ruled by those who will not yield allegiance to him. They are of the world, and his kingdom is not of this world. John 18:36. And at the final day, when Christ shall come in the clouds of heaven as King of kings and Lord of lords, they will be, as foreseen by the apostle John, arrayed against him, to resist him as an invader of their realms. Rev. 19:11-19. And then will be fulfilled the latter part of the Lord's decree,—“Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.”

Thus will the kingdoms of this earth be transferred to the dominion of Christ, and thus will he do with them in the day when that transfer shall be accomplished.

“Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.” Serve him not in hypocrisy, nor mock him with empty forms and profession. Give him not the kiss of insincerity, as did Judas, but the kiss of love. Cast not off the cords of love whereby he would draw you to himself. Trust not in your own power and “imagine a vain thing,” nor lead any to trust in the arm of flesh. The day is near when God alone shall be exalted among the heathen and in all the earth; and “blessed are all they that put their trust in him.”

NO “AMERICAN SABBATH.”

As reported in the *World*, of January 21, the first vice-president of the New England Sabbath Protective League, Rev. Ruen Thomas, has declared that there is no

“American sabbath.” While presiding at a meeting of the league, January 20, he said: “I always object to the use of the phrase, ‘The American sabbath,’ as occasionally used by the secretary. There is no American sabbath; Americans did not originate the Sabbath.”

This is a true statement, and in harmony with what the *SENTINEL* has often said. We are pleased to note such an opinion coming from an official of a “Sabbath Protective League.” God made the Sabbath, by resting upon and sanctifying the seventh day, at the close of creation week; and if people would disabuse their minds of the idea that we have in this country an “American sabbath,” to be preserved like any American institution, they would see that God himself has, in the fourth commandment, enacted all the legislation necessary for the preservation of the Sabbath through all time.

We also note with pleasure that this New England “Sabbath League,” “came out flat-footed,” as reported, “against a revival of Blue Law practices.” In this they set a good example, which we trust may prove contagious.

A CONSPIRACY AGAINST OUR PUBLIC SCHOOLS.

In treating “practical Christian sociology from the standpoint of education,” Dr. Crafts says:—

Our “godless schools,” so far as they are “godless,” however made so, cannot be defended on American principles. We must retake those surrendered guns and reoccupy the only defensible position for an American Christian nation, namely, that our public schools shall again teach Christian morals in an unsectarian manner as a necessary basis of social security and good citizenship.¹

Recognizing some, at least, of the difficulties that would beset an attempt to carry out this suggestion, our author says:—

In these days of a more complex and more critical population, it might be wise in some cases to put in place of the extemporaneous freedom of former years and the timid secularity of recent times, carefully prepared schedules of Bible readings and text-books of morals from which controverted points had been excluded, so far as practicable, by mutual agreement of Protestant and Roman Catholic authorities, six-sevenths of whose creeds, as we shall show, is “common Christianity” that can be taught in unison for six days per week, leaving the sabbath for sectarian teaching in the case of those who do not believe that even then it is better to teach the “common Christianity.”²

“Such a plan is practicable,” adds Dr. Crafts, “for it is *practiced*.” He then cites “the case of the Pennsylvania Reform School at Morgantown, where our ‘common Christianity,’ with special reference to Christian morals, has been taught daily to the whole school for many years by Protestant teachers from an unsectarian Christian text book, written for this purpose by a Roman Catholic priest, Father Canevan, of Pittsburg; a text book which has been approved by his bishop, approved also by a Presbyterian editor³ on the board of management and by other Protestants.”

This wonderful book is entitled, “Easy Lessons in Christian Doctrine,” and the reader will be interested to know just what it teaches. This very proper curiosity we shall endeavor to gratify sufficiently to indicate the character of the book and to illustrate fairly

the practical workings of the system recommended by the author of “Practical Christian Sociology.”

“Easy Lessons in Christian Doctrine” is a pamphlet of fifty-three pages, four by five and one-half inches in size, in two parts. Part I., thirty-two pages, is made up of twenty-three lessons in Roman Catholic doctrine, concerning creation, the trinity, the fall, the redemption, the commandments, and the judgment. Part II. is a short history of the Christian religion reaching from creation to the day of Pentecost.

We cannot notice each lesson in detail, but shall quote sufficient to prove our statement that the lessons are lessons in Roman Catholic doctrine. The phraseology throughout betrays a Roman Catholic writer, one who has been instructed in Roman Catholic religious books. For instance, the word “justice” is used where the King James version always uses “righteousness;” “Sem” where the King James uses “Shem;” “Pasch” where the King James always uses “Passover.”

But we will let the book speak for itself. The following passage upon the subject of sins, distinctly sets forth the Roman Catholic doctrine of mortal and venial sins, but here this papal doctrine is made “easy” by calling them “grievous offenses” and “small offenses”:—

Ques. Are all actual sins equally great?

Ans. No; all sins are not equally great; there are grievous offenses against the law of God, and there are also small offenses against the law of God.

Q. What are the effects of grievous offenses against the law of God?

A. Grievous offenses against the law of God kill the soul, by depriving it of the true spiritual life of grace, and make it liable to eternal punishment in hell.

Q. What are the effects of small offenses against the law of God?

A. Small offenses against the law of God do not rob the soul of the true spiritual life of grace; but they hurt the soul by lessening its love for God, and by disposing to great sins.

Q. Is it a great misfortune to fall into grievous sin?

A. It is the greatest of all misfortunes.

The next thing after this piece of papal doctrine is to find a purgatory for those souls who are “hurt” by the small misfortune of “small offenses” against the law of God; and this is done in the following “easy” lesson:—

Ques. Did Christ's soul descend into the hell of the damned?

Ans. The hell into which Christ's soul descended was not the hell of the damned, but a place or state of rest.

Q. Who were in this place of rest?

A. The souls of the just who died before Christ.

Q. Why did Christ descend into this place?

A. To announce to those spirits that were in prison the joyful tidings of their redemption.

Q. When did the souls of the just who died before Christ go to heaven?

A. When Christ ascended into heaven.

Q. Where was Christ's body while his soul was in limbo, or the place of rest?

A. In the sepulcher, or grave.

This limbo is an “easy” word for the latin *limbus patrum*, and is essentially the Roman Catholic purgatory. This indeed is evident from the doctrine of the whole lesson. How the editor of the *Presbyterian Banner* or even the author of “Practical Christian Sociology” could indorse such teaching is more than we can explain. The fact that they do, shows to what lengths “Protestants” are willing to go in this matter.

Lesson three of Part II. sets forth the Roman Catholic doctrine of Gen. 3:15, which, according to the Catholic Bible, reads as follows:—

I will put enmities between thee and the woman

¹ “Practical Christian Sociology,” p. 93.

² *Ibid.*, p. 94.

³ James Allison, D. D., who, in approving this book, described himself thus: “I am a Presbyterian minister and editor of the *Presbyterian Banner*, as well as Chairman of the Committee of Instruction and Discipline of the Pennsylvania Reform School.”

and thy seed and her seed. She shall crush thy head and thou shalt lie in wait for her heel.

Having thus, by a mistranslation, artfully eliminated Christ, the seed, from the latter part of this text, this "easy" lesson giving his work and honor to another, continues:—

Ques. How was a Redeemer promised?

Ans. To show how hateful sin was to him, God cursed the serpent which had deceived Eve, condemning him to crawl upon the ground and to eat the dust; besides, he said enmity should exist between the serpent and the woman, but in the end the woman would crush his head.

Of course it is but a step from this to the papal assumption that the church is the woman which is to crush the serpent's head by dominating the world through her visible head, the pope of Rome. And this the author of "Practical Christian Sociology" calls teaching "Christian morals in an unsectarian manner"!

Nor is this all. Lesson five of Part II. easily inculcates the "easy lesson" of the papal *unbloody sacrifice* of the Mass, as follows:—

Ques. What were the principal religious rites and festivals of the Mosaic law?

Ans. The principal religious rites of the law given to Moses were sacrifices offered to God; they were either *bloody*, in which were offered heifers, and sheep, and goats, and doves; or *unbloody*, in which were offered *cakes*, and *unleavened bread*, and *wine*.

It is not a matter of surprise that a Roman Catholic bishop should indorse this book, but that the author of "Practical Christian Sociology" and the editor of the *Presbyterian Banner* and "other Protestants" should indorse it show how far the so-called Protestant profession has become like the Roman Catholic. When Roman Catholics and Protestants unite, it is only by surrender on the part of the latter. Roman Catholicism has not abated one jot of her claims nor modified in one tittle her doctrine; and the only way it is possible for Roman Catholics and Protestants ever to unite is by the Protestants becoming Roman Catholic, if not in name at least in doctrine and methods. Rome is willing that the Bible should be taught in the public schools if she is permitted to put her gloss upon it; she is even anxious that "Christian morals" should be taught if only she prepares the "easy" lessons. She is willing that all the so-called "moral" and "Christian" reforms should receive aid from the State either in money or influence, if she is allowed to so color them that they contribute directly or indirectly to her upbuilding, but not otherwise. "Rome never changes."

But how far would the author of "Practical Christian Sociology" carry this matter of Christian instruction in the public schools? Let the book itself answer the question:—

"A Christian nation," may consistently insist "with malice toward none and charity for all," that the public schools of a "Christian nation" shall teach an authoritative Christian morality.⁴

But this still leaves unanswered the question how far shall this teaching go? Again we quote:—

Compulsory hygienic education, "with special reference to alcoholics and narcotics," shows that health and strength as well as morals and religion call for total abstinence not only from alcoholic beverages but also from tobacco, and the impurity which both provoke and promote. And the hygienic necessity of sabbath rest also to the best health and longest life is soon to be added in connection with Dr. A. Haegler's chart.

Dr. Haegler calls attention to the chemical facts of expenditure and repair in constituents of the blood, as demonstrated by Pillerkofer and Voit, who showed that the nightly rest after the day's work did not afford a

complete recuperation of the vital forces and was insufficient to keep the mind and body in tone; but that, if this reparation is not supplemented by an occasional longer period of rest, the system is subjected to a gradual falling in pitch.⁵

Here stands revealed the goal that "Practical Christian Sociologists" would reach; they would teach a "morality" that included the religious observance of Sunday, for in his book, "The Sabbath for Man," Dr. Crafts insists that a purely civil rest is not sufficient. "Take the religion out," says he, "and you take the rest out."

And in giving this "instruction" Dr. A. Haegler's utterly misleading chart is to be used?

It is true that abstinence from labor one day in seven, if it is not accompanied with dissipation, gives physical rest, but rest is not the great object of the Sabbath, and to so teach children is monstrously wicked. Of course Sunday is not the Sabbath, but the scheme to teach "an authoritatively Christian morality" means the teaching of the children that Sunday is the Sabbath and that the great object of the Sabbath is rest. As well might they teach that baptism is for the putting away of the filth of the flesh!

It is not true that the object of the Sabbath is physical rest. People who keep no sabbath live quite as long and enjoy quite as good health, other things being equal, as do those who have the regular weekly rest. March 11, 1890, the writer heard Bishop Andrews, of the Methodist Episcopal Church, who had just returned from China, say: "In China they have no septennial division of time, no weekly rest day, merely annual festivals. They work right along all the time with no day of rest as such; yet they live to a very advanced age. This fact has led one of the most careful thinkers who has ever been sent as missionary to China, to raise a serious question whether the great purpose of the Sabbath is not for worship and communion with the other world."

"The Sabbath was made for man," but not alone nor even primarily for his physical necessities. "Moreover also I gave them my Sabbaths, that they might know that I am the Lord that sanctify them." But "Practical Christian Sociology" proposes to teach the children of all the people at public expense that the great object of the Sabbath is physical rest, and to impress this falsehood upon their minds by means of an utterly misleading chart. As we have intimated more than once in the past, such sociology may be practical but it is not Christian.

SOME "FACTS" WELL OVERLOOKED.

THE *Christian Statesman*, in its issue of January 11, discourses upon "The Logic of Christianity," and presents some strange "facts" which it says should not have been overlooked by people professing to be Christians, concerning their responsibility as citizens under this Government.

"The mission of Christianity in the world," it says, "is not fully understood by a large number of church members. They overlook the fact that by the gospel of the kingdom the world is to be transformed; and the kingdoms of this world made the kingdoms of our Lord."

But why has this "fact" been overlooked by Christian people? Is it not because the Scriptures nowhere teach it? For the teaching of Scripture on this point is that when the kingdoms of this world become the king-

doms of our Lord, they will be dashed in pieces by him, and broken "like a potter's vessel." (See Ps. 2:8, 9; Dan. 2:34, 35, 44, 45; Rev. 11:15, 18; 19:19-21.) This clearly shows that these kingdoms will not be reconciled to him by the gospel. When God's kingdom is to be set up on the earth, every earthly kingdom must first be swept away, because it is utterly impossible to incorporate earthly governments into the kingdom of Christ. But all those individuals will be saved who through faith have been created new in Christ. An individual can, by the power of God, be "born again," and thus fitted for the kingdom of God; but to speak of a civil government as being "born again" is manifestly absurd.

The *Statesman* argues that because an individual professor of Christianity "must find a place in his creed for God as supreme, for Christ as Saviour, . . . and for the Bible as the rule of life," and because the Church must proclaim her belief in these truths, therefore the nation ought to do the same; in other words, that the character of a government is to be determined by the same test which determines the character of an individual or a family or a church. But the party who talk about "Christian" governments and think to make this one of them by the proposed "Christian amendment" to the Constitution, persistently refuse to recognize the plain fact that civil government is not a moral entity. No comparison can be made between it and an individual, a family, or a church, on moral grounds. The proper object of human existence in this world is the glory of God; but the proper purpose of civil government is the protection of human rights, and each of them is good in character according as each fulfills the purpose of its existence.

To employ the same test of character for a civil government that is proper for an individual, would lead to strange conclusions. For example, no individual is good, according to the Bible standard, who will not forgive those who injure him. No matter if they trespass against him repeatedly, he is still to forgive, even as God, whose child (if a Christian) he claims to be, forgives those who trespass against him. He must pray, "Forgive us our trespasses, even as we forgive those that trespass against us." Must the State, therefore, in order to be good, forgive its criminals, provided, they say, I repent, and ask to be forgiven? Would that be a good government under which evil characters might commit crime day after day and escape by merely asking to be pardoned? Would not such a government, on the contrary, be one of the worst imaginable? Certainly it would; and this illustrates the absurdity of the idea that a government is not a good one unless it conforms to the moral standard set up for individuals.

We repeat, civil government is not and from its very nature cannot be a moral entity. Individuals can delegate power to their representatives, but they cannot delegate morality. One individual cannot be the moral representative of others.

The *Christian Statesman* says that "infidels surpass some Christians in their power of discernment" upon this subject, and cites in evidence some words of Mr. Samuel Putnam, as follows:—

"It is the impression of some that a Supreme Court decision, or an act of Congress, or of the President, can make this a Christian State. But this is impossible. Nothing can make this a Christian State except the Constitution. Ten thousand decisions of the Supreme Court, or ten thousand acts of Congress or of the President, can't make this a Christian State." "The Constitution is a secular Constitution; and nothing can make it a Christian Constitution save the

⁴ "Practical Christian Sociology," p. 96.

⁵ *Id.*, p. 98.

⁶ Eze. 20:12.

Constitution itself. God himself can't get into the Constitution except the American people put him in there by constitutional amendment."

It does not speak well for the *Statesman* party that they have to take up the logic of infidels respecting Christianity, rather than that of persons who have experienced Christianity and know what it is. It is very true that no decision of the Supreme Court, or act of Congress, or of the President, can make this a Christian nation, any more than a vote of the Presbyterian General Assembly in favor of the doctrine of infant damnation could send infants to the place of torment. And it is equally true that this Government cannot be made Christian by an amendment to the Constitution, nor can the Constitution itself be Christianized by any such means. The Constitution is not "secular" in the sense of being opposed to God and Christianity, but only in the sense of being, from the nature of the purpose it is designed to serve, necessarily outside the sphere of moral belief and action. The idea that God can be "put into" the Constitution by a vote and a change in its wording may be harmonious with the infidel conception of God, but is nevertheless little short of blasphemy.

How is an individual Christianized? Jesus tells us it is by being "born again." "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3-5. It is left for these would-be reformers to discover a new way of becoming Christian; namely, by a vote of the people. Or do they think that the State will thus be "born again" "of water and of the Spirit," thus to become fitted for eternal existence in the kingdom of God?

We are glad that the illustrious men who framed the Constitution and reared the fabric of our commonwealth, overlooked the "facts" which the "Christian amendment" party are trying to force their descendants to recognize.

CHRISTIANITY AND CITIZENSHIP.

SOME pertinent questions which have arisen in the discussion of this subject are considered in the *Christian Work*, of January 16, by President Merrill Gates, of Amherst College. The attitude of "a few very earnest and well-meaning persons," who affirm "that in proportion as a man is interested in the building up of the Church of Christ, in just that proportion he will hold aloof as far as possible from all civic and political relations" is discussed, together with the oft-quoted words, of our Saviour, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's;" and the conclusion is drawn that "the whole spirit of the teaching of Christ is directly against the ignoring or the evasion of this responsibility divinely laid upon each citizen to see to it, so far as in him lies, that in proportion as the Spirit of Christ dwells in him, the life of the community in which he lives shall be cleaner, more law-abiding and nobler."

This conclusion touches a point which needs to be carefully considered in the light of both reason and revelation, if we would avoid confusion and error.

The vital question is, By what means is the Christian to discharge this responsibility to elevate the community in which he lives? There can be no doubt that the responsibility exists; but the methods advocated by some for accomplishing the desired result are open to serious question.

In the first place, it should be noted that no one who really possesses the Spirit of Christ will be inclined to ignore or evade this

responsibility. The whole tendency of the life of Christ on earth was to elevate, ennoble, make more law-abiding and peaceful, the community which was favored with his presence. No person ever accomplished more in this direction than did he; and as he did, so also his professed disciples may and should do. "He that believeth on me," said Jesus, "the works that I do shall he do also." John 14:12. The Spirit of Christ never lies dormant in any person. If it is possessed at all, it will control the life of its possessor in harmony with the will of God. And he who walks not as Christ walked, gives evidence by his life that the Spirit of Christ is not in him.

It is not law, nor the enforcement of law, that preserves order and peace in this world, so much as it is the love of order and peace which is implanted in the minds of the vast majority of the people. In other words, the people generally, in this country at least, prefer to live peaceably and orderly rather than to lead the lives of criminals. And this natural preference is due to the restraining influences of the Spirit of Christ, which are felt more or less fully in every heart. Were the Spirit of Christ withdrawn from the earth, law would be a mockery, and enforcement of law a meaningless phrase.

Yet civil government, with its legislative, judicial, and executive departments, is a necessity in this world, and Christians are bound to conduct themselves consistently with its proper maintenance. "The powers that be are ordained of God," and all earthly power that is exercised to secure justice and preserve human rights, should have the support of every lover of justice and humanity. They should refuse to support only such exercise of civil power as is contrary to right, and a perversion of the power ordained of God.

No universal rule can, however, be laid down defining the duty of individuals in this respect. What course of action will, in any particular case, meet the requirements of truth and justice, is to be determined by an enlightened and conscientious judgment from the circumstances of the situation. The Christian has before him not only his own rights and those of others like himself, but the rights of God,—His right to be properly represented before his creatures here, and to have their loving service throughout all ages. The Christian's outlook is a vastly wider one than that of her men, and considerations drawn from it must often oblige him to refuse support to things which seem quite proper from a narrower point of view.

The danger of the prevailing idea of Christian citizenship lies in the common tendency to exercise power, when it is secured, not simply for the maintenance of human rights, but for the advancement—as it is deemed—of Christian customs and institutions. The plea that such institutions should have the support of legislation is a very plausible one, and appeals strongly to the uninstructed mind. The project of making Christianity, in fact as well as in name, the "common law of the land," seems most laudable to very many who do not know or do not stop to consider that Christianity is a life, and not a form of words. We would that all our legislators, judges, and executives were Christians both in name and in truth. But were they such, it would not follow that we would have laws upholding and enforcing religious doctrines. On the contrary, this is just what we would not have; but every person would be left free to be religious or irreligious, as his own judgment might determine; for the Christian spirit is the spirit of love, and Christian teaching is

that all persons must be drawn to God and Christianity by love, or not at all.

In no way can we do more for the good of the community in which we may live than by setting before it the example of a life in which is manifested the power of God unto salvation. This we should do, and we should advocate and support such exercise of the civil power as God has ordained for the preservation of God-given rights.

AMERICANISM OR ROMANISM, WHICH?

A BOOK has come to our table with the above title. It contains 280 pages, is substantially bound in buckram, is published by the Baptist Book concern at Louisville, Ky., and is from the pen of John T. Christian, A. M., D. D., one of the Baptist pastors of that city, and author of several Baptist publications. It sells for one dollar per copy.

The subjects treated in this book are:—Was Peter a Pope? Rome and Morals; Rome and Civil Liberty; Rome and Religious Liberty; Rome and Marriage; Rome and the Bible; Rome and the Public Schools and General Learning; Rome and the Press; Rome and Secret Societies.

On the whole it is a valuable work, containing, as it does, many valuable quotations and references, and presenting the various subjects treated in a lucid and systematic manner. It is to be regretted, however, that some quotations are given without any definite information as to where they can be found. For instance we read of things that have appeared in the *Catholic Mirror* "recently," and of what somebody said in the *Weekly Register* of London, and in the *Catholic World* of this city. Such references without dates are of little value. However, most of the quotations have satisfactory references that would enable one who had access, to the original works to verify them. Altogether we know of no work which gives in the same compass nearly so much thoroughly reliable information as does the one under review.

The author make one serious mistake, however, and that is in treating the errors of Romanism and its influence upon the people as though it were something that ought to be prohibited by law. One proposition which he lays down is this: "The man who steadfastly holds the principles of Rome is a traitor to our country." This is a very serious mistake. A man may be untrue to the principles upon which our Government is founded and yet not be a traitor by any means. The Constitution of the United States provides that: "Treason against the United States, shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort. No person shall be convicted of treason unless in the testimony of two witnesses to some overt act, or on confession in open court." A citizen of the United States might live here all his life and all that time think and say and try to persuade other men to believe that the form of government ought to be changed, that a monarchy ought to be established, or even that the pope should be made supreme ruler of the land, and yet never be guilty of treason. A man cannot in this country make himself an offender for a word or for his faith. It is only when his words or faith are crystallized into open acts of rebellion that he becomes a traitor.

Writers against Romanism should beware

lest they out-Herod Herod in their zeal for what they imagine is Americanism. Americanism, Protestantism, civil and religious liberty must survive, if at all, in the hearts of the people. They cannot be preserved by outlawing Romanism.

SUNDAY "LAWS" ARE UNCONSTITUTIONAL BECAUSE THEY INTERFERE WITH FREEDOM OF RELIGION.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

"CAN the Sunday law be maintained as a mere police regulation," inquires the Supreme Court of Indiana, "without reference to an institution of religion? Could the legislature enact a law that no man should labor on New Year's day? The legislature enacts a law that no man shall compel his children, apprentices, or employes, to labor more than ten hours a day, and it may be well. Such a law may be a reasonable regulation of labor, to protect the weak from the oppression of the strong; but has the legislature ever attempted to enact a law that the father or employer should not himself labor more than ten hours a day, if he preferred to do so?" So, perhaps the legislature, on the same principle, might enact a law that no man should compel those under him to labor more than six days in a week; that he should allow one-seventh of the days for rest; but could it enact that no individual should labor for himself but six-sevenths of the days? We express no fixed opinion on this point, as the case does not require it. Does it not involve the patriarchal theory of government?"¹

The answer to this question, condemning Sunday statutes, is obvious; several important reasons therefor being set forth by Madison in his memorial of 1785 against any kind of religious legislation. Madison's memorial gives as reasons for opposing a religious statute on the ground that it was unconstitutional, the following:—

"Because we hold it for a fundamental and undeniable truth, 'That religion, or the duty which we owe to the Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.' The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right. It is unalienable, because the opinions of men, depending only on the evidence contemplated in their own minds, cannot follow the dictates of other men.

"It is unalienable also, because what is here a right towards men is a duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him. This duty is precedent, both in order of time and in the degree of obligation, to the claims of civil society. Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe; and if a member of civil society who enters into any subordinate association

must always do it with a reservation of his duty to the general authority, *much more must every man who becomes a member of any particular civil society do it with a saving of his allegiance to the universal Sovereign.* We maintain, therefore, that in matters of religion, no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance. True it is, that no other rule exists by which any question which may divide a society can be ultimately determined than the will of the majority; but it is also true that the majority may trespass upon the rights of the minority.

"Because, if religion be exempt from the authority of the society at large, *still less can it be subject to that of the legislative body.* The latter are but the creatures and vicegerents of the former. Their jurisdiction is both derivative and limited. It is limited with regard to the coördinate departments; more necessarily is it limited with regard to the constituents. The preservation of a free government requires, not merely that the metes and bounds which separate each department of power be invariably maintained, but *more especially that neither of them be suffered to overleap the great barrier which defends the rights of the people.* The rulers who are guilty of such an encroachment exceed the commission from which they derive their authority, and are tyrants. *The people who submit to it are governed by laws made neither by themselves nor by any authority derived from them, and are slaves.*

"Because it is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait until usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. *Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?* that the same authority which can force a citizen to contribute *three pence only* of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever.

"Because the bill violates that equality which ought to be the basis of every law, and which is more indispensable in proportion as the validity or expediency of any law is more liable to be impeached. 'If all men are by nature *equally free and independent,*' all men are to be considered as entering into society on *equal conditions; as relinquishing no more, and therefore, retaining no less, one than another, of their natural rights.* Above all, they are to be considered as retaining an 'equal title to the free exercise of religion according to the dictates of conscience.'

"Whilst we assert for ourselves a freedom to embrace, to profess, and to observe, the religion which we believe to be of divine origin, *we cannot deny an equal freedom to them whose minds have not yet yielded to the evidence which has convinced us.* If this freedom be abused, it is an offense against God, not against man. To God, therefore, not to man, must an account of it be rendered. *As the bill violates equality by subjecting some to peculiar burdens, so it violates the same principles by granting to others peculiar exemptions.*

"Because experience witnesseth that ecclesiastical establishments, instead of maintain-

ing the purity and efficacy of religion, have had a contrary operation. During almost fifteen centuries has the legal establishment of Christianity been on trial. What have been its fruits? More or less, in all places, pride and indolence in the clergy; ignorance and servility in the laity; in both, superstition, bigotry, and persecution. Inquire of the teachers of Christianity for the ages in which it appeared in its greater luster; those of every sect point to the ages *prior to its incorporation with civil policy.*

"Because it will destroy that moderation and harmony which the forbearance of our laws to intermeddle with religion has produced among its several sects. Torrents of blood have been spilt in the Old World in consequence of vain attempts of the secular arm to extinguish religious discord by proscribing all differences in religious opinion. Time has at length revealed the true remedy. Every relaxation of narrow and rigorous policy, wherever it has been tried, has been found to assuage the disease. The American theater has exhibited proofs that equal and complete liberty, if it does not wholly eradicate it, sufficiently destroys its malignant influence on the health and prosperity of the State. If, *with the salutary effects of this system under our own eyes, we begin to contract the bounds of religious freedom, we know of no name which will too severely reproach our folly.* At least, let warning be taken at the first-fruits of the threatened innovation.

"Because attempts to enforce, by legal sanctions, acts obnoxious to so great a proportion of citizens, tend to enervate the laws in general, and to slacken the bands of society. If it be difficult to execute any law which is not generally deemed necessary or salutary, what must be the case where it is deemed invalid and dangerous? And what may be the effect of so striking an example of impotency in the government on its general authority?

"Because, finally, 'The equal right of every citizen to the free exercise of his religion, according to the dictates of his conscience,' is held by the same tenure with all our other rights. If we recur to its origin, it is equally the gift of nature; if we weigh its importance, it cannot be less dear to us; if we consult the declaration of those rights 'which pertain to the good people as the basis and foundation of government,' it is enumerated with equal solemnity, or rather with studied emphasis. Either, then, we must say that the will of the legislature is the only measure of their authority, and that in the plenitude of that authority they may sweep away all our fundamental rights, or that *they are bound to leave this particular right untouched and sacred.*"

KEEPING SUNDAY.

[Christian Register.]

A CURIOUS case, which is now before the courts of Toronto, offers food for thought to all who suppose religious liberty is an accepted fact in America—at least, so far as legal interference is concerned. Three ministers of Darrel, Ont., Seventh-day Adventists, having rested, according to their custom, on Saturday, engaged on Sunday in slacking lime to assist in putting up the foundation of a church of their denomination. A committee from another church, appointed to watch their proceedings, found them thus at work, and entered complaint against them for violating the Lord's Day Act of Ontario. They were sentenced to a fine, or, in default of fine,

¹ The only legislation limiting the power of employes for so many hours' work per day as may be agreeable to both, except the Sunday laws, is the outcome of "labor agitation,"—that is to say, agitation for the promotion of idleness, which is the precise object and result of Sunday laws. An example may be found in the Maryland statute, 1886, Ch. I, p. 63, wherein horses railway companies are forbidden to "require, permit or suffer" their employes to work more than twelve hours in each twenty-four.

² Thomasson's case, 15 Ind. 449.

to imprisonment ranging from forty to sixty days in the county jail; but they have appealed to the higher court. It is said that the law in accordance with which this was done is copied almost verbatim from the laws of King Charles II., and is in direct violation of the proclamation of Queen Victoria relative to religious freedom. The men convicted were authorized ministers of the gospel, and their work was given to the church as a matter of charity.

IT SHOULD NOT PASS!

[The Sun, New York, January 17.]

SENATOR PAVEY of this town, introduced in the Senate on Monday, a bill to extend the powers of the Parkhurst Society for the "Prevention of Crime." It allows the employment of a superintendent (who may be a director of the society) to conduct all the society's cases before the various tribunals. He is to receive a salary, shall be a peace officer, and shall be empowered to hire any of the other directors of the society as counsel.

The object sought by this measure is as plain as it is indefensible. The society for the Prevention of Crime has now in its employ counsels who are reimbursed for their professional outlays, and compensated for their professional services out of the money furnished by private contributors to the funds of the society. There is no law which precludes an individual who is in sympathy with the purposes of a duly incorporated society from contributing to its support; and the directors of such society can expend so much of it as they think necessary for legal proceedings.

Senator Pavey's bill is a proposition to shift the burden of these expenses from the members of the Parkhurst Society to the people of this city, so that the taxpayers will be called upon to meet the professional charges of the Parkhurst superintendent and such other directors of the Parkhurst Society as may have been admitted to the practice of law in the courts of this State, but are without clients.

The adoption of such a measure would open a new field of activity for the Board of Directors of the Parkhurst Society, who would be empowered to vote each other sums of money for professional services whether such services were warranted or not. The people of this city are taxed \$177,000 this year for the maintenance of the district attorney's office, and there is a further allowance of \$20,000 for contingencies arising from the prosecution of cases against delinquents who violate the penal statutes of the State. There is no propriety or justification for the payment of an additional sum for outside counsel, not employed by the city or its official representatives, but by an independent and irresponsible society.

The provision of the Pavey bill which seeks to make the superintendent of the Parkhurst Society "a peace officer" is open to similar and equally serious objection. Official duties and functions should be performed, under the limitations established by law, by individuals who take the prescribed oath and are always amenable to public authority. The bestowal of the power of arresting citizens on other citizens who are wholly irresponsible to public control and derive their powers from private societies or corporations, is an abuse for which the Legislature is primarily responsible, and it is time that a halt should be called. In several cases,

recently brought to public notice, these powers have been scandalously abused by agents of the Gerry or Parkhurst Society, and their further extension, as proposed in the bill offered by Mr. Pavey, would be an incitement, no doubt, to other acts of an oppressive if not corrupt character. There is a police department in New York costing \$6,000,000 a year for enforcing the laws, and a district attorney's office for prosecuting offenders.

THE LORD'S DAY.

BY E. J. WAGGONER.

THE beloved disciple had been banished to the isle of Patmos "for the word of God, and for the testimony of Jesus Christ." Just when this took place is not known with positive certainty, but it was certainly many years after the ascension of Christ. While there he had wonderful visions, and this is how he begins the account of them: "I was in the Spirit on the Lord's day, and heard behind me a great voice." Rev. 1:10.

From this we know that there was a certain day known at that time as the Lord's day, and that John, as a faithful follower of Christ, observed it. We may also know that if the Lord had a special day for his own there, he must have it still. Let us see if we can find out what day it is. The only place where we can surely find it is the Bible.

In the fifty-eighth chapter of Isaiah we find the Lord's day mentioned in these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thy own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Verses 13, 14.

Here the day which the Lord himself calls "My holy day," is "the Sabbath." Now what day is the Sabbath? The Lord himself tells us this, also: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:8-10.

It is plain that the Sabbath—the seventh day—is the same day that in Isaiah is called by the Lord "My holy day." With these two texts alone we have found that the Lord's day is the Sabbath—the seventh day of the week. Therefore the day on which John was in the Spirit, and received visions of God, was the seventh day, the Sabbath. Thus, to put the matter in compact form: The seventh day is the Sabbath; it is the Sabbath of the Lord; it is a holy day, and is to be kept holy; the Lord himself calls it "My holy day;" John was in the Spirit on the Lord's day, therefore John was in the Spirit on the Sabbath day.

We have further evidence. At one time Jesus and his disciples went on the Sabbath day through the corn; and his disciples becoming hungry, began to pluck the ears of corn, and to eat. The Pharisees, who were ever on the watch to find something against Jesus, accused his disciples of breaking the Sabbath. There can be no question as to what day of the week this was, for the Pharisees observed the seventh day of the week strictly, that is, in outward form. So

when they said, "Behold, thy disciples do that which is not lawful to do upon the Sabbath day," they had reference only to the seventh day. This is of value, incidentally, as showing what day of the week it is that is called the Sabbath day in the New Testament.

But Jesus would not allow that his disciples had done wrong in plucking and eating corn on the Sabbath day. Still later, on that same day, when about to heal a man, he said, "It is lawful to do well on the Sabbath days." To the Pharisees he said, in defending his disciples from the false charge of Sabbath-breaking: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day." Matt. 12:7, 8.

Since it was the seventh day, which the Pharisees professed to keep, and which they charged the disciples with breaking, it was the seventh day of which Jesus declared himself to be Lord. For "the seventh day is the Sabbath of the Lord thy God." How did Jesus come to be Lord of the seventh-day Sabbath?—By making it and setting it apart for man's use. Thus, after the account of the six days of creation, we read:—

"Thus the heavens and the earth were finished, and all the host of them, and on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3. The same one who created was the one who rested on the seventh day. But the Lord Jesus Christ is the Creator of all things as we read in John 1:1-3; Col. 1:12-17, and many other places.

Christ is the Lord of the seventh-day Sabbath, therefore, by virtue of his being Creator. He says of his people, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12. So the Sabbath is a sign that in Christ as Creator we have "wisdom and righteousness and sanctification and redemption." Consequently, the Sabbath must endure as long as the facts of creation endure; as long as it is a fact that Christ is Creator, and that he has power to redeem. Hear his words on this point:—

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

"And it is easier for heaven and earth to pass than one tittle of the law to fail." Luke 16:17.

And though the present heaven and earth pass, they will be created new, and the promise is: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

THE discussion of a religious question is always a delicate subject; but when a serious blow is given to the liberty of worship in a State of the American Union, it becomes the duty of all loyal citizens to protest energetically.—*Le Canadian*.

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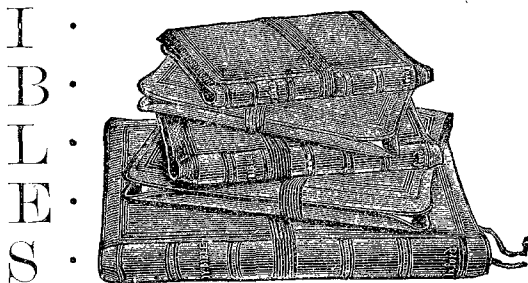
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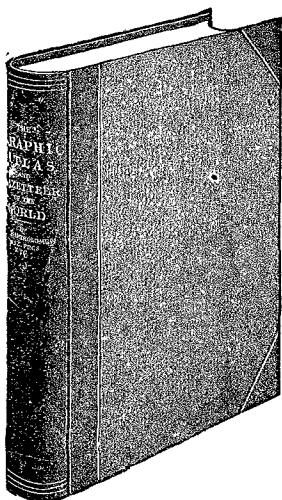
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NEW YORK, JANUARY 30, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE New York *Sun*, a paper which seems determined that there shall be war with England, suggests Pope Leo XIII. as referee in case an arbitrator is needed.

THE court of heaven, presided over by the supreme "Judge of all the earth," is the court of last appeal for the victims of injustice and oppression; and by that court all wrongs and unjust decisions will be eventually righted.

SPEAKING of an avowedly anti-Catholic work, the *North Carolina Baptist* says: "It ought to be put in our public schools as a text book." It occurs to us that there is small difference between the "Protestantism" represented by that sentiment and Romanism. Will the people of this country never learn that religious liberty means more than simply liberty for Protestants?

THE *Catholic Standard and Times* of November 30, says: "The rapidity with which Protestant denominations are adopting Catholic saints is astonishing. It is no longer safe to consider an institution Catholic whose name is prefaced by St. Joseph or St. Vincent. The question naturally arises if this adoption is not an admission of the infallibility of the church in its canonization?"

WE are told by Sunday-law advocates that God's words, "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," mean that no work is to be done on the first day of the week, or that one day out of seven is to be observed as a day of rest; but the same persons will not allow any such liberty of interpretation with respect to their man-made sabbath "law." That means a definite, particular day of the week every time. Thus they honor the statute of man above the law of God.

A GREAT many people justify Sunday laws upon the ground of physical necessity. Such legislation is said to be a proper exercise of the police power of the State for the preservation of health, etc. The fragile texture of this claim becomes apparent when we consider what class of men are calling for such laws. Are they the doctors, the scientists, the boards of public health, the men most familiar with the facts of physical science and man's physical needs? No; they are the preachers. Were the clergymen to withdraw from the ranks of the Sunday-law agitators,

there would be scarce a corporal's guard left. Yet we are asked to believe that Sunday legislation is not sought for religious reasons, but simply to meet a pressing exigency created by man's physical needs, which they have discovered, and which the physicians, scientists, and statesmen have somehow overlooked.

It is well to bear in mind that the only true liberty which anybody can possibly have is liberty in Christ. "He that committeth sin is the servant of sin;" and it is only because of the influence of the Spirit of Christ in the world that men recognize one another's rights even to the extent that they do, so that even those who do not realize it are indebted to Christ for the physical liberty they enjoy.

ROMAN CATHOLIC Austria is, according to report, well to the front in the matter of Sunday legislation, having passed a law last month which demands the cessation of all industrial and commercial work on Sunday, commencing simultaneously for all persons in any establishment, not later than six o'clock on Sunday morning, and continuing twenty-four hours. "Works of necessity" in commerce are limited to six hours, to be determined by the governors of the provinces. Rome is always willing to keep pace with Protestant countries when they are travelling in her own pathway.

THE *Christian Statesman* quotes with approval this statement from an address by W. P. Jenks at the recent Oil City "Sabbath" Convention: "Voluntary idleness is sinful. It is the fruitful cause of crime, debasement, and suffering." This being, as it undoubtedly is, the effect of voluntary idleness, what about involuntary idleness? What will be the effect upon men of a Sunday "law" compelling them to be idle when they do not want to be idle? Plainly, it cannot but be detrimental; and its evil effect will not be in the least lessened by a provision—which must logically follow—compelling such idle persons to attend church. The surest way to make a man bad is to try to compel him to be good. Good, honest employment is always infinitely better than mere idleness.

AN interesting decision was rendered in this city last week in the case of a Jewish baker. The facts are thus stated in the daily papers:—

David Weiner, a baker, of 302 East Houston street, was arrested and charged with delivering bread on Sunday, Dec. 1 last, and held for trial to the Court of Special Sessions by Magistrate Mott.

Weiner is a member of the Downtown Boss Bakers' Union, and reported his arrest to the Union, who retained Lawyer Louis Steckler, of 275 Broadway, to make a test case.

At Weiner's trial Mr. Steckler contended that the observance of Sabbath upon any other day than Sunday permits such person to labor Sunday, and further that the baking and delivering of bread is under the law an act of necessity, and therefore permissible on Sunday.

Justices Jerome and Holbrook agreed that Weiner

should be acquitted upon those grounds, while Justice Hayes in a verbal dissenting opinion declared that Weiner was liable to a conviction upon the charge.

The court acquitted Weiner, who left the room with a large delegation of the members of his union in high spirits.

This is simply another illustration of the absurdity of all Sunday legislation based upon the supposed sacred character of the day. Such facts emphasize very strongly the truth that Sunday statutes are essentially religious in character. The State forbids labor on Sunday, but exempts the man who "uniformly keeps another day of the week as holy time." All Sunday "laws" ought to be abolished.

THE *Catholic Universe*, of December 6, says:—

By raising Mgr. Satolli to the highest dignity next to that of pontiff, Leo XIII. has conferred an honor on the great nation of America and shown distinctly the high importance he attaches to his religious representative at the threshold of the Capitol at Washington. There is nothing accidental in the elevations made by the "white man." He is always guided by some deep social or political idea. As Mgr. Satolli has had the hazardous honor of opening the line of Rome's representatives to the American people, he has won the golden palm leaf that raises exceptional men and services above the mere rank or customary insignia of the profession. . . . After having been the representative of Rome in Washington, Mgr. Satolli will be on his return to the Vatican the representative of Washington in Rome. . . . He will be, to use the scriptural term, the "angel" at Rome of the young and flourishing American Church.

It does not require much mental penetration to fathom the meaning of this language. The words, "representative of Rome in Washington," and "representative of Washington in Rome," have an ominous sound to Protestant ears.

RIGHT HON. W. E. GLADSTONE has very guardedly denied the authenticity of the statement attributed to him, as follows:—

No more cunning plot was ever devised against the intelligence, the freedom, the happiness and virtue of mankind than Romanism.

Of course Mr. Gladstone's denial must be taken as conclusive, but inasmuch as the Bible calls the papal system "the mystery of iniquity," the "grand old man" might safely have uttered the sentiment which he disavows.

SEVERAL Vermont towns, notably Burlington and St. Albans, are agitated over the Sunday closing of the saloons. Better close them every day.

AMERICAN SENTINEL.

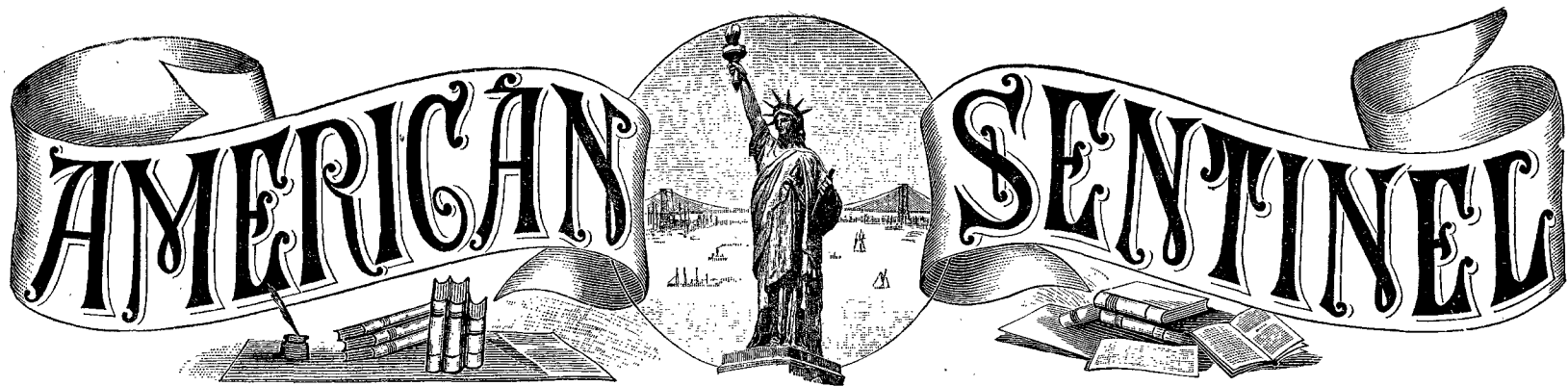
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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STATE GUARDIANSHIP OF MORALITY.

THE State, in whatever its agency appears, stands for force—compulsion. The State exists not to give advice, not to persuade, but to define and enforce. Within the sphere of its action, individual option is done away.

It is quite generally assumed that one proper function of the State is to be the public guardian of morality. But in this assumption lies the possibility of untold evil.

What is "morality"? What authoritative standard have we, outside of the word of Omniscience, by which to determine it? There are various standards among men, but these differ one from another. What is considered moral in one country is regarded as immoral in another. Not even in the same community do we find one standard adhered to by all individuals.

There are, it is true, many acts, the immorality of which would nowhere, in civilized lands at least, be called in question. And the terms "moral" and "immoral" have come to be commonly used with reference to such acts, indicating a vicious nature rather than one that is simply irreligious. But no certain boundary line is known, in the public mind at least, separating between what is vicious and what is "irreligious." And when human legislation sets out to deal with acts upon moral grounds, it can find no logical stopping place short of religious despotism.

State guardianship of morality means enforced morality,—morality as defined by the State and accepted as such by the majority of the people. And what will be viewed as moral or immoral will depend very largely, if not wholly, upon the form of the prevailing religion. The State will naturally turn to the Church for enlightenment upon questionable or controverted points.

From the assumption that the State is the properly-constituted guardian of morality, it

is but a short step to the position that the State should also "protect" religion,—that religion, of course, which is the prevailing one. Religion and morality are found to be too closely connected to admit of dealing with the interests of one separately. When the State "protects" religion, it does so, of course, with a view to the highest welfare of its citizens. In that view force comes to be considered of value as a means of serving the interests of the soul.

This was the view commonly entertained

doubtless having in view the glory of God and the salvation of their souls. As the historian relates, also, he did this with especial reference to the preservation of the peace and prosperity of the State.

Among the acts which are counted immoral by many to-day, is the violation of the "Christian sabbath;" in other words, the act of performing ordinary labor upon the first day of the week. The doctrine of State guardianship of public morality is held to include the enforcement of the observance of this in-

stitution, by compulsory rest upon that day. There is a growing demand for more and stricter legislation to this end. But the Sunday sabbath, when enforced as now demanded, will be as great and as useless an infliction upon the people as was Charlemagne's "baptism" upon his Saxon prisoners.

As we have before observed, there is no rest in compulsory idleness. Voluntary idleness is bad enough, but compulsory idleness is ten times worse. The promoters of compulsory Sunday observance will not be satisfied with a law which enjoins merely cessation from work and amusement, for they do not aim at the result which would follow from this alone. The evil of enforced idleness must finally result in a demand that the people be brought into the churches, where they may receive the benefit of religious services. It will be found that to enforce idleness is not to guard morality, but to promote immorality; and a religious observance of the Sunday will be viewed as a logical necessity of the situation.



Charlemagne Inflicting "Baptism" upon the Saxons.

not many centuries in the past. Our illustration, "Charlemagne Inflicting Baptism upon the Saxons," whom he had conquered in battle, is thoroughly characteristic of the times in which this theory prevailed. The unfortunate Saxons did not comprehend the doctrine of baptism, nor, as their looks show, were they at all anxious to be baptized; but the conqueror inflicted the rite upon them,

But with what grace will the individual who wishes to be free to go about his work or engage in some amusement, proceed with an enforced religious observance of the "sabbath" day? The same, evidently, as that with which Charlemagne's Saxons submitted to the rite of "baptism;" and the effect will be of the same nature and value in the one case as in the other.

The truth is, that the State has no concern with morality, as such. The true American doctrine of the proper office of the State is set forth in the Declaration of Independence, where it is held as a self-evident truth that men "are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness;" that governments are instituted among men to preserve these rights. The State, therefore, by this doctrine, considers an act not with reference to its morality or immorality, but as being either subversive or not subversive of human rights. And when it cuts loose from this doctrine, and proceeds to deal with questions of morality, religious legislation soon follows, and despotism is the inevitable outcome.

Let the State keep upon the safe ground marked out in the Declaration of Independence, concerning itself only with that which relates to the preservation of the rights of its citizens, and leaving religion wholly free to do its work of uplifting and regenerating mankind.

A DEMORALIZING SYSTEM.

THE AMERICAN SENTINEL does not hold that it is the duty of government to teach morals in the proper acceptance of that term. But while this is true it is certainly the duty of government not to foster immorality by putting a premium upon those things which are demoralizing.

We are living in an era of "reform" when the "better classes" are demanding "decent municipal government."

New York City has been living under a "reform" régime for something over a year, and much good has certainly been accomplished; and for this all good citizens ought to be thankful. But while some good has been done not a little evil has likewise resulted.

The zeal of the police authorities to execute the excise and Sunday statutes has led them to acts that are more demoralizing than the things they have sought to suppress.

A few facts will illustrate this matter. As recorded in these columns a few weeks ago, a policeman, zealous for "reform," and incidentally for promotion, went into a tobaccoist's where cigars were sold from one counter and stationery from the other. The "law" permits the sale of manufactured tobacco on Sunday, but does not permit the sale of paper or other stationery. This officer professed to be very anxious to write a letter, and induced the clerk to sell him a sheet of paper and an envelope for three cents, and then arrested the young man and dragged him off to the police station for violating the Sunday law!

Another police spy secured admittance to a small store on Sunday, and by representing to the proprietor that his wife was without a pair of stockings to go to meeting, as she happened to have none clean, induced the tradesman to sell him a pair of hose. Of course the accommodating merchant was arrested.

These particular arrests were made some time ago, but they are only samples of cases that are occurring all the time. No longer ago than the small hours of the morning of the 26th ult., a policeman, disguised as a sewer workman, with rubber hip boots, an old sou'wester, and a dirty rubber coat, induced a watchman to let him have a drink of whiskey from his private flask, and finally to sell it to him, on the ground that he was sick and suffering from a chill and stood very much in need of the stimulant. No sooner was the transaction finished than the watchman was

arrested on the double charge of giving away liquor and of selling it contrary to law.

The AMERICAN SENTINEL has no sympathy whatever with the liquor traffic nor with the use of intoxicating liquors as a beverage. Nor have we any sympathy with the idea that a man needs whiskey because he chances to feel a little cold. Nine times out of ten a cup of hot water or a little lively exercise would do much more good. But the question of the man's real need does not enter into this case. Whiskey is supposed by many to be a panacea for nearly all the small ills and discomforts incident to humanity; and it is certain that this sale of liquor was made by this watchman not with any intent to violate any law, but only at the earnest solicitation of a "man" who represented himself as being in a suffering condition.

The watchman was held for trial for violation of the law! The disguised policeman ought to be discharged in disgrace from the force. The man who induces another to commit crime is himself a criminal; if not always in the eyes of the law, he certainly is in fact and in justice; and a guardian of the peace who will stoop to such means to "detect" crime in order that he may arrest the "criminal" is certainly not a man to be trusted to guard the lives and property of the people. Such work is more demoralizing than would be the real crime which the law is designed to prevent.

One of the worst features about this latter case, is that the officer is said to be quite "pious." And as this procurer of "crime" professes faith in the Bible, we earnestly commend to his attention the text which says, "All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." And also that other text, which, describing the New Jerusalem, the city of the redeemed, says: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

The New York police force cannot be purged of such creatures too soon, nor will the civil atmosphere be fit for honest men to breathe until the system which puts a premium upon such "detective" work has given place to one which will tend to preserve the self-respect and manhood of the guardians of the peace.

PLAUSIBLE AND DANGEROUS TEACHING.

IT may seem to some readers of the SENTINEL that its efforts are largely expended in fighting a dragon of straw,—in pointing out and opposing sentiments and purposes which are not seriously entertained by men of prominence and influence among the people. It is this ignorance on the part of so many that constitutes one of the gravest features of the situation. While the custodians of liberty sleep in the fancied security of their treasure, insidious foes are rapidly doing their work of invasion and spoliation. Counterfeit principles are being everywhere put in circulation, which are accepted by the people as the true principles of liberty and justice. Already the logic of propositions, "laws," and judicial decisions in which the people seemingly acquiesce, demand the surrender of the birth-right liberties of American citizens.

Some propositions which show what is being widely taught and accepted as sound doctrine concerning things which have to do with the liberties of the people, occur in an article by Rev. Christopher G. Hazard, in the *Evangelist* (New York) of January 23, entitled, "Why Does Society Enforce the Sabbath?" We present them for the reader's consideration.

"It is the State," says Mr. Hazard, "that has made sabbath law, and it is the State that is enforcing it. The State has deliberately adopted a large part of the Decalogue, and the fourth commandment has been included in that part adopted. To this extent society has set up the Hebrew State, and is resolved to maintain it." If this be true, it is time that the people should fully understand the fact, and its significance.

Can the State rightfully adopt and undertake to enforce a part of the Decalogue? Can the civil power properly undertake to enforce a spiritual law? "We know," writes Paul, "that the law is spiritual." Rom. 7:14. The Saviour in his sermon on the mount showed in commenting upon the commandments forbidding killing and adultery, that they reach even to the thoughts of the heart. Hence if the State is to enforce this portion of the Decalogue, it must have some means of getting at the thoughts of a person's heart. And this the civil authorities tried to do back in the Dark Ages by means of the rack, thumbscrew, and similar instruments of the "holy Inquisition." Are we ready to grant that the State is authorized to pursue a similar course to-day?

But it may be answered, no one claims that the State laws against murder and adultery are violated by mere thoughts in such directions, but only by overt acts. Very well, then, such State laws are not a portion of the Decalogue. In other words, they are not laws against sin, but against crime. They forbid the overt act, as a violation of human rights; while the laws of the Decalogue forbid both the act and the thought that is back of it, as a sin against the Creator.

As concerns the fourth commandment, that precept of the Decalogue is certainly no less spiritual than are the sixth and the seventh. Like them, it cannot be kept by mere outward conformity to its requirements. And so far from having power or authority to enforce this part of the Decalogue, the State has no authority even to enact a law of its own against Sabbath breaking. It has no authority even to define what the Sabbath is. If it has such authority, then it can also define what constitutes baptism, or the celebration of the Lord's supper.

But we are told further by the above-named writer, that "as moral law, the Sabbath has civil value. It has been well said, that where parents are dishonored, society cannot continue, and that therefore no man's days can be long in the land; and to this may be added that where the Sabbath is dishonored, morality cannot continue, and the prosperity of the State cannot follow." This sounds plausible, certainly; but there is nothing in it beyond the sound. It amounts simply to this: Morality as a feature of individual character has a civil value. Certainly it has; but does it follow from this that the State should undertake to enforce morality? Conversion—making a bad man good—has a very high civil value. Converted, the thief ceases to steal, the violent man to assault and murder, the forger and counterfeiter to cause financial loss and disorder; in short, if all the bad men were only converted, and would remain so, we would not need a police force, society would be safe, and incalculable trouble and loss would be avoided. But does it follow that the State can properly undertake the work of changing men's hearts? The psalmist said, after he had grievously sinned, "Create in me a clean heart, O God." Ps. 51:10. That is what conversion is, and only He who has creative power can do it.

The State cannot compel children to honor their parents, save in appearance, and that

only to some extent. As well might it undertake to compel one person to love another person. No more can it enable or compel a person to keep the Sabbath. It can compel him to stop working; but as Mr. Hazard himself says, "The Lord emphasized the truth that the Sabbath is not the day of the doing nothing. It is not consecrated to idleness." Idleness under the pretense of Sabbath keeping is mocking God; for God made the Sabbath "a delight" (Isa. 58: 13, 14.), a day of activity in worship and communion with him. What the State wants, on any and every day, is not more idle men, but more good men.

Nor is it true that "where the Sabbath is dishonored . . . the prosperity of the State cannot follow." For some men honor the seventh day, while others honor the first, and communities which do the former are certainly as orderly and prosperous as those which do the latter; yet one of these days cannot be the Sabbath. Nor does history give any warrant for believing that national prosperity is necessarily dependent upon the observance of any day of the seven.

We grant that the Sabbath institution is a human necessity; we believe it as strongly as any one can. And Mr. Hazard truthfully observes, "As well think to change God's ordinance of night as God's ordinance of the Sabbath." But this is just what men have thought to do; for while God's ordinance is, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," men have changed it so that the world are now taught that the first day is the Sabbath; and Mr. Hazard and others would have this change sanctioned and enforced upon all persons by law. Of course, the Creator has not sanctioned and does not recognize any such change; for he was wise enough to make the Sabbath just as he wanted it and just as it would best serve the needs of mankind, in the beginning; and this all men will find out at the final day of reckoning. The Sabbath is a human necessity, as a spiritual institution. The physical-necessity argument is considered separately elsewhere in this paper.*

Speaking of the law against Sabbath breaking in the time of the ancient Israelite theocracy, Mr. Hazard says: "There was no tyranny over conscience in the case, and there is none. In things moral and social the State has right over the conscience of the minority in it, to compel it." Has the State such right? Are the American people ready to accept such doctrine? If they are, then the scenes of the Dark Ages are ready to be repeated in this land; for no worse principle was ever cited in justification of any act of oppression or prosecution.

Think of it: "In things moral, . . . the State has right over the conscience of the minority in it, to compel it"! Is this the doctrine that is to be gathered from the pages of history or of revelation, or deduced from reason, in the light of the nineteenth century? Is it a true saying, after all, that "might makes right"? Is the State to define morality? and not only that, but to compel the conscience of individuals in moral things, who happen to be in the minority? God himself does not undertake to compel the conscience.

The author of this proposition cites as an example under it the case of a man who has "a conscience distorted to fit stealing," or "another" who "may fail to see the use and value of the Sabbath," in which case, he says, the State will see it for him. But if a man should plead conscience for stealing, the State would disregard his plea not on the ground that his conscience was bad or that he

was in the minority, but simply on the ground that he had violated human rights, which it is the purpose of the government to protect. The State would not make itself lord of his conscience; it would not concern itself with his conscience at all. It would simply take cognizance of the fact that the rights of some of its citizens had been violated, and as the appointed protector of those rights, its proper action in the matter would be clear, without any reference to the criminal's plea of conscience.

It may be that the Rev. Mr. Hazard does not see that this doctrine of the right of the State to coerce the conscience of the minority, would hold as well in heathen lands as in our own, and hence would justify all the idolatry and wicked practices which are esteemed necessary and right by the majority in such countries; it may be that he does not see that it would justify all the persecutions carried on in Catholic countries, or any that the majority in this country might see fit to inaugurate; but it is none the less harmful for that.

We are told further that because the Sabbath appears to be "against men before it is seen to be for them," "the State, like a wise father, enforces it first that it may be appreciated afterwards." We do not acknowledge any such "father." Our paternal needs are fully provided for by the "fathers of our flesh," and our all-wise, all-powerful Father in heaven, who created them and us. We want no "father" created by a popular vote. We want no religion defined and approved by the civil power; we want no conscience instructed by it. We want no Sabbath keeping or appreciation of religious privileges by State direction.

Our conscience is our own,—the gift of God. His word—not the vote of the majority—is its guide. And as that word never directs any one to violate human rights, but enjoins love on the part of each toward his fellowmen, its guidance will be no menace to the peace and prosperity of the State. Majorities in this world have always been wrong in religious belief and practice; and we will "not follow a multitude to do evil." We will take our religion from the Bible, and will obey also the laws of the civil power, save only when they are in plain conflict with the law of God.

WHAT IS FAITH IN JESUS CHRIST?

BY CHAS. F. WILCOX.

THE professed Christian world seem to be making one general move toward honoring Christ. Each denomination is vying with all others to do him the most honor. Some choose one way, and some another. But under whatever name, all claim to have one object, and that is that Christ shall be exalted. In view of this, is it not appropriate that we seek the reason for this, and ask in what manner it can be properly done?

Faith is the foundation of all action. Man's effort is put forth for that in which he has confidence, based upon evidence. Christ has represented himself to the world as the only hope for mankind. Those who accept him act in harmony with his instructions, and thus he controls their lives to a greater or less extent.

Through confidence in the life and experience of Christ, through a study of the lessons he has left on record, man becomes educated in reference to his claims. If he has confidence or faith in these claims of Christ, he is guided by the principles and teachings of Christ, and

his life will testify to the world that he is a disciple of Christ.

Now the question, Is the move to exalt Christ through an expression on the part of nations, as such, in harmony with his teaching? Unless it is, can it be said to be actuated by faith? and if it is not of faith, what is it? "Whatsoever is not of faith is sin." Then any move to exalt Christ, that is not based on a "thus saith the Lord," can be nothing but sin, for where there is no word of Christ, there can be no faith in his word.

Christ has said positively that his kingdom is not of this world. John 18: 36. This positive statement should forever silence him who would do honor to Christ by giving him an earthly throne. To believe Christ's word is to have faith in him. And faith in this word will lead to obedience, and obedience will never cause one to seek to do that which Christ has said should never be done.

Faith in Christ will lead to a humble opinion of our own knowledge as compared with that of Christ. Whatever he says will be agreed to, whether understood or not. His word giveth light and when gladly received, it illumines the mind, and ere one is aware, he understands facts and truths that were obscure.

To-day the world is filled with popular denominations, popular churches, and popular preachers. Has faith in Jesus Christ built all these up to their present position? Is the good will of the world toward them an evidence that they have "the faith once delivered unto the saints"? The word of Christ to his followers is, "Ye shall be hated of all men for my name's sake." Again he says, "Woe unto you, when all men shall speak well of you." From these words it is evident that the true followers of Christ will not be considered the friends of the world. Like their Master, they will rebuke sin by holy lives, and this testimony against iniquity evil men will seek to silence.

Faith in Christ asks, Is this the way of the Lord? and then humbly walks in it. The popular cry is, The great majority think so, and I will go that way too. Faith in Christ may bring sorrow and trial now, but by and by it will give joy. The majority may laugh now at the simplicity of the true Christian, but their laughter will soon give place to bitter lamentation.

Faith in Christ does not lead any church to do contrary to the express word of Him who came to speak the words of life. So he who is connected with any body that is doing anything for which they have not the plain instruction of Christ, may be sure that in that thing they are not acting through faith in him. Many true and sound principles may be cherished and obeyed, but in the single particular wherein there is a deviation from right and truth, lies a grave danger. The only way to escape is to cast aside the false principle, accept the truth, and thus walk in the light as God is in the light.

In the strife for the highest place, for the largest honors, for the greatest power, true faith takes no part. Simple faith in Christ works by love, and this love is toward the Father and the Son, and seeks to uplift every soul for whom Christ died. It moves to obedience, for working by love it must express itself by the works of love, and this is to keep the commandments of God. John says: "This is the love of God, that we keep his commandments: and his commandments are not grievous." We may therefore know that the voice, be it from preacher, or church, or denomination, that says, the law of God is changed or done away, does not love God, hence

* See article "Dr. Haegler's Chart" on page 44.

shows no faith in Christ, and should not be followed.

He who would exercise faith in Christ must stand against the world and overcome it. Its applause is not sought after. Like the Master, the man of faith can wait for the glory that is to be revealed by and by. Join not the majority, but follow Christ and have faith in his word, which is faith in him.

Battle Creek, Mich.

NATIONAL REFORM INCONSISTENCY.

THE *Christian Statesman*, which is a most persistent champion of legislation for the enforcement of Sunday observance, is out in its issue of January 11, with severe strictures on Romanism. It quotes from other sources, and charges that "Pope Leo is at one time saying 'white,' and at another 'black.' It is the same Jesuitical policy in Europe as in America," etc. Now our chief objection to this language on the part of the *Statesman* is its inconsistency. One cardinal principle of the Roman Catholic church is the union of Church and State. Our ever watchful contemporary, the *Statesman*, adopts the Catholic's Sunday as the sabbath, rejects the only Sabbath of divine appointment, and then unites with the Roman Catholics in an attempt to enforce its observance through religious legislation which commits the government to this Catholic measure. This appears to us like decidedly crafty scheming in a line that is well pleasing to the very body against which the *Statesman* professes so much hostility. Pilot and Herod were once made friends for a very unworthy purpose. Can the *Statesman* see any parallel in that, and its own coalition with the "Jesuitical policy" of those whom it one day courts and the next day curses?—*Sabbath Recorder*.

CHRIST'S SUMMARY OF THE LAW.

CHRIST'S summary of the ten commandments does not indicate his indifference to the Sabbath. In that summary he brings out the highest reason why men should keep these commandments. Whoso loves God with all his heart will keep all the first table of the Decalogue, including the fourth; whoso loves his neighbor as himself, will keep all those commandments which regulate the relations between men. Laws are intensified rather than abrogated by being thus summarized, and lifted from the low ground of slavish obedience to the high lands of delightful service through love.

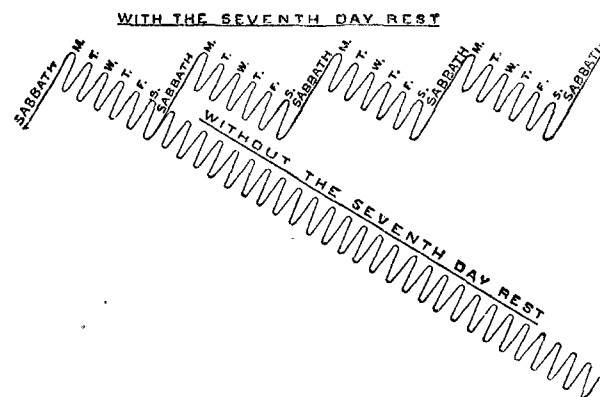
In this connection we must note a position which has been assumed by some. It is this: "God blesses his people in their worship on Sunday, and blesses the preaching of his Word on that day, therefore Sunday keeping is right." This claim is both weak and deceptive. God does not rebuke error nor punish disobedience petulantly, nor by immediate judgments. He sendeth rain and sunshine on the evil and the good, the just and the unjust, alike. The Word goes on its mission with the power of truth, whenever or however proclaimed. Those who preach the word faithfully on Wednesday find it blessed as much as on Sunday. Neither does God refuse to bless devout worship even though it be mingled with much of error. A sordid ritualistic view of the Sabbath, or Sunday, or any other day, is on a level with the Jewish formalism which Christ condemned. Mormonism and Communism both shout their theories to crowds on Sunday, and their theories are

received, and they increase, to the shame and peril of the land. Is it therefore right for them to thus observe Sunday? Sunday as a day of leisure is the harvest day of the rumseller. Is it, therefore, right for him to thus devote Sunday? Financially, he is *greatly blessed on every Sunday*; so are Sunday newspapers and Sunday trains. Men could not resort to such pleas in support of Sunday if they were not conscious that the claims of the Sabbath cannot be fairly answered. These good brethren dodge the issue because they cannot meet it.—A. H. Lewis, D. D.

DR. HAEGLER'S CHART.

IN our issue of last week brief allusion was made to the singular fact(?), overlooked by the physicians and scientists, but discovered by the clergymen, that Sunday rest is absolutely essential to mankind for the preservation of physical health.

There is, however, one exception to the rule, which should be noted. One physician, Dr. A. Haegler, stands abreast of the clergy in knowledge of the facts of physical science, and has prepared a "chart," showing the result to an individual of the omission of Sunday rest, as compared with the result when Sunday is regularly observed. We present herewith this remarkable production.* It



will be observed that the person who disregards Sunday rest goes steadily down hill, physically, until, as may be supposed, he sinks, a complete bodily wreck, into the gulf of physical perdition; while the one who has regularly abstained from work on Sunday naturally and easily maintains the level of his physical health.

As an illustration of an idea, this chart serves its purpose well. The only trouble is, it must stand without any support in truth. The "facts" of the illustration do not exist.

An illustration is not an argument. The one conveys an idea, the other demonstrates its truth or falsity. The demonstration of the truth of what this chart represents is yet to be had.

An appeal to the facts of history or of present human existence is sufficient to show the utter fallacy of this illustration. The number of people in this world who have regularly observed Sunday as a day of rest, or who so observe it to-day, is comparatively small. The weekly rest-day is found only in those lands where the people profess Christianity. In what are known as "heathen" lands, it is not observed. Nor has it ever been known as a practice among the heathen nations of past times. Yet, in point of physical perfection, the heathen compare favorably with the people of so-called Christian nations. The physical giants of ancient times were not

among the Sabbath-keeping Israelites, but among the heathen nations whom God dispossessed of the land which he would give to his people. There were men such as Goliath of Gath, Og, king of Bashan, and the Anakim, of whom the ten spies said in their report, "We were in their sight as grasshoppers." Coming to the testimony of later times, we find that the ancient Greeks were the most noted men of their age in point of physical perfection and prowess; yet they had no weekly day of rest. Nor did the conquering Romans know such an institution. And for our own times we have such testimony as the following from Bishop Andrews, of the Methodist Church, on his return from China:—

In China they have no septennial division of time, no weekly rest-day, merely annual festivals. They work right along all the time with no day of rest as such; yet they live to a very advanced age. This fact has led one of the most careful thinkers who has ever been sent as a missionary to China, to raise a serious question whether the great purpose of the Sabbath is not for worship and communion with the other world.

But it is not necessary that we go to pagan lands for these comparisons. Multitudes of people in our own country either spend Sunday in work or in some other manner requiring as much physical exertion as their ordinary labor. But it is safe to assert that Dr. Haegler himself could not distinguish between these men and others who regularly rest and go to church on Sunday, by any evidence to be gathered from a physical examination.

The truth is, that it is not mere rest—idleness—that man's physical system demands, but change—recreation. We except, of course, the daily demand for that nearly complete cessation of physical activity which is obtained in sleep. No one, however, advocates spending the Sunday in sleep. It is assumed that men are to be on that day in the full possession of their physical and mental activities; otherwise what would become of the church services? But when these faculties are fully awake they want exercise. This is a law of man's being. An all-wise Creator has wisely made activity the normal condition of the human system. Mere idleness without sleep is more exhaustive of nerve force and vitality, than is exercise. In these statements we are only telling what is well known to intelligent people.

It is not work that wears, but worry; not exercise that breaks down the system, but excess; not discipline that destroys its faculties, but dissipation. A thousand and one causes operate in determining the individual's physical status. Intemperance, inherited defects, uncontrolled passion, the cares and worries of life, too prolonged or violent exertion, weakness and excess of every kind and degree, affect our physical well-being. Yet Dr. Haegler in his chart presumes to differentiate between all these causes, not in one case merely but for all individuals, and distinguish the physical effect due to the observance or non-observance of a weekly rest day!

We might refer to the Sabbath institution as set forth in God's holy Word, and show that it is designed by the Creator not as a day of idleness, but of activity in spiritual exercises; but the purposes of this article do not require it. It is sufficient to say, in conclusion, that the clergymen who are calling for "laws" to compel people to "rest" on Sunday, both ignore Dr. Haegler's chart in their own practice—Sunday being pre-eminently their "busy day"—and also in their hopes and

* From "Practical Christian Sociology," Funk & Wagnalls Co., N. Y. By permission.

desires respecting others. They are perfectly willing that men should be as active as they please on Sunday, provided that activity is directed in religious channels, and for purposes they may specify as proper.

A chart which would portray the disastrous effects upon individuals and upon society of enforced Sunday idleness, would be a much more useful one, and would have a foundation in reality.

THE AMBITION OF ROME.

ACCORDING to the *Catholic Universe*, speaking of his mission to non-Catholics, "Father" Elliott said, Dec. 13, 1895:—

God has made this nation an arena of religious controversy. Here he has thrown a vast number of his children into civic fellowship in order that they may reestablish among themselves religious fellowship.

No man knows the joy of being a Catholic till he has made some one else a Catholic. To be broad-minded is a characteristic trait of the one international religion, and to share our good heritage with all our brethren—Jews and Greeks, bond and free—is Catholic generosity. The time is ripe and the opportunity has arrived for the development of the apostolic element in the American Church, nor shall we long lack the men to do the good work of converting America. No greater thanks to God can ever be offered by hearts grateful for many favors than to extend the kingdom of his Son until it embraces the newest and most splendid of the nations of the world.

There is but one way to prevent the realization of this "dream," and that is by the power of the gospel. The same power that nearly four hundred years ago struck the popish fetters from half of Europe is sufficient to-day to withstand the assaults of Rome on this continent. Will the people give it free course?

SUNDAY "LAWS" OPPOSED TO PUBLIC POLICY.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

ANYONE who has observed the recent contests in reference to compulsory idleness on Sunday in the various States will readily admit that it has a very disquieting effect upon the peace of the community. From the time that the Sunday question entered actively into the political arena in California fifteen years ago, until to-day, the attempted enforcement of Sunday rest has stirred up ill feelings in every place where attempts have been made to force it on the community. In California the question of the constitutionality of the Sunday statute came before the Supreme Court in 1882. By a majority of one vote the "law" was upheld, and an attempt was made throughout the State to enforce it.

The decision of the majority of the court, however, was not approved by the people of the State, but in order to test the question thoroughly it was made the political issue of the elections of 1883. One of the political parties espoused the "law," while the other declared it to be unconstitutional and opposed to public policy. As a result, Sunday statutes or no Sunday statutes was the question of the hour. Sunday legislation was argued by the press in all its bearings, and the question probably had never been so thoroughly canvassed and its nature so well understood by the public before. The party opposing the law on the ground that it was contrary to our constitutions and fundamental law was successful in the election—successful, too, for the first time in many years—and the opposition to Sunday legislation of any kind was victori-

ous. As a consequence the Sunday statute was immediately repealed.

In Arkansas, a few years later, the clause exempting observers of the seventh day from the penalties imposed upon violators of the Sunday statutes was repealed. Almost immediately persecution sprang up in different parts of the State, and the prosecutors went so far as to arrest a minister of the gospel, who believed in the observance of the seventh day as the Sabbath.

Of these prosecutions, Judge Williams, of Little Rock, formerly a judge of the Supreme Court of the State of Arkansas, said that this law was used so oppressively upon the seventh-day Sabbath Christians that "the Bar of the whole State was shocked." "The judges, as men and lawyers," he declared, "abhorred it." The Bar Association of the State of Arkansas condemned it likewise, declaring that "the system now in force, savoring as it does very much of religious persecution, is a relic of the Middle Ages when it was thought that men could be made orthodox by an act of Parliament."

Prominent citizens declared that the indictments were malicious in their character and without provocation, and were more for the purpose of religious persecution than proper enforcement of law. In moving for the repeal of the statute, Senator Crockett said:—

"Sir, I take shame to myself as a member of the General Assembly of 1885, which repealed the act of religious protection which this bill is intended to restore. It was hasty and ill-advised legislation, and, like all such, has been only productive of oppressive persecution upon many of our best citizens, and of shame to the fair fame of our young and glorious State. Wrong in conception, it has proved infamous in execution and under it such ill deeds and foul oppressions have been perpetrated upon an unoffensive class of free American citizens in Arkansas, for conscience' sake, as should mantel the cheek of every lover of his State and country with indignant shame."

The recent persecutions in Tennessee, Georgia and elsewhere are still fresh in the minds of the SENTINEL's readers. With all this evidence before one, there can be no question whatever that the attempted enforcement of statutes designed to protect certain religious views are clearly opposed to the public good, and serve no purpose whatever except the venting of petty spite by the more narrow-minded portion of our citizens.

Nor is this result at all surprising. It is only what would be expected when there is an attempt to solve religious questions by the power of the State. These very results were pointed out by Congress sixty years ago, when the national legislature refused to interfere in the question of Sunday observance at the request of the numerous petitions that were sent in by that body.

"From the earliest period of time," declared the Congress of the United States, "religious teachers have attained great ascendancy over the minds of the people; and in every nation, ancient and modern, whether pagan, Mahometan or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country. The Persian idols, the Grecian oracles, the Roman auguries, and the modern priesthood of Europe, have all, in their turn, been the subject of popular adulation, and the agents of political deception. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which follow, involving the dearest rights of all—the rights of conscience."

It would seem that these facts ought to be sufficient to convince people generally that it is better to keep religious questions out of

politics. Religious institutions, if beneficent, are abundantly able to stand upon their own foundations without any assistance of law. The power of true religion is spiritual force. The power of false religion is physical force. Any religion or religious institution that asks the aid of the State is, to that extent at least, a false religion. All attempts, therefore, to enforce any religious doctrine or institution is opposed to the public good, and should be set aside by the courts accordingly.

Any law which tends to engender strife among peaceable citizens, and to bring discord and controversy where order would otherwise be, is opposed to public policy. The general welfare demands that laws shall promote peace and good order in society; and when they defeat this end they are opposed to the fundamental principles upon which government is founded, and for that reason the courts are abundantly justified in setting them aside as opposed to good order and the general welfare of the community. These laws are clearly opposed to the well-defined constitutional provisions in the various states, but even in the absence of such provision, they would still be void, as tending to disrupt and disorganize the peace of the body politic.

A VOICE FROM SOUTH AMERICA.

BY D. FRANCISCO CORTIS.

IN the AMERICAN SENTINEL of New York, under date of Nov. 28, 1895, I notice a request from the *Catholic Review* for light upon the laws of South American countries concerning religious liberty.

While I am not a Methodist, I am interested in religious liberty, and firmly believe that every man is responsible to God alone for his belief in matters of religion. Therefore, in the brief space allotted, I will try to let one ray of light shine upon this subject from the Republic of Colombia. The authority which I shall give is the constitution of the republic, as published in the scientific commentary of José Maria Samper, which is used as a text book in the law schools of the republic. The comments made upon these articles of the constitution are the accepted ideas and teachings on the subject under consideration. In article 38 we read:—

The Apostolic Roman Catholic religion is the one of the nation. The government shall protect and cause it to be respected as the essential element of social order. It being understood that the Catholic Church is not, nor shall be, the official church; it shall remain independent.

The understanding of this article is briefly stated thus: "The nation unquestionably declares its profession of the Apostolic Roman Catholic religion; and, because of this, the government shall protect and cause it to be respected. This protection and respect are inherent qualities due to that religion, it being the essential element of social order; and further, it being clearly understood that the Catholic Church is not, nor shall be, the official church, it shall retain its independence."

Only a glance at the foregoing will show any candid mind that there is no room left for a single principle of civil or religious liberty. Civil government exists for the purpose of maintaining "social order." The Catholic Church is declared to be the "essential" element in the social order of the republic; therefore it follows that any doctrine, idea, or principle not in accord with the doctrines, ideas and principles of that church, are productive of *social disorder*, and the State must

suppress them in order to continue its own existence.

Tolerance is the only thing that can exist, but tolerance is in no sense liberty. Liberty is an inherent right of every individual intelligence in heaven above or in the earth beneath. They are all alike responsible alone to the Being who gave them existence, and to no State, Church, or other power, in things pertaining to religion. Therefore when the framers of the Constitution placed in it Article 39, which reads, "No one shall be molested because of his religious opinions, nor compelled by the authorities to profess beliefs nor observe practices contrary to his conscience;" it was with the idea that the said opinions, beliefs and practices should not conflict with those of the Catholic Church. They thus state their idea of religious liberty:—

There is a substantial difference between liberty of conscience and religious liberty. The first is founded in the very nature of man. God made him a religious being, and gave him a conscience so that he could know, love, obey and worship him. For man, a religious life is a necessity, the greatest of all needs. It is the fountain of all his strength and blessings. Such being man's nature, the government and laws to secure the best good must adjust themselves not only so as not to violate any one's conscience, but they must also respect all manifestations of that conscience, provided, these manifestations do not bring with them danger to social order.

Religious liberty can go, and ordinarily does go, very far. It can manifest itself by many external acts which both affect society and the State; it establishes one or many classes of worship; it can perpetuate and make itself energetically felt; it can found a religious power and consequently a religious régime. This is work, and not simply liberty of conscience. It is external, organized, acting religious power.

Note the fact. You can believe and think what you may, but action is prohibited. The reason assigned for it runs: "Because the first only affects the life and rights of the individual, while the second affects the mass of the people, and closely, the life and rights of the State." Now the republic of Colombia denies the right to teach any religion except the Catholic, to the people of the republic. This statement will be made more evident by the following:—

If in any people one religion predominates, this should be particularly respected, aided and protected. The duty of protecting religion rests in the binding obligations of morality, for it is impossible for an irreligious people to have good institutions and laws. Therefore the object of civil governments is to promote the welfare and happiness of the people; but it is impossible to do so if they are opposing them in their dearest desires. But should there exist at the same time so many different religions that it would be impossible to decide which is the popular or national religion, the injustice of that which would protect one to the detriment of the other is evident; or the monstrosity formed by giving them equal protection, as though all were the true, thus imparting the same official respect to the false as to the true.

The Catholic Church is so identified with the moral life of the people of Colombia, that it is impossible to protect them without protecting their religion. In this we see the necessity and justice of recognizing their religion and giving to their church the prerogatives that are rightfully hers. Among these are independence, authority, dignity and respect. Such being the situation, would it be consistent to give absolute religious liberty to other religions or churches, even though they were Christians? No; because religious liberty requires liberty of action in religious matters; but to permit the free exercise of this would be inflicting a deep wound on the feelings of the nation, and would also become the cause of frequent conflicts. Catholicism being universal in Colombia, this equality cannot be admitted. Injury is also done in contending, that the rarest dissenters in the republic should enjoy equal liberties and advantages with the Catholics who constitute the vast majority.

Such is the reason assigned for not recognizing liberty of worship in Colombia. Dissenters are only tolerated and respected as excep-

tions; tolerance there is only that in harmony with the laws, and in consequence of treaties made by Colombia with other nations. Again we quote:—

Thus, to our mind, is harmonized the two consisting rights: that of the immense majority of the Colombian people, whose church and worship is Catholic, and who should receive particular respect and protection, because it represents the conscience of that vast majority; the other, that of the few dissenters, who, as beings of a distinct religion, positive or negative, are conscientious in action, and must, in their respective spheres, equally receive the respect and protection of the laws in their persons and belief. The constitution does not protect these beliefs when in the form of a church, but respects them and tolerates their profession, protecting them from violence and tyranny.

From these quotations one might draw the conclusion that the argument is rather conflicting, yet it is as good as can be furnished in support of a union between the State and the Church. We might also conclude that in this we have the expression of the majority of the people concerning liberty in religious worship. But from my experience among the people I am persuaded that it does not represent the mind and feelings of the vast majority of the Colombians, but only of a small minority who have been accustomed to rule, and who, knowing that their power would soon vanish if freedom was allowed generally, have succeeded in bringing about the present arrangement of affairs so as to retain themselves in power. I believe that the majority of the people are inclined to be liberal in their views and actions when they can act for themselves.

Why is even toleration granted to the dissenters? This question receives its answer under the 40th Article, which reads as follows:—

All forms of worship are permitted which are not contrary to Christian morals and the laws.

Acts contrary to Christian morality or subversive of public order, performed in connection or under the pretext of the exercise of worship, shall be subject to the common law.

Now in the Catholic's mind there is no other true religion but the Catholic religion; therefore the propagation of religions which differ from Catholicism must be prohibited, because they are subversive of Christian morals and tend to overturn the public tranquility. That this is the way the last two articles are understood by the people is evident from the following, taken from the *El Telegrama*, of May 14th, 1895, and published in connection with the archbishop's circular of May 12th. It reads:—

The constitution imposes tolerance under Articles 39 and 40 in matters of religious worship, but there must be no confounding of the right to perform public worship with that of publicly proselyting. This we know they have done with individuals from among the poorer classes. The permitting of this is to nullify the 39th Article of the fundamental law of the republic.

This we know is the idea they have of the liberty given to those who may differ with them on religious subjects. This the reader can see by a short study of the three articles previously quoted. But why is even tolerance granted? For this we also have their reason, and it reads:—

They [the framers of the constitution] wished to advance the liberality of the nation, by permitting the exercise of all worship not contrary to Christian morals or the laws. And why does it take the form of a permission? Other religions not being free in their own right, and a diversity of worships, according to the minds of the Catholic being an evil, this evil being less than to have the dissenters practice no religion, they admitted this tolerance, under which they may practice their worship.

But this permission is not, nor could it be unconditional: on one hand, the foreign worship must not be contrary to Christian morality; and on the other,

not in opposition to the laws. Why the first? Because the Colombian people being Christians, could not, nor can they permit, that which is not in harmony with Christian morality—the morality taught by Jesus Christ.

To this we might add, "as accepted and taught by the Catholic Church." The reader must ever keep in mind that no other ideas of morality or religion exists among the mass of the people but those of the Catholic religion. If the reader fails in doing this he cannot comprehend the situation, religiously, as it exists in Colombia.

And why the second? "Because the legislator may find in the future principles or practices in the worship of the dissenters that which may be immoral, and cause damage to the nation." Mr. Samper then adds: "This makes sure the liberty of the Catholic Church." I agree with him. The church has been made as secure as she could well be, and the tolerance and rights of the one who might disagree with her as small as possible. If I were to judge from the sayings and actions of the past year, I would conclude that the little tolerance which is now accorded would be gladly withdrawn if a way were seen in which the probable complications that might arise with other nations could be disposed of. The writer trusts that the above may afford one ray of light for the party who asked for light from South America.

ENFORCED IDLENESS.

A BILL recently introduced in the legislature of the province of Buenos Ayres, South America, provides that "in the territory of the province, besides Sunday, only the following days shall be feast days: 1st of January, 25th of May, 9th of July, Christmas, and Good Friday." While the intent of the bill, it seems, is to enforce labor on all the Catholic feast days excepting those named, and is therefore regarded unfavorably by many Catholics, the Protestants are objecting to it on the ground that the State has no right to require a cessation of work on any church feast days, and that enforced idleness is a great source of crime any way. These objections are valid, and we would that all Protestants were consistent enough to hold to them and not violate the principles involved in them by asking the State to compel men to observe the church festival of Sunday, and to enforce idleness on that day. Enforced idleness works the same on Sunday as on "Good Friday." Both are church festival days, ordained by the same church, one in honor of the crucifixion, and the other in honor of the resurrection of Christ, and neither by any command of God. —*Bible Echo, Melbourne, Victoria.*

"THE REV. PETER YORK," says the *Catholic Review*, "is doing valiant service for the church by the printed word in the sterling *Monitor* and the daily press of San Francisco." And in support of its assertion, the *Review* quotes as follows from a recent article from the pen of Mr. York:—

Again let me assert that the Catholic Church is not in politics. She plants her feet firmly on the principle of the separation of Church and State, which is the foundation stone of our country's prosperity. Neither by her bishops, nor by her priests, nor by her laymen does she wish to interfere in national or local politics.

What a mistake the world has been making to be sure! Sixty-six times have the Jesuits been expelled from various countries for interfering in politics, but it must have been all a mistake! for does not Mr. York confess that "the church" does not "wish to interfere in national or local politics"?

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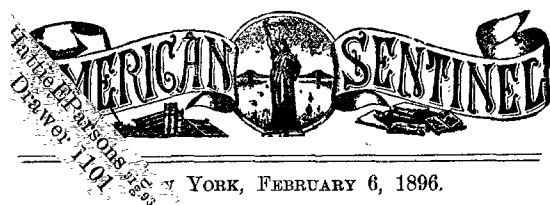
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WE hope no one of our readers will fail to read the article, "A Voice from South America," page 45 of this issue. It presents a most instructive picture of "national reform"—State recognition of God and religion—in practical operation.

"ONE of the questions which promises to be brought prominently forward in the forthcoming session of Parliament is," says the *English Churchman*, "that of a Roman Catholic University for Ireland, and it is high time the Protestants of the United Kingdom realized the danger which threatens them." Upon this the *Present Truth*, London, very pertinently says, "But how much better would Protestants be equipped for the struggle had they not betrayed their own cause by continually working for the State support of the Protestant religion, as professed by them."

JANUARY 23 Ira T. Babcock of Lego, Guilford Co., N. C., was arraigned before a Justice of the Peace for cutting weeds and doing other similar work on Sunday, the 12th day of January, upon his father's farm near that place. He was required to give bond in the sum of \$200 to answer before the Circuit Court at Greensboro on the 17th inst.

Mr. Babcock is a Seventh-day Adventist in faith, though not a member of the church.

The Sunday "law" of North Carolina exempts persons from arrest on Sunday; provides that any act required to be done in a certain number of days shall not be required to be done upon the date named if it be Sunday. Hunting "with a dog or dogs," and carrying "a shotgun, rifle, or pistol" on Sunday is prohibited under penalty of a fine not to exceed \$50. Fishing "on Sunday with a seine, drag net, or other kind of net, except such as are fastened to stakes," is prohibited under penalty from \$200 to \$500, or "imprisonment not more than twelve months." Selling intoxicating liquors on Sunday except "on a prescription of a physician, and then only for medical purposes" is prohibited and is punishable "by fine or imprisonment or both in the discretion of the court." The loading and unloading of freight is prohibited on Sunday as is also the running of any locomotive or cars "except such as may be run for the purpose of transporting the United States mails either with or without passengers," etc. But so far as we have been able to ascertain by examination of the statutes, there is nothing in the Code of North Carolina that prohibits ordinary labor on Sunday; but

the courts of that State may be able to find some hitherto obsolete statute that can be made to apply in the present case. If we mistake not we have heard that a "law" of this kind imposing a fine of one dollar for Sunday work does exist in North Carolina.

MR. CHARLES T. BLAND, of the Virginia Legislature, has introduced a bill "to prohibit railroad and steamboat companies from loading and unloading freight on Sunday, and also from running trains or boats, except such as shall be run for carrying passengers or mails. The text of the bill is as follows:—

Be it enacted by the General Assembly of Virginia, That no railroad company shall permit the loading or unloading of any freight car on Sunday, nor shall permit any car, train of cars or locomotive to be run on Sunday on any railroad except such as may be run for the purpose of transporting the United States mail, either with or without passengers, and except such as shall be run for carrying passengers exclusively, and the same restrictions shall apply to steam boats; provided that the word Sunday, as it appears here, shall be construed to embrace only that portion of the day between sunrise and sunset; and that trains and steamboats in transit, having started on Saturday, may, in order to reach the terminus and shops, run until 9 o'clock A. M. on Sunday, but no later, nor for any other purpose but to reach the terminus and shops. And any railroad or steamboat company violating this section shall be guilty of a misdemeanor in each county in which such car, train of cars, locomotive or steamboat shall run, or in which any such freight car or steamboat shall be loaded or unloaded, and upon conviction shall be fined not less than five hundred dollars for each offense; the fine when collected to be paid to the State-Treasurer for the use of the public schools.

2. And be it further enacted, That all acts or parts of acts in conflict hereto be and are hereby repealed.

3. This act shall be in force from its passage.

We propose to give our readers very soon a review of the principles embraced in this bill, and also a history of the establishment of religious liberty in Virginia more than a century ago. This will be decidedly interesting in view of Mr. Bland's bill.

OUR first-page illustration, "Charlemagne Inflicting 'Baptism' upon the Saxons," is taken from Ridpath's "History of the World," Vol. 2. The historian relates that in the spring of A. D. 777, Charlemagne, "having satisfactorily regulated the affairs of Italy," "conceived the plan of extending the empire of religion in the opposite directions of Saxony and Spain. In furtherance of this purpose he convened at Paderborn, in the year 777, a general assembly of his people, and there the scheme of conquest was matured. The German chiefs had generally obeyed his summons, and were present at the assembly; but Wittikind, king of the Saxons, was conspicuous by absence." In a foot note the historian adds:—

It was at this assembly of the Saxon chiefs that Charlemagne gave his refractory subjects their option of baptism or the sword. The impenitent barbarians, yielding in action but obdurate in mind, were compelled to kneel down at the bank of a stream while the priests, who accompanied Charlemagne's army, poured water upon their heads and pronounced

the baptismal ritual. The king soon had cause to learn the inefficiency of such a conversion from paganism.

Thus it appears that Charlemagne had in view not only the conversion of the Saxons, but more particularly the peace and safety of the State, which he thought would be promoted by changing them from pagans to Christians. The trouble with his plan was that the forced acquiescence of the Saxons in a religious ceremony did not work the least change in their hearts for the better, any more than does the forced observance of Sunday in the hearts of men to-day.

A CORRESPONDENT, writing from Ceresco, Mich., asks us to state the facts in regard to Baptists having received government aid for their denominational schools. The Baptists never received any aid, so far as we know, for Indian schools, but they did receive aid under a contract with Henry L. Morehouse, of this city, Secretary of the American Baptist Home Missionary Society, for the support of schools for the Freedmen of the Choctaw and Chickasaw Indians in the Indian Territory.

In a letter to Mr. Allen Moon, President of the International Religious Liberty Association, under date of Sept. 12, 1894, Hon. Frank C. Armstrong, Assistant Commissioner of Indian Affairs, gives the following dates and amounts:—

In 1879, six day schools at \$875 for six months.

In 1882, one boarding school and eight day schools at \$2,250.

In 1883, one boarding school and eight day schools at \$2,750.

In 1884, four day schools at \$700; and again in the same year, for six schools at \$1,500.

These we believe to be the facts in regard to this matter, as anyone can learn by writing to the Office of Indian Affairs, Washington, D. C., and mentioning Mr. Armstrong's letter of the date given above.

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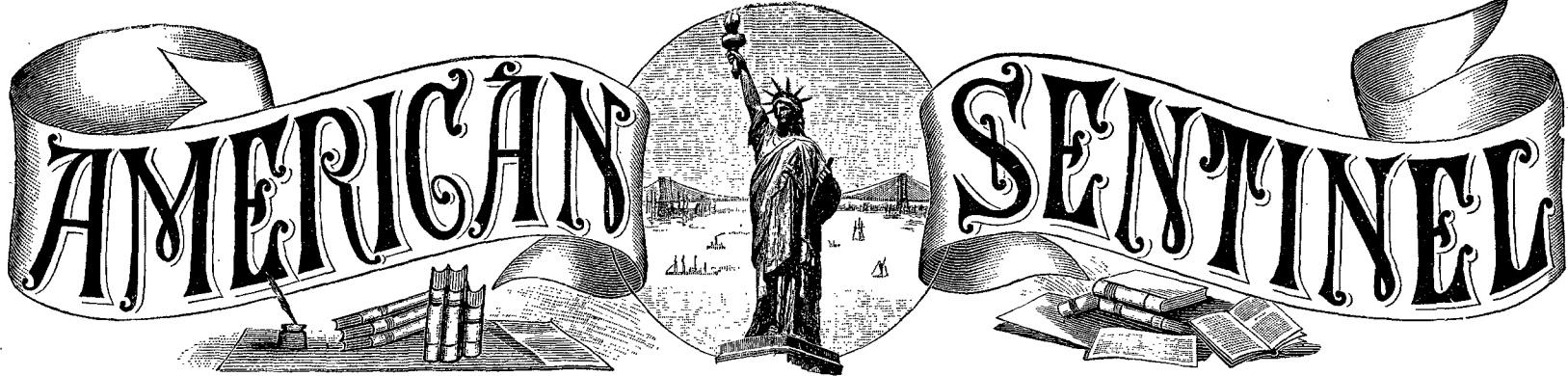
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RELIGIOUS LIBERTY IN VIRGINIA.

VIRGINIA, a State which has long stood second to none in guaranteeing liberty of conscience, seems about to enact additional Sunday statutes.

The text of the proposed "law" was published in these columns last week. It is designed to affect only railroad and steamship companies, but it violates the principles of the separation of Church and State, so ably advocated by Thomas Jefferson and James Madison, more than a century ago, just as truly as though it proposed to interfere with the individual citizen.

Human rights antedate all governments. They existed as soon as man was created, and are entirely independent of civil authority; and it seems strange that the legislators of any American commonwealth should entertain for a moment the idea that rights are conferred by the State; and yet such is the thought underlying all religious legislation.

The Declaration of Independence, written by Thomas Jefferson, presents the matter in its true light, namely, that men "are endowed by their Creator with certain unalienable rights," and "that to secure these rights governments are instituted among men."

Subsequently to writing the immortal Declaration, Mr. Jefferson wrote:—

Our legislators are not sufficiently apprised of the rightful limits of their power; that *their true office is to declare and enforce only our natural rights and duties, and to take none of them from us.* No man has a natural right to commit aggression on the equal rights of another; and *this is all from which the laws ought to restrain him;* every man is under the natural duty of contributing to the necessities of the society; and *this is all the laws should enforce on him.*¹

And again in the same letter Jefferson says: "When the laws have declared and enforced all this [natural rights and duties], they have

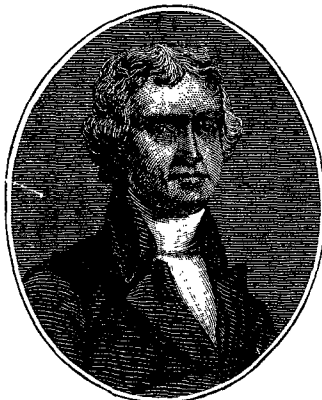
fulfilled their functions; and *the idea is quite unfounded, that on entering into society we give up any natural right.*"

Mr. Jefferson very pertinently remarks that "the trial of every law by one of these tests would lessen much the labors of our legislators, and lighten equally our municipal codes."

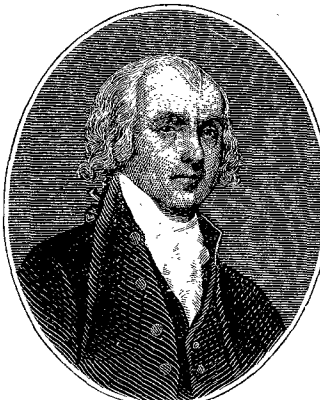
Tried by the rule stated by Jefferson, the Sunday bill now before the Virginia legislature will be found to far exceed the rightful limits of legislative power.

The late Alexander H. Stevens entertained views similar to those held by Mr. Jefferson. He said:—

In forming single societies or States, men only enter into a compact with each other—a social compact—either expressed or implied, as before stated, *for their mutual protection in the enjoyment by each of all their natural rights.* The chief object of all good govern-



THOMAS JEFFERSON.



JAMES MADISON.

ments, therefore, should be the protection of *all the natural rights of their constituent members.*

Upon entering into society *for the purpose of having their natural rights secured and protected, or properly redressed, the weak do not give up or surrender any portion of their priceless heritage in any government instituted and organized as it should be.*

In no other State have such questions been any more thoroughly discussed than in Virginia. "Early in the autumnal session of the legislature of 1785," says Bancroft,² "Patrick Henry proposed a resolution for a legal provision for the teachers of the Christian religion. In the absence of Jefferson, the opponents of the measure were led by Madison, whom Witherspoon³ had imbued with theological lore. The assessment bill, he said, exceeds

the functions of civil authority. The question has been stated as if it were, Is religion necessary? The true question is, Are establishments necessary for religion? And the answer is, they corrupt religion. The difficulty of providing for the support of religion is the result of the war, to be remedied by voluntary association for religious purposes. In the event of a statute for the support of the Christian religion, are the courts of law to decide what is Christianity? and, as a consequence, to decide what is orthodoxy and what is heresy? The enforced support of the Christian religion dishonors Christianity. Yet, in spite of all the opposition that could be mustered, leave to bring in the bill was granted by forty-seven votes against thirty-two.⁴ The bill, when reported, prescribed a general assessment on all taxable property for the support of teachers of the Christian religion. Each person, as he paid his tax, was to say to which society he dedicated it; in case he refused to do so, his payment was to be applied toward the maintenance of a county school. On the third reading the bill received a check, and was ordered by a small majority to be printed and distributed for the consideration of the people. Thus the people of Virginia had before them for their choice the bill of the revised code for establishing religious freedom, and the plan of despoending churchmen for supporting religion by a general assessment.

"All the State, from the sea to the mountains and beyond them, was alive with the discussion. Madison, in a remonstrance addressed to the legislature, embodied all that could be said against the compulsory maintenance of Christianity and in behalf of religious freedom as a natural right, the glory of Christianity itself, the surest method of supporting religion, and the only way to produce moderation and harmony among its several sects. George Mason, who was an enthusiast for entire freedom, asked of Washington his opinion, and received for answer that 'no man's sentiments were more opposed to any kind of restraint upon religious principles.' While he was not among those who were so much alarmed at the thought of making people of the denominations of Christians pay

¹ Letter to Frances W. Gilmer, "Works of Thomas Jefferson," Vol. 7, p. 3.

² "History of the United States," Vol. VI, pp. 156-158.

³ Rev. John Witherspoon, D. D., LL. D., President of Princeton College, and one of the signers of the Declaration of Independence.

⁴ Madison to Jefferson, 9 January, 1785. Madison, I, 180.

toward the support of that denomination which they professed, provided Jews, Mahometans, and others who were not Christians, might obtain proper relief, his advice was given in these words: 'As the matter now stands, I wish an assessment had never been agitated; and, as it has gone so far, that the bill could die an easy death.'⁵

"The general committee of the Baptists unanimously appointed a delegate to remonstrate with the general assembly against the assessment, and they resolved that no human laws ought to be established for that purpose; that every free person ought to be free in matters of religion." The general convention of the Presbyterian Church prayed the legislature expressly that the bill concerning religious freedom might be passed into a law as the best safeguard then attainable for their religious rights.⁷

"When the legislature of Virginia assembled, no one was willing to bring forward the assessment bill, and it was never heard of more. Out of one hundred and seventeen articles of the revised code which were then reported, Madison selected for immediate consideration the one which related to religious freedom. The people of Virginia had held it under deliberation for six years; in December, 1785, it passed the House by a vote of nearly four to one. Attempts in the Senate for amendment produced only insignificant changes in the preamble, and on the sixteenth of January, 1786, Virginia placed among its statutes the very words of the original draft by Jefferson with the hope that they would endure forever: 'No man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall suffer on account of his religious opinions or belief; opinion in matters of religion shall in no wise diminish, enlarge, or affect civil capacities. The rights hereby asserted are of the natural rights of mankind.'⁸

"Thus," says Madison, 'in Virginia was extinguished forever the ambitious hope of making laws for the human mind.'

It will be observed that the opposition to the proposed legislation for the support of teachers of the Christian religion was not from an infidel but from a Christian standpoint. Madison was himself "bred in the school of the Presbyterian dissenters under Witherspoon at Princeton,"⁹ and the Virginia Presbyterians and Baptists of that day were certainly not open to the charge of hostility to Christianity. The fight against the bill, supposed to be for the preservation of Christianity, was made wholly in the interests of Christianity and of God-given rights.

Mr. Madison's first reason for opposing the bill was because "religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence."

His second reason was, "Because, if religion be exempt from the authority of the society at large, still less can it be subject to that of the legislative body," whose jurisdiction, he argued, was both derivative and limited.

Mr. Madison's third reason for opposing religious legislation in Virginia in 1785 is just as applicable to the legislation proposed now. "Who does not see," he asks, "that the same authority which can establish Christianity in exclusion of all other religions, may establish with the same ease any particular sect of Christians?"

Equally pertinent would be the question now: Who does not see that the same authority that can require the observance of one Christian institution, may establish with the same ease any other real or supposed Christian institution and require its observance? There can be but one reason for hedging the Sunday about with legal restrictions and prohibitions, namely, its supposed sacred character; and who does not see that it would be just as legitimate for the legislature to guard or enforce in like manner any other institution of the Church?

Again, Mr. Madison, and those who joined with him in this memorial, objected to the "bill establishing a provision for teachers of the Christian religion" on the ground that it violated "that equality which ought to be the basis of every law." This is equally true of the present bill. It violates equality because it requires in some degree the observance of a religious institution. Said Mr. Madison: "Whilst we assert for ourselves a freedom to embrace, to profess, and to observe the religion which we believe to be of divine origin, we cannot deny an equal freedom to them whose minds have not yet yielded to the evidence which has convinced us." The present Sunday bill, like all such measures, takes no account of the right of every man not to observe Sunday.

Again, as pointed out in the fifth division of Mr. Madison's memorial, the bill now before the Virginia Legislature, equally with the bill then under consideration, implies the right to employ religion as an engine of civil policy; and also to use the civil power to support and enforce religion.

As it is religious sentiment which demands such legislation as that now proposed in Virginia, so it is religious sentiment which enforces such legislation. In fact, by such laws the State simply clothes the Church with civil power, and within certain proscribed limits, makes it the "duty" of the magistrate to adjudicate religious questions and enforce religious discipline. And this is equally true of the Sunday "laws" already upon the statute books of Virginia. Section 3800 provides that:—

The forfeiture declared by the preceding section shall not be incurred by any person who conscientiously believes that the seventh day of the week ought to be observed as a Sabbath, and actually refrains from all secular business and labor on that day, provided he does not compel an apprentice or servant not of his belief to do secular work or business on a Sunday, and does not on that day disturb any other person.

Such an exemption is itself evidence of the religious character of the "law." Thus even the attempts of legislators to do justice and to recognize the right of every citizen to worship God according to the dictates of his own conscience, show such legislation to be alike in flagrant violation of the Virginia Bill of Rights, of the "Act Establishing Religious Liberty," and of the natural rights of man.

It is to be hoped, therefore, that the Legislature of Virginia will not only reject this present Sunday bill, but will make haste to repeal the various measures of religious legislation now upon the statute books of that State, and thus vindicate the principles so ably announced and defended over a century ago by Jefferson and Madison, the ablest statesmen of that day, and by Witherspoon, the Christian minister, educator, and patriot.

RELIGIOUS "LAWS."

THERE is nothing more unchristian than a man-made religious "law."

Religious legislation is solely a prerogative of the Creator. When man presumes to enact

such legislation he assumes to put himself in the place of God. His religious legislation, so far from being Christian, becomes from its very assumption to be such, actual blasphemy.

"Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30: 5, 6. Religious legislation presumes to add to the words of God.

Every word of God is law. It is law because it is right, because it is truth, because it is just, and because it will certainly be carried into effect. And therefore any religious legislation by man becomes but a man-made addition to the word of God, and subjects its authors to the reproof of the Almighty, which will demonstrate them to be liars, and appoint their portion with the lovers of untruth.

"CASUAL OBITER DICTUM."

FROM a legal standpoint the argument of the *Christian Work*, on page 53, is conclusive. Upon no sound principle of law can it be asserted that this nation has any religious character whatever. But as a matter of fact, not only the several States but the nation is influenced very decidedly by popular Christianity.

It was doubtless the purpose of the founders of this Government to make it purely secular; wholly separate, not only from any church but from religion as well; not opposed to religion, but simply having nothing to do with it, just as a business concern, while not hostile to religion, has no religious character.

According to the Declaration of Independence the sanctions of civil government are found in the existence of God-given, natural rights. But while this is true, there has been a disposition on the part of our courts to find the sanctions of our civil codes, not so much in the inherent rights of man, as in the religion of the people. Forgetting that other peoples knowing nothing of Christianity have had codes of manners fully equal to our own, learned judges have sought in the Christian religion that justification for the laws of justice which our forefathers declared to be self-evident.

Justice Brewer probably meant by his "casual obiter dictum" no more than he now professes; but it is, nevertheless, a step, and a long one, in the return journey to the judicial maxims of that period of the world when the State was the obedient servant of the Church.

Justice Brewer cannot recall his words; and if he could that would not greatly alter the facts, for as the decision shows, his conception of the sanction of government is wrong. Not the will of the people, or the intent of the law makers, but the eternal principles of justice is the touchstone to which such questions as that involved in the Trinity Church case should be brought.

Justice Brewer ought to have pursued a line of argument as broad, far-reaching, and comprehensive as the constitutional inhibition of any law prohibiting the free exercise of religion; one that would have covered the case of a Jewish rabbi, a pagan priest, or an infidel lecturer equally as well as that of a Christian minister. The alarming feature of the decision is that the reason *beyond all others* by which the learned justice "sustains" it, followed to its logical conclusion, would justify legislation friendly to Christianity and hostile to paganism, Judaism, or skepticism.

The court argued that such an interpretation as was sought to be put upon the Contract Labor Law was not admissible because

⁵ Washington to George Mason, 3 October, 1785. Spark's ix, 137.

⁶ Semple's "History of the Baptists," etc., 71; Foote's "Sketches of Virginia," 844.

⁷ Madison, i, 213.

⁸ Henning, xii, 86.

⁹ Bancroft, Vol. IV, p. 417.

of the Christian sentiments of the people. He ought to have argued that such an interpretation was not admissible because of the fact that the Constitution, recognizing the inalienable right of every man to freely practice whatever religion his mind accepted, forbade Congress to make any "law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Constitution of the United States if adopted by China ought to safeguard in that land every right which it defines and guarantees in this country. To forbid a church or churches to secure pastors wherever they saw fit would be to prohibit "the free exercise of religion," and would be just as violative of the Constitution, just as much beyond the legitimate power of Congress, in the case of a pagan priest as of a Christian minister. But to say the very least, Justice Brewer's line of argument necessarily suggests the thought that had the prevailing religion of the country been pagan, or Jewish, instead of Christian, that interpretation by which it was sought to exclude a Christian minister might have been sustained!

It matters not that Justice Brewer differentiates between the people and the nation, and meant only, that owing to the Christian sentiment of the people the court could not suppose that Congress intended to enact legislation hostile to Christianity. The Constitution was designed as a check upon the very sentiment which Justice Brewer thus in effect assumes is supreme. Under the Constitution as our fathers made it, religious sentiment can never be crystallized into law in this country; but that is the very thing that Justice Brewer's line of argument would invite and justify; for it necessarily follows, if his reasoning be correct, that the religious sentiment of the people, and not the Constitution is the supreme law of the land; or, in other words, that that instrument must be interpreted not by natural, inalienable rights, not by the principles of the Declaration of Independence, but by religious sentiment; and that that sentiment being Christian the supreme law must be Christian! The further conclusion is unavoidable, that if that sentiment were to change, if the people were to become pagans, the supreme law would become pagan, and Christian ministers might then be excluded without an iota of change in the written Constitution!

The truth is that the whole thought underlying Justice Brewer's Christian-nation argument is wrong, and is not made one whit better by the fact that the particular words in question are "*obiter dictum*, having no judicial force whatever."

SOME AMERICAN "LAW."

A GENTLEMAN in this city obtained a verdict of six cents, recently, from a jury in the Supreme Court of this State against the Third Avenue Railroad Company, for the death of his two-year-old daughter. The attorney for the defendants, in speaking of the verdict, said:—

There have been several such cases in other States. Six cents seems a small sum for the life of a child, but it must be remembered that there are many chances against a two-year-old child, especially a female, being of any value, commercially speaking. She may die or be deformed or be rendered helpless in a thousand ways. All those things must be taken into consideration, and they evidently were considered by the jury.

The lawyer stated correctly the principles governing such cases. The pain and shock to the parents cannot be legally considered.

Damages must be assessed only on the proved probable money value of the life. If however a man is subject to intense physical suffering he can recover damages for it. But the law provides for nothing of the kind in such cases as the one in question. As before stated, the only thing to be considered is the value of the life in dollars and cents. The law does not undertake to guard the feelings in such cases, or to compensate anybody for sustaining such a mental shock as is incident to the death of a loved one under such circumstances.

But the "law" is not always thus unkind. Corporations cannot be made to pay for the rude shocks to which fond parents are subjected by the careless killing or maiming of their children; but in some States, at least, we find an attempt to guard by "law" the religious sensibilities of the people. In Tennessee, anything which is likely to shock the "moral sense of the community" is punishable as a nuisance, and it is not even necessary to prove that anybody's feelings were really thus shocked.

Even in the State of New York observers of the seventh day are only permitted to work on Sunday provided the labor is "done in such a manner as not to interrupt or disturb other persons." Just how much or how little this means remains for the courts to say. But in view of the interpretation put upon similar laws in other States, it would seem only reasonable to suppose that this provision refers not only to physical disturbance, but to mental annoyance, in which case the "law" certainly guards religious sensibility more carefully in some respects than it does parental affection, or even child life.

MARYLAND HISTORY AND ROMAN CATHOLIC CLAIMS.

CECIL CALVERT, the second Lord Baltimore and lord proprietary of Maryland, was a Roman Catholic, and for this reason Roman Catholics take great credit to themselves for what they call "the establishment of religious liberty in Maryland." The *Monitor*, of San Francisco, in its issue of January 18, says:—

We were always inclined to believe that the early history of Catholic Maryland offers at the same time the most magnanimous example of Catholic tolerance and liberality and the most ungrateful specimen of anti Catholic bigotry. It will be remembered that when Calvert founded Maryland he threw open the colony to every sect and creed. The Puritan who fled from Virginian persecution found a welcome and secure home under the persecuted Baltimore. But when the royal house in England fell before the Covenanters the Puritans whom Calvert had sheltered turned on their host and established the reign of religious intolerance in his free colony. Baltimore reestablished his authority and his first deed—the most glorious in our history—was to pass the famous act of religious toleration.

The fact is, as we have repeatedly shown, that the circumstances were such that Lord Baltimore could not do otherwise than to grant a good degree of religious toleration in his colony. England was at that time "Protestant" and Maryland was not settled by Roman Catholics but very largely by Protestants.

Of the landing of the first emigrants Bancroft says:—

Upon the 27th [of March, 1634], the emigrants, of whom at least three parts of four were Protestants, took quiet possession of the land which the governor had bought.¹

It is probable that the relative proportion of Catholics and Protestants in Maryland re-

mained about the same, and though the government was in the hands of the lord proprietary, who was a Catholic, it would have been quite impossible for him, even had he desired to do so, to have denied toleration to so large a majority of his subjects.

Again Bancroft says:—

In the mixed population of Maryland, where the administration was in the hands of Catholics, and the great majority of the people were Protestants, there was no unanimity of sentiment out of which a domestic constitution could have harmoniously risen.²

This was about the time of the conflict in England between the Parliament and Charles I., and Lord Baltimore had to look well to his rights in order to retain any authority at all. Leonard Calvert, the proprietary's deputy, went to England in 1643 to consult with his brother, Lord Baltimore, about affairs of the colony. Claybourne was claiming Kent Island, and the Presbyterians, Episcopalians, and Puritans, who formed a large proportion of Lord Baltimore's subjects, were restless under the authority of a Catholic, and were desirous of establishing Protestantism, so-called, as the religion of the colony.

In 1645, a petition was presented to the House of Lords, asking that the government of Maryland might be settled in the hands of Protestants. For some reason this petition was not acted upon, and "the politic Lord Baltimore," says Bancroft, "had ample time to prepare his own remedies. To appease Parliament, he removed Greene [the Roman Catholic Governor], and in August, 1648, appointed in his place Wm. Stone, a Protestant of the Church of England."³

It was in April of the following year that the act establishing religious toleration, was passed. Bancroft says: "To quiet and unite the colony, all the offenses of the late rebellion were effaced by a general amnesty; and, at the instance of the Catholic proprietary, the Protestant governor, Stone, and his council of six, composed equally of Catholics and Protestants, and the representatives of the people of Maryland, of whom [only] five were Catholics, at a general session of the assembly held in April, 1649, placed upon their statute books" "this act of toleration."

We do not deny that Lord Baltimore was a liberal minded man, or that he entertained charitable feelings toward Protestants. But even had such not been the case, his environment and the circumstances under which he received and held his charter were such that he could not well have taken any other course than that which he did take in granting to his subjects religious toleration. England was "Protestant" and the charter granted Lord Baltimore by Charles I., established in effect the Anglican Church as the church of Maryland. It gave the lord proprietary authority to found "churches and chapels, and places of worship in convenient and suitable places within the premises; and of causing the same to be dedicated and consecrated, according to the ecclesiastical laws of our kingdom of England."⁴

It will be seen at once that it was quite out of the question for Lord Baltimore to establish the Catholic religion in Maryland; he did the only thing that was possible for him to do under the circumstances to secure even toleration for those of his own faith: he established religious toleration for all who professed faith in Christ; and the fact that representative Catholics appeal to the history of Maryland,

² *Id.* page 166.

³ *Id.* page 167.

⁴ *Id.* page 168.

⁵ "Federal and State Constitutions, Colonial Charters, and other Organic Laws of the United States," compiled under the order of the United States Senate, by Ben: Perley Poore, p. 312.

¹ "History of the United States," Vol. I, Part I, chap. 10, p. 161.

in proof of the tolerant spirit of Catholicism, demonstrates the paucity of such evidence. That State seems to be the only spot of earth upon which Roman Catholics can base any plausible claim to having established religious freedom; and as we have seen, the facts of history do not bear out that claim even in this single instance. That a degree of religious toleration was established in Maryland was due not to the liberality of Rome but a combination of circumstances which Rome was not able to control.

(For a more exhaustive examination of this subject see the AMERICAN SENTINEL of Sept. 26, 1895.)

GOVERNMENTAL ACCOUNTABILITY.

WE take the following words from the *Christian Statesman* of January 25:—

The duty of serving the Lord is binding equally everywhere. Can it be that God has bound men by moral law every place but one? Can it be that he has left the great organization of government with its tremendous power and possibilities for both good and evil, unaccountable, without moral and organic power for its control? This is true if the folly of modern State philosophy be true, that religion has nothing to do with politics.

The above is part of an address delivered before the "National Christian Congress," at Atlanta, Georgia, Dec. 19, 1895, by Rev. C. N. Donaldson. We respectfully take issue with the latter concerning what he affirms must be true from the standpoint of separation between religion and politics.

By the statement that religion and politics should not be mixed, it is not meant that politics should be conducted in an anti-religious or unrighteous manner, but that religious doctrines and institutions lie without the sphere of politics, and hence cannot properly ask for or be given political recognition.

The distinction between the two is simply this: The sphere of religion covers all thought and action pertaining to an individual's duty toward God, and of necessity entirely excludes all human action in a representative capacity. The sphere of politics, on the other hand, relates only to the protection of individuals in the enjoyment of their rights, and is inseparable from that action in representative capacity which religion excludes.

There is a Christian principle, indeed, which should govern men in political action as in everything else; but that principle does not require that religious dogmas and institutions should have the support of the civil power. On the contrary, it requires the very opposite, since to give religion such "support" would be contrary to justice and a denial of the power and authority of God.

Christian principle in politics requires that an individual should act honestly and fairly to the best of his ability in making secure to all persons within the range of his action, those inalienable rights with which all have been endowed by their Creator. And as these include the right of an individual to think for himself and to act in harmony with his convictions of right and duty—so long as he invades no other person's rights,—it is clear that religious legislation can have no support from the person who is governed by Christian principle in his political action.

Christianity means freedom—freedom to all persons to enjoy every God-given right and privilege, even those from which men have cut themselves off by sin. Christianity—the gospel—is the world's great proclamation of emancipation; and those who would in its name restrict their fellowmen by putting their own religious ideas into the civil law, and en-

forcing them by the civil power, show themselves to be deplorably ignorant of what Christianity is.

FANATICAL ZEAL AND ITS CAUSE.

SUNDAY evening, February 2, the City Vigilance League for the enforcement of Sunday observance, outdid itself by arresting a woman and her two little girls in a restaurant at No. 132 West Twenty-sixth street, and taking them, bewildered and terrified, to a police station, where, after a short detention, they were set at liberty. Speaking of the occurrence, one of the little victims said: "We were so frightened we did not know what to do. We tried to hide behind mamma, but a big man seized us by the arms and took us to the police station. They would not even let us be with mamma on the way. We don't know what it was all about, for we cried all the time from fear, and finally, the big policeman in the station-house told us we could go. There were some men in tall hats who were dressed like gentlemen, and they told two big men to take us along. They held us by the arm all the way and hurt us because they squeezed so tight."

It is true, the arrest was made by Mr. Theodore Dwight, and was discountenanced by the league officials when they heard of it; but Mr. Dwight is an agent of the league, and there is no evidence to show that he exceeded the limits of his instructions in making the arrest.

Public feeling has been considerably stirred by the incident, and some prominent officials of the city have expressed emphatic condemnation of the proceeding. Some of the expressions as quoted are as follows:—

Police Commissioner Grant: "I am glad at all times to have reputable citizens aid the police in the work of suppressing crime; but I do not approve of permitting the officers of any society to use our policemen in carrying on their alleged work in the interest of morality. I do not want to be understood as saying that the excise law shall not be enforced, but it should be done in a proper way, with no mean tricks resorted to by officers to make cases against inoffensive people."

John B. Pannes, President of the German-American Reform Union: "This is an outrage on the personal liberties of the people, and similar occurrences will continue just so long as we are compelled to live under the present tyrannical system. Think of the liberty of many persons depending on a cracker,—for if the waiter had served a crust of bread or a cracker with the drinks ordered by these reformers, no raid could have been made, and these innocent persons would not have been molested. The affair was fanatical, outrageous, and unjust."

Ex-Judge Alfred Steckler: "It was a most outrageous action that should be condemned by every one, and some means should be taken to put a stop to any further impositions on the people by such misguided individuals as Dwight. Words fail to express the indecency of such an outrage as dragging innocent little children to a police-station simply because they were with their mother in a restaurant where the liquor law may have been violated. The statutes give no one authority for such a proceeding."

Excise Commissioner Julius Harburger: "It is one of the most outrageous attempts to hamper the personal liberties of the people that I have ever known. The continuation of such violations of individual rights endangers our republican form of government."

This is probably the worst exhibition of

"reform" fanaticism yet seen in New York under the present Sunday "law" of the city; but it is only a step beyond the proceedings taken in some other Sunday arrests which the SENTINEL has noticed.

We call attention to these things to point out the fact that the trouble is in the "law" itself. No good law operates in such a way. Misguided zealots do not overstep the bounds of justice, common sense, individual rights, and humanity, in seeking to enforce a proper statute, as do these "reformers" in their eagerness to stop Sunday business by the saloons, bake-shops, etc. And why this fanatical zeal on the part of the latter? Is it not because the "law" does honor to a religious institution—the Sunday sabbath—and thus appeals to the religious sentiment and arouses the religious zeal of a certain class of the people? Are not those who are foremost in securing the enforcement of the excise (Sunday) statute foremost also in their zeal for religion and for Sunday as the weekly sabbath? It must be admitted that they are. An excise law which applies merely to Sunday is a Sunday "law," and a Sunday "law" is a religious "law," as surely as Sunday is a religious institution. If temperance is the object sought, then let the saloon business be prohibited on all days alike.

The truth is, that a religious "law" is not law at all, and having no foundation in reason and justice, it is not strange that no proper way can be found of enforcing it, or that fanatical zeal is displayed under cover of its sanction.

Let legislation be enacted and enforced solely in the interests of the rights of the people, and such incidents as that to which we have referred will speedily become things of the past.

PURIFYING THE FOUNTAIN.

IN a discussion of "The People's Responsibility for the 'Christian' Amendment," in the *Christian Statesman*, of January 25, Rev. J. S. Martin declares that "our only security against the destruction threatened by the great flood tide of governmental evils that are coming in upon us, lies in the purification of the fountain whence they flow."

It is very true that a stream cannot be purified without purifying its fountain head. But how is the fountain head of governmental corruption to be purified? Is it by a "Christian" amendment to the Constitution? We throw not.

We are not prepared to impeach any person in office under this Government, high or low, on a charge of official corruption. That is not the business or purpose of the SENTINEL. Our aim is to point out the truth that any attempt to remedy governmental evils by so-called Christian legislation, either through a "Christian" amendment to the Constitution or in any other way can only make the trouble incalculably worse than it is.

The fountain head of all corruption in this world is the human heart. Well has the prophet said, "The heart is deceitful above all things and desperately wicked." No man knows the depravity that is lurking in his own heart. Much less, then, is he able to guard against it by human enactments. There is just one way in which the heart of an individual can cease to be deceitful above all things and desperately wicked, and that is by the exercise of the power of God.

The action proposed by the Rev. Mr. Martin would not reach the fountain head of the difficulty at all. The scheme to Christianize

the Constitution is in the highest degree absurd and impotent for the purpose at which it aims. Man cannot Christianize himself; how much less, then, can he impart Christianity to anything. He can make the laws over which he has control, just; and that is all that can be asked for any law. Justice is law, and justice is all of Christianity that can pertain to any law of man. A human statute is valuable just in proportion to its approximation to the unwritten law of justice. The true science of legislation is to discover and apply this law.

While a correct form of government is essential, it is also true that this would avail but little without respect for right and justice in the hearts of the citizens under it. As surely as this respect is lessened and the hold of depravity strengthened in the hearts of men, in public or private life, so surely will affairs under this Government go on from bad to worse, without regard to the "Christian Amendment" which some are seeking to incorporate into the Constitution.

CHRISTIANITY AND THE NATION.

[*Christian Work*, Jan. 30, 1896.]

OUR valued friend, Rev. Dr. W. W. Atterbury, President of the New York Sabbath Committee, obliges us with a letter, in which he takes issue with a recent editorial utterance of this journal, that we are a Christian people but not a Christian nation. Dr. Atterbury is careful to recognize "the distinction between the people and nation," and then says that "if the people be Christian and the laws under which they are formed into a nation be also Christian, the nation is Christian," as indeed it is, provided the government of the nation, embracing its legislative and executive departments, have power to establish the Christian religion, and exercise that power. The fact that some laws are favorable to Christianity does not govern in the case at all unless Christianity is part of the common law or is established by statute.

Dr. Atterbury says that the constitutional prohibition of an establishment of religion "does not apply to the States, but to the General Government alone." Exactly; and because it does apply to the General Government, whose functions alone differentiate us as a nation, from a mere aggregation of individual States, therefore we may have a Christian State, but we cannot under our Constitution be a Christian nation. And here let us recall the fact that Massachusetts and Connecticut in the early days made Congregationalism, and Virginia made Episcopacy, the established religion of those States respectively.

But all these statutes have since been repealed, so that not only are we not now a Christian nation, but not one of the forty-five States of the Union is a distinctively Christian State. As to this let us cite the testimony of the courts. Thus the Supreme Court of Ohio has expressly declared that "neither Christianity nor any other system of religion is a part of the law of the State." This decision was reaffirmed afterward; and still later the same court said: "If Christianity is a law of the State, like every law it must have a sanction; adequate penalties must be provided.

No one seriously contends for any such doctrine in this country, or I might almost say in this age of the world." [23 Ohio State Reports.]

Again, Judge Welch, of the Ohio Supreme

Court, said that the teaching of the Christian religion in the public schools "violates the spirit of our constitutional guarantees;" that "if we have no right to tax the citizen to support worship, we have no right to tax him to support religious instruction." [Granger O. S. R. 250, Board of Education vs. Minor et al.] And Chief Justice Cooley, of Michigan, declares "all support of religious instruction must be entirely voluntary." This not only settles the matter as to statutory law, but as to common law as well; for obviously there is no such thing as common law which can only be enforced by voluntary agreement and not at all by process of law. Further decisions to the same effect could be cited, but they do not seem necessary.

To the proposition that we are a Christian nation, the first obvious reply is the prohibition of the Constitution itself in the First Amendment, denying to Congress the right to make any law respecting the establishment of religion. Really this is the whole of it. We may still be a Christian people, but they surely cannot rightly be designated a Christian nation, although a Christian people, whose fundamental law not only supplies neither sanction nor penalties, but expressly prohibits the establishment of any religion whatever. Neither is Christianity the common law of the nation. Think of Congress being prohibited from enforcing the common law of the land! Yet such would be the absurd situation were Christianity part of the common law. Furthermore, if the nation were distinctively Christian, the Jewish and other religions would owe their existence here to toleration; but they do not owe it to toleration, but to that perfect equality of right under which all religions occupy the same footing. Again, the negative evidence points to the same conclusion; for we find no mention of God in the Constitution—not even in the oath required of the President.

Our valued correspondent, we think, makes too little of the Tripoli Treaty with its declaration: "*As the Government of the United States is not in any sense founded on the Christian religion.*" . . . it has no enmity against Mussulmans," etc. This affirmation was made by Washington, then President, and his Cabinet—in which were Jefferson and Hamilton—and by the United States Senate, many of whose members assisted in founding the Government and participated in formulating its Constitution. And is it conceivable that such a declaration if false would have passed that illustrious body, our first United States Senate, unchallenged, if it asserted what was not true?—or are we to suppose that Washington and Jefferson and Hamilton and Madison and Adams and Lee and Morris and Ellsworth and the other illustrious men of those days did not know whether or not the Government they were instrumental in establishing was founded on the Christian religion?

That the declaration was not repeated in a subsequent treaty is not remarkable, but it would be matter of surprise had it been: one statement of this character was surely sufficient. And one word right here: Dr. Atterbury quotes the declaration of a Supreme Court justice that "this is a Christian nation," touching which we may say the justice who delivered it—we believe Justice Brewer—upon being written to on the subject by the writer of this, replied that it was "a casual obiter dictum carrying no judicial force whatever."*

* For editorial comment upon this point, see the article "Casual Obiter Dictum," on page 50.

It seems clear, then, that the history of the formation of the States; the decisions of the Supreme Courts of Ohio and Michigan, the testimony of the Constitution itself, and the President and Senate in ratifying the treaty with Tripoli, and the absolute equality of right enjoyed by all religions,—all establish the fact that the Christian religion, though a great moral force widely recognized, is neither the statute nor common law of the nation; that we are a Christian people, not a Christian nation, just as we are a Protestant people, but not a Protestant nation. And surely so long as Christianity is inwrought in the hearts and consciences of our people, it is of no concern whether it be in our statutory or common law or not. Putting it there would make us no better; because it is not there we are none the worse, for still it holds true that error may well be given full liberty where truth is left free to combat it.

THE PAPAL CHURCH AND DIVORCES.

[*New York Tribune*, Dec. 30.]

DR. PAUL POLLOCK, a former Catholic missionary to China, preached at Father O'Connor's Christ's Mission for reformed Catholics last evening. In introducing Dr. Pollock, Father O'Connor read from a newspaper the account of the wedding of Count Zichy and Miss Mabel Wright by a Catholic Priest. The Roman Church, said Father O'Connor, contended that it never permitted any divorced person to marry into the church. Under the ruling made by the archbishop in the case, according to the speaker, any woman who tired of her husband, could easily get rid of him by joining the Roman church. All she had to do then was to contend that he had never been baptized, and the Roman church would declare that she had never been married. It was under such a ruling, Father O'Connor declared emphatically, that the dispensation for the Count's marriage was granted.

UNITED STATES SENATE ON SUNDAY LEGISLATION.

[From a report on Sunday mails, by the Senate Committee on Post-offices and Post-roads, adopted by the United States Senate, Jan. 19, 1899.]

It is not the legitimate province of the legislature to determine what religion is true, and what is false.

Our government is a civil, and not a religious, institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the Government, so long as they do not invade the rights of others. The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated by a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than a civil institution. They appear in many instances to lay it down as an axiom that the practice is a violation of the law of God. Should Congress in legislative capacity adopt the sentiment, it would establish the principle that the legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society or en-

dangering its liberties. If this principle is once introduced, it will be impossible to define its bounds.

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our Government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions. Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

DOINGS AT THE CAPITAL.

[Special correspondence from Washington.]

THE devotion and zeal shown by the advocates of Sunday legislation is certainly worthy of a better cause. If the labor and energy expended in the effort to arouse the masses of the people in the interest of this movement, were directed toward the elevation of the true Christian standard among the churches, backed by the Spirit of the Lord, it would certainly result in a great awakening. Washington is to have another Sunday organization, and this time it is to be a women's organization, to be known as the Women's Sabbath Alliance of the District of Columbia. The preliminary work of organization has already been done. The daughter of Secretary Morton was elected President, and among the many Vice-Presidents are the following ladies: Mrs. Wm. L. Wilson, wife of the attorney-general; Mrs. Hoke Smith, wife of Secretary of the Interior; Mrs. Justice Harlan; Mrs. Senator Frye; Mrs. Senator Cullom, and many other women of note.

It is the plan of this Society to appoint a committee of two in each separate church organization in the District, whose duty will be "to obtain members, and work up meetings in the interest of Sunday observance, and use every means possible to create a sentiment in its favor." The declaration of principles contains the following language: "The women of America, recognizing the American Christian Sabbath as our rightful inheritance, bequeathed to us by our forefathers as the foundation of our national prosperity, as the safeguard of our social, civil and religious blessings, etc." Then follows a solemn pledge that every member is required to subscribe to, that they will promote by every means in their power the observance of Sunday as a day of rest and worship, will seek the cessation of all traffic, entertainments, and amusements, and will confine themselves and households to such literature as will conserve the highest spiritual good on that day. This is to be the centre of a national organ-

ization, and it was decided to coöperate with the Epworth League, Christian Edeavor, and other like organizations "for patriotic reasons." And I may add that the time seems near when every society for so called reform must have Sunday attached to it "for patriotic reasons" to meet with popular favor. The question of a Sunday "law" for the District of Columbia is still kept before the people, and the commissioners have been urged to return the bill to Congress with a favorable report, but they have not yet done so. To-day (February 5) they heard argument in opposition to such action. The Religious Liberty Association was represented in the general protest entered by other organizations and individuals. Conspicuous among the speakers was General Birney, of Washington. It is a question of uncertainty as to what the action of the Commission will be. * *

WHAT IT INVOLVES.

THE reenacting of God's law by men, and the punishing by the civil authorities for the infraction of it, involves several inconsistencies that should bid us pause before doing it. First, it involves the supposition that we can help God to enforce his laws, and strengthen his power, which may be insufficient to accomplish his purposes without our help. It involves a right to judge what is his law, and the punishment that should be meted out to those who violate it, and all this is to be decided by a majority that is very likely to be wrong, and is sure to be uncertain and fluctuating in its decisions. It is forestalling the action of God, by adding to, or changing the penalties he has seen fit to affix to such offenses; and finally, it involves the supposition that God will fail to do his duty in the matter of punishing his enemies, and that therefore we must do it for him, and see that they do not escape the proper punishment according to our notion.—*J. P. Richardson.*

WOMEN MUST KEEP SUNDAY.

[Present Truth, London, Eng., Jan. 23.]

BY replacing the engine, seized by the Government for violation of the Sunday clause of the Factory Act, we are able to run our presses, which remained after the seizure. Thus we are printing our paper again, getting the folding and other lines of work formerly performed by female employes done outside of our works. It was a wicked thing to shut these persons away from their work, to say in effect that from henceforth in this United Kingdom women cannot engage in manufacturing industries, so far as factories are concerned, unless they keep the Sunday. It was because the International Tract Society could not join in this exaltation of a papal institution that they could be no party to enforcing Sunday rest in their printing works on any portion of their employes. The Government having chosen to assume the sinful responsibility of shutting the factory in the process of exalting the Sunday, we leave the responsibility with them, having done all we can to keep them from it.

As this Sunday act is but a half-way measure, affecting females and persons under eighteen, we are able to resume a portion of our work without interference. To reinstate our full working outfit would, of course, be merely to buy in furnishings and machinery for the officers of the law to seize and thus indirectly to pay fines as long as

money lasted. Therefore we shall work our factory as we are able until the influence now working to secure the total prohibition of all Sunday work in factories closes our printing works entirely. Now, be it remembered, the Government of this United Kingdom has fully settled it that women cannot be factory operatives unless they regard the Sunday. When the logical end is attained it must apply to men as well as women. When that end is reached it will be impossible for us to operate a printing factory. In that case we would conform to no Sunday law in doing but a portion of our work ourselves. Such laws are wicked and only wicked, as they exalt the human against the divine law. We may add that we have always had our heaviest work—the printing and binding of our larger books, sold by agents in the Kingdom and the colonies—done by the larger printing houses in London. The work done in our own works is the printing of this paper, tracts, pamphlets, etc.

ECCLESIASTICAL, UNAMERICAN SENTIMENTS.

[Chicago Tribune, Sept. 25, 1895.]

THE *Tribune* prints elsewhere some remarks made at New York this week by Archbishop Corrigan and by Bishop Messmer of Green Bay, Wis., in defense of the alleged right of the pope to be the political king of Rome against the wish of the Romans themselves and of the Italian people.

There cannot be many Catholics, if they are true Americans, who will indorse sentiments so contrary to the rights of man—the principles of the Declaration of Independence and the fundamental institutions of this country—as those enunciated by these two ecclesiastics. One of them, says the pope, "must be the ruler of temporal territory. He must be pope-king."

Listen to these citizens of America preaching the doctrine of absolute monarchy.

"What of it," says Bishop Messmer, "even if the people of Rome did vote not to have the pope for their ruler?" It means a great deal from the American point of view. It means that he ought not to be their ruler. The people of Italy have decreed that they want Rome as their political capital, and the Romans as their fellow-citizens. The Romans have said they wanted to form part of the constitutional monarchy of Italy and their city to be its political capital.

That disposes of the matter as far as all true Americans are concerned. They are not in favor of forcing a ruler or an unwilling people. The American Declaration of Independence says:—

Governments are instituted among men, deriving their just powers from the consent of the governed; that when any form of government becomes destructive of these ends [the securing of life, liberty, and the pursuit of happiness] it is the right of the people to alter or to abolish it and to institute a new government.

The citizens of Rome and of Italy have only done what this immortal doctrine, uttered 120 years ago, authorized them to do—viz: adopted home rule.

The Romans are more averse to Papal political domination now than they were twenty-five years ago. A new generation has grown up which has tasted some of the sweets of human political liberty. If the Italian nation were to say to the Romans of the capital: "Take another vote, elect another ruler, and we will not interfere, no matter if you choose the pope," he would get only a fraction of their votes. For the Romans do not want

him as their king. If he were put over them by France or Austria or Spain as king he would have to get an army to fight for him to keep them from casting him out. Withdraw that hired army and his throne would be overturned immediately. "My kingdom is not of this world," declared Christ.

Archbishop Corrigan says "no lapse of time will ever make that right which is against the principles of justice and charity." That is, it is against justice and charity for the Romans to have a voice in the choice of the man who rules and taxes them!

The archbishop, who is an Irishman, believes in home rule for Ireland, but not for Rome. The people of Rome do not stand as high in his estimation as those of Dublin. He is inconsistent and he is un-American in the position he takes.

It is pitiful to see the highest religious dignitary in the greatest city of the mightiest free nation preaching the doctrines of the dark, despotic ages when the common people had no rights which kings and bishops felt bound to respect, and who taught that the people are the subjects of divinely appointed rulers.

BIBLE-BURNING IN BRAZIL.

[From St. Louis Presbyterian.]

BURNING Bibles on the American continent is not often heard of, and it is only among intolerant and bigoted people that such an outrage could be perpetuated. Rev. J. B. Kolb, of Bahia, Brazil, writes to the *Church at Home and Abroad* of the Roman Catholic Church in that region, in which this incident is related: "In the latter part of June [1895] a colporteur and an assistant reached the interior town of Giboya, in the state of Bahia. They began to sell Bibles and Testaments, but was soon met by a man, accompanied by four policemen, who demanded the books, and said that he had orders from the vicar to take them and burn them in the market place. The colporteur inquired who had authority in the place, and was told that all power was in the hands of the vicar, as he was the mayor of the town and district. He went at once to the vicar's house and claimed protection, which was denied him. The vicar reminded him that he was offering false books for sale, and that it was necessary for himself, as the vicar, to protect the rights of his people, and thereupon ordered the colporteur to leave the house. The vicar also remarked that the man who had taken the books had authority to do with them as he saw fit. Just as the colporteur was leaving the house the same man came up, and in a threatening manner ordered him to go with him and deliver up all his books, saying at the same time that if he did not he would take them by force and burn both him and the books together. Under the pressure of this threat the colporteur was obliged to submit to the confiscation of his books, and subsequently forty-seven Bibles, fifty Testaments, and one hundred gospels were saturated with coal-oil and set on fire in the market place." (For same facts see also *Missionary Review of the World* for February, 1896, page 3.)

"CHRIST OR ARTEMIS" is the title of a new song and chorus which has recently come to our desk. The song was suggested by the illustration of Christ or Diana (Artemis), which appeared in our issue of July 18, 1895. The poetic composition is strong yet tender, and the music is well adapted to the sentiment of the song. Words by Mrs. Dora A. Grant, music by Adolph Leibner. The song is in sheet music form and is for sale by Oliver Ditson Co., Boston, Mass. Price, 40 cents.

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NEW YORK, FEBRUARY 13, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE term "Christian nation," in the article on page 53 from *Christian Work*, is evidently used only in an accommodated sense. Even if all the people were Christians in very truth, it still would not, as our contemporary shows, be a Christian nation. Nor can we agree that it would be such even had the Government power to establish the Christian religion. A national profession of Christianity would itself prove that the nation was not Christian. The article should be carefully read, however, as should also the editorial, "Casual Obiter Dictum," on page 50.

TO THE view of one not an observer of any weekly religious day, the effort of the clergymen to secure the enforcement of Sunday observance presents itself thus: "They are cock-sure that God will punish us for a desecration of the sabbath, but for fear that he won't do it, they want a civil law that will enable them to go to a justice of the peace on Monday morning, and have us arrested and put in jail for neglecting the blessed privilege of going to church to hear ourselves abused by the minister for thinking for ourselves, or be put to sleep by a droning sermon." It can be easily guessed how much such efforts on the part of the clergymen do to make Christians of the unconverted.

IN connection with what is said on page 55, concerning the arrest of innocent women and little children by an agent of the City Vigilance League for the enforcement of Sunday observance, it should be noted that while public opinion severely condemns such proceedings, that condemnation does not provide a remedy for the evil. While there is a law which appeals to religious zeal—zeal for Sunday—and invites exhibitions of the same in the process of its enforcement, there will always be found fanatics and bigots ready to take advantage of the situation. And as the public become accustomed to such exhibitions, their condemnation is less frequently or strongly expressed. Let the law be changed so that it will not invite religious zealots to be its defenders. This is the only effective remedy.

HON. ELIJAH MORSE, of Massachusetts, who introduced recently into the House of Representatives the proposed religious amendment to the Constitution, has come to the front again with a bill to Christianize the Ottoman Empire. It provides for the appointment by the President of a citizen of the United States who shall enter into negotiations with the

heads of Christian nations throughout the world with a view to the organization of "an international Christian commission."

This commission is to elect "a Christian without regard to denomination or nationality, to be provisional President of Turkey, the different divisions of the Ottoman Empire, as at present constituted, to be remanded into or treated as territories, which will be admitted as Christian states into the new Christian power, to be entitled the United States of Turkey, after the manner of the State of Utah, whenever polygamy and conquest by the sword as religious institutions or practices shall have been abandoned."

"This measure," says the *World*, "has been devised by some zealous Massachusetts Christians," who, it is said, are soon to meet in this city and organize an association for its advancement. It is, of course, chiefly noteworthy as an indication of the kind of legislation which may be expected when legislators become subservient to demands that may be made by the Church.

THE *Catholic Review* of the 25th ult. has the following:—

"The Faith of Our Fathers" has been printed in the point alphabet used by the blind. It makes two immense volumes. The first edition of fifty copies cost \$750. It will be distributed by the Maryland School for the Blind, and copies will be offered to public libraries and to institutions for the blind.

This book is one of the most artful Roman Catholic works extant, and is well calculated to deceive the unwary. The physically blind of our land ought not to be suffered to be made also spiritually blind by the arts of Cardinal Gibbons. The vital, essential truths of Protestantism should be placed in their hands and that right speedily.

THE "National Reform" doctrine of governmental accountability to the moral law, could it be carried into effect, would be but a scheme to rob justice of its due and thwart the decrees of God. For God's plan of moral government for the world is based upon individual accountability, and that only, as is seen from the fact that there is no other salvation offered than individual salvation. The Word of God nowhere intimates any purpose on his part to save an earthly government. But it does plainly state that in the final day he will reward every person according to his deeds; and if some individuals could have the responsibility for some of their deeds shifted from their shoulders to the "government," on the ground of having performed them in the capacity of government officials, they would go free, while it would remain for God to deal with the intangible specter of civil government, apart from his dealings with mankind as individuals. It must be obvious to every intelligent, unbiased mind that after individual accountability has been reckoned with at the bar of final judgment, there will be no accountability left to be considered.

Individuals may delude themselves with ideas of governmental responsibility, but they cannot deceive God nor cheat justice of the smallest fraction of its rightful due.

"FATHER" WALTER ELLIOTT, the Paulist missionary, is still engaged in working for the "conversion" of Protestants. He appeared recently in Turtle Creek, a suburb of Pittsburgh and, as usual, invited questions. He was asked one evening why it should make his blood boil to think that honest people believed the Bible to be the divine rule of faith. The priest replied that he had never used such words, and that his blood never had boiled, so far as he knew. The following evening he was asked, If your blood has never boiled, why did you say in the *Catholic World*, of April, 1895, "It makes one's blood boil to think of honest people being fooled with such a preposterous delusion as that the private interpretation of the Bible is the divine rule of faith"? "Father" Elliott had to admit reluctantly that he had used those words in the *Catholic World* of that date, but said that he ought not to have done so and was sorry for it. However, it is none the less true that such is Roman Catholic sentiment concerning not only the private interpretation of the Bible, but the Bible itself, and any or all interpretations of it except that by "the church."

A SEVENTH-DAY ADVENTIST missionary in Russia writes to the *Present Truth*, of London, saying:—

One of our German churches in the South, of some forty members, has of late been forbidden to assemble on the Sabbath. As they persisted, the whole church was imprisoned twice, twenty-four hours each time, and then they have four times been fined fifty cents (2s.) each, and threatened that in case they do not pay their fine, everything they have will be sold; but their trust is in the Lord.

This is only the logical outcome of State regulation of sabbath observance. One reason why Sunday work by Sabbatarians is objected to in various places is, that it is "of pernicious example," "immoral," etc. It was said in Western Tennessee, "We are not going to have you Adventists teaching our children, by your example, that Sunday is not the Sabbath, and that Saturday is." The observance of the day as sacred to rest and worship certainly teaches that it is the Sabbath; hence, if government prohibits Sunday work because of its testimony against Sunday sacredness, it is only logical that it shall also forbid Sabbath rest.

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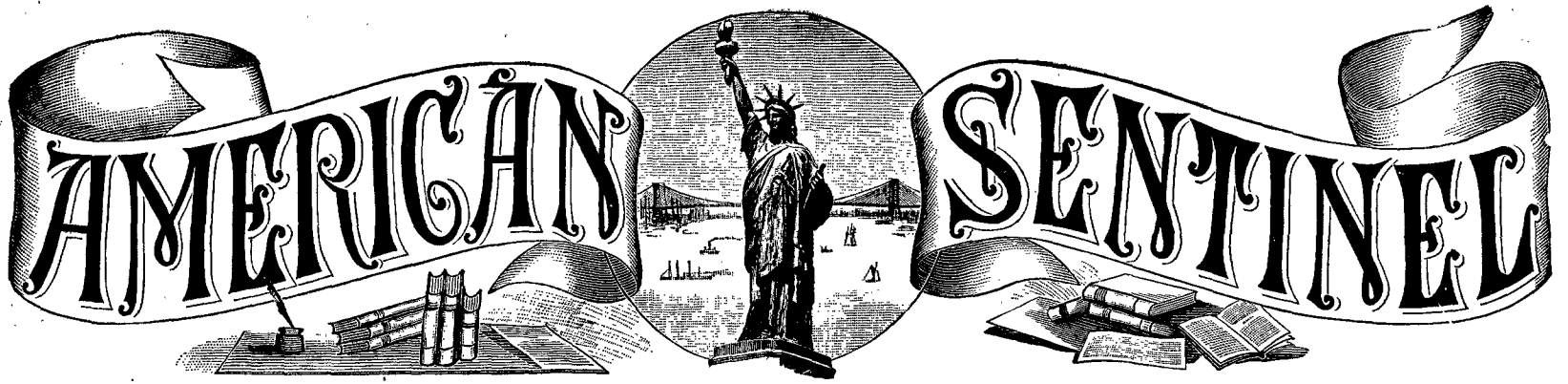
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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THE EASTERN QUESTION.

AFFAIRS in the vicinity of Constantinople and in Asia Minor are more pacific than they were a few weeks ago; but the Eastern Ques-

Empire? That has long been a foregone conclusion. The Eastern Question is, in brief, To whose lot shall Constantinople and the control of the Dardanelles and the Bosphorous fall when the Turk is driven from Europe? Christendom long since decreed the utter destruction of Ottoman supremacy, and could the crowned heads of Europe agree among themselves as to the disposition of the territory of the Sultan, the Turkish Empire could not last a month. Ottoman autonomy exists

himself unable to cope successfully with Mehemet Ali, the rebellious Pasha of Egypt, virtually surrendered his sovereignty into the hands of the powers of Europe by accepting their ultimatum in the Egyptian embroglio and transmitting it to the Pasha, who yielded, not to the Sultan but to the powers; since which time Turkey has existed merely by the sufferance of the other nations of Europe, and is well described by the sobriquet, "the Sick Man of the East." (See * on second page.)



View of Constantinople from the Galata Bridge.

From the Evangelist. By permission.

tion is not settled, nor will it be until the Turk shall have been driven from Europe.

The real problem that demands solution is not, What shall be the fate of the Turkish

to-day solely because of the mutual jealousies of the great powers of Europe.

In 1840, the Sultan, Abd-ul-Mejid, who had just come to the throne, finding

Every great power in Europe looks with covetous eyes upon the city of Constantinople. England, Austria, and Russia, especially have each cherished the hope of one day adding to

their possessions this busy mart of the Orient. But hitherto ambition has been restrained by the certain knowledge that the occupation of "Key of the East" by any one of the powers would be the signal for a general European war too awful in its probable consequences to be risked even for such a prize.

Nevertheless the conquest of Turkey, the possession of Constantinople, and the command of the passage between the Mediterranean and the Black Seas have long been the avowed purpose of Russia. Peter the Great cherished this ambition two centuries ago and left it as a sacred legacy to his successors. In his will, the great Czar said:—

Take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; reestablish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depôt of the world. Once there, we can do without the gold of England.

How undeviatingly this policy has been followed by the Czars will appear from an extract from Russian history:—

In 1696, Peter the Great wrested the Sea of Azov from the Turks, and kept it. Next, Catharine the Great won the Crimea. In 1812, by the peace of Bucharest, Alexander I. obtained Moldavia, and the prettily named province of Bessarabia, with its apples, peaches, and cherries. Then came the great Nicholas, who won the right of the free navigation of the Black Sea, the Dardanelles, and the Danube.

Great as were these advances Russian ambition was not satisfied; and in 1853 the Czar attempted to establish "a protectorate over all Christians in Turkey belonging to the Greek Church. This claim not being allowed by the Port, a Russian army entered the Danubian principalities. After ineffective negotiations war was declared by the Sultan on the 4th of October."†

In this, the Crimean war, England and France allied themselves with Turkey; Russia was defeated and lost some territory previously gained; but, in 1870, when all Europe was intently watching the desperate conflict between France and Germany, the Czar announced to the powers that he would no longer be bound by the Treaty of Paris, made in 1856, which excluded his ships and arsenals from the Black Sea; and since that time the Euxine has been practically Russian territory.

But the long-cherished goal of Muscovite ambition had not been reached, and only a few years later eastern Europe was again darkened by an ominous war cloud. Russian intrigue was at work, and in 1875 Bosnia and Herzegovina revolted; and in a few months Bulgaria was involved in the rebellion. Servia and Montenegro also took up arms. The atrocities attending the efforts of the Turks to suppress rebellion were such as to excite the indignation of the civilized world. But the resources of European diplomacy were exhausted in fruitless attempts to gain from the Porte some real security for better government in the distracted provinces, and in April, 1877, Russia again declared war.

The neutrality of Austria had been secured

by a secret agreement permitting that country to occupy Bosnia and Herzegovina, if Russia should extend its influence beyond the Balkans. England would doubtless have interfered but the Bulgarian massacres had excited such horror and indignation that Britain was forced to remain neutral. Lord Beaconsfield, then Prime Minister, stipulated, however, that Egypt should not become the scene of hostilities, and that the Russians should not occupy Constantinople, except temporarily. In this way Turkey was left without an active ally, and the following February the Russian army reached the suburbs of the coveted city; but the Czar, knowing that England would not permit him to reap the full fruits of his victory, concluded a treaty of peace with Turkey, March 3, 1878, and shortly withdrew his troops from Ottoman territory.

As a result of the war, several independent and semi-independent principalities were erected out of what had formerly been Turkish territory; and in these, Russian influence continued to manifest itself. They have been saved from Muscovite greed only by the influence of England and Austria, made potent by English cannon and Austrian columns.

Russia had gained the Black Sea, but could advance into Asia Minor only by aggressions in Armenia. To this end revolt was encouraged there, until a few months since open rebellion afforded pretext for Mohammedan hate to manifest itself in the massacre of those who bore the name of Christians. This doubtless was the cause of the atrocities which so horrified the world only a few weeks ago. From a human standpoint, only one thing prevented summary interference on the part of the "Christian" powers, and that was jealousy of each other. But God makes even the wrath of man to praise him, and the remainder of wrath he restrains. Universal war would greatly retard the progress of the gospel, and so God holds in check these warlike elements until his work is accomplished in the earth. How often during the past twenty years have men said, the final catastrophe can be averted only a few months at most, then universal, devastating war must come. But heavenly messengers restrain the armies of earth. "I saw four angels," says the inspired penman, "standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."¹

Many times the speedy dismemberment of Turkey has appeared to be inevitable. But though without friends or allies Turkey has received aid either directly or indirectly in every emergency, and has thus been preserved as a nation; but nobody doubts that the time will come, when, having filled up the cup of its iniquity, the Ottoman power will be swept from the face of the earth.

To the testimony of the unmistakable trend of political events is added the declarations of the Word of God. The prophecy declares plainly that notwithstanding the fact that the Turk has been supported more or less directly in the past by other powers, he will finally be driven from Europe. "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain," says the inspired Word, "yet he shall come to his end, and none shall help him."²

"Between the seas in the glorious holy mountain" refers unmistakably to Jerusalem, located between the Dead Sea and the Mediterranean. Palestine is Turkish territory, and the Mohammedan, equally with the Christian, regards Jerusalem as holy ground. And what is more natural than that driven from Europe and fired by religious fanaticism, the Turk should make the "City of David" his capital?

But such a transfer of the Ottoman seat of government will by no means settle the Eastern Question; it will only change its form. Turkish hate and fanaticism will beget like feelings in "Christian" breasts, and Christendom will demand the expulsion of the Turk from the "Holy City." "He shall come to his end and none shall help him." And what then? Let the prophecy answer: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."³

The seal of the book of Daniel has been broken. Knowledge of the Scriptures, as well as of the arts and sciences, has increased wonderfully, and in the light of the divine Word the present status of the Eastern Question points unmistakably to the soon coming of the "King of kings and Lord of lords" to claim the promise of the Father and to fulfill his word: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."⁴ "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."⁵ And in these events only will be found the final settlement of the Eastern Question.

WHAT THEY WANT.

THE "National Reform" conception of the State,—the conception upon which Sunday legislation is demanded of Congress and other law-making bodies,—is that the State is the creature of God, and therefore amenable to God's moral law,—that law which says, "Thou shalt have no other gods before me," "Remember the Sabbath day to keep it holy," etc.

But the "National Reform" party do not purpose to abolish or change the form of this Government. They want it to be "Christian"—to be a government of God on earth, but they do not purpose to abolish the various offices which are now filled by the people's representatives. They do not advocate a formal transfer of the government to God, by a general abdication of office in his favor. They are probably aware that the Almighty would take no notice of any such action; and moreover, it would seriously interfere with their

* Abd-ul-Mejid came to the throne by the death of his father, Mahmud II. At the very moment when Mehmet Ali seemed about to make himself master of the Turkish Empire. Says the "Encyclopedia Britannica," Art. "Turkey": "The young Sultan entered upon his reign nominally as an independent sovereign, but really under the protection of the European powers." And again, in the same connection, but of a little later period, it is said of the Czar: "The suppression of the National Hungarian Government by Russia in 1849 had heightened in the Emperor Nicholas the sense of his own power. He now looked forward to the speedy extinction of Turkey, and in 1853 proposed to the British ambassador, Sir H. Seymour, a plan for the division of 'the Sick Man's' inheritance as soon as he should expire."

† "Encyclopedia Britannica," Vol. 23, p. 651.

¹ Ps. 76:10.

² Rev. 7:1-3.

³ Dan. 11:45.

⁴ Dan. 12:1-4.

⁵ Rev. 19:16.

⁶ Ps. 2:

⁷ Dan. 7:27.

plans if he should do so. They would have the various functions and offices of government remain as they are; at least, they have given no hint of any purpose to the contrary.

The question then arises, In this government of God on earth, who would do the governing? We are told of course that God would govern; but how would this be done? He will not descend himself, nor send angels down from heaven, to take control of affairs. No; it will still remain for men to fill the quondam positions of public trust. But how is it to be known what men are suitable for these positions? How is the divine will to be made known in this respect? Where now is the pillar of cloud, from which God communicated with his people of old? Where is the visible shrine of his glory to which men may seek, or where the Urim and the Thummim, by which his will was wont to be made known? Where are the seers and prophets by whose anointing it may be manifest what men are chosen of God? There are none, must be the confession of the religious world. And still the necessity remains of selecting such men for public office as will make this a government of God.

How then can it be done? Will the choice be left to the people themselves? That would not do, for more than half the people of the land are not even professedly Christians. Hence they could not select the proper candidates for office. But the "reform" party are not unprepared for this emergency. They have a solution of the problem, and it has been already announced. It appeared in an article by Rev. W. F. Crafts, in the *Christian Statesman* of July 5, 1888. It was stated in one sentence, thus:—

The preachers are the successors of the prophets.

This throws a flood of light upon the whole situation. Anciently, the prophets made known the ones whom God had appointed to office; the same will now be done by the preachers. And obviously no preachers can so fittingly assume this task as those who have so long recognized and advocated its necessity!

And thus is seen the purpose of the demand for a "Christian" government: This must be a government of God; it must therefore be a government by Christian officials; the officials must therefore be chosen by the preachers. In short, if only this is made a government of God, we [the preachers] will do the governing! And that is what we want, and are determined to have!

And what the people will then have in place of their present free government, is set forth in the article, "Clerical Civil Government," on page 60.

GOING TO THE ROOT OF THE MATTER.

REFERRING to the so-called Christian amendment, the *Truth Seeker*, of this city, says:—

Freethinkers go to the root of the matter by refusing to admit the existence of the being the Christians describe as God; by denying that civil government has any other source than the people who establish it, and by opposing all religious legislation as a fraud, a usurpation, and a tyranny. This ground is perfectly tenable under the Constitution, and it is the only refuge from the tide of religious fanaticism and political hypocrisy that is floating the theocrats on to Washington.

This is a mistake. It is much easier to go to the root of the matter while acknowledging the being of God, and that rights have a higher source than the will of the people.

"There is no power but of God," and "the powers that be are ordained of God." But, as we have many times shown, as God has ordained these powers, so he has limited them, and in this fact is our only security.

The Declaration of Independence, written by Thomas Jefferson, an avowed liberal, recognizes both the being of God, and that he is the author of rights, and consequently of government. "We hold these truths to be self-evident," wrote Jefferson, "that all men are created equal; that they are endowed by their Creator with certain unalienable rights." These words recognize the Creator and the divine origin of rights. If civil government had no other source than the people, then there could be no rights superior to the will of the people; and the pagan motto, "Whatever is, is right," would be true in government as in everything else. But the Declaration of Independence distinctly affirms the divine origin of human rights and makes those rights superior to human government, because they are God-given.

Government is ordained of God to be "a terror to evil-doers and a praise to them that do well." He has, therefore, ordained no invasion of the rights which he himself gave, and whatever liberty freethinkers enjoy to-day is due to the recognition by their fellowmen of the fact that they, equally with other men, are by their Creator endowed with certain unalienable rights; consequently they and they only go to the root of this matter who recognize God as the Creator, and who, acknowledging his right to command them, maintain their God-given right to worship him according to the dictates of their own consciences, and who also consistently maintain that every other man has the same God-given right not to worship if he so elects.

"PEACE, ORDER, AND GOOD GOVERNMENT" IN BROOKLYN.

ON the evening of January 29, a large "mass meeting" was held in Dr. Meredith's church, Brooklyn, for the purpose of securing a more rigid enforcement of the excise Sunday law in that city. Speeches were made and resolutions passed which were deemed appropriate to the occasion. The preamble and first resolution read thus:—

Recognizing the sacredness of our Christian institutions, and the obligations of all Christians to sustain the legislative enactments which minister to peace, order and good government; and,

WHEREAS, It is the conviction of this representative assembly of the city of Brooklyn that peace, order, and good government are discouraged, and, to a great degree, prostrated, by the partially unrestricted sale of intoxicating drinks on the day recognized by the majority of our citizens and by statute as our day of rest, quiet and public worship; therefore, be it

Resolved, First, That we pledge our united support to his honor, Mayor Wurster, in an impartial enforcement of that section of the excise law providing that no liquor be sold or offered for sale during the hours of Sunday in any saloon or store, and that he be urged to clothe the police force with all the authority provided by statute.

The introductory words, "Recognizing the sacredness of our Christian institutions," are significant of the real purpose of the gathering. This recognized "sacredness" is to be given the benefit of legal enactments.

But is this recognition a proper reason for petitioning for a stricter enforcement of any statute? The laws are for all alike; but this "recognition" is altogether partial. Very many people in the land do not recognize the sacredness of Christian institutions, and some who do, do not recognize Sunday as one of them. Hence the recognition named affords

at best only a ground for legislation which would be class legislation, and therefore partial and unjust.

The second clause of the preamble cites the "conviction of this representative assembly of the city of Brooklyn that peace, order, and good government are discouraged, and to a great degree prostrated, by the partially unrestricted sale of intoxicating drinks on the day recognized by the majority of our citizens and by statute as our day of rest, quiet, and public worship." Undoubtedly this conviction states the truth, and Sunday liquor selling should be prohibited; but if "the partially unrestricted sale" of intoxicants on that day is destructive of public peace, order, and good government, what must be said of the wholly unrestricted sale of the same (except to minors) on all other days? In other words, if peace, order, and good government in Brooklyn is the real object sought at such mass-meetings, why is the partially unrestricted sale of intoxicants on Sunday a greater hindrance to the attainment of that end than is the unrestricted sale of intoxicants on other days of the week?

If peace, order, and good government are to be secured in a city, why not call for prohibition of the liquor traffic on every day alike? Can that object be secured by anything short of this?

It may be said that liquor selling cannot be stopped by laws prohibiting it. Very true; neither can stealing and murder be stopped by laws against them. Yet such laws are proper and necessary, and no one advocates their repeal, or the prohibition of such acts only on Sunday.

If liquor selling is just—not destructive of human rights—let it be allowed all the time. We have nothing to fear from what is right. No person can be unjustly hurt by that at any time. But if it be unjust—an invader of the rights of mankind—let it be prohibited as such; let it be outlawed like all other enemies of our rights. Let it be kept away from us all the time.

We do not believe in a kind of prohibition which allows an intoxicant to be sold six days in the week (thus enabling the consumer to have it in his possession on every day of the week and to become its victim and a perpetrator of crime upon every day), and really accomplishes only the exaltation of a religious institution.

SUNDAY STREET CARS FOR TORONTO.

[*Christian Register*, January 30.]

By the recent decision of a court of appeal in Canada it is decided that Toronto shall have the use of street cars on Sunday. This city has been Puritanically Sabbatarian, and the cars have been prohibited on the streets until after midnight Sunday. The inconsistency of such legislation is shown in the fact that, while the horse cars have been prohibited, carriages and bicycles have been allowed to run. People rich enough to own a carriage could therefore ride to church, and those having bicycles could ride in other directions. The great majority of church-goers were compelled to go on foot. For the young and healthy this is no hardship; for, what with elevators, street cars, and bicycles, we are losing the use of our legs. For the aged and infirm and for many others who want street cars for other purposes than church-going the sabbatarian law has been very inconvenient; and there is nothing to show that Toronto is any more religious than other cities for imposing this form of public inconvenience.

THE BARBER SUNDAY LAW.

RELIGIOUS legislation in the State of New York has been recently strengthened by a decision by Justice Ingraham, of the Appellate division of the State Supreme Court, affirming the constitutionality of the law requiring all the barber shops in the State to be closed on Sundays, except in the cities of New York and Saratoga, where they are permitted to be open on Sundays till 1 o'clock P. M. The language by which the Justice sought to sustain his decision is as follows:—

There is nothing in this act that attempts to provide that the appellant shall not carry on his particular trade or calling in any manner, or at any place that he pleases. He is simply prohibited from carrying on that trade on Sunday. An examination of the legislation of most of the States will show that that subject was regulated by statute prior to the adoption of the Federal Constitution and the constitution of the State, and that prohibition of work upon Sunday, more or less severe, was in force in all the States at that time, and the right of the legislature to regulate the observance of the sabbath has been recognized without exception by this and some of the other States since the formation of our Government.

The first two sentences of this opinion are simply contradictory to each other. Prohibition of one's regular business on Sunday is a prohibition of that business in any place and in any manner, so long as it lasts; and prohibition at one time of any business or pursuit is justifiable only by the propriety of its prohibition at all times, save under emergencies which arise from extraordinary circumstances. In other words, the character of a thing is not determined by its length; a piece of rope is no less rope because it may be only one seventh as long as another piece of rope. And so with the prohibition of Sunday business; it is no less prohibition *in toto* because it is intermittent in character and only one seventh as long as if it were continued throughout the week.

It follows, also, that if the legislature can rightfully prohibit a business on one day of the week, it can rightfully prohibit it on all days of the week. The two pieces of legislation would be, in principle, precisely the same.

In the plea of unconstitutionality upon which the law was brought before the supreme court, the point was raised that it is class legislation, since it confers special privileges upon shops in New York and Saratoga. Concerning this the Justice said:—

We do not think that the act can be questioned on this ground. If the legislature has power to regulate the observance and prevent the desecration of the sabbath, it has power to say what acts in the different localities of the State it is necessary to prohibit to accomplish this purpose. It is quite conceivable that an act should be prohibited in one locality, thickly settled, which, in sparsely settled districts of the State, could be allowed; and for this reason an act might be objectionable in one district while not in another.

It will be noticed that this decision does not recognize the "civil sabbath" idea at all, but treats of the statute as one to "regulate the observance and prevent the desecration of the sabbath." In other words, the statute is recognized as a piece of religious legislation. "Desecration" of the "sabbath" cannot mean any other kind of act than one pertaining to religion.

The point that the statute is class legislation is well taken. All religious legislation is class legislation in the interests of the class professing the religion thus "favored." And this statute is further identified as class legislation by the reason alleged in the appeal. While it is no doubt true that under some circumstances "an act should be prohibited in one locality, thickly settled, which in

sparsely settled districts of the State could be allowed," this fact constitutes a very poor reason for forbidding the act in Brooklyn, Buffalo, Rochester, etc., and allowing it in Saratoga.

In conclusion, it may be said that the Justice's appeal to the long-standing Sunday legislation of this country as a justification of such legislation now, is an appeal to a very bad source. Such legislation was wrong then, just as it is wrong now. Lapse of time does not make wrong right. Its pedigree is traceable directly back to the Old World legislation of Church and State times. It should have been repealed at the birth of this free Republic.

CLERICAL CIVIL GOVERNMENT.

A KNOWLEDGE of what this Government will become when its legislators surrender fully to the demands of the clergy, and its laws are modeled after (their ideas of) the will of God, is not dependent upon theory or logic. It is furnished us by the plain testimony of historical facts.

There is nothing new under the sun,—not even the "National Reform" theory of government. Indeed, that theory is older than the theory expressed in our national Constitution, and has been many times put upon trial. History is full of instruction upon this point; but her lessons are never sufficiently learned by the generality of mankind. This is why history—evil history—so persistently repeats itself.

We have not to go back very far into the past to find the information sought. Nor are we obliged to turn to Roman Catholic lands. Indeed, those most active in National Reform work are the descendants of the old Scottish Covenanters, and it is the Scottish Covenanter theory of government which they are seeking to establish in this country. That theory was once well established in Scotland, and very interesting to enlightened people in this age is the record of the proceedings under it. That record may be found in "Buckle's History of Civilization." First, however, by way of introduction, we quote the following from the "Encyclopedia Britannica," article, "Presbyterianism":—

For the spiritual tyranny which they [the Covenanters] introduced, the reader should refer to Mr. Buckle's famous chapter; or, if he thinks those statements to be partial or exaggerated, to original records, such as those of the Presbyteries of St. Andrews and Cupar. The arrogance of the ministers' pretensions and the readiness with which these pretensions were granted, the appalling conceptions of the Deity which were inculcated, and the absence of all contrary expression of opinion, the intrusions on the domain of the magistrate, the vexatious interference in every detail of family and commercial life, and the patience with which it was borne, are to an English reader alike amazing. "We acknowledge," said they, "that according to the latitude of the Word of God (which is our theme) we are allowed to treat in an ecclesiastical way of greatest and smallest, from the king's throne that should be established in righteousness, to the merchant's balance that should be used in faithfulness." The liberality of the interpretation given to this can only be judged of after minute reading.

Turning now to "Buckle's famous chapter" (chapter V. of his "History of Civilization"), we find the following (the notes, in brackets, being from Buckle's foot-notes in proof of his statements):—

"According to the Presbyterian polity, which reached its height in the seventeenth century, the clergyman of the parish selected a certain number of laymen on whom he could depend, and who, under the name of elders, were his councillors, or rather the ministers of his authority. They, when assembled together, formed what was called the Kirk-Session, and this little court, which enforced the decisions uttered in the pulpit, was so supported by the supersti-

tious reverence of the people, that it was far more powerful than any civil tribunal. By its aid, the minister became supreme. For, whoever presumed to disobey him was excommunicated, was deprived of his property, and was believed to have incurred the penalty of eternal perdition."

"The clergy interfered with every man's private concerns, ordered how he should govern his family, and often took upon themselves the personal control of his household. [Clarendon, under the year 1640, emphatically says, "The preacher reprehended the husband, governed the wife, chastised the children, and insulted over the servants, in the houses of the greatest men."—Note 26.] Their minions, the elders, were everywhere; for each parish was divided into several quarters, and to each quarter one of these officials was allotted, in order that he might take special notice of what was done in his own district. Besides this, spies were appointed, so that nothing could escape their supervision."

Sunday observance was enforced in a manner which, to even the strictest National Reformer, would have been unexceptionable:—

"Not only the streets, but even private houses, were searched, and ransacked, to see if any one was absent from church while the minister was preaching." [In 1652, the Kirk Session of Glasgow "brot boyes and servants before them, for breaking the sabbath and other faults. They had clandestine censors, and gave money to some for this end." And by the Kirk-Session, Presbytery, and Synod of Aberdeen, it was "thocht expedient that ane baillie with tua of the session pas throw the towne everie sabbath-day, and nott [note] sic as they find absent fra the sermones ather afore or efter none [either before or after noon]; and for that effect that they pas and sersche sic houses as they think maist meit, and pas ather the streittis." "Ganging throw the towne on the ordinar preiching days in the weik, als well as on the sabbath day to cause the people to resort to the sermones. "The session allows the searchers to go into houses and apprehend absents from the Kirk."—Notes 28, 29.

The preacher was exalted to a position which, in the public mind, must have been but little short of the place of deity:—

"To him [the minister], all must listen, and him all must obey. Without the consent of his tribunal, no person might engage himself either as a domestic servant, or as a field laborer. If any one incurred the displeasure of the clergy, they did not scruple to summon his servants and force them to state whatever they know respecting him, and whatever they had seen done in his house. [In 1652, Sir Alexander Irvine indignantly writes, that the Presbytery of Aberdeen, "when they had tried many wayes, bot in vaine, to mak probable this their vaine imaginatione, they, at lenthe, when all other meanes failed thame, by ane unparalleled barbaritie, enforced my serwandis to rewail upon oathe what they sawe, herd, or knewe done within my house, beyond which no Turkische inquisitione could pase."—Note 31.] To speak disrespectfully of a preacher was a grievous offense; to differ from him was a heresy; even to pass him in the streets without saluting him, was punished as a crime. His very name was regarded as sacred, and not to be taken in vain. And that it might be properly protected, and held in due honor, an assembly of the church, in 1642, forbade it to be used in any public paper unless the consent of the holy man had been previously obtained."

The "law and order" leagues, city vigilance leagues, and "societies for the prevention of crime," were very numerous:—

"The arbitrary and irresponsible tribunals, which now sprung up all over Scotland, united the executive authority with the legislative, and exercised both functions at the same time. Declaring that certain acts ought not to be committed, they took the law into their own hands, and punished those who had committed them. According to the principles of this new jurisprudence, of which the clergy were the authors, it became a sin for any Scotchman to travel in a Catholic country. It was a sin for any Scotch innkeeper to admit a Catholic into his inn. It was a sin for any Scotch town to hold a market either on Saturday or on Monday, because both days were near Sunday. It was a sin for a Scotchwoman to wait at a tavern; it was a sin for her to live alone; it was also a sin for her to live with unmarried sisters. It was a sin to go from one town to another on Sunday, however pressing the business might be. It was a sin to visit your friend on Sunday. . . . On that day horse exercise was sinful; so was walking in the fields or in the meadows, or in the streets, or enjoying the fine weather by sitting at the door of your own house. To go to sleep on Sunday, before the duties of the day were over, was also sinful, and deserved church

censure." [The records of the Kirk-Session of Aberdeen, in 1656, have this entry: "Cite Issac Bell Balfort, servand to William Gordone, tailyor, beeing found sleeping at the Loch side on the Lord's day in tyme of sermon."—*Note 186*.]

At the "Kirk," the prayers averaged nearly two hours in length, and the "sermones" about three hours and a half; yet it was a great sin even for the children to become tired before they were ended:—

"Halyburton, addressing the young people of his congregation, says: 'Have not you been glad when the Lord's day was over, or at least, when the preaching was done that ye might get your liberty? Has it not been a burden to you, to sit so long in the church? Well, this is a great sin.'"—*Note 186*.

"Heresy," or "pretended liberty of conscience," was the crime of crimes, and to be punished accordingly:—

["Rutherford's Free Disputation against Pretended Liberty of Conscience" says: "We hold that toleration of all religions is not farre from blasphemy." "If wolves be permitted to teach what is right in their own erroneous conscience, and there be no magistrate to put them to shame," Judges 18:7, and no king to punish them, then godliness and all that concerns the first table of the law must be marred." "Wilde and atheistical liberty of conscience."—*Notes 199, 200.*]

"They taught that it was a sin to tolerate his [the heretic's] notions at all, and that the proper course was to visit him with sharp and immediate punishment. Going yet further, they broke the domestic ties, and set parents against their offspring. They taught the father to smite the unbelieving child and to slay his own boy sooner than to allow him to propagate error. ["A third benefit (which is a branch of the former), is zeal in the godly against false teachers, who shall be so tender of the truth and glory of God and the safety of the church (all which are endangered by error), that it shall overcome natural affection in them; so that parents shall not spare their own children, being seducers, but shall either by an heroic act (such as was in Phineas, Num. 25:8), themselves judge him worthy to die, and give sentence, and execute it, or cause him to be punished, by bringing him to the magistrate. . . . The toleration of a false religion in doctrine or worship, and the exemption of the erroneous from civil punishment, is no more lawful under the New Testament than it was under the Old."—*Hutcheson's Exposition on the Minor Prophets, the Prophets, the Prophecies of Zechariah—Note 201.*]

"As if this were not enough, they tried to extirpate another affection, even more sacred and more devoted still. They laid their rude and merciless hands on the holiest passion of which our nature is capable, the love of a mother for her son. Into that sanctuary, they dared to intrude; into that they thrust their gaunt and ungentle forms. If a mother held opinions of which they disapproved they did not scruple to invade her household, take away her children, and forbid her to hold communication with them. Or if, perchance, her son had incurred their displeasure, they were not satisfied with forcible separation, but they labored to corrupt her heart, and harden it against her child, so that she might be privy to the act. In one of these cases mentioned in the records of the church of Glasgow, the Kirk-Session of that town summoned before them a woman, merely because she had received into her own house her own son, after the clergy had excommunicated him. So effectually did they work upon her mind, that they induced her to promise, not only that she would shut her door against the child, but that she would aid in bringing him to punishment. She had sinned in loving him; she had sinned, even, in giving him shelter; but, says the record, 'she promised not to do it again, and to tell the magistrates when he comes next to her.'

"She promised not to do it again. She promised to forget him whom she had borne of her womb and suckled at her breast. She promised to forget her boy, who had oftentimes crept to her knees, and had slept in her bosom, and whose tender frame she had watched over and nursed. . . . To hear of such things is enough to make one's blood surge again, and raise a tempest in our inmost nature. But to have seen them, to have lived in the midst of them, and yet not to have rebelled against them, is to us utterly inconceivable, and proves in how complete a thrall-dom the Scotch were held, and how thoroughly their minds, as well as their bodies, were enslaved.

"What more need I say? What further evidence need I bring to elucidate the real character of one of the most detestable tyrannies ever seen on the earth? When the Scotch Kirk was at the height of its power, we may search history in vain for any institution which can compete with it, except the Spanish Inquisition. Between these two there is a close and inti-

mate analogy. Both were intolerant, both were cruel, both made war upon the finest parts of human nature, and both destroyed every vestige of religious freedom."

It may be said, of course, that all this was back in the seventeenth century, when men were narrow and bigoted in their ideas, and intolerant in matters of religion. Yes, that was the seventeenth century, when men were bigoted and self-opinionated and revengeful, and hated others who differed from them, and lusted for power in both civil and spiritual affairs; and this is the nineteenth century, when human nature is exactly the same that it was then. To-day men are narrow-minded, bigoted, full of prejudices and passions, and as eager to obtain power and to use it for any purpose they may see fit, as they ever were in the past. Let the "National Reform" party succeed—let there be a resurrection of the Scottish Covenanter theory of government in this land, and there will be a chapter in our national history parallel to that in Scotland's history to which we have referred.

We present no arraignment of clergymen, as such; we ourselves believe and preach the gospel of salvation through Christ. If we did not, the AMERICAN SENTINEL would not be published. But there are clergymen and clergymen—some who are eager to get control of civil affairs in order that they may be conducted on a "Christian" basis, and others who see that compulsion in religious matters is contrary to the gospel, and ruinous to both the Church and the State. The clergymen who would assume control of civil affairs if they could, are not to be trusted. And, sad to say, they are a numerous and growing company in our fair land, and are able to marshal a mighty host of adherents.

The proper administration of civil affairs for the preservation of peace and order, is through the regularly constituted and authorized officials of the government, and not through the clergy, or through "Law and Order" leagues, "City Vigilance" leagues, Epworth leagues, "Christian Endeavor" leagues, societies for the "Prevention of Crime," or anything else of the sort. If the regularly-constituted officials of the government are not trustworthy, let others be appointed in their place; if they are not sufficiently numerous, let the number be increased. But let religion be kept out of politics, and to all those of whatever profession who would seize upon the civil power in the interests of a religious theory of government, let it be emphatically said, "Hands off."

DIVINE RIGHT.*

It is the *divine right* of every man to believe or not believe, to be religious or not religious, as he shall choose for himself. God himself, in Jesus Christ, has said: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John 12:47, 48. Thus the God of heaven, the Author of Christianity, has left every soul free to believe or not believe, to receive or reject, his words, as the man may choose for himself. And when any man chooses not to believe, and chooses to reject his word, the Lord does not condemn him.

Whoever, therefore, would presume to exercise jurisdiction over the religious belief or observances of any man, or would compel any man to conform to the precepts of any

religion, or to comply with the ceremonies of any religious body, or would condemn any man for not so complying, does in that thing put himself above Jesus Christ, and, indeed, above God, for he exercises a prerogative which God himself refuses to exercise.

The word of God is the word of life. To whomsoever that word comes, whosoever heareth it, to him in that word there comes life from God—eternal life. Then he who rejects that word rejects life. He who rejects life does in that very thing choose death. And he who chooses death by the rejection of life does in that pass judgment of death upon himself. And so it stands written, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life," etc. Acts 13:46. Thus it is that God judges no man for rejecting his word; and this is how it is that that word shall judge men in the last day. "In that day" that word of life will stand there as the witness to all that eternal life came to all, but was rejected, and nothing but death remains. And when the death is received, each one receives simply what he has chosen, and in that the God of love does not condemn, but is sorry instead.

Now to the Christian church is committed this word of life as she is sent into the world. She is to "preach the word." To her it is written, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." Phil. 2:14-16. Thus the true Church is in the world "in Christ's stead." (2 Cor. 5:20), to hold forth, to bring to men, the word of life. In so doing she judges no one, she condemns no one, she sets at naught no one, for she "is subject unto Christ" in everything (Eph. 5:24), and he ever says, "If any man hear my words, and believe not, I judge [condemn] him not."

In this word Christ also establishes the divine right of every man, at his own free choice, to dissent from, and to disregard in every way, any doctrine, dogma, ordinance, rite, or institution of any church on earth. And no man can ever rightly be molested or disquieted in any way whatever in the free exercise of this divine right.

A Subtle Subterfuge.

Professedly this right has always been recognized by both Catholicism and the different sects of Protestantism, but in nearly every instance the profession of recognition of the right has been only a pretense; for, while professing to recognize the right in one way, in another way, and by a sheer subterfuge, it has been denied and attempt made to sweep it entirely away. This subterfuge is for the church to get her dogmas or institutions recognized in the law, and then demand *obedience to the law*, throwing upon the dissenter the odium of "lawlessness and disrespect for the constituted authorities," while she poses as the champion of "law and order," the "conservator of the State, and the stay of society"!

Of all the hypocritical pretenses that were ever employed, this is perhaps the subtlest, and is certainly the meanest. It flourished throughout the Middle Ages, when anything and everything that the Church could invent was thus forced upon the people. Its slimy trail can be traced throughout the history of the "Protestant" sects, in thus forcing upon the people such peculiar institutions as were characteristic of the sect that could obtain

* From chapter XI, "Rights of the People."

control of the law. And now it is made to flourish again, by all the sects together, in thus forcing upon the people the one thing in which they are all agreed, and in which they have obtained control of the law, 'the observance of Sunday, "the Christian sabbath," supported by such auxiliary organizations, such wheels within wheels, as the National Reform Association, the American Sabbath Union, the "Law and Order Leagues," the "Civic Federations," W. O. T. U., Y. M. C. A., Y. P. S. C. E., and so on through the rest of the alphabet.

Sunday, not only according to their own showing, but by every other fair showing that can be made, is a religious institution, a church institution, only. This they all know as well as they know anything. And yet every one of these organizations, principal or auxiliary, is working constantly to get this church institution fixed, and more firmly fixed, *in the law*, with penalties attached that are more worthy of barbarism than of civilization; and then, when anybody objects to it, they all cry out that "it is not a question of religion; it is simply a question of law. We are not asking any religious observance; all that we ask is *respect for law*!"

The Christian, Protestant, and American answer to all this is that neither the Sunday institution nor any other religious or ecclesiastical institution, *has any right to a place in the law*. And even when it is put into the law, this does not take away the right of dissent. The divine right of dissent from religious or ecclesiastical institutions abides ever the same, whether the institution is out of the law or in the law. And when the institution is fixed in the law, the right of dissent then extends to *that law*. The *subterfuge* cannot destroy the right.

The Courts Indorse the Subterfuge.

From the church organizations the courts have caught up this cry. And, though acknowledging that the Sunday institution is religious; that it is enacted and enforced at the will of the church; and that the logic of it is the union of Church and State; yet they insist that, as it is in the law, and the law is for the public good, no right of dissent can be recognized, but the dissenter "may be made to suffer for his defiance *by persecutions*, if you call them so, on the part of the great majority."

This argument is as old as is the contest for the right of the free exercise of religious belief. It was the very position occupied by Rome when the disciples of Christ were sent into the world to preach religious freedom to all mankind. Religious observances were enforced by the law. The Christians asserted and maintained the right to dissent from all such observances, and, in fact, from *every one* of the religious observances of Rome, and to believe religiously for themselves, though in so doing they totally disregard the laws, which, on the part of the Roman State, were held to be beneficial to the population. Then, *as now*, it was held that, though religious belief was the foundation of the custom, yet this was no objection to it, because it had become a part of the legal system of the gov-

ernment, and was enforced by the State for its own good.¹ But Christianity *then* refused to recognize any validity in any such argument, and so it does now.

A CRITICISM OF THE MASSACHUSETTS SABBATH PROTECTIVE LEAGUE.

[George B. Wheeler in the Boston Herald, Feb. 4.]

To the Editor of the Herald:

THE claim that was made at the annual meeting of the New England Sabbath Protective League in Music Hall Sunday, January 26, that its sole object was to secure a day of rest for the working man through legislation, that the character of the league was wholly humanitarian, and that it was in no wise its purpose to enforce a religious observance of the day, is certainly open to criticism, in view of the character of the legislation sought and the statements made in the *Defender*, the official organ of the league.

They insist on legislation compelling every one to desist from both labor and amusements, except works of necessity and charity, upon the particular day that they believe to be sacred. Now, if it is simply and wholly to secure a day of rest for the workman, without any regard for the religious observance of the day, why do they insist on taking away his natural right to engage in labor or amusements at any time that will best suit his convenience, providing it is not near enough to a church and of a character to disturb the worship?

It is a well-known fact that a large proportion of the wage-earners in our large towns and cities are closely confined during the week, with little or no exercise, and that nothing could be better for them physically than the exercise that would come from many kinds of labor that they might engage in or in many of the healthful amusements and sports, like base-ball, that are now prohibited, on the ground that they infringe upon the sacred character of the day.

Now the fact is that labor and amusements of this kind upon the Lord's day would be to this large class of workmen rest, physically and mentally, and to those who are indifferent to the sacred character of the day morally beneficial, for "Satan finds some mischief still for idle hands to do," which is as true of Sunday as any other day of the week.

If the league fear oppression for the workingmen by their being compelled to work seven days in the week, a simple law obliging every individual, firm or corporation, to give every employé a day of rest after six days of consecutive labor would certainly accomplish all they claim. Why is the present bill to prohibit delivery of ice from wagons on Sunday urged by the Sabbath League before the State Legislature if not on account of the sacred character of the day? If it was simply a day of rest they wanted to secure for the ice-men, why not ask for legislation securing for ice-men a day of rest, and leave the day optional with them?

That it is the religious observance of the Lord's day, by cessation from both labor and amusements, that is the object of the New England Sabbath League is evident to every reader of the *Defender*, its official organ. In

the declarations of principles it is said: "The New England Sabbath Protective League is formed for the purpose of defending the sabbath against the persistent encroachments upon its sacredness by business and pleasure." The word "defending" certainly implies something beside moral suasion.

Another statement that is strongly emphasized is: "These decisions render it clear that no work will be considered by the court a work of necessity and charity, and, therefore, be permitted under existing statutes, which merely prevents the loss of property, the loss of money or gain, or an additional employment of labor." The evident meaning is that the loss of property, of money or gain is not to stand in the way of the sacred character of the day.

Again: "Should the Legislature of Massachusetts pass a law abolishing our civil rest day, and proclaim it a holiday or a work day, the religious sentiment and conscience of the State would rise in an overwhelming tide of righteous indignation and protest." If it is neither a holiday nor work day, it means a sacred day, and that would be the reason for the rise of righteous indignation and protest. "Who, that has any regard for the sanctity of the day, will say that there is justification for the 545 scheduled Sunday passenger trains?" "If the railroad corporations of this State, with their numerous freight and passenger trains, do not desecrate the day, then no individual or corporation can profane the day."

Many other quotations like the foregoing might be given to show that it is the preservation of the religious character of the day that is the object of the New England Sabbath Protective League; indeed, its name indicates that, and not simply to provide a rest day for workman.

Can anything be more unpatriotic and un-American than for part of the community who believe in the sacred character of a particular day to try to enforce their views of it by law upon others who think differently?

BETTER LOOK AT HOME.

"It appears," remarks the *Mail and Express*, "that Ahlwardt, the German demagogue who came over here a month or two ago to start a fanatical and brutal agitation against the Hebrews, is still in this country—very still indeed. The misguided bigot appears to have had the sense to take out an injunction against his mouth to restrain it from making any further trouble for him." This is all very well aside from its rather virulent tone. But simply because this German agitator has not found the Americans ripe for an anti-Jewish crusade, it will not do to conclude that there is here no spirit of bigotry or intolerance. The *Mail and Express* itself has a record as the organ of the American Sabbath Union, which proves that intolerance is not confined to foreign lands.

CHURCH AND STATE.

THIS subject is ably discussed in "Religious Liberty Library," No. 36 Extra, by Rev. Geo. B. Kulp, pastor of the M. E. church, Battle Creek, Mich. The subject under discussion is the pope's encyclical to the people of this country. Mr. Kulp not only does justice to the designs of the Papacy upon this country, but he denounces in no uncertain terms as persecution the prosecution of Protestants by "Protestants" for Sunday work. It is a valuable tract.

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¹ "By a sort of factitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom and the progress that has been made in the absolute separation of Church and State. . . . And the efforts to extirpate the advantage above mentioned, by judicial decision in favor of a civil right to disregard the change, seem to me quite useless."—U. S. Circuit Court. See "Due Process of Law," pp. 31, 116.

² These are the very words of the United States Circuit Court for the western district of Tennessee, in August, 1891, and in behalf of Sunday, too. See "Due Process of Law," where the decision is printed in full.

³ "The Pagan religion was in truth, so closely interwoven with all the arrangements of civil and social life that it was not always easy to separate and distinguish the barely civil or social from the religious element. Many customs had really sprung from a religious source, whose connection, however with religion had long been forgotten by the multitude, and remembered only by a few learned antiquarians, lay too far back to be recalled in the popular consciousness."—Neander, *Church History*, Vol. 1, sec. 3, par. 17.

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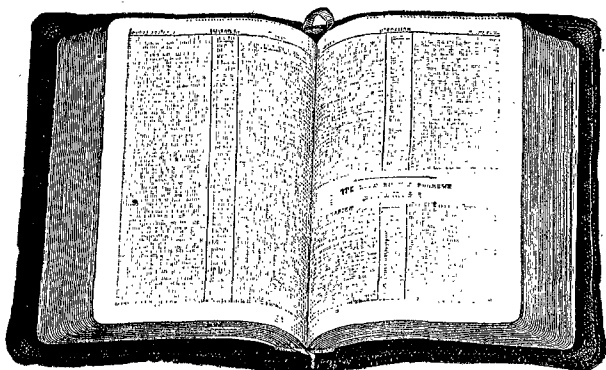
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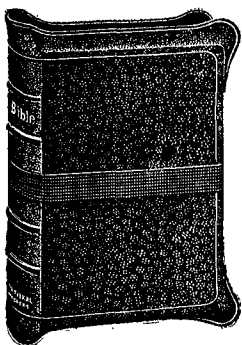
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Posterity of Noah.

I. CHRONICLES, 2.

Kings and dukes of Edom.

7 And the sons of Jā vān; Ẹ-lī'shah, and Tār'shish, Kīt'tim, and 2 Dō'dā-nīm.	B. C. 4004.	38 And the sons of Sē'ir; Lō'tan, and Shō'bal, and Zib'e-on, and A'nah, and Dī'shon, and E'zar, and Dī'shan.
8 ¶ The sons of Hām; Cūsh, and Miz'ra-īm, Pūt, and Cā'nāan.	CHAP. I.	39 And the sons of Lō'tan; Hō'ri, and Hō'mam; and Tim'nā was Lō'tan's sister.
9 And the sons of Cūsh; Sē'bā, and Hāv'i-lah, and Sāb'tā, and Rā'a-mah, and Sāb'te-chā. And the sons of Rā'a-mah; Shē'bā, and Dē'dan.	9 Or, <i>Badanim</i> , according to some copies.	40 The sons of Shō'bal; 8 A-lī'an, and Mān'a-bāth, and E'bal, 9 Shē'phī, and O'nam. And the sons of Zib'e-on; A-i-ah, and A'nah.
10 And Cūsh 6 begat Nīm'rōd; he began to be mighty upon the earth.	10 Gen. 10, 6	41 The sons of A'nah; 8 Dī'shon. And the sons of Dī'shon; 10 Am'rām, and Esh'i-ban, and Ith'ran, and Chē'ran.
11 And Miz'ra-īm begat Lū'dim, and Ān'a-mim, and Lē'hā-bim, and Nāph'tu-him.	10 Gen. 10, 13	42 The sons of E'zēr; Bil'han, and Za'-yan, and 11 Jā'kan. The sons of Dī'shan; Uz, and A'rān.
12 And Pāth-rū'sim, and Cās'lū-him, (of whom came the Philistines,) and 7 Caph'tō-rim.	10 Gen. 10, 14	43 ¶ Now these are the kings that reigned in the land of E'dom before any king reigned over the children of Is'ra-el; Bē'lī the son of Bē'or; and the name of his city was Dīn'ha-bah.
13 And Cā'nāan begat Zī'dōn his first-born, and Hēth.	10 Gen. 10, 15	44 And when Bē'lā was dead, Jō'bāb the son of Zē'rah of Bōz'rah reigned in his stead.
14 The Jēb'u-site also, and the Ām'ōr-ite, and the Gīr'ga-shite.	10 Gen. 10, 16	45 And when Jō'bāb was dead, Hū'sham of the land of the Tē'man-ites reigned in his stead.
15 And the Hī'vite, and the Ārk'ite, and the Sīn'ite.	10 Gen. 10, 17	46 And when Hū'sham was dead, Hā'dād the son of Bē'dād, which smote Mid'i-an in the field of Mō'ab, reigned in his stead; and the name of his city was A'vith.
16 And the Ār'vad-ite, and the Zēm'arite, and the Hā'math-ite.	10 Gen. 10, 18	47 And when Hā'dād was dead, Sām'lāh of Mīs're-kah reigned in his stead.
17 ¶ The sons of 9 Shēm; Ẹ'līm, and Ās'shur, and Ār-phāx'ad, and Lūd, and Ā'ram, and Uz, and Hul, and Gē'ther, and 8 Mē'shech.	10 Gen. 10, 19	48 And when Sām'lāh was dead, Shā'ul of 23-hō'bothyther reigned in his stead.
18 And Ār-phāx'ad begat Shē'lah, and Shē'lah begat E'bēr.	10 Gen. 10, 20	49 And when Shā'ul was dead, Bā'al-hā-nan the son of Ach'bōr reigned in his stead.
19 And unto E'bēr were born two sons: the name of the one was 4 Pē'lēg; because in his days the earth was divided; and his brother's name was Jōk'tan.	10 Gen. 10, 21	50 And when Bā'al-hā-nan was dead, Hā'dād reigned in his stead; and the name of his city was 13 Pā'i; and his wife's name was Mē'hē'a-bēl, the daughter of Mā'tred, the daughter of Mēz'a-hāb.
20 And Jōk'tan begat Al-mō'dād, and Shē'leph, and Hā'zar-mā'yeth, and Jē'rāh.	10 Gen. 10, 22	51 Hā'dād died also. And the dukes of E'dom were; duke Tīm'nah, duke 14 A-lī'ah, duke Jē'theth,
21 Hā-dō'ram also, and U'zal, and Dīk'lāh.	10 Gen. 10, 23	52 Duke A-hōl-i-bā'mah, duke Ẹ'lāh, duke Pī'non.
22 And E'bal, and Ā-bīm'a-el, and Shē'bā, and 23 O'phir, and Hāv'i-lah, and Jō'bāb. All these were the sons of Jōk'tan.	10 Gen. 10, 24	53 Duke Kē'nāz, duke Tē'man, duke Mīb'zar.
24 ¶ 4 Shēm, Ār-phāx'ad, Shē'lah, 25 4 E'bēr, Pē'lēg, Rē'u.	10 Gen. 10, 25	54 Duke Māg'dī-el, duke Ī'ram. These are the dukes of E'dom.
26 Sē'rug, Nā'hōr, Tē'rah.	10 Gen. 10, 26	
27 A'brām; 7 the same is A'brā'hām.	10 Gen. 10, 27	
28 The sons of A'brā'hām; 8 Ẹ'sau, and 1 Ish'ma-el.	10 Gen. 10, 28	
29 ¶ These are their generations: The firstborn 10 of Ish'ma-el, Nē-bā'oth; then Kē'dār, and Ad'bē-el, and Mīb'sār.	10 Gen. 10, 29	
30 Mīsh'mā, and Dū'mah, Mūs'sā, 5 Hā'dād, and Tē'mā.	10 Gen. 10, 30	
31 Jē'tūr, Nā'phish, and Kēd'e-mah. These are the sons of Ish'ma-el.	10 Gen. 10, 31	
32 ¶ Now 7 the sons of Kē-tū'rah, A'brā'hām's concubine: she bare Zīm'ran, and Jōk'shan, and Mē'dan, and Mid'i-an, and Ish'bāk, and Shū'ah. And the sons of Jōk'shan; Shē'bā, and Dē'dan.	10 Gen. 10, 32	
33 And the sons of Mid'i-an; E'phah, and E'phēr, and Hē'nōch, and A-bī'dā, and Kī'da-ah. All these are the sons of Kē-tū'rah.	10 Gen. 10, 33	
34 And 6 A'brā'hām begat Ẹ'sau. The sons of Ẹ'sau; Ẹ'sau and Is'ra-el.	10 Gen. 10, 34	
35 ¶ The sons of 9 Ẹ'sau; Ẹ'lī-phāz, Rē'u-el, and Jē'ūsh, and Jā'a-lām, and Kō'rah.	10 Gen. 10, 35	
36 The sons of Ẹ'lī-phāz; Tē'man, and O'mar, 6 Zē'phī, and Gā'tam, Kē'nāz, and Tīm'nā, and Ām'a-lēk.	10 Gen. 10, 36	
37 The sons of Rē'u-el; Nā'hāth, Zē'rah, Shām'mah, and Miz'zah.	10 Gen. 10, 37	

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SUNDAY-AFTERNOON concerts have recently been suppressed in Pittsburg, Pennsylvania.

It is stated that Mrs. Cleveland is a member of the Woman's Sabbath Alliance of the District of Columbia, the organization referred to in our Washington correspondence last week, having for one of its objects the securing of a Sunday law for the district.

A RECENT Associated Press dispatch from London, says: "An interesting step towards the Sunday opening of museums and other public institutions in England is the decision of the Corporation of London to open the next Guildhall picture exhibition on Sunday."

THE Sunday-closing crusade, so vigorously pushed for some months past in this city, has reached Brooklyn. At present it is confined chiefly to saloons. It will doubtless, however, soon be extended to bake-shops and other equally harmless and even necessary things.

REV. E. T. HISCOX, D. D., of Mount Vernon, this State, had a ringing article recently in the *Christian Index*, denouncing as religious persecution the prosecution of Seventh-day Adventists and Seventh-day Baptists for Sunday labor. We will print it next week. It ought to have a wide circulation among Baptists.

THE *Christian Statesman* reports for the closing months of 1895, fifty National Reform meetings; scores of sermons; two conventions; and the dissemination of a large amount of literature. The editor of the *Statesman* challenges any organization to show any greater amount of work accomplished with the same expenditure of means.

COMMENTING on the Barber Sunday-law decision in the Appellate Court of this State, the *New York Observer*, of February 13, says: "The sabbath-loving portion of the community will welcome this decision. The outward and public observance of the sabbath is a matter concerning which the State has something to say, and is likely to be so regarded for some time to come." As the reader will observe, this language is in harmony with what is said of this decision on page 60, viz., that it gives legal support to a religious institution—the Sunday-sabbath—and affords satisfaction to believers in that institution, contrary to the wishes and belief of other classes

of the people. It plainly justifies the SENTINEL's frequent references to Sunday laws as religious legislation. There is no institution more thoroughly religious in its nature than the Sabbath.

WE trust that no one will hesitate to read the article, "Clerical Civil Government," on page 60, because of its length. It fairly bristles with facts most pertinent just now, in view of the persistent assault of the National Reformers, so-called, upon our American system of government. Read it, and ask your friends to do the same.

THE promoters of the so-called Christian Amendment and of the Sunday "law" for the District of Columbia, have issued orders to their followers everywhere to circulate petitions and to write letters to members of Congress in favor of said measures. The idea is to create the impression that there is a spontaneous demand for such legislation.

IN saying as we do on page 61, "Let religion be kept out of politics," we do not mean that in political life men are free from moral restraint. Any religion worth having will make its possessor honest in all the walks of life. To desire just and honest government is one thing; to attempt to use civil power to advance religion is quite another. The SENTINEL is a friend to the former; it uncompromisingly opposes the latter.

THE *Christian Reformer* calls attention to resolutions passed at the recent National Free Thought Congress against the so-called "Christian" amendment, and intimates that all Christians who do not indorse the amendment are allies to the infidels. This is not at all strange since such tactics are quite characteristic of the "Reform" movement. In a convention held in this city in 1873, Jonathan Edwards, D. D., then prominent in National Reform councils, in classifying those whom he considered enemies to the National Reform cause, said:—

The atheist is a man who denies the being of God and future life. To him mind and matter are the same; and time is the be-all and end-all of consciousness and of character.

The deist admits God, but denies that he has any such control over human affairs as we call providence, or that he ever manifests himself and his will in a revelation.

The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination, or—worse—sheer imposture.

The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy.

These all are, for the occasion, and as 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 the outcry—the atheist, to whom nothing is higher or more sacred than man, and nothing survives the tomb. It is his class. Its labors 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.

The truth is, however, that nobody is so far from infidelity and atheism as the man who recognizes the existence of inalienable rights; who believes that in matters of religion God is supreme, and that every man should be left free to render to God that service which the Creator requires of every man. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him;" and he who worships God "must worship him in spirit and in truth," not by compulsion.

Primarily, infidelity means unfaithfulness, and who is so unfaithful as those who deny the power of God, and who show their lack of faith in God by appealing to civil authority for the accomplishment of those things which God has reserved in his own power?

THE case of the three Seventh-day Adventist ministers—Burrill, Howe, and Simpson, arrested some months since in Ontario, for doing secular labor on Sunday, is now pending in the High Court on a motion for a writ of certiorari.

In Manitoba a sentence of twenty days for Sunday work is hanging over Mr. Whitehouse; but so far no steps have been taken by the justice to enforce it.

In the United States, cases for Sunday work are pending against Robert Nash, in Mississippi; J. W. Lewis, in Tennessee; and Ira Babcock, in North Carolina. The latter case will be tried in February, the two former in March.

None of the work complained of in these cases was of a character to cause any disturbance other than the mental unrest always felt by those who are not willing that people who differ from them in the practice of religion should enjoy equal freedom with themselves. In every case the prosecutors are members of Sunday-keeping churches, and their appeal to the civil "law" is for the avowed purpose of compelling the Adventists to respect their religion.

THE AMERICAN SENTINEL, published at New York, in naming a list of papers which have spoken against sumptuary Sunday laws, names only the *Tampa Tribune* for Florida, whereas the *Buoy* has spoken against them repeatedly in tones not to be misunderstood, and it will continue to do so.—*St. Andrews (Fla.) Buoy*.

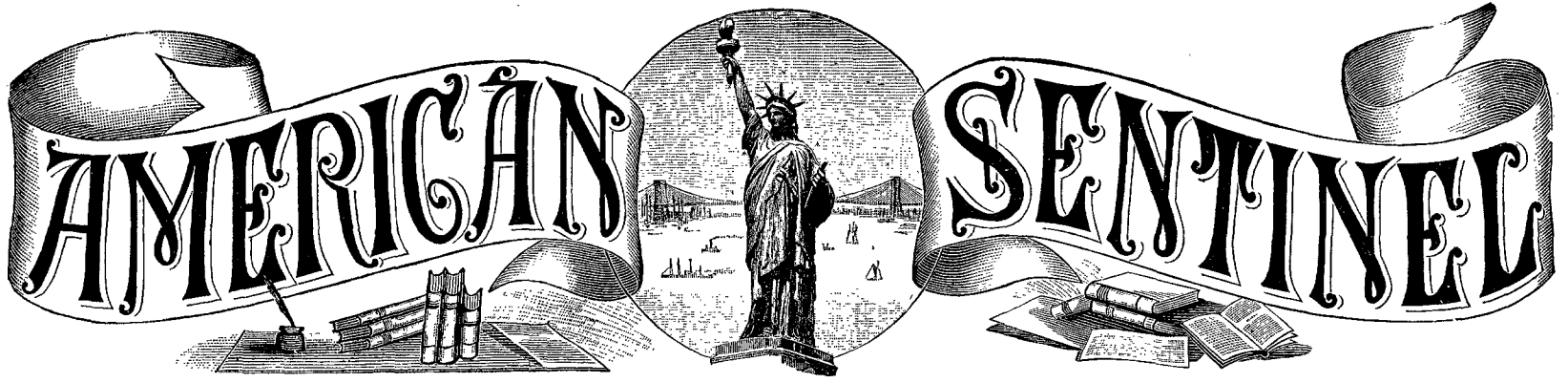
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GOD'S WORD VS. MAN'S WORD.

WHEN the Jews sent priests and Levites to inquire of John the Baptist, "Who art thou?" he replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."¹ He was, in so far as he attracted the notice of men, the personification of the voice of God.

The same may be said of the great reformers who have lived in other ages of the world. They have stood out from amidst the multitudes of their day, as salient figures in a conflict between God's word and the word of man; yet not as being themselves the cynosures of the public gaze, but as color bearers, holding high the standard of eternal truth—the word of the living God.

So it was with John Wycliffe, the first of the great reformers of modern times. Our illustration presents him standing before a convocation of Catholic prelates at Oxford. The scene is one characteristic of his whole experience as a reformer. He was never long free from the presence of the champions of popish dogmas and traditions. They opposed him with the word of man in its most exalted form,—the decrees of councils, the traditions of "the fathers," and the bulls of "infallible" popes; and he replied to them with "Thus saith the Lord." Sometimes surrounded by friends, but never leaning upon human support, he faced the foes of freedom and divine truth without flinching,

and in his work was revealed again the truth of the prophet's utterance, "All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, . . . but the word of our God shall stand forever."²

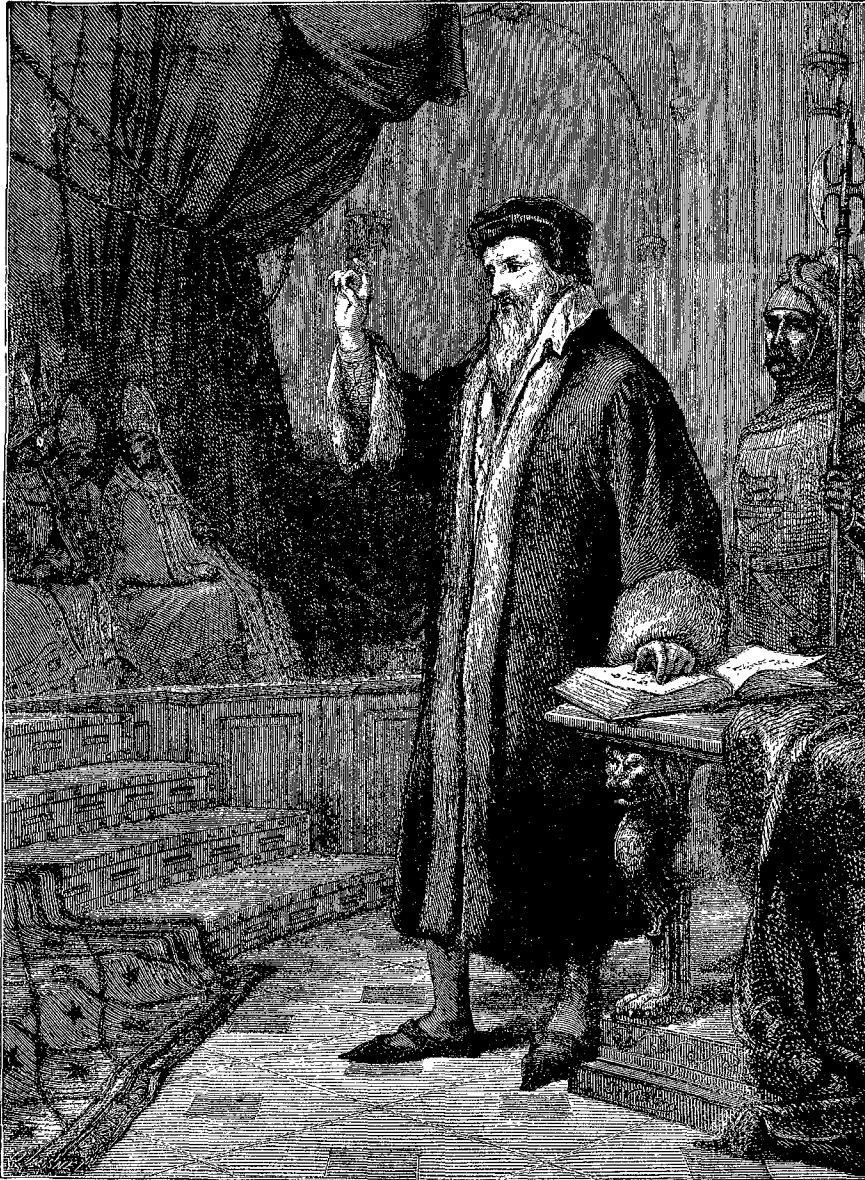
The life of Wycliffe as a reformer is but a record of the battles of the word of God with religious error in the form of the traditions and commandments of men, and of its tri-

day to enjoy the sight of the reformer lying ill upon what seemed his death-bed, and to predict to him the speedy downfall of his work, he raised himself upon his couch, and piercing them with his gaze, replied, "With what do you think you are contending? with a feeble old man, tottering upon the brink of the grave? No; but with truth—truth, which is mightier than you, and will one day vanquish you!" The monks withdrew discomfited.

The opposing forces of truth and error are still ranged against each other to-day; for the contest is not yet ended. To-day the same power that opposed Wycliffe stands glorying in its might, trusting even that all the world will yet bow in worship at its feet. It is holding forth the word of the mortal being whom it has pronounced "infallible," with the commandments and traditions of men, as superseding the precepts of God. Nor does it flatter itself without reason, in human judgment, for all the world is looking upon it in wonder and admiration; all nations are working to confirm its decrees. In particular, that power is the Papacy; but in general, it is any earthly power, papal or Protestant, which clings to the evil principle of trust in the word of man.

The issue is joined to-day for a decisive combat. God's Word declares, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." On the other hand, the word of man—traditions, church precept, and the civil "law"—declares the first day to be the Sabbath. The first-day sabbath is Rome's heralded token of the supremacy of her word in spiritual things;

and in anticipation of her long-awaited triumph, she says in her heart, "I sit a queen, and am no widow, and shall see no sorrow."³



Wycliffe Before the Convocation at Oxford.

umphs over them. Wycliffe himself well knew that the conflict waged by them was not with him. When some monks came one

¹ John 1:23.

² Isa. 40:6-8.

³ Rev. 18:7.

She is stretching forth her hand to seize again her long-lost supremacy on earth. But in the heavens a mandate has gone forth, "It is time for thee, Lord, to work; for they have made void thy law."

The dramatic scenes of Wycliffe's time are to be reenacted. The champions of divine truth are again to stand before kings and rulers; the word of the Infinite is again to be seen towering in divine majesty above the precepts of mortal man. The triumphs of truth in every age culminate here. We have reached the climax of the great controversy. Over the issue of which day is the Sabbath—which of the signs of two opposing spiritual powers is to be given the honor of men—the battle will be fought to its conclusion. On the one hand stands the Sabbath of the Lord, the seventh day,—the sign of the Godhead of Him whose word has creative power; and on the other hand is the man-made sabbath—Sunday—the sign of that opposing power which has set its word above the word of the most High, claiming the right to change the Sabbath from the seventh day to the first. On that side and under that banner will stand all who, whether Catholic or Protestant in name, have given real or apparent assent to this change. In many places this assent is now called for by the civil law; but the word of the Creator upholds a different institution, and demands allegiance to it. Shall we choose Scripture? or tradition?—the word of God? or the word of man? The choice will determine our position in the conflict, and our final destiny.

A "BARRIER" TO THE CHURCH.

WHEN the Saviour was about to be received up into heaven, having finished his mission upon earth, he said to his disciples, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations . . . all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.

Thus the followers of Christ were given the assurance that he would be with them even to the end of the world, having all power in heaven and in earth.

But now, it seems, the Church has met an impassable barrier to her progress. So we are told by Rev. C. N. Donaldson, in the *Christian Statesman*, of February 1. "What," he says, "stands as a mountain barrier to the Church's enlargement is the nation's rebellion against God." The Church has irresistible power, but has met an immovable obstacle! The nation must cease its "rebellion"—the barrier must take itself out of the way—before she can advance!

When the Saviour spoke these words of assurance to the little company whom he had led out from Jerusalem, on the day of his ascension, the nation of which they were subjects was the empire of Rome. It was an idolatrous nation, neither knowing nor caring about the God of the Christians. It was in rebellion against him, if ever a nation could be. Yet the gospel spread with marvelous rapidity throughout the empire, and thousands were converted to Christ in a single day. There was no "mountain barrier" to the Church then in "the nation's rebellion against God."

What is the trouble to-day? Has the promise of Christ failed? Is the fault with Christ, or with "the Church"? Has the power of the gospel ceased, or has "the Church" separated from Christ until she has lost it?

Christ has a Church to-day, of which he is

the head; but his Church is not the church that seeks to an earthly government for power.

Are not the sins of "the Church" the real barrier that stands like a mountain in her path? Isa. 59: 1, 2.

SERVING THE CHURCH.

"THE nation and kingdom that will not serve thee (*i. e.*, the church) shall perish; yea, those nations shall be utterly wasted." This among other texts of Scripture is quoted in the *Christian Statesman*, of January 18, by Rev. J. S. Martin, for the purpose of impressing upon the people their responsibility for the proposed "Christian" amendment to the Constitution. It will be understood, of course, what "the church" is,—namely, himself and his associates who are asking and lobbying for this amendment! So at least its advocates seem to think.

But will the nation accept their mere dictum in this matter? When the nation starts out to "serve the church" according to the ideas of those demanding religious legislation, how is the identity of "the church" to be determined? Will preponderance of numbers be the criterion? If so, then the Roman Catholic denomination is "the church." This the papal church has always affirmed, and is doubtless as ready to receive the humble service of the United States Government to-day, as it was in past centuries to be served by the governments of the Old World.

But the amendment party doubtless do not contemplate giving any such advantage to the Catholic Church. They are thinking only of themselves. They are too short-sighted to discern that such an effort as they are asking of this Government in behalf of "the church" will set all the various denominations—each one of which is preëminently "the church" in its own opinion—against one another, and rekindle the smoldering fires of religious controversy to an appalling extent.

It is very certain that the text of Scripture invoked by the Rev. Mr. Martin does not call upon any government to determine which of the discordant sects is "the church," or to enact any kind of religious legislation.

CHRIST'S WILL AS THE CIVIL LAW.

THE aim of the proposed "Christian" amendment to the Constitution, is to make the "revealed will" of Jesus Christ our "supreme authority in civil affairs." In other words, it is to make that revealed will the civil law of the land.

What is the revealed will of Jesus Christ? For a complete answer, it would be necessary to cite all that has been divinely revealed to man; for in both the "law and the prophets" which were until John the Baptist, and the writings of the apostles, it was the "Spirit of Christ" that testified the things that were spoken. But in brief, it may be said that the revealed will of Jesus Christ is the gospel of salvation through faith in him. And it is now proposed to make this the civil law of the land!

The revealed will of Christ is, that all persons should be saved from sin. And the gospel is "the power of God unto salvation [from sin] to every one that believeth." The power of God is seen in his work of creation. "He spake, and it was; he com-

manded, and it stood fast." Through faith in Jesus Christ, by the power of God, we are re-created in him.⁴ Being crucified with him, we also live with him—or rather, he lives in us,⁵ and while dead to self, we are alive unto God. We yield ourselves to his will, saying Amen to all his word, and by the infinite power of God, which was manifested in the creation of the world and all things in six days, we are put to death with Christ and created new, so that we are without sin. Being thus without sin, we are free from death, and fitted for eternal life with God. This is the "mystery of godliness"—the plan by which God saves men in his kingdom.

All this is the revealed will of Jesus Christ; and it is now seriously proposed to incorporate this into the civil law of this land! Did ever absurdity reach a more appalling height?

"The power of God unto salvation" is not experienced by all, but only by "every one that believeth." It is Christ's revealed will that every person should believe on his name; in other words, he wants all persons to be saved. But belief is a matter of free choice; for we are not automaton, but free moral agents, in order that we may develop character. Now it is proposed to make Christ's revealed will the civil law,—that is, to force all men to believe on him whether they want to or not! A "Christian" scheme, truly!

Christ wills that all men should love one another. "A new commandment I give unto you, that ye love one another." This is to be made the civil law, and men are to be forced to love each other, or punished by the usual legal penalties! This also is very "Christian," as well as reasonable!

Christ wills that all men should keep his Father's commandments. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But in a state of sin, men cannot keep God's commandments; "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." But now it is proposed to make Christ's will the civil law; so now that law will say to the sinner, No matter about your inability to do the will of God, you must do it whether you can or not. If you do not, you will be fined or imprisoned, or otherwise punished! How preëminently "Christian" is this!

We read that "without faith it is impossible to please him [God]."⁶ As it is the will of Christ that all men should have faith, the civil law (under this "Christian" amendment) will say to all, Have faith, or you will be accounted a criminal. We shall then see people converted by wholesale, no doubt!

Let this amendment be adopted, and an era of bigotry, hypocrisy, strife and persecution will be ushered in, the like of which this country has never witnessed.

The only way in which the revealed will of Christ can be carried into effect is by the power of God, through the operations of the Holy Spirit. And therefore this scheme to make his will the civil law of the land, is one which substitutes man's littleness for God's infinity,—man's weakness for God's strength, man's ignorance for God's wisdom, man's sinfulness for God's righteousness. And this scheme is labelled "Christian"! Verily it is true that "Satan himself is transformed into an angel of light!"⁷

⁴ Ps. 33: 9. ⁵ 2 Cor. 5: 17; Eph. 2: 10. ⁶ Gal. 2: 20.

⁷ John 18: 34. ⁸ Rev. 22: 14. ⁹ Rom. 8: 7, 8.

¹⁰ Heb. 11: 6. ¹¹ 2 Cor. 11: 14.

¹ Luke 16: 16. ² 1 Peter 1: 11. ³ Rom. 1: 16.

MAKING NOMINAL CHRISTIANS.

[Present Truth, London, England.]

A JAPANESE missionary, discussing the influence of missions in that country, says that the recent war with China has been the occasion of great changes in the general sentiment. Anxious to show that in their idea following the Lord does not in any wise hinder men from fighting and killing their neighbors, the natives professing Christianity distinguished themselves in the field, and the old dislike to "Christianity" has so "broken down that the whole army has been thrown open to Christian influences."

The missionary hopes that the Educational Department will be influenced to take the same course, in which case he sees a rosy future before Japan.

It would not then be impossible that Christianity might take on the form called political, in which the upper classes would profess it and thus hasten the day when Japan would become nominally a Christian nation.

It is plain that the same danger that is before the churches in professedly Christian nations is before missionaries in these great heathen lands which are coming under Western influences. It is the temptation to make Christians in some easier way than by the preaching of the Cross. The missionaries who first went to these lands had no arm of flesh to rely upon, and in the face of the keenest opposition of the powers that be they proved the higher power of the Cross of Christ. As the primitive church endured the opposition of the Roman world and grew under it, but fell before the friendship of that world, so now in these older mission fields a greater danger confronts the gospel than the hostility of earthly powers.

This growing dependence on political influence for doing a religious work is a sign of the times. It is at the root of the Sunday-law movement and all the religio-political controversies continually agitating churches and legislative bodies. It is a sign of a weakening hold on gospel principles here, as it is in Japan. Indeed, the missionary whom we quote says that the life of the Japanese churches is not seen in large additions, "nor in any special activity in creating a Christian literature." They "are suffering from the same world-causes that affect church attendance in our own land." This explains the readiness with which an easier way of making nominal professors is welcomed. It is one of the dreams of the last days that all the world is to be Christianized. The prophet predicted this in the words: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the house of the God of Jacob." Isa. 2:2,3.

The "many people" make fair professions, —they will walk in the Lord's ways, and beat their swords into ploughshares, and learn war no more. But while the nominal profession is made, and they say one to another, "Come ye and do these things," we know from the Word that none of them will take the Lord's way, nor give up swords and spears, however much they may cry peace. The actual practice will be directly contrary to the profession and, as Joel says, the ploughshares will be turned into swords, until the coming of the Lord brings his wrath upon the angry nations.

When it is shown that the warning messages of Revelation 14 are directed against the

principles of the Papacy, it is sometimes asked how that can be when these great Eastern nations are professedly non-Christian. Really, the principles of the Papacy are but borrowed from the Oriental religions, and there is a striking similarity in doctrines and practices. But aside from this, every year sees these countries brought nearer the formal recognition of nominal Christianity.

Nominal Christianity fused with pagan philosophy to make the papal religion. Now we see a like movement, by which Christianity is toned down to a mere philosophy, and it is considered a mark of breadth of view to be able to recognize points of contact between Christianity and the Oriental religions. A Sunday law passed in Korea at once leads religious journals to the conclusion that Korea is nearly a Christian country. Thus European Governments are made nominally Christian, and it perhaps not unreasonably supposed that the nations of the East will yet follow in the same way.

But it will be the work of the missionary with Christ's message to teach that no nominal profession can save from unrighteousness. All the governments may unite to make it easy for the people to be nominal Christians, but only in the preaching of the Cross, with its denial of self and its crucifixion unto the world, will be found the power that actually saves from sin. And the world will always make it as difficult as possible to be this kind of Christian.

HAS GEORGIA RELIGIOUS LIBERTY?

[Rev. E. T. Hiscox, D. D., of Mount Vernon, N. Y., in *Christian Index*, Atlanta, Georgia, Jan. 16, 1896. The *Index* is the organ of the Baptist denomination in Georgia. Dr. Hiscox is a well-known Baptist minister and author.]

Does religious liberty exist in the State of Georgia? Yes; to a certain extent. To a considerable extent. But not fully. This may be a surprising statement to many of the citizens of that most noble and excellent State. Toleration generally prevails, but not universally. For while the Seventh-day Adventists are arrested, fined, and imprisoned for doing secular work on Sunday, the State assumes dictation in matters of conscience and religion, with which questions it has no right to meddle. And while the State makes laws to compel the observance of a Sunday sabbath, and to punish by civil penalties all who do any secular work on that day, it violates its own bill of rights as well as the Constitution of the United States, and the moral sense of the civilized world. And such laws should be universally reprobated. Those who observe Sunday as a day of rest and worship, have a right to be protected by law in the peaceable enjoyment of the day. If the Adventists do disturb them, they are amenable to law as disturbers of the peace. So have the Adventists and Jews the same right to be protected by law in the observance of Saturday as a Sabbath. As the Sabbath is a religious institution, each man is to decide for himself which is his sabbath, a question which the State has no right to determine for any citizen, any more than which church he shall attend, or to what Sunday schools his children shall go.

The persecution of these Adventists by several of the Southern States, notably Tennessee, Arkansas, Maryland, Missouri, and Georgia, is a shame and a disgrace to our so-called Christian civilization. It is persecution for conscience' sake, pure and simple; and would not surprise us did it occur in Russia. All right-minded people must deplore and

condemn it, especially Baptists, who recall the hardships of their fathers two and a half centuries ago,—Roger Williams, Obadiah Holmes, John Clark and others in New England and Virginia.

I am not one of the Adventists, nor have I any personal knowledge of them, but my information comes from court records of their trials in those various States, and other authenticated documentary evidence. But who shall suffer for his religion's sake, be he Baptist, Jew, Mohammedan, or pagan, and I burn not, so long as he practices his religion without abridging or disturbing the equal rights of others?

More of these cases have occurred in Tennessee perhaps than in any other State, and but few in Georgia. In Arkansas they have been quite numerous.

Judge Parks, of Tennessee, before whom many cases were brought for trial, while sentencing them to fines and imprisonment, expressed his regret at being compelled by his oath of office to do it, and declared the men good neighbors, most peaceable and worthy citizens, with no fault, except that they were proven to have done some work on Sunday, which they acknowledged, but which the law forbade them to do. Other judges and other records have given like testimony. Their Sunday working consisted in one case of setting out strawberry plants; in another of hoeing in the field; in another of hauling wood for the fire; in another of helping a poor widow without compensation. Nobody was disturbed, and these acts for the most part were away from public notice, and were sought out by the complainants. At the same time no notice was taken of saloons running contrary to law; of rail trains and steam boats running for excursions or ordinary traffic, doing secular work on Sunday; of furnaces and factories operating with thousands of men, violating the State statutes, without question or restraint. All the force of unjust legislation and spiteful informers has been evoked against a harmless and devout people, whose only crime is that they observe Saturday as the Sabbath, according to the higher law, as they understand it, and go quietly about their secular duties on Sunday as we do on Monday.

Dr. Hawthorne said, at Saratoga, in May last, when a resolution condemnatory of this kind of persecution was under discussion before the Baptist Publication Society, if such things should be done in Georgia, they would hear from *three hundred thousand Baptists* in that State. Well, my dear doctor, just such a thing has been done in Georgia, but they have not yet heard from the three hundred thousand Baptists. Strictly speaking, according to the last year book, Georgia has 367,498 Baptist church members, with 2692 Baptist ministers. Surely enough to make their influence felt against unrighteous legislation, and for the repeal of unjust and oppressive laws. But they have not been heard from on this behalf, perhaps for the want of such a leader as Dr. Hawthorne has shown himself to be in the other fields of reform.

Now this is what happened in the great State of Georgia only about a week before that discussion in Saratoga: On May 15, Mr. J. Q. Allison, a Seventh-day Adventist, was tried before the circuit court at Douglasville, in Douglas county, for "sabbath breaking," and sentenced to pay costs amounting to \$22.05, or in default of payment to serve twelve months in the chain-gang, Judge Janes presiding. The offense for which Mr. Allison was tried and convicted was plowing in the field, the amount of the plowing being "a small garden spot," as appears from the

testimony before the courts. No one was annoyed or disturbed by the plowing, but the act violated the statute. The State had fixed by statutes a sabbath and attempted to compel its observance by the enforcement of civil penalties.

Now a sabbath is a *religious* institution and when a State decrees religious institutions, and attempts to compel conformity, it violates and nullifies its own constitution, and the Constitution of the United States, both of which guarantee religious liberty to all the people, and forbid legislation on matters of religion. As to Mr. Allison, the judge pronounced him a worthy and estimable man, with nothing against him, save this charge of plowing on Sunday. The judge, however, told the defendant that he would let him off easy this time, by simply paying the costs; but if he came before him again, he would not fare so well. The costs, or the chain-gang! And further advised him that if he could not obey the laws, he had better move out of the State.*

A letter received by a New York journal from a gentleman in Atlanta, Ga., late in June last, stated that a few days previous, he visited one of his brethren "in a loathesome prison, enclosed in an iron cage, with incendiaries, thieves and murderers, awaiting their departure for the chain-gang. He had done some work on Sunday, having observed Saturday as his Sabbath." The clerk of the court told him he had lived neighbor to this condemned man for years and there was not a better man in the county. The sheriff declared him to be a good man. After prayer together they parted. It is to be noted that in all the other States where these harsh laws exist against the Seventh-day Baptists, the informers against them are almost invariably professing Christians, and not infidels, nor drunkards, nor pagans; quite frequently ministers of the gospel. In one case at least, shame to say, a Baptist minister, who probably never heard of Baptists being persecuted for conscience' sake. They of all others should "remember those in bonds as bound with them." Of the hundreds of thousands of the Baptist faith in Georgia, there are not a few who occupy high and influential positions in the State. It would be strange if they did not strive to remove this foul stain of religious persecution from the record of so noble a commonwealth.

CAST-OFF RAGS OF POPERY.

[N. Y. Sun, Aug. 11, 1895.]

THE strict observance of the Lord's Day as the successor to the Jewish Sabbath is a Roman Catholic peculiarity which Protestants have retained. Indeed, when Rome, after the fourteenth century, began to relax the severity of the regulations she had previously enforced, forbidding not only servile work but amusement on Sunday, the Puritans of King James's time adopted them without modification. No doubt it would horrify our strait-laced Sabbatarians to be told that their pet ideas are but cast-off "rags of Popery," but so they are. There is not a blue law of the bluest dye that cannot be paralleled by the Sunday laws of the Roman Catholic rulers of England and of France from the sixth to the fifteenth century. Any one who doubts this may have his doubts removed by consulting Hessey's "Sunday" and Neal's "Feasts and Fasts."

* Mr. Allison did not pay the costs, and the sheriff started with him to Atlanta to put him in the chain-gang. He was released, however, en route, an unknown friend having settled the costs without his knowledge.—ED. SENTINEL.

RELIGIOUS LEGISLATION.

Danger to Liberty Lurking in Bills that are now before Congress.

[By Mr. Charles E. Buell, Chief of the Division of Church Statistics in the Eleventh U. S. Census.]

THERE is urgent need that the public should better understand what has been attempted in the past, and is being done in the present Congress, in the way of religious, class legislation.

In 1829-30 the United States Senate was called upon to consider the question of a civil enactment for enforcing Sunday-observance, particularly in the matter of stopping the transportation of mails; and, in the report that was then made by the Senate Committee, the situation was stated, in brief, as follows:—

The committee would hope that no portion of the citizens of our country would willingly introduce a system of religious coercion in our civil institutions; the example of other nations should admonish us to watch carefully against its earliest indications. . . . Among all the religious persecutions with which almost every page of history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our Government the power of defining the divine law.

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle, which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence, and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

The evils which this wise body of Senators warn us against are the very same which those who are now urging similar legislation, openly claim that they desire to bring into existence.

The proposed religious legislation is very similar to that which, from year to year, has been urged before both branches of Congress, at a considerable cost; for religious legislation is, like other legislation, attended with expense. Like former efforts the measures that are now urged are represented in two bills. One is a joint resolution proposing an amendment to the Constitution, acknowledging Almighty God as the source of all power and authority; and Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs, etc.

Who Are Urging These Measures?

The Reformed Presbyterians are the authors of the measure for amending the Constitution, as suggested in the above mentioned resolution.

There are four denominations of Reformed Presbyterians that, more or less strenuously, urge that the civil government shall formally recognize God in our Constitution.

These denominations differ among themselves as to the extent to which their protest against existing conditions should be carried. Some of them refuse, because the Constitution of the United States does not contain a phrase acknowledging the existence of Almighty God, the supremacy of Christ, and the authority of the Scriptures, to "incorporate

ate with the political body," and hence do not participate in elections, and in other political rights and duties. Others protest against "a godless government," but are not actually debarred from voting.

The first of these denomination is the Synod of the Reformed Presbyterian Church, a branch that was organized in 1809, and had, in 1890, 10,574 enrolled members, in nineteen States.

The Synod's "Terms of Ecclesiastical Communion" declares that those accepting membership are pledged to labor for the "constitutional reform," above recited, and to refuse to "incorporate by any act with the political body until this blessed reformation is secured." The members of this branch, therefore, do not take part in state or national elections. They neither vote nor hold office.

The next of these, the General Synod of the Reformed Presbyterian Church, organized in 1833, permits members to exercise their franchise and to hold office, but under restraints that keep them from voting. They are not permitted to lend themselves to elect to any office that will require an oath to support the Constitution, or to vote for men who would administer such an oath. This denomination numbers 4,602 enrolled members scattered through nine States.

The third of these is the most strict of all; but numbers only 37 members. The last numbers 600 members, and these are known respectively as the Reformed Presbyterian Church (Covenanted), and the Reformed Presbyterian Church in the United States and Canada.

If it were not for the constant agitation by these four religious bodies, the effort to bring about obnoxious religious class legislation by Congress would undoubtedly die out.*

The regular Presbyterian denominations should not be confounded with these above-mentioned, for while they furnish a contingent that, having heard but one side of the question, assent to the work that is being urged by the Reformed Presbyterians, and undoubtedly furnish money towards maintaining "the Christian Lobby," and for promoting the projects, they do not originate such legislation. The Presbyterian Church, considered as distinct from the Reformed Presbyterians, comprises eight denominations, and aggregates a membership of more than a million persons.

National Reform Allies.

The several societies that are more or less actively the allies of the effort to obtain religious legislation, which if it is successful, would disfranchise a vastly larger number than they have enlisted in the effort, are, the Sunday League of America; the National Reform Association; the Woman's Christian Temperance Union; and as far as possible, the members of these organizations are united in the third party Prohibition Party, making the utmost display with the number of the individuals that are involved.

In 1887, the organ of the National Reform Association stated: "The political aim of Christianity is to bring forth a time in which Christianity shall control the caucus, religion

* We think that Mr. Buell greatly underrates the strength of the National Reform forces in thus limiting it to the four denominations named. In his book, "Practical Christian Sociology," Mr. Crafts, a Presbyterian, says: "The civil kingship of Christ is not a mere denominational peculiarity of the Covenanters and United Presbyterians. It is nowhere more ably defended than in one of the 'Popular Lectures' of the late Prof. A. Hodge, D. D., of Princeton, whose name, with those of equally illustrious ministers from all the great branches of the Protestant Church, was enrolled among the vice-presidents of the National Reform Association." It is true, however, that the denominations named by Mr. Buell are the prime movers in this assault upon the American system of government.—ED. SENTINEL.

shall control the politics, the politicians shall be saints, and, the polls holy ground."

The following, voiced by the Woman's Christian Temperance Union in National Convention in 1887, discloses how these would combine Church and State:—

The Woman's Christian Temperance Union, local, State, national, and world-wide, 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 in 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 [force] through the gateway of politics.

"He who spoke as never man spake" rebuked the suggestion of the establishment of His kingdom by force, as is urged and emphasized in the highly wrought language of the preceding paragraph; and as he stood before the Roman governor to be tried, scourged, and killed by the civil law, he assured Pilate that "my kingdom is not of this world."

Organizations known as the Christian Endeavor, Epworth League, King's Daughters, etc., have been more or less joined to the effort to bring Christ forcibly into the "realm of law through the gateway of politics."

In 1888, the Prohibition party added its tribute to the history of the effort to make Christ's kingdom of this world, in the preamble which they adopted at Indianapolis.

Such is the attitude of these would-be reformers to-day as they stand before the country, to become more active, and aggressive, by an achieved victory in Congress on one or both of the measures now being urged there by a "Christian Lobby."

Gives Congress Jurisdiction of Religious Questions.

Their cunningly devised scheme aims a death blow at all religious liberty. It places the interpretation of creeds, and of Scripture, within the jurisdiction of Congress, and of courts.

Under such a law as this bill contemplates, those who through politics have been placed in charge of the arrest and trial of the criminal class shall decide for a free people what constitutes "work of necessity and mercy;" these shall decide for five denominations of conscientious religious people in this country, what properly constitutes the "religious observance of Saturday;" and, what is to "disturb and involve others" in the tolerated labor which a band of zealots assume to permit to others.

One Million Sabbatarians.

There are five denominations numbering a million persons who "Remember the Sabbath day to keep it holy" in the strict obedience to the fourth commandment that was written by the finger of Omnipotence in tables of stone, never to be blotted out; and, having kept this, the seventh day of the week, in honor of the Lord their God, they then, thereafter, perform honest labor for six days, according to the commandment, having the God-given right to do so without let or hinderance, as men breathing the free air of a free country. Why should the civil law be placed as a weapon of toleration in the hand of one class of religionists to deprive another class of their liberty?†

In 1890, when the religious census was

taken, the entire membership of all religious bodies—Jews, Catholics, Protestant, Mormons, the Ethical Culture, and Communistic Societies, Theosophists, all, of whatsoever name or creed—did not exceed one-third of the population of this country, and one-third of these would amply represent the proportion of adult males that were members of the religious organizations of the United States, at that time.

Of the adult males comprised in this religious census, not less than one million were foreign born, and had not been naturalized in 1890. To these must be added the mighty host of southern negroes, Mormons, the religious orders, societies, and denominations, that are debarred, or withheld from voting, in order to get an approximate idea of the number of votes that are cast by actual members of religious organizations; the vote of this class did not number more than thirty per cent of the total vote that was cast in the last presidential election.

When the religious census was taken in 1890, the percentage of the adult population that was opposed to religion exceeded the membership of the largest religious denominational family.

In 1890, in the District of Columbia, only five per cent of the adult males were actual church members, only fifteen per cent attended church with regularity, and twenty-five per cent. was the limit of those who attended church at all.

Do not Believe in Sunday Sacredness.

A majority of the members of the denominations that tacitly assent to a sacredness for Sunday, do not fully agree with the traditions upon the "Sabbath Question."

Probably the largest denominational family among the Protestants throughout the world, is the Lutheran. In this country in 1890, this church comprised seventeen denominations and one hundred and twelve independent congregations. These, together with the German Evangelical Synod of North America, which represents the State Church of Prussia here, have all built their system of faith and practice upon the teachings of *The Augsburg Confession*; this says, relative to the observance of Sunday, that the keeping of the day is not regarded as a necessary worship of God, nor are any to feel that they would commit sin if they violated the regulations which the clergy have set up merely for convenience, and states in Italics:—

"Those who suppose that the ordinance concerning Sunday instead of the Sabbath is enacted as necessary, are greatly mistaken."

There are four denominations of Friends, —Quakers, who teach, "We know no moral obligation by the fourth commandment, or elsewhere, to keep the first day of the week, more than any other, or any inherent holiness in it."

That most eminent prelate of the Roman Catholic Church, James Cardinal Gibbons, in his work entitled, "The Faith of our Fathers," p. 111, says: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."

The Legal Status of Sunday.

The following shows briefly the legal status of this, "*The Venerable Day of the Sun*:"—

Constantine exempted agricultural laborers from Sunday observance by his edict in 321. In the ninth century, another Roman Emperor, Leo VI., known as the Philosopher, commanded that agricultural laborers should observe the venerable day of the sun, thus making the edict of Constantine apply to all. The character of this ruler is shown by the fact that the

Greek Church, which could overlook much in an emperor, refused to administer the sacraments of the church to him. (See American Encyclopedia, Vol. X, Art. Leo VI.)

The next enactment bearing upon the civil enforcement of Sunday observance, as it affects modern laws, was by James I, King of England, who authorized the version of the Scriptures bearing his name. The historian says of him: "He early exhibited that fondness for masculine favorites which left a cloud upon his name. His death was caused by a tertian ague, acting upon a constitution that was undermined by intemperance." (American Encyclopedia, Vol. IX, Art. James IV. of Scotland, and I. of England.)

The laws in Great Britain that relate to Sunday observance, and upon which the laws in the United States for the same purpose have been based, were enacted by Charles II, in 1661 and 1663. Of him the historian says: "His life was most dissolute; his adulteries and the profligacy of his court are scarcely paralleled in British history." (Chambers' Encyclopedia, Vol. II., Charles II.)

Aside from State legislation, the latest attempts to enforce an observance of Sunday by act of Congress is doubtless House Bill 3854, of the Fifty-first Congress, 1st Session, 1890. This measure originated in a joint effort by various organizations to reform by civil law, and the bill was introduced in the House of Representatives, and championed by "Mr. Breckenridge of Kentucky," as appears upon the bill in its printed form.

The claim that is sometimes made, that Constantine was a Christian, does not accord with facts. Within a year from the time of the issuing of the famous edict exalting the pagan day in place of the true Sabbath, he murdered his own son and his own wife. This edict was followed by another on the next day, that commanded that if any royal edifice should be struck by lightning, the soothsayers were to examine the entrails of an animal that had been killed in pagan sacrifice, and determine what the awful portents were. This does not indicate that he was a Christian. Moreover, the edict was strictly pagan; no reference was made in it to Christ or Christianity.

New York Tribune on Sunday Sacredness.

The following from the *New York Weekly Tribune*, of Oct. 10, 1894, gives an interesting condensed history of the origin and the acceptance of Sunday-observance:—

J. B. (Rugby, Tenn.): Please tell me in the "Asked and Answered" column of the *Weekly Tribune* when, why and by whom was the Christian sabbath changed from Saturday to Sunday?

The observance of Sunday instead of Saturday as a day of rest was instituted by an edict of the Emperor Constantine, issued A. D. 321. It reads: "Let all judges, and all people of the towns, and all the various trades be suspended on the venerable day of the Sun (venerabili die Solis). Those who live in the country, however, may freely, and without fault, attend to the cultivation of the fields, lest with the loss of favorable opportunity the commodities offered by heaven be destroyed." This was the first of a long series of imperial constitutions, most of which are incorporated in the Code of Justinian. Book III, Title 12. By the constitutions comprised in this title of the code and headed by the quoted edict, pleasure was forbidden as well as business. No spectacle was to be exhibited in a theater or circus. If the emperor's birthday fell on a Sunday, its celebration was to be postponed. On the other hand, Code III., 12, 10, distinctly directs the torture of robbers and pirates, even on Easter day.

"History does not furnish us with a single proof or indication," says Sir William Domville, one of the most eminent Protestant divines of his age, referring to the subject of Sunday observance, "that it was observed as a sabbath previous to the sabbatical edict of Constantine in 321" (Six Texts, p. 241). Various reasons are assigned for the changing of the Sabbath from Saturday to Sunday, all of which being founded upon the proof established by Scripture pas-

† In this enumeration of Sabbatarians Mr. Buell evidently includes 845,582 Orthodox and 437,394 Reformed Jews. But this in no wise detracts from the force of the argument, since, as expressed in 1890, by Hon. Richard M. Johnson: "The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community."—ED. SENTINEL.

sage (Acts 20:7-11; 1 Cor. 16:2; Heb. 10:25; Rev. 1:10; and others) that the apostles and first Christians were wont to assemble and hold public meetings on this day. But some churches met also on Wednesday, some on Friday and some on Saturday; none of these days, however, was observed by the church as a sabbath. Says Mosheim, with reference to this subject: "Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of crucifixion" (Ecclesiastical History, Part II., chap. 1), and the Rev. Dr. Heylyn, after stating that Saturday was retained in many of the Eastern churches, says: "The Sunday in the Eastern churches had no great prerogative above other days, especially above the Wednesday and the Friday." (History of the Sabbath, Part II, chap. 8.)

The only valid reason why Sunday was selected for the Christian sabbath seems to be one of expediency. This day consecrated to the sun was already held sacred by the pagans, and so it was much easier to compel them to abstain from labor on this day than on any other. Besides, in order to make the new faith acceptable to the Gentiles, compromises had to be made, and one of these compromises was the adoption of the old pagan holiday of Sunday for the Christian sabbath. This is admitted by many prominent clergymen. Thus, Mour, an eminent English divine, after admitting that we borrow the name of this day from the ancient Greeks and Romans, and allowing that the old Egyptians worshiped the sun, and as a standing memorial of their veneration, dedicated this day to him, says: "So that Sunday being the day on which the Gentiles solemnly adored that planet and called it Sunday . . . the Christians thought fit to keep the same day and the same name of it that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles." (Dialogues on the Lord's day, p. 22.) Another advocate of the first-day observance makes a similar apology in the *North British Review*. (Vol. XVIII, p. 409.) "That very day was the Sunday of their heathen neighbors and respective countrymen, and patriotism gladly united with expediency in making it at once their Lord's day and their sabbath."

No well informed person believes that there is a Scriptural command and authority for the religious observance of Sunday.

Under the name of sun-worship this day was dedicated to the vile rites of a not to be named worship; the unnatural and monstrous vices of which are portrayed by Paul in his epistle to the Romans, chapter first.

By a pagan edict this day was exalted, and its observance was forced upon the world, and upon the Christian church, which had observed the seventh day of the week as the Sabbath day until the time of this edict.

It is evident that the assumed premises of the bill, namely, that the first day of the week is generally considered of divine appointment as a day of rest and worship, is an ill advised statement, and is not in accordance with facts.

If the bill should become a law the people of this country, through their representatives, would have surrendered their liberty to a minority,* and would become law-breakers whenever they should engage in harmless amusement, or perform honest labor on the first day of the week, if such labor was not "works of necessity and mercy," as those words would be interpreted by zealots.

* We do not think that Mr. Buell would wish to be understood to imply that such legislation would be any better even if the majority favored it. In this connection he is discussing the facts, not the principle. It is the inalienable right of every man to be left perfectly free in matters of religion. And this right is just as sacred and inviolable in a single individual as in the majority. "What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence," said a committee of United States Senate of 1829, "but as rights, of which government cannot deprive any portion of citizens, however small. Despot power may invade those rights, but justice still confirms them."

The idea is altogether unfounded that whatever the majority does is right. It is closely akin to the motto, "The king can do no wrong," and both are alike denied by the declaration that "all men are created equal;" and "that they are endowed by their Creator with certain unalienable rights." It is manifest that a right which resides in the individual and cannot be alienated is beyond the reach of all legitimate, civil authority, no matter how represented, whether by the few or by the many.—ED. SENTINEL.

There is no evil existing, no threatened danger, that calls for any such measure as is contemplated in House Bill 167, and it is the wise part of our people to "let well enough alone," and, to keep entirely aloof from the gigantic stride to the union of Church and State that this bill proposes.

DOINGS AT THE CAPITAL.

[Special Correspondence from Washington.]

THE Woman's Sabbath Alliance of the District of Columbia, mentioned in my last letter, has appointed its Missionary Committee, consisting of two persons in each church congregation in the city of Washington. Already this committee has entered upon its work of Christianizing the community in the most approved way. The visit of one of these lady missionaries is best described by one of the ladies visited, as recorded in the *Washington Post*, of Sunday, February 16. She said in part:—

My visitor was gorgeously gotten up, and wore great solitaires in her ears, but she still suggested an Amma. She has a peculiar soft skin, a bovine expression in her eyes, a stupid, heavy look, characteristic of women who follow this profession.

"I am come to you, my dear Mrs. Climber," she said, after the conventional greetings were over, and I had seated myself in a chair opposite her, "to talk to you about a very serious matter."

"Yes?" said I, inquiringly, producing my pocket-book.

She shook her head smilingly. "No charities," she said, and then lapsed into a long silence.

"Well," said I at last, perhaps a little impatiently, remembering my engagement at Mrs. Bienchere's at 12 o'clock—it was then 11:30—"what can I do for you?"

"The subject I have come to talk to you about is rather a delicate one of a personal character, and I must confess I feel some hesitancy in broaching it."

"Why do you broach it then?" I asked, with some asperity, wondering what subject of personal character she could possibly have to talk to me about.

"Because, my dear Mrs. Climber," she said impressively, "I consider it my Christian duty."

"Very well," said I, resignedly, though with some surprise, "but as I have an engagement with my dressmaker at 12 o'clock, I must ask you to use dispatch."

Mrs. Tenpercenter braced herself against the corner of the sofa and squared her shoulders like a grenadier. "I understand," she said, "that you, among others, receive, give dinners, and accept invitations on the sabbath day; and I have come to speak to you about it. Don't you think that we of the upper classes should set an example to the lower? Are you not willing, for the sake of your soul, for the sake of the souls of those dear to you, to give up these temporary pleasures?"

She had become very excited by this time and was down on her knees before my chair, talking with the velocity that a toboggan acquires when it has taken a good start down the slide. I could hardly distinguish her words, which were nothing more than a whirr. What I could make out was something like this:—

"My dear Mrs. Climber, my dear friend, my dear sister, let me exhort you to remember the sabbath day. Why, it is in the commandments, 'Six days shalt thou labor and do all thy work. . . .'" I was too indignant to listen further. I rose from my chair and began walking up and down the room, leaving her still kneeling by it. In a few moments she scrambled to her feet and stood, her great bosom heaving with excitement. "It was some time before I could calm myself sufficiently to speak to her."

Here was a woman whose husband had made his money, not by the sweat of his brow, but by usury; who bore the reputation of having been guilty of every mean and contemptible practices known

in business, exhorting me to save my soul. When I had become calm again I went to where she stood.

"Mrs. Tenpercenter," I said, "I will accede to your request. I will give no more dinners, neither will I receive or accept invitations on the sabbath day."

"Oh," said the hysterical creature excitedly, "how glad I am. What a victory! What a victory!"

"But," I continued, "there are certain conditions I must insist upon. You came here to teach me my duty. I demand the same right. I propose to teach you yours. I give up certain things at your request. I ask you to give up something at mine."

"What are the conditions?" she asked, the joy quite gone out of her voice.

"First," I said, "I ask that you shall see that your husband charges his customers, the majority of whom, I understand, are poor government clerks and helpless widows, only the legal rate of interest instead of the 10 per cent. a month he now demands. Second, it offends my idea of what is proper and conventional that a woman should wear solitaires in the morning on her way to market or a revival. I ask you, therefore, to promise never to wear your diamonds again before the gas is lighted."

I waited for her answer, watching her face grow white with anger.

"Well," I said at last, "will you promise?"

"My husband understands his own business, I guess," she said, angrily, "and can manage it without any advice from you. And as for these diamonds, they're mine, aren't they?"

"Yes," said I, "your husband understands his own business without doubt, and you can wear your diamonds when it suits you. But remember, I also understand my business better, very much better, than you do. However, when you are willing to let me dictate to you, I will allow you the same privilege. Mrs. Tenpercenter, I question if your ideas of life are any higher than mine, or if your daily life is any better, poor as mine may be. Remember the story about the beam. I have the honor to wish you a very good morning."

And the ambitious home missionary bowed herself out.

Judging from recent occurrences, one would suppose that a great many people had reached the conclusion that the strict observance of Sunday would be the means of neutralizing every defect in the character. It would purify the saloon-keeper, that robs his victim of money and bread for his family, of his health and happiness, and of life itself. The Shylock that robs the poor of their hard-earned pittance, to purchase diamonds and gorgeous apparel for his wife and daughters, may calm his conscience, if he will lay aside his ledger and bank-book, and go to church on Sunday. And the nation that legalizes all these, may be holy by decreeing to keep holy the Sunday.

The effort to secure the enactment of the District Sunday law is still unabated.

* *

"CHRISTIAN STATESMAN" AND CONSCIENCE.

[The Evangel and Sabbath Outlook, Nov. 21, 1895.]

THE *Christian Statesman* complains of our severity in charging the destruction of conscience upon it and those who like it teach that the Sabbath has been displaced by Sunday, rightfully, and by divine authority. Our answer is: "By their fruits ye shall know them." The *Statesman* being witness, Europe is generally sabbathless. The seventh day is almost entirely disregarded and Sunday is the "continental" holiday. The peoples who have come to this point have been educated for centuries under the system we condemn, and which we hold responsible for the lack of conscience that prevents the reestablishment of the Sabbath, and forbids Sunday

to rise above holidayism. The core of the *Statesman's* complaint is couched in the following:—

According to this arraignment, to teach men to observe one day in seven as a day of rest and worship; to advocate the stopping of the whirl of business that men may have a day of refreshment at home and in the house of God; to sustain our State sabbath laws that there may be no infringement of the right of the citizen to such a day of rest and worship, is to sow decay of conscience and to destroy conscience, just because the day which it is thus sought to have observed is not the seventh day of the week.

This is by no means a full statement of the case, nor a fair statement of our position. We have said repeatedly that the Sabbath question is far greater than the issue between two days, a fact which we beg the *Statesman* to note and remember. The Sabbath has been displaced under the theory that it belongs to the Jews only, and is not binding on Christians. No-Sabbathism and the falsehood of an abrogated fourth commandment lie at the bottom of the present state of things. And however devout the *Statesman* may be in trying to compromise between the whole truth and no-Sabbathism by "teaching men to observe one day in seven as a day of rest and worship," it does not rise above the essential error which has poisoned the public mind, destroyed regard for the Sabbath, and made it impossible to secure a conscientious regard for Sunday. The only approach to anything like Sabbathism which Sunday has ever gained was during the brief Puritan period when men taught that the law of God was absolutely binding in its application to *one definite day*. But since the effort to transfer the law to Sunday had neither logic nor Scripture back of it, it soon failed. The *Statesman* is still intent on the hopeless task of resuscitating Sunday by its "one-day-in-seven" theory, although by its own confession, the decline of Sunday is rapidly increasing even where the *Statesman* has most influence. We do not give it as an "opinion" that this one-seventh-of-time theory, and the no-Sabbathism which underlies it, destroy conscience. History shows that whenever and wherever that theory prevails holidayism abounds and conscience disappears.

The charges against Christians which abound in the columns of the *Statesman* prove what we say. It says that Christians generally believe that Sunday is the Sabbath according to its one-day-in-seven compromise, and though believing thus that their lack of conscience,—as in the case of the Sunday newspaper—makes them the determining factor in supporting what it calls the greatest foe of Sunday sacredness. Copious extracts from the columns of the *Statesman* would prove all that we charge against it and the Christians whom it so freely denounces when it is not trying to answer and evade the demands of the Sabbath.

The *Statesman* declares that it does not charge us with destroying conscience because we insist on the observance of the Sabbath. Why not? Because we base the entire Sabbath issue upon conscience as related to the law of God. We make no appeal to civil law or the custom of the majority; the two things which the *Statesman* always pushes to the front. The most it ever dares to say about the Sunday and the law of God is that certain inferences make it appear that Sunday "as a day of rest and worship," has taken the place of the Sabbath under the general principles of that law. "General inferences" form no basis for conscience.

If this were a matter for courtesy and good feeling we would try to outdo the *Statesman* in reciprocating its refusal to charge us with

destroying conscience. We mean to abound in courtesy and good fellowship, but the points at issue are facts, not courtesy. It is a cold, hard, sad fact that where the theories which the *Statesman* teaches abound, and where they have ripened into fruitage, conscience touching either the Sabbath or Sunday is dead or dying. Nay, more. Conscience toward God's law as a whole is also gone, and much of the prevalent wickedness in Christian nations comes because the theory of an abrogated fourth commandment means an abrogated Decalogue. It is not "interpretation," but fact, that anarchy and nihilism are born and bred where the no-lawism which the *Statesman* teaches in fact, though trying to conceal it by words, have ruled the Church for centuries: where civil law and popular custom stand between men and the law of God. It is such facts which neither the *Statesman* nor the *Sabbath Outlook* can evade on which we build.

THE FARCE OF GOVERNMENTAL RELIGION.

[*Twentieth Century*, January 30.]

THE chaplain of the House is certainly doing a great deal by his "prayers" to stir up rancor among the members. Being very partisan in his views, he manages each day to inject something into his prayer offensive to those holding opposite views, thus taking an unfair advantage of his position. If this thing is going to continue, it would be only fair that each party represented in the House should have its own chaplain, so that when, as recently, additional protection to American manufactures was prayed for another could respond by praying for the blessings of free trade. Of course, this is bringing the question of religion into ridicule. But every question should have fair play, and if the farce must continue of holding public prayer in the House, at least the views of one member are as worthy of being prayed for as those of another. Let us be just in all things.

CHURCH AND STATE UNITED.

[*Manhattan (Kan.) Republic*, Sept. 20, 1895.]

THE people of the United States are theoretically opposed to any union of Church and State, and they ought to be. But they practically favor such union when they silently consent to abrogate that idea in permitting the United States Government to arm the so-called military schools of the churches, as it is doing in so many places. Who can name a Republican paper, a Democratic paper, or a church paper that opposes such proceedings?

"AN APPEAL TO BAPTISTS."

WE have received from the author, George B. Wheeler, for "fifteen years a Baptist clergyman," a copy of a 38-page pamphlet bearing the above title. It is neatly printed on excellent paper, and every page of it is full of interesting facts and telling arguments. We do not just like the arrangement of this pamphlet, especially would we criticize the title-page: it is too abrupt and has too much on it. The pamphlet is however valuable, presenting as it does an array of evidence that must carry conviction to honest minds. Price 5 cents. For sale by the New England Tract Society, South Lancaster, Mass.

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ARK, FEBRUARY 27, 1896.

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THE National Reformers never were so active as now in circulating petitions and literature.

WHAT are you doing to circulate the AMERICAN SENTINEL, the only paper wholly devoted to the advocacy of religious liberty?

MORRIS SEIFMAN, an expressman, of 79 Mott Street, this city, was arrested, Sunday, February 16, for marking his license number on the side of his wagon. The next morning the police justice refused to hold him.

EVERY friend of liberty of conscience ought to be alert now. It is not enough to feel within one's own bosom love of liberty and opposition to despotism. The duty of the hour is to warn others of the impending danger.

THE *Catholic Review* complains that "a Baptist minister is employed in the public university of Cincinnati to expound the Protestant version of the Bible," and sarcastically adds: "This is an evidence of the 'unsectarianness' of some of our public schools."

WE invite the special attention of our readers to the article on page 68, by Mr. Chas. E. Buell, Chief of Division of Church Statistics in the Eleventh United States Census. Mr. Buell's intimate acquaintance with the facts which he states gives his article great value.

THE Virginia Sunday bill, discussed in these columns two weeks ago, will probably not be heard of again this session. It was killed in committee by a judicious application of the principles of civil government, so ably enunciated a century ago in that State by Jefferson and Madison.

JUST as we close this paper, we are in receipt of a note from the President of the International Religious Association, stating that the case of Ira Babcock, accused of violating the North Carolina Sunday "law," and which was to have been tried at Greensboro, Thursday, the 20th, was postponed by the prosecuting attorney to the 22nd inst. The defendant requested that the case be allowed to go over to the following Monday, as he had conscientious scruples against appearing on the seventh day of the week. The State solicitor replied: "I don't care a continental for your conscience; you will have to come." The Sunday conscience is such a

tender thing it must be carefully guarded even to the extent of prohibiting work on that day by those who keep the true Sabbath, while the Sabbatarian is required to stand trial on the day which he holds sacred to rest and worship. And this in a land that boasts of religious liberty!

SOME of our readers, having in mind only Luke 2:4, are troubled about the reference to the "City of David," in our article of last week on the "Eastern Question." Such are respectfully referred to 2 Sam. 5:6-9; to Smith's "Bible Dictionary," Art. "City;" and to the "Schaff-Herzog Encyclopædia of Religious Knowledge," Arts. "Jerusalem" and "Jebus." The term applies to that particular part of Jerusalem, which was for centuries the stronghold of the Canaanites and which "was," as Schaff says, "conquered only by David, who made it his capital."

A SIXTEEN-YEAR-OLD boy, a helper in a barber shop at 221 Third Ave., this city, was arrested on the 16th inst. for violation of the Barbers' Sunday "law." The shop had been closed to customers at 1 o'clock, P. M., as the statute requires. The proprietor, however, decided to shave himself, and called the boy to lather his face. While this operation was in progress a policeman peered in, and seeing this violation of the "law" in progress, demanded admission. He was admitted, and arrested the boy! The next morning, in the police court, the youthful "criminal," who had been locked up all night, was discharged.

THE episode of the forcible removal of Commander and Mrs. Ballington Booth from the leadership of the Salvation Army in America, lifts the curtain from the despotism which, clothed in religious garb, sits enthroned in that organization. The absolute subserviency of the "army" workers in every grade to the will of their superiors, and the autocratic sway of "General" Booth over the whole, have probably no parallel in any religious organization outside of the order of the Jesuits. Such subserviency to man is contrary to gospel freedom. There can be rightfully no absolute surrender of the will in all things to any being save God himself. God is the only being who does not take advantage of such a surrender, or to whom it can be made without any resulting despotism or bondage. And this is because God is not only infinitely powerful, but infinitely wise and good.

THE *Monitor* (Roman Catholic) says: "British Guiana was once a Catholic country. It is now cursed with penal anti-Catholic laws. Its neighbor, Venezuela, thoroughly Catholic, the bishopric of Caracas dating from 1530, permits perfect freedom of conscience." It should be remembered in this connection that Cardinal Gibbons defines religious liberty thus: "A man enjoys religious liberty when he possesses the free right of worshiping God ac-

cording to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God." Then, too, it should be remembered, that the Roman Catholic Church claims the exclusive right to educate the conscience so that it shall be "right," and to say what form of religion is "most in accordance with his duties to God." In short, Rome calls the privilege of being a papist religious liberty!

RECENT advices from Lake County, Tenn., inform us that three Seventh-day Adventists are under indictment there for Sunday work, and will be tried the second week in March. Thus far, only one man has been arrested, namely, J. W. Lewis, whose arrest was noted in these columns nearly three months ago.

A ROMAN CATHOLIC paper notes the fact that the Catholic inmates of the Old Penitentiary at Columbus are compelled to attend the Protestant religious exercises every Sunday morning conducted by a Methodist minister, and adds: "Yet our neighbors tell us that they uphold religious liberty and that the separation of Church and State is a fundamental American principle."

Of course it is a violation of religious liberty to compel even convicts to attend religious services against their will; but our papal friends are about the last ones who have any right to complain of it. Even to-day, in countries where she has the power Rome requires even Protestants to remove their hats to the "host" or even in the presence of a passing cross; and at least a portion of the Catholic press of the United States defends the practice.

But notwithstanding the fact that Roman Catholics cannot consistently object to enforced attendance upon religious services, every candid person must admit that it is wrong. "Reasoning is not necessary to establish this truth," says Richard M. Johnson, "we are conscious of it in our own bosoms."

Nevertheless some may argue that to force Roman Catholic convicts to attend Protestant services does not invade their religious liberty, since they are not forbidden to attend the services held by their own priests. The fact remains, however, that they are required to participate in a service which is repugnant to their sense of right.

This is, however, just the way some people reason about compelling Sabbatarians to keep Sunday also: they say it is no interference with their rights of conscience, inasmuch as they are not forbidden to observe the seventh day also. But the plea is disingenuous in either case. Can the *Catholic Review* see it, however, in the case of the Sabbatarian who is required to keep Sunday also as clearly as it sees it in the case of those Catholic convicts who are compelled to attend religious services conducted by a Methodist preacher?

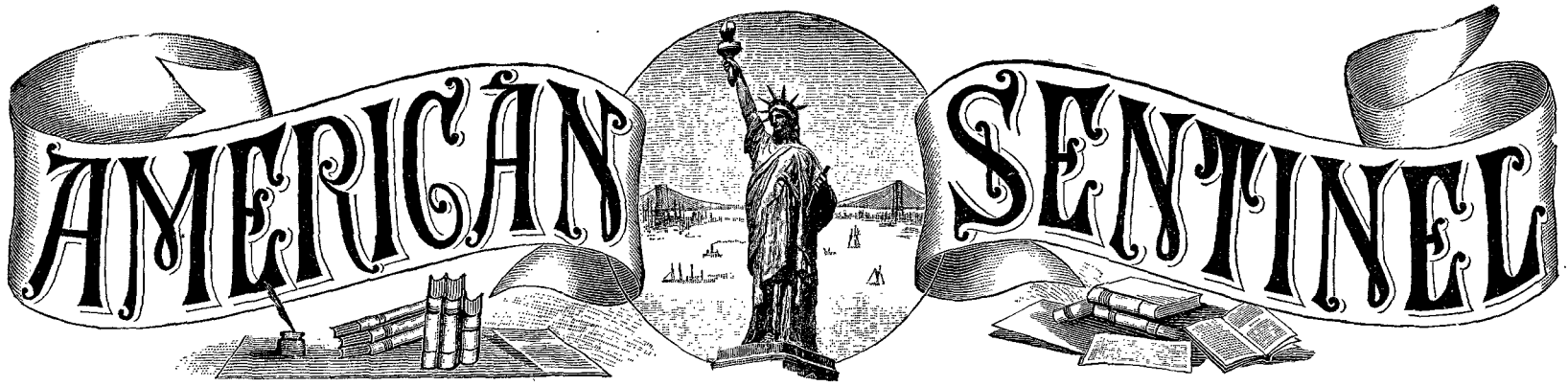
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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THE POWER OF THE REFORMATION.

THE weapons of Christian "warfare are not carnal, but mighty through God to the pulling down of strongholds."¹

When the gospel commission was given, eighteen hundred years ago, to a handful of despised Jews, Rome ruled the world; and it was a capital offense to introduce into that empire any new religion.

The gospel commission challenged, therefore, the authority of the Cæsars. It said: "Go ye into all the world, and preach the gospel to every creature."² Rome said: "Whoever introduces new religions, . . . shall, if belonging to the higher rank, be

them; he provided no safe-conduct bearing the seal of the empire; he simply said: "Lo, I am with you alway, even unto the end of the world."⁴ It was the word of God against the powers of earth; and that word which "is quick [living], and powerful, and sharper than any two-edged sword,"⁵ "went forth conquering, and to conquer."⁶

As the powers of earth had persecuted the Master, so they also persecuted his servants. As foretold by the Saviour, the world hated them even as it hated him. The authority of Rome, wielding fire and sword, was repeatedly invoked against the gospel and those who proclaimed it; but its progress was irresistible. The more Rome opposed the truth the more it spread. "The blood of the martyrs was the seed of the Church."

At last "Christianity" ascended the throne of the Cæsars and swayed the scepter of the world; but it was no longer the Christianity of Christ. His weapons "are not carnal, but mighty through God." But now the Church relinquished "the sword of the Spirit, which is the word of God,"⁷ and seized a material sword. She had exchanged

the power of God for the power of the State, and in so doing had apostasized from Christ.

From century to century a worldly church, living in adulterous union with the kings of the earth, lending herself to their ambitions and receiving in return such power as they had to give, sank deeper and deeper into the slough of spiritual darkness;

until at the close of the fifteenth century she made merchandize of the grace of God and waxed rich from the sale of indulgencies, issuing licenses to sin⁸ and granting "pardon" for money! Notwithstanding Peter's rebuke

to Simon, the sorcerer,⁹ the gift of God was offered in exchange for filthy lucre.

And then came the Reformation. It was



Martin Luther.

not a schism in the Roman Catholic Church; it was not a revolt against the pope of Rome; it was not primarily even an effort to attain to purity of doctrine: it was a return to the simplicity of the gospel, the acceptance of "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."¹⁰

Martin Luther's soul, panting after God even as the "hart panteth after the water brooks,"¹¹ failing to find him in penances, discerned him in the still small voice which whispers, "Believe on the Lord Jesus Christ and thou shalt be saved."¹² That moment the Reformation began in his own heart, and the story of his experience welling up to his lips and flowing from his tongue proved to be to other thirsty souls the same gospel message given by the apostles fifteen centuries before, and the same divine power was in it.

As depicted in our illustration, the wrath of evil men was stirred, but God overruled it for his glory. The divine word was fulfilled: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."¹³ The clenched fist might be thrust forth, but it touched not the devoted preacher of the gospel of justification by faith; the half-drawn sword clung, as it were, to the scabbard; the hand that grasped the murderous knife seemed



Preaching the Gospel in the Time of the Reformation.

banished; if to the lower, punished with death."³

But Christ said, "Go;" and his followers obeyed. He organized no army to accompany

¹ 2 Cor. 10:4. For all other foot notes see next page.

palsied by the power of the word of God; the divine promise, "Lo, I am with you alway," was fulfilled, and all the authority of Leo X., backed up by the power of Charles V., was not sufficient to cope with the simple word of salvation spoken by Luther and his co-workers.

"Our first object," said the Reformer, "must be to win men's hearts; and for that purpose we must preach the gospel. To day the word will fall into one heart, to-morrow into another, and it will operate in such a manner that each one will withdraw from the mass and abandon it. God does more by his word alone than you and I and all the world by our united strength. God lays hold upon the heart, and when the heart is taken, all is won."¹²

"I will preach, discuss, and write; but I will constrain none, for faith is a voluntary act. See what I have done! I stood up against the pope, indulgences, and papists, but without violence or tumult. I put forward God's word; I preached and wrote—this was all I did. And yet while I was asleep, or seated familiarly at table with Amsdorff and Melancthon, . . . the word that I had preached overthrew popery, so that neither prince nor emperor has done it so much harm. And yet I did nothing: the Word alone did all. If I had wished to appeal to force, the whole of Germany would perhaps have been deluged with blood. But what would have been the result? Ruin and desolation both to body and soul. I therefore kept quiet, and left the word to run through the world alone. Do you know what the devil thinks when he sees men resort to violence to propagate the gospel through the world? Seated with folded arms behind the fire of hell, Satan says, with malignant looks and frightful grin: 'Ah! how wise these madmen are to play my game!' But when he sees the word running and contending alone on the field of battle, then he is troubled, and his knees knock together; he shudders and faints with fear."¹³

But having attained popularity some of the Reformers, like the bishops of the early church, forget the true source of power and fell. "The Reformation," says D'Aubigne, "was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost: and had by these very means rejected all worldly elements. Rome had been established by the law of a carnal commandment; the Reformation, by the power of an endless life."

"If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work; thus the opposition of the spirit of the gospel to the spirit of the world, was the great fact which

signalized the entrance of Christianity among the nations. But what its Founder had separated, had soon come together again; the Church had fallen into the arms of the world, and by this criminal union it had been reduced to the deplorable condition in which we find it at the era of the Reformation.

"Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. The gospel of the Reformers had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the gospel of peace.

"If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and thus ceased to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself.

"Henceforward its decline was at hand. "It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.

"It was God's will that this great truth should be inscribed on the very threshold of the temple he was then raising in the world; and a striking contrast was to make this truth stand gloriously prominent.

"One portion of the reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation.

"Another portion, looking up to God, was haughtily to reject the arm of the flesh, and by this very act of faith secure a noble victory.

"If three centuries have gone astray, it is because they were unable to comprehend so holy and so solemn a lesson."¹⁴

It was not to be expected that, emerging from the darkness of Romanism, the Reformers would step at once into the full light of the gospel of Jesus Christ; but the world had a right to expect that they and those who should come after them would go on unto perfection.

The protest of the German princes was the declaration of independence that made possible our own American declaration of God-given, inalienable rights; and cherished and practiced as it might have been, it would have proved under God an emancipation proclamation to a world enslaved by ecclesiasticism.

But after more than three and a half centuries what do we see?—Religion and religious institutions established by law everywhere, and the papacy fast recovering her lost prestige. Nearly all of Europe has religious establishments supported by taxation. Even in France the priests are stipendiaries of the State. While in our own land the Sunday institution, the "test of all religion,"¹⁵ is enforced upon all by civil statute, and a powerful lobby is demanding of Congress, under threat of political boycott, the enactment of additional measures of religious legislation. Sad as is the fact, three centuries, yea, nearly four centuries, have gone astray "because they were unable to comprehend so holy and so solemn a lesson" as the gospel commission and the protest of the German princes; and because they knew not "the Scriptures, nor the power of God."¹⁶

² Mark 16: 15.

³ Neander's "History of the Christian Religion," Vol. I, Sec. 1, Part I, Div. 3, par. 2.

⁴ Matt. 28: 20. ⁵ Heb. 4: 12. ⁶ Rev. 6: 2. ⁷ Eph. 6: 17.

⁸ The doctrine and the sale of indulgences were powerful incentives to evil among an ignorant people. True, according to the Church, indulgences could benefit those only who promised to amend their lives, and who kept their word. But what could be expected from a tenet invented solely with a view to the profit that might be derived from it? The venders of indulgences were naturally tempted, for the better sale of their merchandise, to present their wares to the people in the most attractive and seducing aspect. The learned themselves did not fully understand the doctrine. All that the multitude saw in them was, that they permitted men to sin; and the merchants were not over eager to dissipate an error so favorable to their sale.—D'Aubigne's "History of the Reformation," Book I, chap. 3.

⁹ Acts 8: 18-23. ¹⁰ Rom. 3: 22. ¹¹ Ps. 42: 1.

¹² Acts 16: 31. ¹³ Ps. 70: 10.

¹⁴ D'Aubigne's "History of the Reformation," Book IX, chap. 8.

¹⁵ D'Aubigne's "History of the Reformation," Book XIV, chap. 1.

¹⁶ Dr. W. W. Everts (Baptist), in a State Sunday convention at Elgin, Ill., Nov. 8, 1887.

¹⁷ Matt. 22: 29.

RELIGIOUS LEGISLATION.

RELIGIOUS legislation is always legislation against the true religion. It cannot possibly be anything else.

Religious legislation means enforced religious observances. Thus it is contrary to Christianity, which means religious observances through faith.

The scope of human legislation falls infinitely short of the scope of divine truth; and Christianity is divine truth. It is as high as the throne of God and as broad as the universe. What folly, therefore, for finite man to undertake to enforce it, in any respect, by legislation which is the expression of his own finite conceptions!

Such legislation would contract the infinite to the finite, and drag the divine down to the level of the human, instead of elevating the human to the level of the divine, as Christianity seeks to do.

What folly, also, and worse than folly, for fallen man to set his sin-stained hand to the infinitely pure and holy law of God! For Christianity is a law; even "the law of the Spirit of life in Christ Jesus." Rom. 8: 2. Such an act is a repetition, in aggravated form, of the folly of Uzza in trying to steady with his hand the ark of God. See 1 Chron. 13: 9, 10.

The force which directs Christianity in this world and makes it effective in the uplifting of mankind, is the holy Spirit. It alone is competent for such a work. Human agency can be properly brought into it only as a means directed and controlled by the Spirit. Whenever it is not so controlled it can only mar the work. And it is so controlled when, and only when, it is operating in perfect harmony with God's Word. The Holy Spirit operates always by the power of God, and never by the power of the human arm.

Being thus against Christianity, religious legislation is never from God, and can never accomplish anything but evil.

THE UNSTABLE WALL.

"And one built up a wall; and lo, others daubed it with untempered mortar."

So wrote the prophet Ezekiel concerning the teachers that should presume to speak in the name of the Lord, when the Lord had not commanded it. Eze. 13: 10.

Such a wall exists to-day in the institution of the Sunday sabbath. We have only to read the allegations put forth by its adherents in its support, to know that it is constructed with untempered mortar.

For example, we notice some allegations contained in a recent sermon by Rev. J. H. Brookes, D. D., of St. Louis, Mo., on the occasion of the seventh anniversary of the "American Sabbath Union," and reported in the *Mail and Express* (N. Y.) of February 22.

In his sermon Mr. Brookes labored of course to show from the Scripture that the Sunday institution is the true Sabbath; but no such proof can be obtained without perverting Scripture, and perverted Scripture is the most dangerous form of untruth. It is the untempered mortar with which the Sunday wall is daubed.

The speaker admitted that the Sabbath was instituted at Creation, and that the fourth commandment has never been abolished, but is binding upon all men to-day. But he attempted to treat the Sabbath institution as something distinct from the seventh day!

"Observe," he said, "it is not said, Re-

member the seventh day to keep it holy, but 'Remember the Sabbath day to keep it holy'; and 'Wherefore the Lord blessed the Sabbath day,' not the seventh day, 'and hallowed it.'"

Immediately before speaking this part of the fourth commandment, God had declared, "The seventh day is the Sabbath." See Ex. 20:8-11. In view of this fact, how utterly puerile is such an "argument" as that here noticed! How utterly untempered the mortar which the speaker put into the Sunday wall!

"In the original institution," he continued, "it is true that it is said, 'God blessed the seventh day' (Gen. 2:3); but the change of language when the law was given shows that the seventh day was blessed not because it was the seventh day, but because it was the Sabbath day." Let us compare the record in Genesis with the language of the law. Turning to the second chapter of Genesis, we find these words:—

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3.

Turning now to the law, we find that the fourth commandment declares, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

In Genesis we are told that the Creator blessed and sanctified the seventh day. The fourth commandment tells us that "the seventh day is the Sabbath," and that God "rested the seventh day; wherefore God blessed the Sabbath day and hallowed it." Where is "the change of language" which authorizes the statement that the seventh day and the Sabbath day were not one and the same at the time the law was spoken on Mt. Sinai, as they were at the Creation?

In instituting the Sabbath, there was, according to the record, no blessing or sanctifying done except that mentioned in Gen. 2:3, which was the blessing and sanctifying of the seventh day. When God had blessed and sanctified that day, the Sabbath institution was complete, as designed for the use and benefit of mankind. The fourth commandment refers back to this event, reaffirming that "the seventh day is the Sabbath," and that God "blessed the Sabbath day and hallowed it." And yet the Rev. Mr. Brookes calmly proceeded to say, "The fourth commandment, therefore, does not require the hallowing of the seventh day of the week!"

He then alluded to the fact that when a person journeyed around the earth, he (apparently) gained or lost a day, according to the direction of his journey, citing this as an argument against keeping the seventh day. Would he also cite it as an argument against keeping Sunday? Should we fail to keep the seventh day because the world being round, we cannot all begin or end it at the same time? The argument would be just as good for not eating, sleeping, or transacting business. As a matter of fact, no one has any difficulty in knowing exactly when the seventh day begins, or when it ends, whether he be in North America or in China. If he desires to keep that day, there is nothing at all in nature to prevent his doing so.

Mr. Brookes referred to the death penalty executed upon Sabbath-breakers under the theocracy of Moses' time, as another reason for not keeping the seventh day. The same

"reason" would apply to the keeping of other commandments besides the fourth. There were penalties for worshipping false gods, dishonoring parents, murder, theft, adultery, and many other offenses, which are not in force to-day; are we therefore at liberty to disregard the commandments prohibiting such things?

The theocracy of Moses' time has passed away, but God's law has not passed away. The penalty for Sabbath-breaking, and for violation of any other of the commandments as well, is still death. But the execution of that penalty rests with God, and not with men. God also, and not man, is the Judge; and when the set time of his judgement arrives, that penalty will be executed upon all who are then found transgressors of his law. But now he invites all men to find pardon and eternal life through the gospel of his Son.

Man has nothing to do with the commandments of God, except to live a life of obedience to them by faith in Christ. Man's laws, in so far as they are just, concern only the preservation of human rights, their object being to enable men to live securely in the enjoyment of life, liberty, and the pursuit of happiness. God's law is spiritual, and therefore entirely beyond the sphere of human authority and power. His law deals with sin; man's law deals only with crime.

In the frequent references to "the eighth day" made in the specifications concerning the ordinances and services of the ceremonial law, as set forth in Leviticus, the Rev. Mr. Brookes affirmed that he saw "intimations" of the Sunday sabbath. What must we think of such a claim to supernatural discernment on the part of one who professes total inability to see that the fourth commandment and the first verses of the second chapter of Genesis are harmonious in declaring the seventh day to be the Sabbath?

For example, he cited the reference to the yearly "feast of tabernacles" found in Lev. 23:39: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath." "There is, then," he said, "not only a seventh-day Sabbath but an eighth-day sabbath," and added, "This fact seems to have been entirely overlooked by the Seventh-day Adventists and Baptists, who are flooding the country with their literature, and seeking to drag the people back to Sinai, instead of leading them up to Calvary!"

We presume no reader of the SENTINEL needs to be told that the days of the month do not necessarily synchronize in numerical order with the days of the week. The fifteenth day of the tenth month may have been any day of the week, from Sunday up to Saturday, just as Christmas or one's birthday, may fall on any day of the week. Consequently "the eighth day" from the fifteenth day of any month can have no special connection whatever with any day of the week. If the fifteenth day of the tenth month,—the first of the feast—was Saturday, the eighth day would also be Saturday; and it is certain that "the eighth day" of this feast fell as often on the seventh-day Sabbath as it did on Sunday, just as certain as it is that the fourth of July falls as often on the seventh day of the week as on Sunday. And it fell as often on Tuesday, Wednesday, and the other days of the week, as it did on Saturday or Sunday. The argument is just as good for a Tuesday or Wednesday sabbath, as for anything else.

Yet the Rev. Mr. Brookes gravely announced to his audience that "it is worthy

of notice that in this crowning feast of the year . . . there is a distinct reference to the Lord's day, or the Christian Sabbath. 'On the first day shall be a sabbath, and on the eighth day shall be a sabbath' (Lev. 23:39). There is, then, not only a seventh-day Sabbath but an eighth-day sabbath"! Truly, this "fact" of a "distinct reference" in this to the Sunday sabbath, has been "entirely overlooked by the Seventh-day Adventists and Baptists," as well as by other people possessed of common sense and a regard for the truth.

This was not the extent of Mr. Brookes' daubing of the Sunday wall with untempered mortar, but it is sufficient for the purpose of this article, which is to show the reader the unstable character of this institution, even when fortified by its ablest defenders. Mr. Brookes did as well as any man could do in establishing the Sunday sabbath by the Word of God. It is an impossible task, since no such proof exists. The Word of the Lord has not spoken it.

Yet the "American Sabbath Union" whose seventh anniversary was (fittingly) commemorated by this discourse, exists for the purpose not only of persuading people to trust in this wall daubed with the untempered mortar of abortive Scriptural proof, but of compelling them to do so by the use of civil pains and penalties, whether they have any confidence in it or not!

It is worth while in conclusion, to notice what the Lord says about this wall. While the true prophets of the Lord are proclaiming his word, announcing the end of all things at hand, the hour of God's judgment come, and the seventh-day Sabbath as a part of that eternal law by which the world will be judged, other prophets are opposing the message of warning with the cry of "Peace, peace," saying in effect to the people that there is no need of reform. However, we will not prolong this article, but let the reader turn for himself to the thirteenth chapter of Ezekiel, and read verses 1-16.

SUNDAY LAWS ARE ANTICHRISIAN.

THE ground of objection to Sunday laws is much broader than can be covered by the mere necessity of guarding against the violation of human rights. Sunday laws are anti-christian; and it is just as important, to say the least, that no law should be enacted which would be in opposition to the work of God, as that laws should be passed for the preservation of the rights of the people.

Of course, all invasion of human rights is contrary to the gospel; but Sunday laws strike directly against the conception of God as the Creator. They exalt another day than the day set apart by the Creator as the memorial of his power and the sign of his Godhead. Hence they represent the working of a power that stands directly opposed to God.

The Creator rested from his work of creation upon the seventh day. He blessed and sanctified that day, making it the Sabbath for mankind. He gave men his Sabbath in order that they might know, as they observed it, that their God was the Creator. They might know that their God was one in whom they could trust, being he who made the heavens and the earth by his word.

The need of mankind in this respect has certainly not lessened to-day. As men realize their inherent sinfulness and weakness, they seek for some power in which they can trust for deliverance from the chains they have vainly endeavored by their own strength to rend asunder. They realize that only a power

which passes their conceptions can raise them from the depths of sinful depravity to a condition of holiness and perfection. And the Sabbath presents to them just that power which they seek. It points them to the Creator, as the One who can make them new in Christ by the power of his word, just as he made all things by that word in the beginning.

The whole power and influence of Sunday laws, however, is against the realization of this blessing. For they command the observance of the first day of the week, which God neither blessed, nor rested upon, and tend to nullify and obliterate the observance of the seventh day. They tend directly to obliterate the conception of God as the Creator and Redeemer, by exalting a day which does nothing to call the mind to the power of which creation and redemption are the manifestations, and by striking against the observance of the day divinely set apart and made the Sabbath for that very purpose.

Such laws are therefore antichristian, and destructive of the highest interests and blessings of mankind.

ZEAL WITHOUT KNOWLEDGE.

THE following proclamation was issued by the Mayor of Bridgeton, N. J., to the people of that city, February 15:—

I, E. Milford Applegate, Mayor of the City of Bridgeton, believing that every movement in this city tending to elevate the character of our citizens should receive the endorsement not only of the churches and Christian people, but the civic authority as well, and knowing full well, that "righteousness exalteth a nation" and therefore a city, and that "sin is a disgrace to any people," do hereby call upon the citizens of our city, as many as will, to observe Tuesday, Feb. 18, 1896, as a day of universal humiliation for sin and repentance toward God, and that united prayer be made throughout the entire city, that men and women that do wickedly shall turn in this time to God.

I would also ask that between the hours of 2 and 3 p. m., the business men of our city close their doors and resort to a place of prayer and seek that a universal revival shall visit our beloved city.

E. MILFORD APPELGATE, Mayor.

Dated Feb. 15, 1896.

Certainly there can be no objection to a person's seeking the Lord for righteousness, and we do not question the motives of the Mayor of Bridgeton in issuing this proclamation. But good motives and zeal are often accompanied—in religious matters—with little knowledge, for lack of which "the people perish." So it is in the case of this proclamation.

In the first place, Mr. Applegate had no more authority as the Mayor of Bridgeton to issue such a proclamation, than had any private citizen, for the simple reason that no such authority was delegated to him by his election to office. No authority to direct men in religious matters pertains to the office of mayor of a city, or to any civil office whatever. Any assumption to the contrary tends directly toward a union of Church and State.

In the second place, the authority to direct men in religious exercises, and the power to make their efforts successful in the way of seeking him, belongs to God alone. Any such proclamation, to be effective, must be based upon the word of the Lord; that word must be the arousing and convicting power which moves the people in every effective and genuine turning from sin to righteousness. But this proclamation is based simply upon the word of the mayor of the city. We do not say that it will accomplish no good; but it is certainly much better calculated to accomplish harm than good, not only because such an assumption of authority by a civil magistrate tends toward a union of Church

and State, but also because it is in keeping with the marked tendency of the times to look to human authority and power for a moral reformation rather than to the authority and power of the Word, and to erect human standards of righteousness in the place of the divine.

What is meant to be the practical effect of the "endorsement" of the "civic authority" is not quite clear; but such endorsement may naturally be supposed to carry with it the force of the civil arm. Otherwise it would be difficult to assign any meaning to it; and certainly it must logically tend in this direction. And this also implies a union of Church and State.

SUNDAY LAWS.

[The Bible Echo, Melbourne, Australia.]

ON account of the many prosecutions and imprisonments of conscientious observers of the Bible Sabbath in the United States of late, under the various Sunday laws existing there, the *Christian Intelligencer* urges that there should be an "immediate revision" of these laws, and "a clause added exempting from penalty all persons who observe the seventh day of the week as a day of rest and worship." But no such general revision or addition is likely to be made. More than this, if the laws were just, none such would need to be made. No one should be exempted from just laws. The fact that Sunday laws, when enforced, come in conflict with the conscientious convictions of God-fearing men, is sufficient proof of their character. Conscience and the fear of God lead men to keep the law of God, and laws which interfere with such men must themselves be opposed to the law of God.

HISTORY REPEATING ITSELF IN TENNESSEE.

BEFORE another number of the AMERICAN SENTINEL goes to press, five Seventh-day Adventists of Lake County, Tenn., will have been called to answer before the District Court at Tiptonville for violating the statute-entrenched "sabbath" of that State.

It is not denied that these men are honest and conscientious. It is not asserted, except as a legal fiction, that they disturb anybody by their Sunday work. The "annoyance" and "disturbance" held to constitute the "nuisance" for which they are indicted, is confessedly only that mental unrest experienced by every bigoted mind in the presence of dissent from any cherished dogma of religion.

History is simply repeating itself in Tennessee. In some Roman Catholic countries Protestants are required to remove their hats before the "host,"—a bit of consecrated "bread" supposed to have been changed into the body of the Lord. A refusal to do this is held to be a breach of the peace, because it tends to provoke such a breach. In Tennessee Seventh-day Adventists are required by "law" to show a difference they do not feel for a portion of time, namely, the first day of the week, held by the majority to represent the Lord's power, and a refusal to do this is held to be a nuisance, because of the mental annoyance occasioned and because of the "pernicious" example.

Said Judge Hammond in one of these Tennessee Sunday cases:—

Sectarian freedom of religious belief is guaranteed by the Constitution [of Tennessee], not in the sense argued here, that King, as a Seventh-day Adventist, or some other as a Jew, or yet another as a Seventh-

day Baptist, might set at defiance the prejudice, if you please, of other sects having control of legislation in the matter of Sunday observances, but only in the sense that he should not himself be disturbed in the practice of his creed.

Again Judge Hammond says:—

The courts cannot change that which has been done, however done, by the civil law in favor of the Sunday observers. The religion of Jesus Christ is so interwoven with the texture of our civilization and every one of its institutions, that it is impossible for any man or set of men to live among us and find exemption from its influences and restraints. Sunday observance is so essentially a part of that religion that it is impossible to rid our laws of it.

Such reasoning reminds one strongly of the "justification" of intolerance in other ages and in other lands. The crucifixion of the Lord Jesus Christ was regarded by the judges of his day as civil necessity. "Jesus," says Prof. George D. Herron, in the *Arena* for March, "was brought to his death by those accounted the best and wisest of their day; by the religious teachers, and the prudent men of the State. While the Romans consented to his death, that they might be rid of an over-religious troubler and fanatic, the leading Jews demanded his crucifixion for blasphemy and treason. To the political and religious authorities his words had outraged, this death of shame seemed the fit ending of Jesus' life. They nervously thought themselves well done with the man, with their interests conserved and saved."

The persecution of the early Christians was "only enforcing the civil law." The religion of paganism had become so woven into the texture of the then existing civilization that it was impossible for the Christians to live among the Romans and "find exemption from its influences and restraints."

In the emperor was merged the State. He alone represented the divinity of the Roman Empire. The Christians' refusal to recognize in him that divinity or to pay respect to it in any way, was held to be open disrespect to the State. The Christians' denial of the right of the empire to make or enforce any laws touching religion or men's relationship to God, was counted as an undermining of the authority of government. As it was held that religion was essential to the very existence of the State, and that the State for its own sake, for its own self-preservation, must maintain proper respect for religion; when Christianity denied the right of the State to exercise any authority or jurisdiction whatever in religious things, it was held to be but a denial of the right of the empire to preserve itself.

Except in cases of the open violence of the mob, all that was done in any instance by the Roman authorities was to enforce the "law." If the Christians had obeyed the "laws," they never would have been persecuted. But that was the very point at issue. It was not right to obey the "laws." The "laws" were wrong. To obey was to cease to be Christians. To obey was to dishonor God and to deny Christ and consent that mankind should be deprived of the blessing of both civil and religious liberty, as well as to forfeit for themselves eternal life.

If religion be properly a matter of State, and rightfully a subject of legislation, then there never was any such thing as persecution of the Christians. And what is more, there never has been in all history any such thing as persecution on account of religion. If religion be properly a subject of legislation and of law, then it is the right of the State to make any laws it may choose on the subject of religion; and it is its right to attach to these laws whatever penalty will most surely secure proper respect for the religion chosen. And if the legislation be right, if the law be

right, the enforcement of the law under whatever penalty cannot be wrong. Consequently if religion be properly a matter of the State, of legislation, and of law, there never was and there never can be any such thing as persecution on account of religion or for conscience' sake.

But if religion be not a proper subject of legislation, then to enforce a Sunday "law" as the "law" is being enforced in Tennessee, is as truly religious persecution as was enforcing the "law" against the Christians in the Roman Empire.

RELIGIOUS PERSECUTION IN NORTH CAROLINA.

WE have not yet heard the outcome of the case against Ira Babcock, of Lego, N. C., for Sunday work, but have learned some facts concerning it which are of interest.

The complaint upon which Mr. Babcock was arrested was as follows:—

Ira Babcock did unlawfully, willfully violate the Lord's day, commonly called Sunday, by working and mowing down weeds, and cutting brush in the woods, riving boards, cutting wood, burning brush along a church road along which persons went and came to religious worship, and said work was done in sight of the church and in hearing distance thereof. So that being a continual violation of the sabbath contrary to the form and dignity of the statute in such cases made and provided, and against the peace and dignity of the State.

his
HENRY X. MATHEWS.
mark.

Sworn to before me the 15th day of January, 1896.
J. A. FULHELLE, J. P.

Deft. bound over to Court.

The facts are that the work complained of was done over one hundred rods from any public road. There is, however, a foot-path through the farm which is used to quite an extent. The church mentioned in the complaint is one hundred and ten rods from where the work was done.

The defendant really did only a part of the work charged. Three witnesses testified before the justice of the peace that they saw him riving boards* on Sunday. The fact is that the young man never made a board in his life.

The defendant, however, worked on Sunday and does not deny it. But it is an open question whether there is any statute in North Carolina prohibiting ordinary labor on Sunday. There is, however, a statute against disturbing public worship, and when this case turned up in the Circuit Court it was found that the charge had been changed, and the indictment, instead of being for Sunday work, charges that the defendant "on the twelfth day of January, in the year of our Lord, 1895, with force and arms, at and in the county aforesaid, did willfully and unlawfully interrupt and disturb a certain assembly of people there met for divine worship, within the place of said meeting, to wit, at Hickory Grove, in the said county, by cutting weeds, burning brush, making boards, mowing weeds, working and making a loud noise near and in sight of said church, contrary to the form of statute in such cases made and provided and against the peace and dignity of the State."

That one man should do not only in one day, but during the short time occupied by a religious meeting all the work charged in this indictment is absurd, and shows very plainly the animus of the prosecution. As before

stated, the original charge was not disturbing public worship, but violating the "Lord's day." But inasmuch as it is doubtful if any such charge as that could be maintained under the North Carolina statute, when it was brought into the District Court, the charge is that of disturbing public worship, by work done one hundred and ten rods from the place of meeting!

THE GOSPEL OF FORCE.

BY W. S. CHAPMAN.

MR. W. F. CRAFTS, in a late Sunday lecture in the city of Wilmington, gave his audience a most complete and forcible illustration of the scope and aim of Sunday legislation. In order to the better impress his ideas, he presented them in story form. He said in substance:—

Barbers are among the best of Sunday-law observers. A little girl said to her father one day: "Father, why do you work seven days in the week? Why do you shave people on Sunday? Why don't you make them all come on six days, so that you can rest the other day?" The idea struck the man to be a pretty good one, and so he at once visited the other five barbers in the place, and suggested the advisability of all closing shop on Sunday. He found four of them willing enough to do this, but the fifth was a black sheep ("there is always a black sheep in every place"). This man said, "Why should I close my place on Sunday? I am no Christian; I never go to church, nor am I interested in religion. I prefer to stay in my shop Sunday—why should I close it? He could not be prevailed upon to close up, so the other five were compelled to keep their places open, or run the risk of losing their customers: because if they closed up and Smith kept open, it would work something like this:—

"A. B. reaches home Saturday evening all tired out with a hard day's work. Off comes his heavy boots, and the tired feet are soon in easy slippers. It is a stormy night, and the rain and hail beat against the window. The man suddenly remembers he must be shaved; he feels very reluctant to going out again that night. It is so stormy and he is so tired; he wishes his barber would work on Sunday—but—'why, there's Smith! he keeps his shop open on Sunday! I'll stay home to-night and have Smith shave me in the morning!'"

Now, according to Mr. Crafts, the remedy for such a state of affairs is in a "civil Sunday law." It is all nonsense, he says, to suppose that Sunday legislation is for the purpose of compelling people to go to church. Its office is purely civil, and he explained the civil character in the balance of his story.

The other five barbers finding persuasion a failure tried coercion. A lawyer unearthed a blue law—"that grand watch-dog"—against work on Sunday, and set the "dog" (the law) on the man, quickly bringing him to terms. Now all six barbers have a chance to rest on the "sabbath" day.

Such is the gospel of force which Mr. Crafts presents in the name of Jesus. He appeals to his audience, not from the standpoint of the love of God, but from the selfish position of personal gain. Others are to be forced to remain idle rather than his business interests shall suffer. What is an honorable pursuit on any other day of the week is to be declared a crime on Sunday.

Thus a premium is to be placed on idleness,

and the American people become a nation of hypocrites, forced, by the terror of the law, to yield an outward and unwilling observance to a dogma of the Papacy.

Paul sought to win men by presenting the love of God, so melting their hearts, thus making them obedient. Mr. Crafts would gather the multitude to his side and then set "watch-dogs" (Sunday laws) upon the little minority, compelling them, through fear, to yield their conscience up to his dictation. According to Mr. Crafts, minorities have no rights. Personal liberty he ridicules as an absurdity. He compared a man crying for personal rights to a foreigner coming to this country, and because he had heard it was the land of the free, impudently bumping himself against another man's nose, the result being that he is knocked down. The man bumped against represented the majority; the man felled by the blow the minority. The saddest feature of the whole lecture was the evident fact that the lecturer seemed to be carrying the sympathies of his audience with him. Many an honest soul is being deluded by these sophistries, and aiding this wicked scheme to deprive us of our civil and religious liberty.

"CO-OPERATIVE SUNDAY ASSOCIATION OF ALABAMA."

BY E. D. HASKELL.

THE American Sabbath Union has at last extended its work to the State of Alabama. An auxiliary organization has been formed with the name that heads this communication. In response to a call sent out by the vice-president of the American Sabbath Union, representing Alabama, a gathering of forces for Sunday protection and enforcement took place at the First Presbyterian Church, of Montgomery, the capital city of the State, on the night of February 20.

Dr. E. P. Davis, pastor of this church and also the official mentioned above, presided at the meeting. The address of the evening was upon "The necessity of the Lord's day, as a day of rest and worship," by Bishop H. M. Jackson, of the Episcopal Church. Some of his positions would delight the most ardent National Reformer. His highest ideal was a union of Church and State with the principles of "Christianity" permeating and controlling every department of government. It was even of greater importance, he said, for the government to place a quarantine protection about the soul, than to guard the physical life of its citizens. It was absolutely necessary to have a day for rest and worship set apart by the government, and the day of the vast majority must be selected.

Following this address, the work of organization was attended to. The basis and object of the association was read, which was a transcript of that adopted by the parent society. All who could conscientiously indorse these principles were eligible to membership. The enrollment of members went actively and smoothly forward, until the Episcopal rector, Dr. Powers, inquired somewhat more fully into the purposes of the society. It was apparent that the objectionable features were to be kept back, if possible. He was told that the details were left to the individual conscience, and nothing was designed to infringe upon the rights of conscience. As soon as it was ascertained that the society expected to exert its influence in legislative halls, he stated that he could not coöperate with them.

* "The name board," says the 'Century Dictionary,' "is exclusively applied in the Southern United States" to thin, narrow, riven pieces of timber used for roofing. They are made of various lengths from two to four feet.

This was one surprise, but a greater one was to follow.

Dr. Geo. B. Eager, pastor of the First Baptist Church, arose to declare his position. He agreed with Dr. Powers that legislation cannot improve the morals, and declared that he could not indorse the political methods of the American Sabbath Union to secure sabbath observance. Election of officers followed, and were pretty well divided among the various denominations.

The next morning the second meeting was held with a slim attendance. Two addresses were delivered; the first by Rev. F. F. Mangum, D. D., of the Methodist Episcopal Church, on "The Lord's Day Divine in its Origin and Permanence," and the other by Rev. J. P. Morgan, of the Protestant Methodist Church, on the "Sabbath and the Family."

As stated on the programs, an opportunity was given for discussion of the subjects presented, and Dr. Eager was on his feet at once. It was then discovered that the discussion was confined to members of the association, unless permission was given. By vote, Dr. Eager was granted an opportunity to speak, though one dissenting voice was plainly heard. He stated that he could not become a member, because of some propositions in their basis of organization, which declared that the Sabbath was of universal and perpetual obligation, and that the authority of the fourth commandment was "transferred to the Christian sabbath or Lord's day, by Christ and the apostles." This he declared was an assumption, and had been reiterated by the various speakers. The Sabbath ended at the cross,* and the Lord's day was a distinct institution, not deriving its authority from the Decalogue. He challenged any one to produce scriptural proof of a change of the Sabbath from the seventh to the first day of the week. In the apostles' times, and during the first century, both days were kept, but gradually the observance of the Sabbath ceased. If they stood on the assumption of the binding authority of the Decalogue, they were inconsistent, and could not meet the position of the Seventh-day Adventists. He delivered some telling blows against the religious legislation methods of the society.

Referring to the Church-and-State theory presented the night before, Dr. Eager said that there was hardly a meeting of this kind, but what there was some one to present just such ideas, which indicated the drift and tendency of the movement. Already the halls of Congress and State legislatures had been entered by representatives of the American Sabbath Union, and a standing committee or lobby was kept at Washington to influence legislation in accordance with their plans. This was a course which, if pursued, would place this country in the hands of the Catholics, and restore the Inquisition. For himself, he was not willing to take one backward step in that direction, nor give up one jot or tittle of the precious boon of freedom of conscience. This sabbath legislation was asking

Congress to settle a religious controversy, for there was quite a class of citizens who kept the seventh day, and the government had no right to recognize the sabbath of one class more than another. He mentioned the Hebrews and Seventh-day Baptists, and said that some of the Seventh-day Adventist brethren were present listening to all their arguments. He was in favor of promoting observance of the Lord's day in the family, in the church, and in society at large, but not by the unlawful and unchristian method of civil legislation.

Some little time was taken up in discussion by different ones, and for a short while it seemed that confusion would reign, but order was restored. The secretary, a Baptist minister, from an adjoining town, stated his position just before leaving, as duties called him away. He thought there was plenty of work without going to the legislatures, and he hoped their labors would be crowned with such success that they would not need to ask for the aid of civil laws.

The closing meeting was held that night. The principal address was to have been about the "Sabbath and Civil Law," by Rev. A. J. Dickinson, an able Baptist minister from Selma. This was looked forward to with considerable interest, but he did not come. Rev. John Barbour, a Presbyterian divine from Birmingham, considered the subject, "The Sabbath or the Saloon—Which?"

In his closing remarks, the president expressed his pleasure concerning the work that had been accomplished, and thought that the association was started on its career with bright prospects and a hopeful outlook.

Thus Alabama joins the ranks with other States to promulgate the religion of force instead of the gospel of love and persuasion; and the outcome will surely be persecution, a trampling upon the rights of conscience of the minority, and the restoration of the Papacy, or a formation of its living image.

It is cheering to hear some raise a note of warning, and it is time for defenders of liberty to speak forth boldly and plainly, that the people may see the dangers that are rapidly gathering right in their midst, and be prepared for the solemn but inevitable issue.

Now is the time for all true Protestants to show their colors and not hesitate in exposing the evils that will result from Church and State union, which is being brought about by the various sabbath associations of the land.

FOR A "LIBERAL" SUNDAY.

[From the World of Feb. 28. For editorial comment see last page of this paper.]

ALBANY, Feb. 27.—The great petition of the German-American Citizens' Union, containing 115,000 names, in favor of the Chamber of Commerce bill to submit to a vote of the people of cities of the first class the question of Sunday opening, was presented to the Legislature to-day.

Among the New Yorkers present were Rev. Dr. W. S. Rainsford, rector of St. George's Church; Rev. Dr. J. H. Rylance, rector of St. Mark's Church; Carl Schurz, Gustav Schwab, President Jeroloman, of the Board of Aldermen, and Thomas A. Fulton.

John B. Pannes, President of the German-American Citizens' Union, said that the petition represented the wishes of a cosmopolitan and heterogeneous people, who were different in creed and in habit from the people of other parts of the State.

Dr. Rainsford denied that the opening of

saloons on Sunday was a moral wrong. The charge that it was a violation of religious principles was, he said, ignorant and misleading. The dwellers of the tenements needed places to meet on Sunday, and it was ignoring their needs to close the saloons, for they have no better places to go. The majority of educated Christian men were coming to the belief that they cannot get the tenement people to go to church by closing the saloons.

In closing Dr. Rainsford said:—

"If by holding up my finger I could close every saloon in New York City on Sunday, I would not raise it. You are making criminals by the present system."

Mr. Schurz said it was not a question of business, but a question of justice to the common people. He predicted that the police would in one year relax from the nervous strain under which they were now working.

Dr. Rylance said in part:—

"By the present system you are making infidels. The poor people want none of the religion that is not based on equal privileges to rich and poor. The Decalogue has nothing to do with the laws of Jesus Christ to-day."

Mr. Fulton announced that Dr. Parkhurst and R. Fulton Cutting approved the bill, except that they wanted to forbid the selling of distilled liquors on Sunday.

The opponents of Sunday opening will be given a hearing.

GROWTH OF ROMANISM.

[The Evangel and Sabbath Outlook, Feb. 29, 1896.]

SOME interesting figures as to the condition of the Roman Catholic Church in England, Scotland and Wales are given in the *Catholic Mirror* of February 8. These figures show that in England and Wales there are seventeen bishops, including the "Vicar Apostolic" of Wales, and in Scotland seven more; the total of priests in Great Britain is 3,014, and they serve 1,790 churches, chapels, and missions. Besides these, there are resident in England one archbishop, and two bishops of titular sees (*in partibus*). The Catholic faith is professed by 41 peers of England, Scotland, and Ireland, by 53 baronets, by 15 privy councillors, by 3 English and 67 Irish members of Parliament. The estimated Catholic population of the United Kingdom is nearly five millions and a half—namely, England and Wales, 1,500,000; Scotland, 365,000; Ireland (according to the census of 1891), 3,550,000. Inclusive of British North America, Australia, India, and British colonies and other possessions, the total Catholic population of the British Empire is estimated at about ten millions and a quarter. The increase in Scotland is strongly marked. In the chief Scotch city, Glasgow, in the early part of the century, a Catholic church was unknown. Now there are about twenty church edifices, some of which, for size and architectural beauty, will compare with any church in the city.

In Europe and America Roman Catholicism is surely regaining the ground once held by Protestants.

THE "ARENA" FOR MARCH.

THE March number of the *Arena* is of exceptional value. Among the articles deserving special mention are "Mexico in Midwinter," by Justice Walter Clark, LL.D.; "The Bond and the Dollar," by John Clark Ridpath, LL.D.; and "Why the South Wants Free Coinage," by Senator Marion Butler. One does not need to agree with the views of the

* The SENTINEL cannot agree with Dr. Eager in this proposition. "The Sabbath was made for man," i. e., for the race. It exists in the facts of creation, and derives its sanctions from the fourth commandment. Being enjoined in the Decalogue it must exist as long as that law exists; and of the divine code, Art. 5 of the "Baptist Manual" says: "The law of God is the eternal and unchangeable rule of his moral government; and it is the one great end of the gospel to bring fallen man into unfeigned obedience to his (God's) holy law." Does Dr. Eager believe this?

That the Sabbath will not pass away even with the end of the present world is evident from a comparison of Isa. 66:22, 23, with 2 Peter 3:10-13.

Rev. 1:10, so generally relied upon to prove Sunday sacredness, does indeed show that the Lord has in this dispensation a day which he calls his own. But that it is not Sunday is easily shown. Following the Protestant rule of interpreting the Scriptures, explaining each text by other and clearer texts, we are not left in doubt upon this question. Comparing Ex. 20:8-11 with Isa. 58:13, and Mark 2:28, only one conclusion is possible, namely, that the Sabbath of the Old Testament, the seventh day, is the Lord's day of the new.—EDITOR.

writers of these articles in order to be benefited by reading them. The money question especially is one of absorbing interest, because of what is involved in it. This country is now passing through a crisis the outcome of which no man can foresee. Senator Butler's article especially is significant as indicating the trend of the times.

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Compounds.

A point that will be highly appreciated by printers and proof-readers is that in the "Standard" there is for the first time a uniform system of compounding. Those who have struggled with the annoying and perplexing inconsistencies of all dictionaries in this particular up to the present time will be able to properly estimate the advantage of having at instant command a guide from which there is no necessity of appeal.

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Capitalization.

No former dictionary has attempted to set up authority on the use of initial capitals. Nearly all have given each word in their vocabularies as beginning with a capital and have left it to the individual compositor and general custom to settle whether the word is worthy in type of the dignity of capitals. In the "Standard" the words are printed in lower case throughout, except in the instance of proper nouns and proper adjective, where the capital letter is used, as in accordance with grammatical rules it should be. This is a matter of no small importance.

Space forbids us to mention one in ten of the meritorious features of the "Standard." Suffice it to say that every one who can do so ought to procure this most recent and most complete of all dictionaries of the English language. Address Funk and Wagnalls, New York, N. Y.

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NEW YORK, MARCH 5, 1896.

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ANYBODY desiring extra copies of the article by Mr. Charles E. Buell, in last week's SENTINEL, can procure them by writing to Mr. Buell, at Plainfield, N. J.

THE case of Ira Babcock, referred to on page 77, under the heading, "Religious Persecution in North Carolina," has been continued by the State to the next term of Court.

IN a note in these columns, February 6, concerning Volume 10, reference was inadvertently made to the articles on the Papacy and Papal Infallibility, the Real Presence, etc. These articles were published in Volume 9.

READ "History Repeating Itself," on page 76. The Adventist Community in Lake County, Tenn., the scene of this persecution, is only a lumber camp in the forest, and the men who are "disturbed" by their work go there on Sunday for the express purpose of spying upon the liberty of the Adventists, and incidentally of securing fees by appearing as witnesses against them.

THE successful struggle made by the small, undisciplined, and almost unarmed bands of Cuban patriots, against the armies and resources of Spain, adds one more evidence to those recorded in history, of the value of liberty as a prize to inspire the soul and nerve the arm of man. What all mankind need is more liberty,—gospel liberty, which is freedom in its full sense.

THE dispatch from Albany, printed on page 78, under the heading, "For a 'Liberal' Sunday," presents some unique features.

It seems strange to see "orthodox" Sunday-keeping clergymen, arrayed on the side of liquor-selling on any day, to say nothing of selling on Sunday.

But these clergymen are evidently not of the number who believe that Sunday is a divine institution. Episcopalians very generally hold that the Sunday is simply and only an institution of the Church, and that its moral sanctions are no greater than the sanctions of any other church festival; hence Dr. Rainsford's contention that the opening of saloons on Sunday is not a moral wrong. If by this he means no worse on Sunday than on other days he is certainly right.

One point worthy of special notice in this connection is the plea that "the majority of educated Christian men are coming to the belief that they cannot get the tenement peo-

ple to go to church by closing the saloons." Does the doctor wish to be understood that he would favor Sunday closing if thereby more of the people could be made to go to church? His language is by no means clear on this point, and leaves the unpleasant suspicions that with him the whole question is one of policy rather than of principle and of rights, and that if the Church could be really benefited by such a measure the end would justify the means.

Dr. Rylance is doubtless correct in his statement that "the poor people want none of the religion that is not based on equal privileges to rich and poor." But if the report does him justice, he greatly errs in saying that "the Decalogue has nothing to do with the laws of Jesus Christ to-day." The Decalogue is the law of Jesus Christ: it is "the law of liberty." James 1:25.

"Know ye not," says the apostle, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Just as under civil government only the man walks at liberty who obeys the law, so under the Government of God, they only are free who walk in the path of his commandments. This is no reason, however, why the State should attempt to enforce the divine law; indeed, it is the reason why the State should confine itself to its own legitimate sphere, namely, to the relations of men to their fellowmen.

THE *Pittsburg Dispatch*, of the 14th ult., publishes the following:—

RICHMOND, VA., Feb. 13.—(Special)—A bill has been presented in the House by Mr. Berkeley, providing that every minister entitled to celebrate the rites of marriage must teach the doctrines of the persuasion to which he belongs; that he must have visited at least twice in every thirty days every member of his congregation; that he must have held private worship in every home of his congregation at least twice in thirty days; that he must have visited the bedside of every sick person in the need of spiritual advice and comfort, and that he must not have been absent from his place of worship, unless prevented by sickness, more than four Sundays in a year.

The penalty for an infraction of the law is a fine of not less than \$10 nor more than \$500, the offender to be held incapable of exercising his official functions until the fine is paid.

Of course no such bill has been seriously proposed, but such a measure would be worse than some of the "laws" now upon the statute books only in degree. The meddlesome principle is the same.

"THE Hon. John Charlton," says the *Sun*, of this city, "a Liberal member of the Dominion House of Commons, has introduced into that body a bill providing that canals, railways, and newspapers, shall not be allowed to work on Sundays. Mr. Charlton, evidently a man of broad observation and profound study, says that Sunday newspapers are at the bottom of the neglect of 'Sunday observance' in this unhappy country, and that persons in the newspaper business here 'become physical wrecks in a short time.' According to the same careful authority the death statistics of American cities show that 'the average newspaper life of a reporter on one of the big

dailies is less than seven years.'" Continuing, the *Sun* remarks that "Mr. Charlton is a philosopher and statistician whose assertions will be heard with great interest by the physical wrecks that he describes," and offers incidentally to publish his picture if the gentleman will furnish it. But the *Sun* need not go to Canada for pictures of such men as the father of the Dominion Sunday bill. The woods in the United States are full of them, and unfortunately some of them have got out of the woods and into our halls of legislation, State and national, and are urging measures here not one whit better than Mr. Charlton's bill. In fact, the measure he is urging in the Dominion Parliament is only American National "Reform" slopped over into Canada. Will the *Sun* not wither with its rays some of the mildew of mediævalism in our own land?

THE National House of Representatives in committee of the whole, on Monday, February 24, after a heated debate, by a vote of 64 to 93, decided to reject the item of \$308,471 for sectarian Indian Schools in the Indian Appropriation Bill. The only schools for which this bill proposed appropriation were Roman Catholic.

Mr. Linton, of Michigan led in the opposition to the appropriation. Messrs. Cooper of Wisconsin, Watson, of Ohio, Hainer, of Nebraska, McLachlan, of California, Grosvenor, of Ohio followed in support of the amendment to strike out. Messrs. Eddy, of Minnesota, Gamble, of South Dakota, and Walsh and Sherman, of New York, made speeches favoring the appropriation.

It was shown in the course of the debate that these sectarian Indian Schools had in the last eleven years received more than \$5,000,000. All Protestant denominations having sometime ago declined to receive any more appropriations for Indian Schools, the Catholic Church alone was left to receive the benefit of this appropriation. It was stated on the floor of the House that "Father" Steven labored assiduously for the continuation of the appropriation.

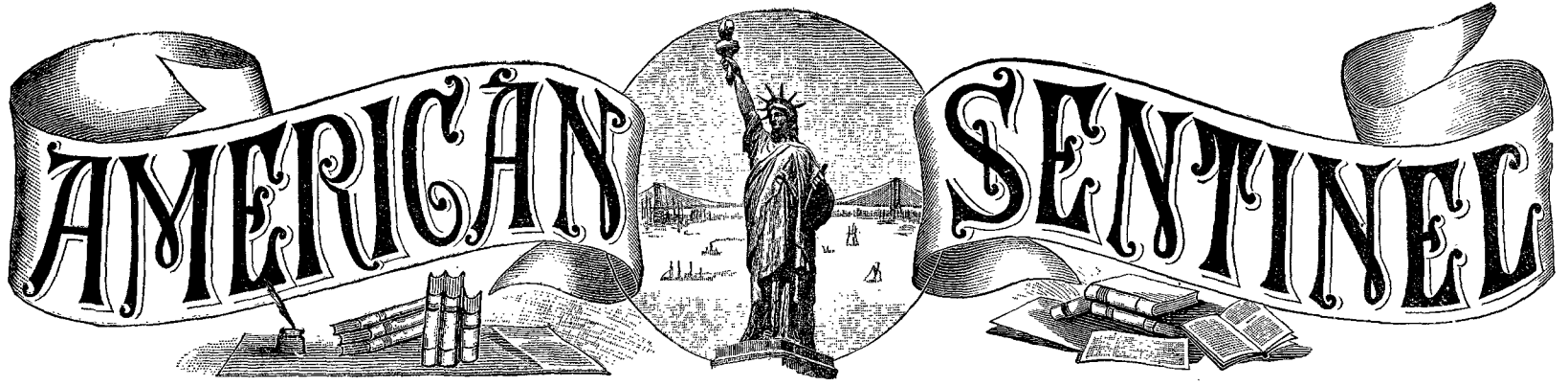
THE Sunday closing of saloons by law throws the sanction of law around a traffic which steals the health, the wealth, and the happiness of its victim and of those dependent on him, which kills him and murders innocent persons, and which almost every feature of its character stamps as an outlaw. It ought to be left an outlaw. It should never be clothed with the respectability of legal sanction.

AMERICAN SENTINEL.

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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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THE BIBLE, PROTESTANTISM, AND THE PAPACY.

THE two distinguishing features of Protestantism are the supremacy of the word of God and the right of private judgment.

So closely connected are these principles that the latter is only the logical result of the former; for the word of God being the supreme tribunal, the church itself must be judged by it, and even the most humble of the people have the right of appeal to it.

"The Bible, I say, the Bible only," writes Dowling, "is the religion of Protestants. Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated if it is not found in the Bible. . . . The consistent and true-hearted Protestant, standing upon this rock, 'the Bible and the Bible only,' can admit no doctrine upon the authority of tradition."¹

In that grand protest from which springs the very name of Protestantism, the German princes, rejecting tradition together with papal and imperial authority in all spiritual matters, declared thus for the word of God: "Seeing . . . that this Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness: we are resolved, with the grace of God to maintain the pure and exclusive preaching of his only word, such as it is contained in the biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up

against it shall fall before the face of God."²

In this protest the Reformers assert not only the supremacy of the divine word, but the right of private judgment, for, "he who builds on this foundation shall stand." This is as true of a single individual as of ten thousand, for no matter how large the number in the aggregate, every soul builds for himself, and must stand or fall for himself. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the

ness of the wicked shall be upon him."³

"The principles contained in this celebrated protest," writes D'Aubigne, "constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate; and the authority of the word of God above the visible church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles: *We must obey God rather than man.* In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther; it lays down the principle that *all human teaching should be subordinate to the oracles of God.*"⁴

As the fundamental principles of Protestantism are the supremacy of the word of God and the right of private judgment, or what is the same thing, the right to have and exercise a conscience in matters of faith, so the distinguishing features of the Papacy are a denial of the sufficiency of the divine word and of the right of private judgment. In fact, both are bound up in one, for if, as the Papacy insists, the individual must take his faith from the church, he must accept his conscience, ready-made, from the same source. Obviously, whatever militates against this in the least degree, must be regarded by the Papacy as harmful; hence papal opposition to the reading of the Scriptures by the people.

That this opposition to the Scriptures is real and not imaginary is evident from the writings of Roman Catholics themselves. "It is not necessary," says a standard Roman Catholic authority, "for all Christians to read the Bible. . . . Parts of the Bible are evidently unsuited to the very young or to the ignorant, and hence Clement XI. condemned the proposition that 'the reading of Scriptures is for all.'"

"These principles are fixed and invariable, but the discipline of the church with regard to the reading of the Bible in the vulgar



Archbishop Tonstall Burning Bibles in London, 1530.

iniquity of the son; the righteousness of the righteous shall be upon him, and the wicked-

¹ "History of Romanism," Book II, chap. 1.

² D'Aubigne's "History of the Reformation," Book VIII, chap. 6.

³ Eze. 18:20.

⁴ "History of the Reformation," Book XIII, chap. 6.

tongue has varied with varying circumstances. In early times the Bible was read freely by the lay people, and the fathers constantly encouraged them to do so, although they also insist on the obscurity of the sacred text. . . .

"New dangers came in during the Middle Ages. When the heresy of the Albigenses arose there was a danger from corrupt translations, and also from the fact that the heretics tried to make the faithful judge the church by their own interpretation of the Bible. To meet these evils, the Councils of Toulouse (1229) and Tarragona (1234) forbade the laity to read the vernacular translations of the Bible.

"Pius IV. required the bishops to refuse lay persons leave to read even Catholic versions of Scripture unless their confessors or parish priests judged that such reading was likely to prove beneficial. During this century, Leo XII., Pius VIII., and Pius IX., have warned Catholics against the Protestant Bible societies."

"The church," says Cardinal Gibbons, "is the only divinely-constituted teacher of revelation.

"Now the Scripture is the great depository of the word of God. Therefore, the church is the divinely-appointed custodian and interpreter of the Bible. For her office of infallible guide were superfluous, if each individual could interpret the Bible for himself."

It appears from this, as before remarked, that the Roman Catholic Church opposes the reading of the Bible because it tends to develop independence of thought and action, and is in itself a negation of the claim that to "the church" is committed the faith and even the very consciences of all men.

It is true that the Papacy says, "A man is always bound to follow his conscience, even if false and erroneous. . . . Nor can any injunction of any authority, ecclesiastical or civil, make it lawful for a man to do that which his conscience unhesitatingly condemns as certainly wicked." But this does not mean that the Roman Catholic Church recognizes the supremacy of the Scriptures or the right of private judgment.

Says Cardinal Gibbons: "The church is indeed intolerant in this sense, that she can not confound truth with error; nor can she admit that any man is conscientiously free to reject truth when its claims are convincingly brought home to his mind."

And again the cardinal says: "A man enjoys religious liberty when he possesses the free right of worshipping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God."

As already seen, Rome, through her popes and councils, forbids her children to read even her own version of the Scriptures, except under such restrictions as forbid the right of private judgment. Our illustration shows how Rome prevented the reading of the Bible in London in the era of the Reformation. Tyndale had given England the New Testament in the language of the people, but Henry VIII., upon whom Leo X. had bestowed the title, "Defender of the Faith," was bitterly opposed to the reading of the Scriptures.

"The bishops" says D'Aubigne, "led the attack. 'We must clear the Lord's field of the thorns which choke it,' said the arch-

bishop of Canterbury to Convocation on the 29th of November, 1529; immediately after which the bishop of Bath read to his colleagues the list of books that he desired to have condemned. There were a number of works by Tyndale, Luther, Melancthon, Zwingli, Ecolampadius, Pomeranus, Brentius, Bucer, Jonas, Francis, Lambert, Fryth and Fish. *The Bible in particular was set down.* 'It is impossible to translate the Scripture into English,' said one of the prelates.—'It is not lawful for the laity to read it in their mother tongue,' said another.—'If you tolerate the Bible,' added a third, 'you will make us all heretics.'"⁵

In this matter "Rome had every reason," remarks the historian, "to be satisfied with Henry VIII. Tonstall, who still kept under lock and key the Testaments purchased at Antwerp through Packington's assistance, had them carried to St. Paul's churchyard, where they were publicly burnt. The spectators retired shaking the head, and saying: 'The teaching of the priests and of Scriptures must be in contradiction to each other, since the priests destroy them.'"⁶

It was thus Rome opposed the Scriptures 366 years ago, and she uses the same tactics yet when she can. Only a few weeks since we printed in these columns the facts concerning the burning of forty-seven Bibles and fifty Testaments in Bahia, Brazil, no longer ago than last June by order of a Roman Catholic vicar.⁷ And everybody knows Rome's undying hostility to the reading of the common version of the Scriptures everywhere. The Douay or Catholic version of the Scriptures is never printed without notes; thus even where Rome permits the reading of the Bible, she first injects into it the poison of tradition and the vagaries of the so-called Fathers of the Christian Church.

But as we said before, the opposition to the reading of the Bible comes not so much from enmity to the Scriptures themselves, as from the papal principle of the denial of the right of private judgment. It is of no avail for people to read a book which they cannot understand, and which they have no right to understand for themselves. It follows that to permit the reading of the Scriptures is to invite independence of thought and of action in matters of religion. The man who reads the inspired declaration, every man "shall give account of himself to God," feels that he has an individual responsibility toward God which no other man can discharge for him; and reasoning is not necessary to convince him not only that he has the right of private judgment, but that it is his duty to exercise that right in the fear of God; but this Rome can never admit, for to admit it is to abdicate the throne of spiritual dominion which she has usurped, and to which she owes her power over the nations.

LETTING DOWN THE BARS.

[Bible Echo, Melbourne, Australia.]

THE demand on the part of many styling themselves Protestant, that the state should teach religion in its schools, opens the way for a counter demand from the Roman Catholics that the state should bear the expense of all the secular instruction given in their schools. And one demand is as consistent and can be urged with as much propriety and

with as much force as the other. And this latter demand is being urged. A Catholic deputation, which waited on Lord Salisbury the first week in December, declared that Roman Catholics would never rest until the whole expense of the secular education of their schools was borne by the state. When Protestants begin to mix up secular and religious affairs, and demand the assistance of the state in teaching religion, they are letting down the bars, and they must not be surprised if others follow where they have led the way.

A WORLD-WIDE DIFFERENCE.

THERE is a world-wide difference, and much more than that, between man's law and the law of God.

This difference may not be apparent in the wording of the laws, as they are compared one with the other; but it is none the less real.

For example, the law of God says, "Thou shalt not kill," and "Thou shalt not steal." Man's law also specifically forbids killing and stealing. But man's law against murder, even though expressed in the exact language of the sixth commandment, is not God's law. It is not a reenactment of God's law. It falls as far short of that law, in its breadth and depth and purpose, as man falls short of God.

God's laws are not only prohibitions, but they are promises. With the command, God also gives power to perform it. Man could not possibly keep God's law by his own power; his very nature is contrary to it. "The carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be." God must supply the power necessary for the fulfillment of his law in man, if ever any man is to keep it. And he does this by the power of the life of Christ.

That plan and that power are set forth by the apostle Paul in the words, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Christ lives in the believer; his life is the life of Christ; and that life is now, as it ever has been, in perfect harmony with God's law.

Thus the law of God is not a measure of man's power towards God, but of God's power toward man. It is a promise of what God will do for every individual who will come unto him by faith. That law operates by God's own power, and not by the power of man.

In brief, the law of God commands love to God, and love to man. It requires us to love God with all the mind and strength, and our neighbor as ourself. But who can love by his own will? "God is love," and "love is of God." God must supply the power by putting love—which is putting himself—into man's heart.

God's law deals with the heart. An evil thought is a violation of his law. "The word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

Man's word—man's law—on the other hand, cannot rise above the level of man's own human power and wisdom.

Man can neither reenact nor enforce the law of God. God's law says, "Remember the Sabbath day to keep it holy." Man also has

⁵ "A Catholic Dictionary," published by Benziger Bros., "Printers to the Holy Apostolic See," New-York, 1898. All italics ours.—Ed.

⁶ "Faith of Our Fathers," p. 97, edition of 1898.

⁷ "A Catholic Dictionary," Art. "Conscience."

⁸ "Faith of Our Fathers," p. 268; edition of 1898.

⁹ *Id.*, p. 264.

¹⁰ D'Aubigne's "History of the Reformation," Book XX, chap. 15. Italics ours.—Ed.

¹¹ *Id.*

¹² For the facts and particulars, see *Missionary Review of the World*, for February.

made a sabbath "law," which commands the observance of the first day of the week. But it is with this law as with his laws against murder, theft, or adultery,—it is not the law of God. Yet in making it, man assumes to reenact and enforce the Sabbath law of God, since the Sabbath is an institution pertaining solely to man's relation to God.

It is proper that human laws should forbid murder, theft, adultery, etc., in order that men may live in the enjoyment of their natural rights. But of the Sabbath God says, "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord." Eze. 20:20. The Sabbath being a sign between God and his people, it cannot properly pertain to any other relation than that between God and his people. It cannot pertain to the relations between human beings.

Since therefore man's word is infinitely below God's word, in power and wisdom and truth, and it is infinitely beyond man's power either to make a sabbath as God did or to reenact or enforce the law of God, and since the Sabbath is God's distinctive sign between himself and his people (because it points him out as the Creator and therefore the true God) man's sabbath law is nothing else than a most daring piece of presumption. And quite in keeping with its character as such is the fact that it contradicts the law of God by setting up the first day of the week instead of the seventh, as the Sabbath.

It ought therefore to be speedily removed from every civil code in which it has found a place.

FALSE STANDARDS OF RIGHTEOUSNESS.

Low standards of righteousness are a characteristic of the times in which we live. Speaking of this age, the Apostle Paul wrote to Timothy: "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud; . . . having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. The world is full of religious formalism and phariseism, but there is little seen of the power of godliness.

Low standards of righteousness always pertain to religious formalism. And a low standard of righteousness is a false standard, just as formalism and phariseism are false standards of religion. And because of these low standards of righteousness, which do not reach above the level of formalism, many people are deceiving themselves with the idea that the world is growing better.

In this country we hear much about "civic righteousness," and we also see much that illustrates the meaning of the term. We also see an increasing effort being made, especially by the forces of the religious world, to set up this "righteousness" in the place of soul righteousness, and to lead people to put their trust in it. We see legislators being influenced to believe that by the manufacture of such "righteousness" they are making the people better, and saving the nation from divine wrath. All this is a dangerous delusion.

For example, we notice some comments of the New York *Independent*, of February 13, on some of the evils lately suppressed by law in this country, under the heading, "The Passing of Pugilism." The statements of the *Independent*, besides carrying much influence in themselves, represent the ideas held by a prominent, if not a large, class of the American people.

"There is now," says the *Independent* (italics ours), "no inch of soil in the United

States where prize fighting can be legally carried on. Congress passed a bill last week, and the President promptly signed it, which makes it a crime in the District of Columbia, or in any Territory of the United States, or in any strip of country under Federal control, to hold a prize fight. *This is a final victory for good morals and humanity over a species of entertainment that has come to rank with bull fights and other degrading sports.*

"The time was when the prize fights were considered a very choice kind of amusement for the general public. . . . *But the public standard of morality is so much higher than it used to be that prize fighting has become as intolerable to the public conscience as dueling, the lottery, and other forms of vice.* No clearer proof of this could be asked than the entirely successful efforts by the governor of Arkansas and the governor of Texas in preventing the threatened encounter last year."

Now the simple truth is that the "public standard of morality" in the days of our ancestors when pugilism was not prohibited in this country, was not only as high as it is to-day, but much higher. Ask the white-haired survivors of those earlier times if there was then any such carnival of murder, riot, robbery, arson, lust, and general immorality as is heralded by the newspapers of our land to-day. They will answer, No. Ask them if the house of God was desecrated by church lotteries, fairs, theatricals, and ridiculous shows, as it is to-day, or if infidelity found utterance in the pulpit then as it does to-day? They will tell you, No.

As to recently-enacted laws against pugilism, it is almost too well known to need mentioning, that the actuating motive of such legislation was mere policy, and not a horror of the thing prohibited. Each State wishes to be considered as respectable in the public eye as any other State. One State does not wish another to say to her, What is not good enough for me is good enough for you. Even Mexico, while allowing and encouraging the bloody and brutal bull-fighting exhibitions, forbade the proposed pugilistic encounters as strictly as they were prohibited in the United States. The higher "public standard of morality" did not figure in the matter at all.

The *Independent* continues: "It is a good time to point out to those who think the world is going to the bad, . . . that they misread the signs. *There is a whole series of indications going to show that the moral tide is rising instead of falling.* There was a time when some of the people of this country looked with more or less tolerance on the slave trade. Within a generation millions of our citizens have defended slavery. . . . The slave trade in the world has been almost entirely broken up; all of the continents except one are practically free from slavery."

It is true that there is now no place in our country where an individual of the negro race can be legally held in involuntary servitude; but alas, that form of slavery is not the only one by which it is possible for men to oppress their fellow-beings. There are multitudes of white slaves in our land to-day, made so by human rapacity, greed, lust, and conscienceless use of power. There are hundreds of thousands of unfortunates in the lower stratum of society as it exists in our great cities—not to mention the "submerged tenth"—condemned by human selfishness to a slavery as cruel and as hopeless and as real as any that this country ever knew. And while this state of things continues, and is growing worse, as it is to-day, it is useless to point to the abol-

ition of negro slavery as evidence of a rising tide of public morality. Had it not been for the terrible convulsions of the body politic in the civil war, that feature of American life might not yet have been eliminated from our land.

"We have also," continues the *Independent*, "banished the lottery. That was a form of iniquity which seemed to be deeply rooted in one of our States; but in one of the most brilliant contests ever waged against wrong by an aroused conscience, it was finally and forever defeated and banished from the soil of the United States." The history of that contest is, however, very much like the history of the contest against pugilism. There is very good reason to believe that conscience had far less to do with the banishment of the evil than had the policy of conforming to the common standard of respectability.

We are further told that, "It is in the last decade that the Mormons have surrendered polygamy as an article of their faith and have promised henceforth to respect the conscience of the country. There will be an end to the abomination in form as well as in fact when men who have contracted such marriages have passed away, they having agreed meanwhile to be the husband of one wife only."

This is again a most misleading fact in its bearing upon the question here considered. For of the three forms of polygamy known to society in this country, there can be little doubt that the one suppressed was less evil than the others. Open polygamy as formerly practiced in Utah has been prohibited; but secret polygamy, in which only one of the parties concerned is granted the name of wife and the privileges of that relation, is practiced in every part of the Union, and by a far greater number of people than were ever participants in the polygamy of the Mormons. This fact cannot be questioned; nor are our legislators themselves, many of them, guiltless upon this point.

The third form of this evil has been termed "consecutive polygamy," and this has the sanction of our courts of law. It is seen where parties who have entered into the marriage relation, separate upon some one of the many slight grounds recognized by our courts as legally sufficient, and reënter the same relation with other parties. The fearful prevalence of this "consecutive polygamy" is a widely-recognized fact, and one which has led to a strong agitation in our country for more stringent laws regulating marriage and divorce. And while it does prevail, as it does to-day, it is useless to point to the suppression of Mormon polygamy as a victory of public morality.

The *Independent* also refers to the victories recently gained in the fight against "gambling;" but here again we may be misled. For the worst form of gambling remains unsuppressed, in open and bold defiance of law and public sentiment. Gambling with dice and cards has been to some degree suppressed; but what has been done to suppress gambling in its higher and more "respectable" and more ruinous forms? We allow men to gamble with and "corner" the necessities of life, not only to their own ruin, but to the loss of millions of others, whom they plunge into poverty and suffering. And it is a serious question whether this may not lead ere long to a social revolution which will drench the land with blood.

It is a great mistake to imagine that immorality can be suppressed, or righteousness established, by human law. The seat of immorality, or of righteousness, is the heart; and that no human law can reach. We must, of course, have laws against those evils which

are destructive of human rights; and it lies within human power to enact and enforce laws which will protect the people in the enjoyment of their rights, to a great degree. But such laws do not make men moral, and are not designed for that purpose. They can create an outward appearance of morality, but the whited sepulchres to which the Saviour likened the Pharisees, had a good outward appearance. The Pharisees were very moral in outward appearance.

When men mistake the outward appearance of morality for the thing itself, they are in a position to become the victims of the worst deceptions, and to commit the gravest errors of legislation from which mankind has ever suffered.

SUNDAY AND THE SALOON.

A SMALL pamphlet, entitled, "Summing up Against the Sunday Saloon," has been "written for the Church Temperance Society," by "Col. B. F. Watson, Chairman of the Legislative Committee." We have been favored with a copy of this pamphlet, and find in it statements which call for notice in the columns of the SENTINEL.

The author divides his subject into a number of topics, under the general heading of "'Local Option' as to the Enforcement of the Ten Commandments in 'Cities of the First Class.'" At the outset he notices the fact that a bill was recently introduced into the New York Legislature, entitled, "An Act to provide for submitting to the electors in cities of the first class, the question, Shall spirituous liquors, wines, ale, and beer, be sold on Sunday between the hours of 1 P. M. and 10 P. M.?" He then begins his attack by saying, "The majority of those voting in a first-class city is empowered by this bill to decide for the State, that such city may *desecrate Sunday* by publicly carrying on the most offensive and dangerous traffic in the list; that such city's vote may suspend from operation, within its limits, a State law by which the entire State outside of its limits is fast bound. In effect, this would enable a favored locality through its own option to secure not only the monopoly of desecrating the 'Lord's day,' but the unconstitutional monopoly of selling spirituous liquors seven days in the week while the rest of the State is restricted to six days."

This much is sufficient to show the standpoint from which the pamphlet is written. The author argues for legislation against the Sunday saloon, to prevent "desecration" of the "Lord's day;" in other words, he wants irreligion put down by the civil law,—which means that the majority shall suppress by law everything that may be contrary to their religion. As already noticed, he states the issue as being "local option as to the enforcement of the ten commandments in cities of the first class," although, as shown elsewhere in this week's SENTINEL, the law of God cannot be enforced by human power. Nor is it proposed by any class of citizens to vote on a question of local option in such a matter.

Coming to the second division of his subject, the author says, "The issue is, Shall divine commands be defied and the policy of the Republic reversed?" Bearing in mind that the question under consideration is wholly one of the enactment and enforcement of a civil law, it is evident that the real issue raised is, Shall religious observances be enforced by civil law and the policy of the Republic reversed? For that policy is reversed

by any scheme which aims to compel people in things pertaining to religion.

Under this topic the author notices the fact that "surrender to the saloon is not only capitulating to a notorious law-breaker, but is also a craven attempt to propitiate a traffic whose fruits, gathered during only six days of the week, are fully three-fourths of all the crime and pauperism which pile up our taxes, which endanger and pollute our streets, and by which the hearts of helpless mothers and wives are wrung." And this being so, as it unquestionably is, how can Christian men and women be willing to surrender to the saloon by legalizing it on six days of the week? For the Sunday prohibitory law sanctions two things: it sanctions Sunday as a day different in character from other days of the week; and it *sanctions the saloon*, by giving its traffic legal protection during six days of the week.

Legal Sanction for a Law-breaker.

Think of it! "a notorious law-breaker" given legal protection in his business six days in every week! "A traffic whose fruits, gathered during only six days of the week, are fully three-fourths of all the crime and pauperism which pile up our taxes, which endanger and pollute our streets, and by which the hearts of helpless mothers are wrung," is given legal sanction for six days in every week! Why is not this "notorious law-breaker" outlawed and shut up like other law-breakers? Or if not shut up, why at least should it be recognized and its nefarious business sanctioned, during six-sevenths of each week? This murderous thing is recognized and sanctioned and clothed with respectability as a law-abiding institution, in order that special recognition may be given to Sunday as a sacred day! For were it not for the supposed sanctity of Sunday as the divinely-appointed rest day, it would never have been proposed to legalize the saloon by a Sunday "law." And there is no other visible source from which legal sanction for the saloon could be derived, with the support of the best classes of American citizens.

In other words, but for this desire to legalize Sunday on the part of so many well-meaning but mistaken citizens, who largely constitute the class from which alone real opposition to the saloon can be derived, this death-dealing institution would be left like other institutions, to stand upon its own merits; and having no merits of its own, its eventual fall would be a matter of reasonable hope. The opposition of the better class of citizens would not have a ground of compromise upon which they cease to wage the battle, leaving the saloon to emerge victorious from its fight for life, invested with a borrowed respectability as a Sunday-observing and law-abiding institution.

The people are now saying to the saloon, "You may exist and go on with your business, if you will keep Sunday. And this is just what will be said ere long to the people themselves."

The author of "Summing Up" goes on to say that "saloon opening abolishes the sacred Sunday"—not a very stable institution, surely, if it can be abolished thus easily. It is not so with God's Sabbath, for though heaven and earth should pass away, God's word and his sacred institutions which rest upon it would still stand fast.

Scripture and Reason against Sunday.

He then takes up the question, "Is Sunday hallowed by divine authority?" After stating the position of those who contend for the observance of the seventh day, he says: "On

the other hand, the contention of Christians generally has always been that it nowhere appears that the Sabbath day of the fourth commandment, or prior to it, was the seventh day of the week, as time is now divided; that the essence of the commandment is, that after six days' work, the next, the seventh, should be sacred as a day of rest, because God himself hallowed such a day or period of rest, by himself resting thereon after the six days of creation." But can any person tell how God's rest day could have been any other than the seventh day of the week when it was his division of time into periods of seven days, at the close of creation, that made the week? For the week originated in no other way than by the act of the Creator in instituting the Sabbath, after having worked six days in making the heavens and the earth.

Again, who does not see that hopeless confusion would result from a practical application of this "seventh-part-of-time" theory, each man resting whenever he might choose after seven days of labor. In such a state of things there would be as many sabbaths as there were days in the week; and thus God's commandment would defeat itself, since the whole idea of the Sabbath is that the day is set apart—"sanctified"—from other days. Who will dare charge God with being the author of confusion, and with giving a commandment which annuls itself? If man finds it necessary to have one day of rest for all alike, did not the Omniscient see that necessity when he gave the Sabbath to mankind? Is it left for man to correct an error on the part of the Almighty!

But—stranger yet if possible—our author proceeds to say that "the fourth commandment, in this sense, adopts Sunday"! In the sense of not commanding the observance of a particular day, but only of one day in seven, the commandment adopts Sunday! A profound statement, truly, upon which comment would be superfluous.

An Unsound Maxim.

In the third division of the subject the author asserts that "whether Sunday is or is not sacred by divine authority, it is decreed by immemorial law." But can the "immemorial law" of man set aside the eternal law of the Creator? He cites the fact that "aside from the question whether or not Sunday supersedes the Sabbath, or shares with it divine sanction, it is, as a day of rest and worship, invested with the sanction of human law from the time of the first Christian emperor Constantine to the present," and adds, "To this general proposition, then, to this universal custom eighteen hundred years old, reinforced by that imperative law of nature which demands stated periods of rest from labor, . . . the stubborn soul must submit, and may do so gracefully by adopting as its own the maxim, '*Vox populi, vox Dei.*'"

Not only is this the "graceful" way of acquiescing in such a thing, but it is the only way; for the only support the Sunday institution has, is the idea that "the voice of the people is the voice of God." But this "maxim" is most untrue. "Let God be true, but every man a liar." Rom. 3:4. When the Saviour rode into Jerusalem, the voice of the people said, "Hosanna to the Son of David!" but less than one week later, in the same city, the voice of the people said, "Crucify him!" This illustration reveals the exact amount of truth that this maxim contains.

This suffices to show the nature of this new weapon added to the Sunday armory, and the amount of dependence that can be placed upon it. It is like all the rest that have been

* Italics ours.

manufactured for the Sunday cause. The "Church Temperance Society" will certainly fail in its mission if it fights the battles of its warfare with the boomerangs of error. Let the temperance forces insist upon the outlawing of the saloon, as the nature of its business demands.

SUNDAY "LAW" PERSECUTION.

WE have received from the International Religious Liberty Association a tabulated statement of the cases of the prosecution of Seventh-day Adventists under Sunday "laws" of the various States and countries from 1878 and to the present time.

The following is the number of Sabbatarians arrested for Sunday work each year:—

Years.	Arrests.	Cases.
1878.....	3.....	3
1880.....	1.....	1
1882.....	2.....	2
1885.....	9.....	9
1886.....	16.....	16
1889.....	3.....	3
1892.....	11.....	11
1893.....	11.....	14
1894.....	23.....	31
1895.....	47.....	62
1896.....	5.....	5
Total,	131	Total, 157

The following States have been or are involved in this inquisitous business:—

Alabama,	Arkansas,
California,	Florida,
Georgia,	Illinois,
Maryland,	Massachusetts,
Michigan,	Mississippi,
North Carolina,	Ohio,
Pennsylvania,	Tennessee,
Texas,	

The foreign countries in which arrests have occurred are England, Switzerland, New South Wales, Manitoba, and Ontario.

The total number of cases in foreign countries are 17, leaving 130 occurring in the United States. At this writing nine cases are pending in the lower courts. One hundred and sixteen cases have been brought to trial; 27 have been dropped before trial on account of exemption clauses; in five cases no arrests were made; in two or three instances the indicted parties had removed to other States before the indictments were secured; in one or two instances, only the surname was given and the warrants were never served because they were too indefinite. Of the 116 cases brought to trial 109 resulted in conviction. Four cases have been dropped after conviction; twenty-five have been appealed to higher courts.

In three cases occurring in Australia the sentence was the payment of a fine, or in default to sit in the public stocks. These fines were never paid and the sentences were never carried out because the authorities had no stocks.

The total fines and costs in these cases amount to \$2,269.69; total number of days served in prison, 1,438; days served in chain-gangs, 445. "As a result of the hardships endured in confinements," says the report, "the death of two men was hastened, and several have not recovered from the effects of bad food and ill-treatment."

In a very large majority of these cases the work complained of was of such a nature that it could not possibly afford anybody just ground for complaint. It was not work that involved anybody else or required anybody else to labor; nor was it work that interfered in any way with the rest or quiet of other people. For the most part it has been farm work done by individuals upon their own premises,

and in a large number of the cases, was only observed by those who made it their business to spy upon the Adventists.

But notwithstanding these facts some deny that these prosecutions are in any sense religious persecution. The claim is that it "is only enforcing the law." But, as the AMERICAN SENTINEL has repeatedly stated, with the exception of isolated cases of mob violence, that is all religious persecution has ever been. The persecution of the Christians under the Roman Empire was only the enforcement of civil "law." Indeed some of the Roman governors and emperors were as reluctant to enforce the "laws" against the Christians as are some of the judges and sheriffs in the United States to-day. But they held that the "law" must be enforced, just as kind and "good-hearted" men hold to-day in the United States and in other countries.

The trouble is with such "laws." Statutes that can be used as engines of persecution ought to be repealed or declared void by the courts as they are in fact. It is a well-established principle of law that rights do not originate with the State or with the Government; and that they exist independently of statutes; and that when any pretended law invades natural right it is void in the very nature of the case.

That statutes which imprison honest men for doing honest labor, and that interfere with the rights of any person, are unjust and oppressive, must be evident to every man who will honestly put himself for a few moments in the position of one who is thus prosecuted. Let the ardent Sunday-keeper imagine the conditions reversed; let him imagine himself required by statute to rest habitually upon some day not regarded by him as sacred, and he will certainly conclude, if he is honest with himself, that such a regulation is unjust; and that as far as law can properly go is to forbid anything that interferes with the equal rights of others. And that is all the Adventists of the United States and other countries demand. They do not ask exclusive privileges, but they claim equal rights.

IS THERE A PRINCIPLE INVOLVED?

BY A. DELOS WESTCOTT.

A RELIGIOUS paper, not intentionally hostile to the principle of separation of Church and State, recently published a question from a subscriber, which, with the answer, may be of interest to the readers of the SENTINEL.

The subscriber asked, "What right has the President of the United States, or the governors, to appoint days of thanksgiving?" and adds, "Is not that so much of union of Church and State?" In reply the editor says:—

The above almost reminds us of the saying that some people stand up so straight that they lean over backward. . . . What wrong would there be, we wonder, in the President's, or any one else's, suggesting a day of special thanksgiving? Those proclamations are only suggestions. Those who observe Thanksgiving day in a proper spirit, do so not in obedience to the behest of the State, but because thanksgiving and praise belong to God, and certainly nothing would be more fitting than to see a whole community uniting in giving thanks to God for mercies and blessings received. And there is no one who can more appropriately suggest the day than the man who stands at the head of the community. The laws of our country compel no one to observe the day; it is wholly voluntary, and, to our mind, is quite an appropriate institution, if it be observed in a proper way.

The above editorial contains food for much careful thought.

1. It is most certainly our duty and privi-

lege to render praise and thanksgiving to God. And it is well for the people to unite at specified times in these exercises. But why should the President of the United States make the appointment? Why should he be regarded as the religious "head of the community"? If politics and religion are not mixed, if Church and State are not united, why should political power or civil authority place a man at the "head of the community" in religious affairs and exercises?

The answer to these questions is obvious. To say that a man should appoint a day of thanksgiving because he "stands at the head of the community" is to assert that he "stands at the head of the community" in a religious sense. And to say that he stands thus because he is president or governor, is to assert that civil and religious influence and authority belong together; but this is union of Church and State.

2. But it is said, "Those who observe Thanksgiving day in a proper spirit, do so not in obedience to the behest of the State," etc. Then nobody observes it properly save those who have heard nothing about the appointment, or, having heard, have paid no attention to it. For whoever adopts a certain day because of the President's official announcement, is certainly observing the day in obedience to the behest of the State. If people do not observe the day in obedience to the behest of the State, why is it that they always happen(?) to select the same day the State has appointed? There was nothing in nature or revelation which indicated Thursday, November 28, 1895, as a day of special thanksgiving, yet in all parts of the country many laid aside their work on that day; and it would not be far from the truth to say that all who did so were led to that act by the President of the United States. Guided solely by their desire to worship God, they would have been as likely to have selected any other day as to select the one appointed by the State.

3. But "those proclamations are only suggestions." On this point, Thomas Jefferson says:—

I consider the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises.

But it is only proposed that I should recommend, not prescribe, a day of fasting and prayer. That is, that I should indirectly assume to the United States an authority over religious exercises, which the Constitution has directly precluded from them.

It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it; not, indeed of fine and imprisonment, but of some degree of proscription, perhaps in public opinion. And does the change in the nature of the penalty make the recommendation less a law of conduct for those to whom it is directed?

It would be useless to ask the chief executive officer of the State to make such an appointment unless his words were intended to carry some weight. At present the penalty may seem light, but it is, nevertheless, a penalty. The man who refuses to give respectful attention to the "suggestion" of the chief representative of the people, will be "peculiar," "unpatriotic," "fanatical," "too straight in the back," etc., etc. And he will soon become aware of the fact that the community would treat him more cordially if he would act like other people.

4. At the present time the National Reform Association is laboring energetically to secure an amendment to our National Constitution which shall acknowledge Jesus Christ as ruler of this nation and the Bible as the supreme law, thus placing "all Christian laws, institutions, and usages on an undeniable legal

basis in the fundamental law of the land." This can result in nothing less than a complete union of Church and State, and the people, instead of reading the Bible for themselves and receiving the interpretation which God by his Spirit impresses upon their minds, will be compelled by law to accept human interpretations, and thus to follow man instead of God.

These so-called reformers claim that there has always been a union existing between religion and the Government, but that there has been practically no acknowledgement of the fact in the Constitution. This acknowledgement they are working to secure; and they have been so far successful that the bill for the proposed amendment is actually before Congress at the present time. And one of the proofs which they bring to show that the Government is already religious, and that they therefore have an historical basis for their movement, is the fact that Thanksgiving proclamations are annually issued by the President of the United States. It can not be denied that this basis has existed and does exist; but there are those who protest against both the wicked proceeding of the "reformers" and the basis upon which it rests.

The reader will call to mind how very tolerant and generous was Constantine when he began to make official suggestions about Christian observances and doctrines, but these suggestions soon became stern commands backed up by terrible penalties.

The camel of Church and State has for some time been thrusting his nose into our National Tabernacle in the form of Thanksgiving proclamations, army chaplaincies, appropriations of money to religious societies, etc., and he now claims the right not only to walk in bodily, but to receive ample recognition in the National Constitution. He should not be tolerated in the slightest degree. It is impossible to stand up too straight on this subject.

A BAD BUSINESS ENDED.

[The Examiner, Baptist.]

ATTEMPTS have been made during the last few years to stop the appropriation of moneys from the United States Treasury for the support of sectarian schools among the Indians. It would seem that at length these efforts are successful. On Monday, February 24, the House of Representatives ordered, by a vote of 93 to 64, that all appropriations for such schools be stricken from the Indian appropriation bill. This shows that less than one-half of the full House (356) voted, but it is not likely that the Senate will disturb the decision of the House, or that the majority will be changed by any subsequent action. The vote was taken directly on the merits of the question, after frequent discussions through a series of years, and it will stand. It is a happy ending of a long dispute, which ought never to have been raised.

Under the wise and forward movement in dealing with the Indians, started by General Grant's "peace policy," various Christian denominations were asked to assist in educating the Indian youth. In many cases the Christian schools were already established, and the Government availed itself of them in its educational work, assigning pupils to them from the reservations, and paying so much *per capita* for the pupils, or in lump sums to the managers of the schools. The evils of the system soon became manifest, and the public sentiment of the country began to show itself against this form of union between Church

and State—the use of public funds for the support of sectarian schools. From the beginning the Roman Catholics received the lion's share of these appropriations, and they worked the scheme for all it was worth. From 1886 to 1895 (ten years) the sums appropriated for these "contract schools," as they were called, amounted to \$4,767,436, of which the Roman Catholics received no less than \$3,100,000, while all others, representing fifteen denominations and some private institutions, received only \$1,667,000. The Roman Catholics were so eager and insolent that they hurt their own cause, and thus indirectly aided in effecting its overthrow.

Gen. T. J. Morgan, when he was Commissioner of Indian Affairs, took the ground that these appropriations for sectarian Indian schools should be diminished as rapidly as possible, and wholly cease at the earliest practicable day, the Government meanwhile to provide schools of its own for all Indian children, after the pattern of the common schools of the country. This policy, bitterly antagonized by the Roman Catholics, has now been formally indorsed by the House of Representatives.

The autumn conferences of the "Friends of the Indians" at Lake Mohonk did much to crystallize and solidify a true public sentiment on this subject. In successive years their "platform" approached a clear and unequivocal utterance, until finally it was affirmed that no Christian denomination should receive public funds for its mission schools among the Indians. No one who was present will soon forget the scene when, after long and high debate, this resolution was moved by a noble Quaker, seconded by an Episcopalian Bishop, and sustained in a strong and fervid speech by an eminent Methodist.

Nearly two years ago (June 7, 1894), when the Indian appropriation bill was before the House of Representatives, Hon. William S. Linton, of Michigan, sought to have the appropriations for these sectarian schools stricken out. He pleaded strongly, and set forth an array of cogent facts in support of his argument, but he was defeated by a vote 158 to 58 (136 not voting). Afterward the Secretary of the Interior was directed to reduce expenditures upon contract schools by twenty per cent. of the sum thus expended in the previous year, until such schools should become extinct. Mr. Linton has bided his time. Two years ago he told the House that they would not dare to neglect the warnings that were abroad. They rejected his advice then, but they have given heed to it now. It was on his motion that, on Monday of last week, the appropriations for contract schools were stricken from the bill, and an amendment inserted prohibiting the Secretary of the Interior from spending any of the money appropriated for education in a sectarian institution. All Protestant denominations had withdrawn their requests for such aid, or, like the Baptists, had never asked it.* The Roman Catholics stood alone in continuing the demand, and asked for more than \$250,-

* We are sorry that it is so; but facts compel us to state that the Baptists did for a time, through Henry L. Morehouse, of this city, Secretary of the American Baptist Home Missionary Society, receive money from the Government for the support of denominational schools. Mr. Frank C. Armstrong, Assistant Commissioner of Indian Affairs, replying to an inquiry upon this subject, Sept. 12, 1894, said:—

"I find records of contracts from the year 1879 to 1884, between this office and Henry L. Morehouse, of New York City, Secretary of the American Baptist Home Missionary Society, for the Freedmen of the Choctaw and Chickasaw Indians, in the Indian Territory, as follows:—

"In 1879, 6 day schools at \$875 for six months.

"In 1882, 1 boarding school and 8 day schools at \$2,250.

"In 1883, 1 boarding and 8 day schools at \$2,750.

"In 1884, 4 day schools at \$700, and again in the same year for 6 schools at \$1,500."

It is true these sums are small and were not for Indian schools, but that does not alter the principle in the least. The fact remains that the Baptists received public money for denominational schools, and the proper thing for them is to candidly own it.—EDITOR SENTINEL.

000 from the public treasury for the current year. Sixty-four members of the House were willing to give it to them, but the system is dead.

The duty of the Christian churches to the Indians now become more imperative than ever. These "wards of the Nation" must not suffer because righteousness has prevailed in Congress. The Government will, in some form, provide secular education for all; but evangelistic work, and all to which it leads, must be pressed with redoubled energy.

DOINGS AT THE CAPITAL.

[Special Correspondence from Washington.]

MARCH 2, the House District Committee gave a hearing on the Sunday rest bill. This bill, introduced by Mr. Morse, of Massachusetts, provides:—

That on the first day of the week, known as the Lord's day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy, and work by those who religiously observe Saturday, if performed in such a way as not to involve or disturb others; also to open places of business or traffic, except in the case of drug stores for the dispensing of medicines; also to make contracts or transact other commercial business; also to engage in noisy amusements or amusements for gain, or entertainments for which admittance fees are charged; also to perform any court service, except in connection with arrests of criminals and service of process to prevent fraud.

Sec. 2. That the penalty for violating any provision of this act shall be a fine of not less than \$10 for the first offense; for second or subsequent offenses, a fine not exceeding \$50 and imprisonment for not less than ten nor more than thirty days, and one year's forfeiture of license, if any is held by the offender or his employer.

Sec. 3. That this act shall take effect upon its passage.

This bill was referred to the commissioners of the District of Columbia, who, after granting a hearing upon it, refused to recommend it for passage.

Its friends then besieged the District Committee of the House, who granted a hearing of two hours, the time to be divided equally between the friends and the opponents of the measure. This arrangement did not suit the advocates of the bill, however, and they were conspicuous alone by their absence. It is said, however, that they will demand another and a secret hearing.

The Bill Religious.

House bill No. 167, said its opponents, provides "that on the first day of the week, known as the Lord's day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform labor," etc. If the claim herein set forth, they argued, is well founded, this is the best reason in the world why the Congress of the United States should have nothing whatever to do with it. Can man add anything to that which is divinely appointed? The most that man has ever done is to mar the work of God. Should not we be content with absolute liberty, such as all enjoy who choose to observe Sunday? If the day is divinely appointed, God is able to protect his own day, and the Government may safely confine itself to the business of regulating civil things.

It was to keep legislation within the sphere of things civil that the founders of this Republic put in the First Amendment this prohibition: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." The bill under consideration is clearly in conflict with this provision of the fundamental law,

in that it both proposes a religious establishment and prohibits the free exercise of religion. It proposes to establish a day of rest and divine worship for one class, and prohibits to all who dissent from this establishment, the free exercise of the God-given right to worship according to their conscientious convictions. If this bill is enacted into law, the proscribed class will be completely at the mercy of the believers in the established Sunday, and they may deal with them as they see fit.

A Guarantee of Absolute Freedom in Matters of Religion.

If the provisions of the Constitution and the First Amendment mean anything to the American people and the world, they are a guarantee of absolute freedom in matters of religion, so long as that freedom does not lead to incivility. The bill under consideration is essentially a violation of this principle. It proposes to place in the hands of one religious party the power to determine just how much or how little labor may be performed by another religious party on a day regarded as sacred by the one and not by the other, although the labor or acts are not crimes in themselves. It proposes also to place it within the power of the favored class and the courts to judge of the religious character of the person to be exempted, thus giving to this favored class a complete monopoly in religious matters.

A Difference Between Liberty and Toleration.

Dr. Schaff, in his book, "Progress of Religious Freedom," wisely says: "There is a wide difference between toleration and liberty. The one is a concession and the other is a right; the one is a matter of expediency and the other is a principle; the one is the gift of man the other the gift of God." In a free country nobody wants to be tolerated for his religious opinions, or sacred convictions. "Toleration is an intermediate state between religious persecution and religious liberty." Religious liberty is founded in the sacredness of conscience, which is the voice of God. Liberty of conscience requires liberty of worship as its manifestation.

Toleration Presupposes an Establishment of Religion.

An act of toleration always presupposes an establishment of religion by law, and the right of the State to control public worship. Toleration may proceed from necessity or from policy, and may be withdrawn at the will of the State, or when the necessity for it ceases to exist. The American idea is that "all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." This is infinitely above the sentiment that prevails in the Old World, and unfortunately finds supporters in the New, that liberty is only for the favored few, all others being proscribed or tolerated according to the liberality of the party in power.

There never was a community in which uniformity of religious sentiment existed.

False Zeal in Religion.

has always led men to seek the power of the State to enforce their opinion upon those holding different views. The State should punish crime by whomsoever committed, but the State has no right to create crime out of that which is laudable in itself, because the act or thing is done on time by some regarded sacred.

Since the United States declared for abso-

lute religious freedom, it has exerted an influence upon all the nations of the earth, and the tendency has been toward that high and exalted principle. But if this greatest of all nations shall relinquish that which above all has made her great, then she will lose her moral power over the nations, and like the states of South America will descend to the level of other Church and State governments.

The American System is a Free Church in a Free State.

This is the American solution of the problem of ages. Not one of the governments of the Old World ever rose higher than the theory of toleration. De Tocqueville, the French statesman, said of America, "There is no country in the whole world in which the Christian religion retains a greater influence over the souls of men than in America." All this is the result of the fact that religion is free and not forced. "The church needs, and should ask nothing from the state; . . . she commends herself best to the world by attending to her proper spiritual duties, and keeping aloof from political and secular complications." "She can only lose by force and violence, she can only gain and succeed by spiritual weapons of truth and love." He is no true friend of his country, who would wish to see the religious freedom guaranteed by the Constitution narrowed in its operations, or who would favor any measure tending to such result.

Such were the arguments in substance urged before the committee, and it is believed that they were not without weight and that a majority of the committee is not favorable to the bill.

* *

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IS THE PAPACY IN PROPHECY?

By the Rev. Thomas W. Haskins, M. A.,
Rector Christ Church, Los Angeles, Cal.

The above is the title of a treatise written by the author, at the request of the Ministerial Union of Los Angeles, California. It grew out of a discussion upon the present aspect and aims of

The Roman Catholic Church in the United States,

the author taking the ground that the rise, progress, present and future condition of the temporal power known as the Papacy or Vaticanism,

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NEW YORK, MARCH 12, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

Do not overlook the article, "Sunday Law Persecution," on page 85.

THE article, "Is there a Principle Involved?" on page 85, is worthy of more than a cursory reading. Its candid tone will command respect, and its clear logic should carry conviction to every mind.

As this number of the SENTINEL goes to press, five Seventh-day Adventists are on trial in Lake County, Tenn., for quietly exercising their God-given right to labor six days after having rested one. Against one of these men there are two indictments.

PETITIONS bearing 100,000 signatures have been received by the House Judiciary Committee favoring the joint resolution proposing a religious amendment to the Constitution of the United States. A hearing on the resolution was held yesterday.

"WHAT strange and wicked use," remarks a London paper, "of the word Christian is being made. A dispatch tells this news of a disturbance in Crete. Some Christians murdered two Turks. In revenge some Turks murdered two Christian families. As soon as the news was known the Christians of neighboring villages assembled and attacked the Turks."

THE *Western Watchman*, a Roman Catholic paper of St. Louis, says:—

If we mistake not, the House will give the Catholic Indian schools their appropriation just as it gave the Catholic institutions of the Capital theirs. Some members of the House, mostly A. P. A.s, are fools all the time; all the members are off a little sometimes; but the whole House will not stay crazy all the time.

It seems hardly likely that this prediction will be realized. The element in Congress opposed to such appropriations is too strong. The Catholics will probably have to support their own denominational Indian schools in the future.

MARCH 4, Archbishop Kenrick, one of the most widely-known Roman Catholic prelates in the United States, died at St. Louis in the ninetieth year of his age. Archbishop Kenrick was one of the two members of the Vatican Council of 1870, who opposed the dogma of papal infallibility. It is said that but for his opposition to the will of the papacy upon that occasion, he would have been made a cardinal in November, 1892, "as a crowning feature of the golden jubilee of his election to

the bishopric." A very able argument against papal infallibility has been published, and is said to have been delivered by Archbishop Kenrick before the Vatican Council. This, however, has been denied. As some of our readers doubtless remember, this matter was published in these columns, Aug. 30, Sept. 6, and Sept. 13, 1894, but only upon its merits. We have no reliable information as to its authorship.

FEBRUARY 21st, Rev. C. J. Oehschlaeger (Lutheran), of Richmond, Va., was invited by the State Assembly, through its clerk, to officiate as chaplain for the House for the day. He declined the invitation, saying:—

I do not believe in opening a promiscuous political body with prayer. The promiscuous character of the body makes it an abuse of prayer, and the political character of the body makes it an unnatural union of Church and State. I, as a Christian, and any member of the body as a Christian, can privately pray for the sessions, but the State which that body represents has nothing to do with prayer.

If there were more ministers with the good sense of Mr. Oehschlaeger, there would be less of governmental religion and probably more personal piety in the world.

MARCH 4, a hearing was given by a committee of the Senate at Albany on bills for Sunday opening of saloons in New York. A number of ministers and other representatives of the religious forces of the city were present and protested against the passage of any such measure.

Col. Benjamin F. Watson, Chairman of the Legislative Committee of the Church Temperance Society, said he was pained to hear no mention of God and his commandments by the clerical gentlemen who favored the bill. The fourth commandment, "Remember the Sabbath day to keep it holy," has something to do with the government. Will you abolish the fourth commandment in the interest of liquor sellers?

Colonel Watson did not attempt to show wherein the fourth commandment applies to Sunday; he only assumed that liquor-selling was worse on Sunday than on other days; that it was a violation of the law of God on Sunday, and of course by necessary inference it is perfectly legitimate and moral upon other days! It is thus that arguments for Sunday-closing exalt the saloon by making it respectable and even necessary in itself, and evil only on Sunday.

THE first Congregational Church at Lowell, Mass., is in trouble and is trying to get the legislature of the State to settle some of its difficulties. Recently some of the gentlemen connected with it went before the legislature asking to have a bill passed regulating the membership of the church. This bill, as printed in the *Lowell Citizen*, of February 28, runs as follows:—

Hereafter any member of the First Congregational Church of Lowell, Mass., above the age of twenty-one years, who hires and pays for a pew or sitting in said church, may be, and act as a member of the society

of the First Congregational Church, after first giving notice in writing to the clerk of said society that he is a member of said church and that he rents and pays for a seat in said church, and upon the filing of such notice, and signing the roll of membership of said society, the person giving such notice shall have and exercise all the rights of a member of said society.

It does not appear just how discipline is to be enforced in this church after this proposed bill shall become a law. It would seem, however, that if the qualifications of members are fixed by law, if the church should desire to withdraw the hand of fellowship from any member it would have to do so by regular civil proceedings in the courts. Of course, this is quite in keeping with the various measures of religious legislation being urged in several different States. It is, nevertheless, a little in advance of anything else which we have seen seriously proposed.

REPRESENTATIVE KOSTER, of this city, has introduced into the Assembly a bill to exempt from taxation the real property of ministers and priests to the value of \$1,500. It seems scarcely possible that such a measure can procure the support of any considerable number of representatives. The fact that it has been seriously proposed, however, is significant.

Another religious measure before the New York Legislature is a bill introduced by Senator MacNulty, of Brooklyn, prohibiting on Sundays "performances of plays, operas or minstrels, whether in costume or not; also, monologs or singing, except in religious ceremonies." Commenting upon this measure the *World* says:—

This would prevent the recitation of the Declaration of Independence on Sunday, or the singing in public of the noblest music by the greatest singer, "except in religious ceremonies."

Another New York paper suggests that "a law providing that the citizen should each week pay to the church one-seventh of his earnings would give us only another phase of the robbery that is contemplated by Sunday laws and perpetrated under their sanction. If the workman and business man were compelled to labor on Sunday and give that day's wages to the ministers, the iron would enter a little deeper, perhaps, than it does now, but they would have just as much money for the week's exertion as now when they are forbidden to earn any on that day. It might be better, on the whole, if the church took its one-seventh in that manner, for then, not having a day of idleness before them on the morrow, fewer laborers would squander their week's wages in dissipation on Saturday night."

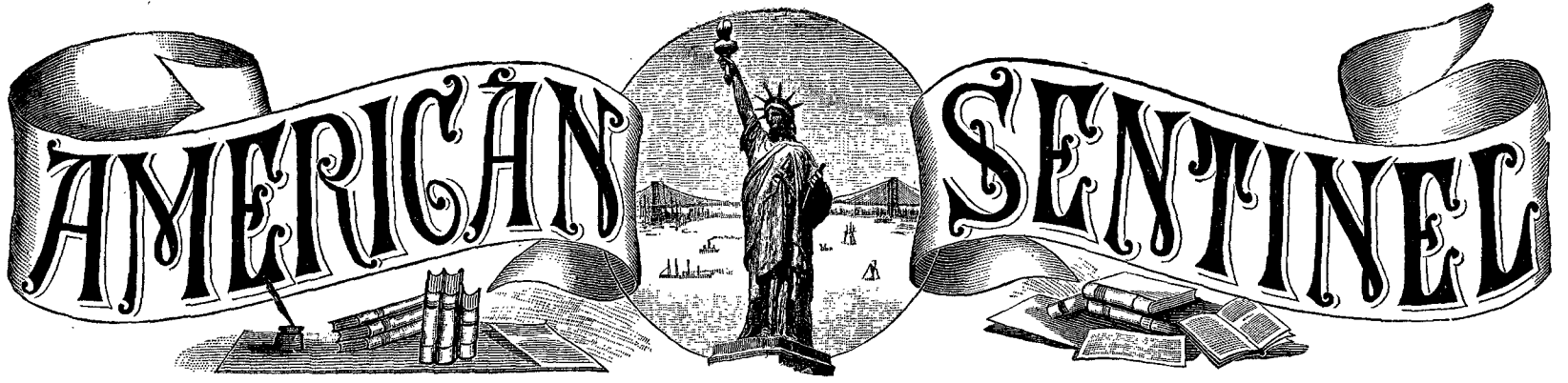
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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RELIGION AND REVOLUTION.

A LITTLE more than a hundred years ago, the civilized world stood within the shadow of the greatest tragedy of modern times. It was the eve of the French Revolution. Thrones which stood in fancied security were to be rudely shaken, and institutions and doctrines which had grown venerable under the sanction of time and tradition, were to be overturned and lost in the great upheaval.

To-day, we are still in the era of revolution. The causes from which political and social mutations take their rise, having their seat in the selfishness of human nature, are not eradicated by the changes which they produce. Neither the lapse of time nor the civilization of the nineteenth century, afford us immunity from their operation.

There are ominous signs upon the horizon of our own national future. In a manner more or less perceptible to all, the air is darkened by the shadows of coming events. It is fitting at such a time that we should note the real causes which culminated in the convulsion of a century ago, and the extent to which, as concerns them, history may be repeating itself to-day.

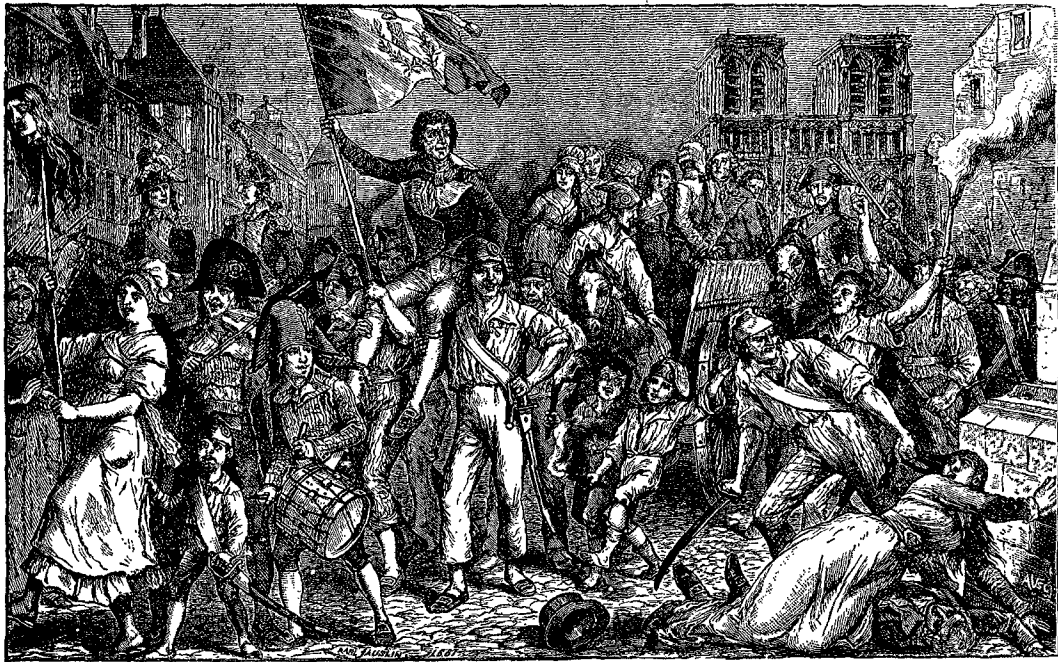
The French Revolution is commonly spoken of as an outburst of atheism. That this was a prominent feature of the Revolution no one denies; but it is proper to inquire, What pro-

duced the atheism? Man is not naturally an atheist. And if we look into the condition of society and the church, as it was in France just prior to the Revolution, we shall find abundant cause for the irreligion which at that time burst forth like a devastating flood upon the realm.

"There were twenty-three thousand monks in France," says Ridpath; "there were sixty thousand curates and vicars; there were thirty-seven thousand nuns; there were two thousand five hundred monasteries; one thousand five hundred convents, and sixty thousand churches and chapels. In all there were a hundred and thirty thousand persons who

the nobility, one fifth to the communes and the king. This made three fifths."¹

This three fifths of the land was the richest and most valuable land in France. Of the value of that part belonging to the clergy we are told: "Its possessions, capitalized, amount to nearly four billion francs; the income from this amounts to eighty or a hundred millions, to which must be added the dime or tithes,—a hundred and twenty-three millions per annum; in all two hundred millions, a sum which must be doubled to show its equivalent at the present day; and to this must be added the chance contributions and the usual church collections."²



Street Scene in the French Revolution.

Coming to particulars, it is stated that four hundred monks at Premontre possessed a capital of forty-five million livres, from which they derived a remedy of more than one million livres. The Benedictines of Cluny, two hundred and thirty-eight in number, enjoyed an income of one million eight hundred thousand livres. The abbot of Clairvaux had a yearly income of more than three hundred thousand livres; the archbishop of Strasburg had an income of more than a million, etc.

enjoyed themselves in the work of saving France from her sins. But they did not begin with themselves.

"There were a hundred and forty thousand nobles in France. . . The noble families numbered thirty thousand. On each square league of territory, and for each one thousand of the inhabitants there was one castle, one noble family. France was not only saved but she was ennobled. It required a great deal of land to support properly the dignity and office of one of her saviours. The abbey of St. Germain des Pres owned about nine hundred thousand acres. One fifth of all the lands of France belonged to the clergy, one fifth to

In Mexico, when the French monarchy under Maximilian was overthrown, the value of the church property was \$300,000,000, and its income was more than that of the Mexican Government. In the United States, the amount of untaxed church property, as shown by the census of 1890, is \$679,630,139. Of this the Roman Catholic Church,—the church of France and Mexico, holds \$118,069,746; but even she is second to the Methodist Church, which holds in the aggregate of her various bodies property valued at \$132,140,179.

In France, at the time of the Revolution,

¹ "History of the World," Vol. III, chap. xlvii.
² *Id.*

there were twenty-six millions of people of the laboring classes, and upon them rested the burden of supporting themselves, the privileged classes, and the government. They were taxed without mercy, while the nobles and clergy were exempt.

As a straw showing which way the wind is blowing, it is worthy of note that a bill has been recently introduced into the New York legislature, which provides for exempting from taxation "the personal property of every minister of the gospel, or priest of any denomination, or every such minister or priest who is permanently disabled by impaired health from performing the active duties of the ministry, and every such minister or priest who has reached the age of seventy-five years; and the real estate of such minister or priest or such disabled or aged minister or priest, provided such real or personal estate do not exceed the value of one thousand five hundred dollars."

The parallel is being even more rapidly drawn with respect to the theory of government. Of the epoch which ushered in the Revolution, the historian says: "At this epoch nearly the whole activity of France was displayed in the government. The government was everything. It was meant to be so. The doctrines of paternalism in the State were completely triumphant. The theory reduced to a formula ran thus: It is the duty—the business—of the State to teach men what things to do, and of the Church to teach them what things to believe. As for man, it is his business to be governed. That is—and was—the object of his creation. He must receive with unquestioning simplicity and obedience whatever is doled out to him by the noble and the priest to whom his management, his interests, his destiny, in this world are entrusted."

There was in such a system no development of manhood, no formation of stable character, no quickening of the conscience. The moral nature was dwarfed; all the better impulses of human nature were palsied; hate and malignity were engendered; and the scenes depicted in our illustration were only the inevitable result when once restraint was thrown off.

To-day, in our own land, the doctrine of paternalism is fast displacing the theory of government espoused by the founders of the Republic. The sphere of individualism has been contracted to very narrow limits. Men are taught that their first duty to the State is obedience to the law, whether the law be good or bad; they are taught to set "law" above justice, thus virtually ignoring their prerogative of self-government, which asserts that they are free from obligation to any form of legalized wrong.

The Church, with all her religious allies, has entered the arena of politics, and assumes the right to dictate the law for nation, State, and city. The Church and the aristocracy of wealth, control the government; and the people—the mere toilers and producers—exist to be governed and to pay the taxes. The doctrine of individual inalienable rights is relegated to the background; the scheme of government has been transferred from the basis of individual rights, recognized by the Declaration of Independence, to the undefinable one of the "best good of the majority." And the clergy and the "nobles," the "better classes," speak for the majority.

The French Revolution was a struggle for the mastery between the privileged classes and the people. "It was," says Ridpath, "simply a revolt, an insurrection of the emancipated mind of France against the tyranny of

her social, civil and religious institutions—a rebellion of man against his masters—a struggle of the human spirit to break an intolerable thralldom which had been imposed upon it by the past." The spirit of self-exaltation, making unscrupulous use of the power pertaining to wealth and station, had made the multitudes slaves both in soul and body, to human taskmasters. It had bound them in the chains of both a civil and a spiritual tyranny. And when the spirit of liberty in the breasts of the downtrodden asserted itself and burst those chains, the popular demonstrations against the Church and religion were as natural as were those against the nobles and royalty.

The atheism of the French Revolution was the legitimate fruit of the spiritual despotism imposed upon the people by the Papacy. In the papal system, the spirit of self-exaltation finds its fullest and most conspicuous embodiment. By it a mortal man, under the name of pope, is exalted to the place of God, while other fallible mortals, such as cardinals, bishops, and priests, are held up to their fellow-mortals as invested with the authority and prerogatives of God. And when man is put in the place of God, the result is always a spiritual tyranny. It cannot possibly be otherwise; for the power and wisdom of man cannot rise to the level of divinity. "Where the Spirit of the Lord is, there is liberty;" but the spirit of man cannot give liberty in the religious life. The despotism breeds revolt; and revolt, when directed against religion, naturally manifests itself in atheism. The papal religion is full of the seeds of this baleful fruit.

"The religion of the French Revolution," says Prof. Goldwin Smith, "was a State church which, deserted by the convictions of the people, but retaining their outward allegiance, reduced them to hypocrisy and to atheism."

There is nothing in Christianity that tends to the violence of revolution. The revolution accomplished by Christianity is the revolution of the individual. Christianity means freedom through the Spirit and power of God; and having this soul freedom, men are more desirous of imparting the same blessing to others than of laying violent hands upon the fabric of government. They seek to promote the welfare of themselves and of mankind through the uplifting power of the gospel of Christ, rather than by the violence of carnal warfare; and while conducting themselves at all times as the champions of the cause of humanity and the rights of the people, will if possible, follow after the things which make for peace.

Had the people of France known the freedom of the gospel instead of the despotism of the Papacy, the terrible scenes of the French Revolution would never have been. But the seeds of atheism, and of resistance to the restraints of both God and man, had been sown by a religion which put man in the place of God, tradition and dogma in the place of God's word, and the law of man in the place of conscience. The prevailing conditions gave opportunity for its perfect development, and the world shuddered at the harvest. But the lesson was not sufficiently understood and appropriated by mankind. And now, in these United States, as well as elsewhere in the civilized world, the same influences are at work to bring man into a position where they will be ready to make a like mad and blind effort to reform government and society, and realize the good to which they feel they have a birthright claim. But

the hope of mankind lies in the divinely-revealed assurance that the Author of liberty and of every blessing is about to take the affairs of earth into his own hands, to root out of it all things that are evil, and to usher his righteous people into the eternal era of happiness and peace.

THE HARMONY(?) OF ERROR.

THE following extracts from "Our Mail Bag," in the *Christian Herald and Signs of Our Times*, the first under date of Aug. 1, 1894, the other under date of June 5, 1895, afford an excellent illustration of the harmony(?) of error:—

Victoria Dodd, Denison, Iowa. How should Sunday be spent by those who profess to be Christian people?

Fannie E. Crewe, Mass. Is there any command given after the resurrection of Christ to keep Sunday or any day holy?

They should obey the divine command to refrain from all labor and secular things, and devote the day to the service of the Almighty and to physical rest and recuperation. To spend the whole or even part of the day in the reading of newspapers or secular literature is a violation of the spirit of the injunction. Attendance at the house of worship and a hearty compliance with the religious ordinances instituted by the Church, are among the privileges that should never be neglected. These are among the "means of grace."

The New Testament does not mention any explicit command being given after the resurrection. From the early Christian writers we learn that the observance of the Lord's day was universal in the Church. It was not observed, however, as the Jewish Sabbath, with restrictions and penalties, and with minute regulations as to what should, and should not be done on that day. . . . Some Jewish converts wanted to compel the Gentiles to keep Saturday holy, according to the Jewish law, as some people are trying to do still; but the Apostle Paul wrote that they need give no heed to such teachers, and to let no man judge them as to the Sabbath. Col. 2:16.

This is the sort of blowing hot and cold that becomes necessary in attempting to sustain the false sabbath while rejecting the true.

If there is no divine command for Sunday, and there certainly is none, by what right does the *Herald* say of Sunday: "They should obey the divine command to refrain from all labor," etc., on that day?

Self-stultification could scarcely be more complete than it is in these two answers. The first assumes a divine command for Sunday observance; the second admits that there is no such command, and that Sunday does not take the place of the Sabbath.

The lugging in of Col. 2:16 in this connection is in perfect keeping with the consistency shown in these two answers. The 17th verse states plainly that the days concerning which the apostle was writing were the festivals belonging to the typical system: shadows of things to come.

THE ONLY REMEDY.

"Is it not perfectly manifest," says the *Christian Statesman*, of February 22, "after all our comparatively fruitless efforts to cure our festering political corruption by other means, that the only adequate remedy is to bring our nation into acknowledged subjection to the perfect and purifying law of Christ?" This it says in behalf of the so-called Christian Amendment which it is trying to have fastened upon the national Constitution.

The "purifying law of Christ" does not

consist in the written words of an acknowledgment, but is "the law of the Spirit of life in Christ Jesus," which makes the believer free from the "law of sin and death."¹ It is the very life of Christ, which he lives in the believer's heart.² It is therefore altogether above and beyond the reach of the United States Constitution. Only a very low and altogether earthly view of the purifying law of Christ could ever have conceived it as being applicable to the nation through the Constitution.

It is an easy thing to make an acknowledgment or profession of Christianity; but mere profession accomplishes nothing. So long as the hearts of legislators and of the people are filled with the natural depravity of human nature, so long will "our festering political corruption" remain uncured, whatever profession may be inserted into the Constitution.

KEEPING SUNDAY RELIGIOUSLY.

As an argument in behalf of Sunday "laws," it is said that such legislation as is called for does not infringe upon any person's rights of conscience, since it does not require that Sunday should be kept religiously.

Just what would constitute a religious observance of Sunday, in the minds of those who make use of this "argument," we are not told. But it is not their nor any person's ideas upon this point that determine the propriety of Sunday legislation from the standpoint of interference with conscience. That must be determined by the truth, as defined by Him whose word is truth. And the truth is that refraining from work upon the first or any other day of the week, so as to acknowledge that day as a weekly rest day, is a religious act. It must of necessity have this significance.

A weekly rest day is wholly a religious institution. It was given to man as such by the Creator. Gen. 2:2, 3; Ex. 20:8-11; Eze. 20:12, 20. Rest from secular work is an essential part of the keeping of the Sabbath commandment. And from the very fact that the Sabbath is wholly a religious institution—since it is "the Sabbath of the Lord"—and that rest from secular labor is an essential part of its observance, such weekly rest upon Sunday must have a religious significance. Being exactly similar to the Sabbath rest which God commanded, so far as regards the performance of secular work, it is either that rest itself or a counterfeit of it; in either of which cases its significance is religious.

A counterfeit dollar bill has the significance of money, and is intended by its maker to serve the purpose of money. So it is with the Sunday sabbath. It must of necessity have the significance of the institution which it professes to be, or of which it claims to be a pattern; and that significance is wholly religious.

Hence the weekly Sunday rest which is demanded by Sunday "laws" is a religious act, and the plea that such "laws" do not require any person to keep Sunday religiously, is of no force. By the very fact of requiring Sunday rest, they require a religious observance, and hence go entirely beyond the legitimate sphere of civil legislation.

Let the truth be kept in mind that the Sabbath is wholly a religious institution. This is shown by the fact, already pointed out, that it is "the Sabbath of the Lord." God has stated expressly that the Sabbath is his and not man's. "The seventh day is the Sabbath of the Lord thy God." See Ex. 20:

8-11; Isa. 58:13; Eze. 20:12, 20. In the light of this fact, the impropriety of human sabbath "laws" may be seen in full. The Sabbath is God's sign between himself and his people. It is the mark of his Godhead, pointing out him who has creative power, and who is therefore the true God. Hence man has no business to meddle with it. Even a trademark is recognized in human law as the property of its originator. No other party is allowed to appropriate it. How much more, then, is God's Sabbath sacred to him—to the high and holy purpose specified in his law, as the memorial of him who has power to create and redeem! Yet men speak of the Sabbath as though it were their common property, to be put to their own uses and legislated upon as they see fit!

The American Government is very jealous—and properly so—of its currency. It punishes counterfeiting with severe penalties. It will not allow any imitation of that which constitutes its currency, whether of coin or paper, and whether it be intended to serve the purpose of money or not. Its secret service officials promptly seize and confiscate all such imitations, no matter if obviously intended to serve only as medals or as advertisements. And why will not men recognize the principle in its application to that which is infinitely more sacred and important,—the memorial or "sign" (Eze. 20:12, 20) of God between himself and his people? Why will they not treat God's sacred things with at least as much respect as is made obligatory with regard to man's things? Oh that all men would recognize the iniquitous folly of enacting sabbath "laws," and cease to intrude with their human legislation upon that which is holy unto the Lord.

THE ORIGIN AND NATURE OF SUNDAY "LAWS."

THE various bills relating more or less directly to Sunday now before Congress and several of the State legislatures, render timely an examination of the origin and nature of Sunday "laws."

The first "law" of this character, a copy of which has been preserved to us, is Constantine's edict of A. D. 321. Sozomen says that it was "that the day might be devoted with less interruption to the purposes of devotion." And this statement of Sozomen's is indorsed by Neander.¹ This reason given by Sozomen reveals the secret of the legislation; it shows that it was in behalf of the church, and to please the church.

By reading Constantine's edict, it is seen that they started out quite moderately. They did not stop all work; only judges, townspeople, and mechanics were required to rest, while people in the country might freely and lawfully work. The emperor paraded his soldiers on Sunday, and required them to repeat in concert the following prayer:—

Thou alone we acknowledge as the true God; thee we acknowledge as ruler; thee we invoke for help; from thee have we received the victory; through thee have we conquered our enemies; to thee are we indebted for our present blessings; from thee also we hope for future favors; to thee we will direct our prayer. We beseech thee that thou wouldst preserve our Emperor Constantine and his pious sons in health and prosperity through the longest life.²

This Sunday "law" of A. D. 321 continued until 386, when "those older changes effected by the Emperor Constantine were more rigorously enforced, and, in general, civil transac-

tion of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege."³

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 theaters 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 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 "that the public shows might be transferred from the Christian Sunday, and from feast days, to some other days of the week."⁴

And the reason given in support of the petition was, "The people congregate more to the circus than to the church."

In the circuses and theaters 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 they had any respect for him or not.

But as long as the people could make something by working on Sunday, they would work rather than go to church. A law was secured forbidding all manner of Sunday work. Then they would crowd the circuses and the theaters, instead of going to church. But this was not what the bishops wanted; this was not that for which all work had been forbidden. All work was forbidden in order that the people might go to church; but instead of that, they crowded to the circus and the theater, and the audiences of the bishops were rather slim. This was not at all satisfying to their pride; therefore the next step, and a logical one, too, was, as the petition prayed, to have the exhibitions of the circuses and the theaters transferred to some other days of the week, so that the churches and the theaters should not be open at the same time. For if both were open, the Christians(?), as well as others, not being able to go to both places at once, would go to the circus or theater instead of to the church. Neander says:—

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 hindrance 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.⁵

Assuredly! An open circus or theater will always prove a great hindrance to the devotion of those "Christians" whose Christianity is the least an affair of the life and of the heart. In other words, an open circus or theater will always be a great hindrance to the devotion of those who have not religion enough to keep them from going to it, but who only want to use the profession of religion to maintain their popularity and to promote their selfish interests. On the other hand, to the devotion

¹ "Church History," Vol. II, p. 298.

² Eusebius Life of Constantine, book iv., chap. xx.

³ Torrey's Neander, p. 300.

⁴ *Ib.*

⁵ *Ib.*, note 5.

⁶ *Ib.*

¹ Rom. 8:2.

² Gal. 2:20.

of those whose Christianity is really an affair of the life and of the heart, an open circus or theater will never be a particle of hindrance, whether open at church time or all the time. But those people had not enough religion or love of right to do what they thought to be right; therefore they wanted the State to take away from them all opportunity to do wrong, so that they all could be Christians. Satan himself could be made that kind of Christian in that way; but he would be Satan still.

Says Neander again:—

Church teachers . . . were in truth often forced to complain that in such competitions the theater was vastly more frequented than the church.⁷

And the church could not stand competition; she wanted a monopoly. And she got it. And the "church" wants a monopoly to-day.

This petition of the Carthage convention could not be granted at once, but in 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: "In order that the devotion of the faithful might be free from all disturbance."⁸

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 theater was open at the same time that the church was open, the "faithful" would go to the circus or theater 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 and the theaters at church time.

In the logic of this theocratical scheme, there was one more step to be taken. It came about in this way: First, the church had all work on Sunday forbidden, in order that the people might attend to things divine. But the people went to the circus and the theater instead of to church. Then the church had laws enacted closing the circuses and the theaters, in order that the people might attend to things divine. But even then the people would not be devoted, nor attend to things divine, for they had no real religion. The next step to be taken, therefore, in the logic of the situation, was to compel them to be devoted—to compel them to attend to things divine. This was the next step logically to be taken, and it was taken. 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:—

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.⁹

Of this theory Neander remarks:—

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.¹⁰

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.

Then says Neander: "In this way the church received help from the State for the furtherance of her ends."

This statement is correct. Constantine did many things to favor the bishops. He gave them money and political preference. He made their decisions in disputed cases 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.

The history of Constantine's time may be searched through and through, and in 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." And it is "in this way" that the "church" is still demanding and receiving help from the State, and getting it only too often.

JOINING HANDS WITH THE PAPACY.

It is a sorry spectacle to lovers of civil and religious freedom when Protestantism, in the persons of its leading representatives, stretches out the hand to the Papacy for an alliance with that religious despotism in the "battle for righteousness" against "atheism" and "lawlessness." Such spectacles are becoming more and more frequent. One of the latest was presented in Columbus, Ohio, on Sunday evening, February 23, when a leading "Protestant" minister of the city, Rev. J. C. Jackson, delivered a eulogy upon the Catholic Church, closing with these words, as reported in the *Ohio State Journal*, of February 24:—

Then there is the noble stand the pope and the church has taken in the encyclical upon the labor question. There is much, also, that might be said in praise of the Catholic attitude on the social purity question, and in the divorce reform. She is one of the main anchors of the family in our American life. In the temperance reform the trumpet of the Baltimore Council gave a clear sound; and in Ohio and other States her bishops are rendering hearty and valuable service. On the Sabbath question, what a noble utterance was that of Mgr. Seton, of Jersey City, when we were having our struggle in the "Greater New York."

I wish now, as a Protestant minister, to say to my fellow-churchmen, that in the struggles for morality and reform which are ahead of us in this country, we will need all the help from Catholics we can get. If they are treated as they ought to be, treated as fellow-Christians and members of the same household of faith, we will find their 10,000,000 of people coming into line with us; and in all probability furnishing the decisive force that shall win the battle for righteousness. We are now facing foreignism, atheism,

and lawlessness of all sorts. None but fools will slight those sincere and godly Catholics who are naturally our best allies.

It is one thing to join hands with Roman Catholics upon the plane of their own individuality, and quite another thing to unite with them when acting under the direction of "the church." In the latter case it is simply a union with the Papacy,—with a religious system which is altogether unrighteous.

While we should have only words of welcome for the Catholic people of our land, as individuals, in every good purpose and work, no support whatever can properly be given the unchristian system under which they have the misfortune to be in bondage. But when support is sought from the Catholic bodies in our land, it is the support of the Papacy that is asked, and it will be given in that way which will best serve the interests of the Papacy in this country.

MORE SUNDAY SELFISHNESS.

[*New York World*, March 9.]

ALBANY, March 9.—The proprietors of a small theater in Brooklyn have found it necessary to give Sunday concerts because a rival establishment does so.

The venture is not profitable, and in order to be rid of annoying competition they persuaded Senator McNulty to introduce a bill putting an end to all Sunday entertainments of any description anywhere in the State, and to all public singing, except in churches. This bill is still in the Codes Committee.

ON THE WRONG TRACK.

THE would-be reformers who are trying to Christianize this nation through the agency of civil law, are on the wrong track. They should be devoting their energies to the spiritual welfare of the Church, instead of trying to force religion upon the masses. The spiritual interests of the Church are in great need of attention. But our self-appointed and self-heralded "reformers" care nothing that the lamp of piety burns dimly in the sanctuary, while they with carnal weapons seek to gain control of worldly governments. Says the *Christian Instructor*:—

We cannot but feel that the sappers and miners are busy at work under the foundation of our Christian system. They do not proclaim their object, and perhaps many of them are not aware of what will be the result of their present operations. . . . They belong to orthodox churches, and are supposed to be feeding the sheep of Christ with pure doctrine. And yet by their learned criticisms upon the Scriptures they are doing more than open infidels to shake the foundation of faith and bring the Lord Jesus into contempt.

The *New York Observer* takes note of this utterance with the remark: "This may seem severe language; but that there is some warrant for it is patent to multitudes of intelligent and reverent souls." This is certainly so. It is painfully patent to lovers of piety and the pure doctrine of God's word, and it is also patent to multitudes of others who find in it an opportunity to point the finger of scorn at the Church and make light of sacred things.

The spiritual condition of the Church—in its confusion of multiplying sects and diversities of doctrine—is alarming, and aptly expressed by the prophetic utterance, "Babylon is fallen." God's word is criticized in the pulpit; sermons upon political and municipal reform topics are dealt out to the multitudes

⁷ *Ib. ⁸ *Id.* p. 101.*

⁹ Schaff's Church History, Vol. II, sec. 27.

¹⁰ Church History, p. 217.

perishing for the bread of life; fairs and festivals, parties and ridiculous shows, desecrate the house set apart to the worship of God, and furnish revenue for his treasury in lieu of the offerings prompted by love. Upon every point of truth there is division; upon error* alone is there unity. And yet we see this divided and fallen Church entering the domain of civil government to dictate reforms to "the powers that be" in the affairs of municipal, State and national legislation. "Physician, heal thyself"!

"ARE RIGHTS DIVINE, OR NATURAL?"

UNDER this heading, the *Truth Seeker*, of this city, takes exception to the view advocated by the AMERICAN SENTINEL, and asserts that rights are natural, and not divine!

One of the *Truth Seeker's* propositions is this: "Our rights co-exist with our bodies." Certainly they do. But does this disprove that they are divine in their origin? By no means. God did not create man, and then at some future time by direct revelation endow him with rights; but he created him a social, moral being, and in that very act of creation made inherent in him certain inalienable rights, "among which are life, liberty, and the pursuit of happiness." "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights." This was recognized one hundred and twenty years ago as a self-evident truth by Thomas Jefferson, a Liberal, but is to-day denied by the *Truth Seeker*, and apparently for no better reason than unwillingness to recognize an intelligent Creator.

It is true, however, that human rights are not a matter of revelation; that is, they are not dependent upon revelation; they are self-evident, because they exist in the very nature of man.

We unhesitatingly, and without compunction of conscience, reduce to abject servitude the lower orders of animals, and compel them to serve us. Why have we not the same right to do this with our fellowmen, who are perhaps not our equals in point of intellect? Simply because by creation they are our brethren. "All men are created equal." The difference which now exists is due to environment, to heredity, and other causes. But these unfortunate members of the race have the same inherent rights that their more fortunate fellows have.

It is true also, that while rights are not dependent upon revelation, that they are most generally and most fully seen and protected where the light of revelation shines most clearly. Every man who learns that he is morally responsible to God, realizes within himself that he must be left free to discharge that responsibility according to the dictates of his own conscience; that as no man can answer for him to God, so no man has the right to dictate any course of action to him in things pertaining to God. The tendency of moral responsibility is to develop manhood in man, and to that cause more than to any other is due the degree of liberty which is enjoyed in the world to-day.

It was the declaration of independence, adopted by the German Princes at Spire, that made possible the American Declaration of Independence. Profoundly impressed with the truth of their individual responsibility to the Author of their existence, the German Princes asserted their right to freedom in all

things relating to God; and to-day we enjoy liberty of conscience because of the recognition of the great principle which they asserted.

We marvel that anybody should deny, or care to deny, moral responsibility, or the divine origin of human rights. We confess that we cannot appreciate the enmity against God that denies his instrumentality in such matters.

DOINGS IN WASHINGTON.

THE National Reform forces are playing a desperate game in Washington. At the hearing on the Sunday bill for the District on the 2nd inst., they utterly failed to put in an appearance, apparently letting the whole thing go by default. But, as intimated in these columns last week that they probably would do, they secured a private hearing before the the House Committee for the District of Columbia on the 6th inst.

On this occasion W. F. Crafts, and a number of ladies, belonging to the "Woman's Sunday League of America" appeared before the committee in behalf of Sunday legislation.

On the fifth inst. a substitute for the Morse Sunday bill was introduced into both houses of Congress: in the House by Mr. Wellington, of Maryland, and in the Senate by Mr. McMillan, of Michigan. The following is the text of this bill:—

A BILL

To protect the first day of the week as a day of rest and worship in the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business nor maintain a stand for the sale of any article or articles of profit during Sunday, excepting apothecaries, for the dispensing of medicines, and undertakers, for the purpose of providing for the dead, or others for the purpose of charity or necessity; nor shall any public playing of football or baseball or any other kind of playing, sports, pastimes, or diversions disturbing the peace and quiet of the day be practiced by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction or other labor, except works of necessity and mercy, be permitted upon said day; and for any violation of this Act the person offending shall, for each offense, be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.

Sec. 2. That it shall be a sufficient defense to a prosecution for servile labor on the first day of the week that the defendant uniformly keeps another day of the week as holy time and does not labor upon that day, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest and worship.

Mr. Crafts spoke in favor of the substitute which differs from the original principally in that it does not assert any divine authority for the first day of the week.

Mr. Crafts told of the Sunday "laws" in force in the States, and held that Sunday is recognized under the federal laws. The President is exempted from the necessity of signing bills on Sunday, the statutes require suspension of studies at Annapolis and West Point, and these, together with similar requirements, make forty-six State and federal acknowledgments of Sunday. Sunday is an inheritance from our fathers which should be observed as a principle of government.

This is an excellent illustration of the readiness of some people to take a yard if you give them an ell. The law provides that students at Annapolis and West Point shall not be required to study or recite on Sunday,

and this fact is urged as a "reason" why everybody else should be forbidden to work that day!

The hearing on the 11th inst. before a committee of the House, on the proposed religious amendment, was one of more than ordinary interest. The time allotted was two hours, the same to be equally divided between the friends and opponents of the measure. The Reformers were to have half an hour to open their case, then those who opposed the amendment were given an hour. The advocates of the amendment having half an hour in which to close.

The first half hour was used to little purpose, as nothing new was developed.

The principal speech against the amendment was made by Rev. Dr. Lewis, of Plainfield. Dr. Croffut, of Washington, Mr. Putnam, of New York, Mr. Jenkins Lloyd Jones, of Chicago, General Burney and Attorney Abraham, both of Washington, also spoke against the amendment. Mr. Allen Moon, president of the International Religious Liberty Association, yielded his time to Dr. Lewis, which gave the doctor the principal speech, as it gave him double time, which was used to good advantage.

Prof. Coleman, of Philadelphia, undertook to close the argument for the Reformers, but he was soon swamped with questions from the members of the committee, and yielded the floor to Dr. McAllister. This was the signal for the committee to turn all their guns on him, and instead of occupying but two hours, the hearing occupied about four hours. This was of no advantage, however, to the friends of the amendment.

If there was anything lacking to confirm the members of the committee in the belief that the amendment should not be reported favorably, it was furnished by Dr. McAllister. Representative Lewis, of Kentucky, who showed himself thoroughly familiar with the Sunday Mail Reports written sixty-six years ago by Hon. Richard M. Johnson, led out in asking Mr. McAllister hard questions. Mr. Lewis secured from the doctor an admission never before made in a public hearing, namely, that the Reformers desire that every theological question shall be the subject of congressional enactment under the proposed amendment, and also that they intend that if Congress and the courts decide that Sunday is the sabbath, that everybody shall be compelled to keep it without any regard to their religious belief.

"When the hearing closed," remarked a bystander, "it was perfectly evident that the National Reformers had not a friend left on the committee," and it is perfectly safe to say that there is not the slightest danger that the resolution proposing this amendment will be reported favorably by this committee.

We expect to give our readers further details as soon as we receive an official report of the hearing.

SHALL EXECUTIVES IGNORE VOID STATUTES?

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

THE statements now and then made in certain quarters that it is the duty of the executive to enforce law as he finds it, but not to construe it, in the light of political history, is absurd. All government was originally carried on by one department. In the early stages of the evolution of the State, one institution answered all the purposes of the State. The executive department defined law, applied the law, and executed the law; but as experience showed that this one-man power was ex-

* The Sunday-sabbath, which has no Scriptural support.

tremely liable to oppose justice, the modern idea of three grand departments, each being a check upon the other, sprang into existence. First, there was the king, then the counselors of the king, and finally, the differentiation of these counselors into the judicial and legislative departments.

But law is separate and distinct from each of these three departments of government. The law is over them all, and each is amenable to the law. The idea that the legislature is the creator of and above law is, in the light of political evolution, absurd. The truth of the matter, as drawn from political history, is that the legislature defines what law is. The judiciary applies the law to the particular case at issue. The executive enforces the law as it has been applied. All three departments are under the law, and the action of each must be governed by law.

Each officer, therefore, whether legislative, judicial or executive, swears that he will support the law and act in accordance with its provisions. Each official, therefore, swearing to support the law, must have some understanding of it in order to support it; and his understanding of it becomes, to him, the law. In other words, in order to support it he must have some idea of what he is to support; and this "idea" of what the law is, is, in legal parlance, termed "construing" it. Every man, therefore, who has an idea of what law is, construes the law, and any one denying the right of an executive officer to construe the law would deny his right to have any idea of what the law is. He must either be an ignoramus or *non compos mentis*. The mere statement of the case reduces the proposition to absurdity.

The executive, therefore, must construe the law and totally ignore void statutes, and the law will hold him accountable for any palpable neglect in refusing so to do. A case in Mexico recently came to the writer's notice. A judge, in a fit of anger, passed the death sentence upon a man absolutely contrary to all law and reason. The executive, through sympathy with the judge, or out of ignorance, executed the sentence according to the order of the judge. The case necessarily attracted a great deal of attention. It had hardly become known, however, before both the judge and the executive officer were arrested for murder, and were condemned accordingly. The justice of the sentence must be conceded, for otherwise there could be no official conduct of a judge which would be ground for impeachment. If he is to be the sole judge of what the law is, his decisions could not be appealed from; but in our system of government there is no such thing as absolute independence vested in any official. The legislature passes upon the acts of the judiciary and the executive by a limited power of impeachment; the executive passes upon the acts of the legislature and judiciary by means of a discretion in the enforcement of law, and the judiciary reviews the acts of the legislature and passes upon the acts of the executive by means of its judicial procedure. In this way each department exercises certain checks and balances over each of the other departments, though acting within a sphere of its own, and yet at the same time by virtue of the nature of this limited control, the independence of each is maintained. This is known in its perfection as the American system of checks and balances.

One of the most notable instances of the relation of the executive to the judicial departments came prominently into view during Jackson's administration. Chief Justice Marshall rendered a decision contrary to Jackson's idea of what the law was in a certain case;

and when the sentence of Marshall was brought to Jackson's attention, he said: "John Marshall has made his decision, now let him enforce it." It is needless to add that the decision of the court was not carried out.

The very purpose of the differentiation of government into three departments was to effect this result. It was to subject every decision of government to review by persons looking at the matter from different points of view. The purpose was to afford protection to any who might suffer from the action of some one department by having the action reviewed by some other department. Whenever the executive becomes the mere machine of the judiciary the life and object of our present system are gone. There might as well be but one department of government as three departments doing merely the work of one. Government exercises a power that is almost absolutely despotic, and for this despotic power to be used by any one man or any one set of men is manifestly opposed to the purposes of the framers of our Constitution, and to the whole theory of republican government.

It is therefore evident that it is the duty of the executive to pass upon the constitutionality of statutes at all times. It is therefore the duty of the executive officer to refuse to enforce any unconstitutional Sunday statute on the ground that it is unconstitutional, no matter what may be the pressure brought to bear upon him.

In swearing to support the Constitution, in the eyes of the law he refuses to enforce or even to recognize as law any statute contrary to the constitution which he swears to support. It is therefore just as much a duty for the executive officer to pass upon the constitutionality of a Sunday statute as it is for the judiciary officer, and he has no more right to arrest persons under an unconstitutional statute than had the Mexican executive officer to execute a man under the illegal and despotic decree of the Mexican judge.

Jackson's idea of constitutional law is the only one that the American people can logically accept. Any other idea is opposed to our whole system of law and theory of government. The law on this point is very tersely stated in the following decision from the Supreme Court of Kansas:—

"It is claimed by counsel for plaintiff in error, that the point raised by instruction is, that inferior courts and ministerial officers have no right to judge of the constitutionality of a law passed by a legislature. *But is this law?* If so, a court created to interpret the law must disregard the constitution in forming its opinions. *The constitution is law,—the fundamental law,—and just as much to be taken into consideration by a justice of the peace as by any other tribunal.* When two laws apparently conflict, it is the duty of all courts to construe them. If the conflict is irreconcilable, they must decide which is to prevail; and the constitution is not an exception to this rule of construction. If a law [statute] were passed in open, flagrant violation of the constitution, should a justice of the peace regard this law [statute] and pay no attention to the constitutional provision? If that is his duty in a plain case, is it less so when the construction becomes more difficult?"*

CIVIL government pertains only to that which the term itself implies—that which is civil. The purpose of civil government is civil, and not moral. Its function is to preserve order in society.

* Mayberry v. Kelly, 1 Kansas Reports, p. 116.

RELIGIOUS RIGHT IN THE UNITED STATES.*

"ALL men are created equal, and are endowed by their Creator with certain unalienable rights." The first and greatest of all the rights of men is religious right. Religion is the duty which men owe to their Creator, and the manner of discharging it. The first of all duties is to the Creator, because to him we owe our existence. Therefore the first of all commandments, and the first that there can possibly be, is this: "Hear, O Israel: The Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment." Mark 12: 29, 30.

This commandment existed as soon as there was an intelligent creature in the universe; and it will continue to exist as long as there shall continue one intelligent creature in the universe. Nor can a universe full of intelligent creatures modify in any sense the bearing that this commandment has upon any single one, any more than if that single one were the only creature in the universe. For as soon as an intelligent creature exists, he owes his existence to the Creator. And in owing to him his existence, he owes to him the first consideration in all the accompaniments and all the possibilities of existence. Such is the origin, such the nature, and such the measure, of religious right.

Did, then, the fathers who laid the foundation of this nation in the rights of the people—did they allow to this right the place and deference among the rights of the people which, according to its inherent importance, is justly its due? That is, Did they leave it sacred and untouched solely between man and his Creator?

The logic of the Declaration demanded that they should; for the Declaration says that governments derive "their just powers from the consent of the governed." Governments, then, deriving their just powers from the consent of the governed, can never of right exercise any power not delegated by the governed. But religion pertains solely to man's relation to God, and to the duty which he owes to him as his Creator, and therefore in the nature of things it can never be delegated.

It is utterly impossible for any person ever, in any degree, to delegate or transfer to another any relationship or duty, or the exercise of any relationship or duty, which he owes to his Creator. To attempt to do so would be only to deny God and denounce religion, and even then the thing would not be done; for, whatever any man might do, his relationship and duty to God would still abide as fully and as firmly as ever.

As governments derive their just powers from the governed; as governments cannot justly exercise any power not delegated; and as it is impossible for any person in any way to delegate any power in things religious; it follows conclusively that the Declaration of Independence logically excludes religion in every sense and in every way from the jurisdiction and from the notice of every form of government that has resulted from that Declaration.

This is scriptural, too; for to the definition that religion is "the recognition of God as an object of worship, love, and obedience," the scripture responds: "It is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Rom. 14: 11, 12.

To the statement that religion is "man's

* From chap. V., "Rights of the People."

personal relation of faith and obedience to God," the scripture responds, "Hast thou faith? have it to *thyself* before God." Rom. 14:22.

And to the word that religion is "the duty which we owe to our Creator, and the manner of discharging it," the scripture still responds, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

No government can ever account to God for any individual. No man nor any set of men can ever have faith for another. No government will ever stand before the judgment seat of Christ to answer even for itself, much less for the people or for any individual. Therefore no government can ever of right assume any responsibility in any way in any matter of religion.

A DANGER SIGNAL. WHAT WILL THE END BE?

BY H. F. PHELPS.

DEMANDS for religious legislation have been very urgent for some years. When these are seen to be futile, threats of political boycott follow. And now demands are being made for open declaration as to the religious faith and standing of officials and political aspirants.

Governor McKinley, although acknowledged as "a staunch Methodist and an active worker in the Methodist Church," is denounced as "a shouting Methodist on Sunday and a political wire-pulling demagogue the rest of the week," because he gave a position of trust to a Roman Catholic, which certain religious-political schemers thought should have been given to a Protestant. And some are also demanding that Mr. Reed shall publicly avow his religious proclivities, and thus in effect bid for political support on the strength of his religion, as though religion were a thing for barter, a thing of the head and not of the heart.

But the latest in this line is that which occurred in St. Paul, Minn., recently. A meeting was held in the interests of better Sunday observance, led by Mrs. W. W. Nicholas, State President of the W. C. T. U. Representatives were present from several organizations and denominations: the Street Mission; Christian Endeavor Mission School; the Baptist Young People; the Christian Citizenship and Law and Order Leagues; the Epworth League; the Woman's Christian Temperance Unions; with several ministers, some of whom advocated "a strictly Puritan sabbath."

It seems that Senator Nelson, of Minnesota, has been receiving protests from some of his constituents against the passage of certain bills now pending in Congress, involving religious legislation. And as the servant and representative of his constituency he has presented these protests in Congress, to which act these latter day "reformers" take exception. The report says:—

A protest was made by all present against the action of Senator Nelson, March 2, when he presented petitions at Washington of citizens of Minnesota against Sunday observance legislation. It was decided to appoint a committee to write to Senator Nelson, asking him to state more clearly his views, the union giving him the benefit of the doubt.

It is one of the rights of the American citizen to petition or protest against any

measure presented in our legislative halls; and it is the duty, and often the pleasure of their representatives to receive and present such. But these religious zealots would deny this right of protest.

But do not these people know, can they not see, that all these demands that public officials and political aspirants shall define themselves upon religious matters are violations of the spirit of the National Constitution, which says, "No religious test shall ever be required as a qualification to any office or position of trust under the United States"? Do they not know that they are requiring a religious test?

And do not these people know that such a course is only opening the way for even the most contemptible, time-serving politician to declare himself religiously and enter the churches? And are they ready and willing to extend the right hand of fellowship to such as these?

It is encouraging to know that all of our representatives are not time-serving politicians, but that some would rather return to private life than yield the principles of religious liberty under such class legislation as is constantly being urged forward.



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NEW YORK, MARCH 19, 1896.

Any person receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

WE have been much impressed by the fact that the States having the largest proportion of Baptists have the worst Sunday laws. Did Roger Williams live in vain?

THE Commissioners of the District of Columbia have reported adversely on the Morse Sunday bill, saying there is no necessity for such legislation and that it would work a hardship on the people.

At the present time there are in six States and the Dominion of Canada about a score of cases pending against Seventh-day Adventists for refusal to keep the statute-intrenched sabbath of the popular churches instead of the Sabbath of the Lord.

ROBERT T. NASH, a Seventh-day Adventist, was on the 10th inst. convicted at Aberdeen, Miss., of "violating the sabbath" and was sentenced to pay fine and costs amounting to \$27.80, or in default to spend nearly eight months in the chain-gang. His offense was hoeing corn on Sunday.

THE trend of the English Church Rome-ward may be plainly seen in this fact stated by the London *Echo*: "Father Black states that the number of the Anglican clergy in England and Scotland now engaged in hearing confessions is between 1,200 and 1,500; while the number so engaged fifty years ago might safely be reckoned under a score."

A SEVENTH-DAY ADVENTIST at Pleasant Plains, Ala., has been indicted and will be placed on trial about the 27th of April for "forcing his children to labor on Sunday." The said children are all old enough to be members of the Seventh-day Adventist church, and work on Sunday from choice, but that makes no difference. Being minors the law does not permit them to have or to exercise any conscience; nor would the case be materially different if they were of age. The secret of this charge is that Alabama has no "law" forbidding voluntary Sunday work by the individual, hence the only way to reach this Adventist is by prosecuting him for "compelling" his children to work.

WE have not heard the result of the Adventist trials in Lake County, Tennessee, at the time of going to press with this paper, but doubt not that the accused were promptly convicted.

The Adventists do not deny working on

Sunday. They do deny that such work is in any proper sense a nuisance, but they make no attempt to conceal the fact that they regard Sunday only as one of the six working days. They feel that the fourth commandment leaves them no option in the matter: they must remember the Sabbath day to keep it holy. God has by his divine commandment separated one day of the week from all the others, and duty to God requires that all who would obey him shall respect that distinction. This the Adventists do in all good conscience by treating the seventh day and it alone as sacred to rest and worship. To do otherwise would be to put no difference between the holy and the profane and so to deliberately sin against God.

The work which these people do on Sunday does not disturb others, it does not prevent others from keeping the day if they so choose; it offends only religious prejudices and for this they are punished by the State of Tennessee.

IN its regulations for its adherents during "Lent," the Catholic Church manifests its attitude toward the temperance question by the following, published "by order of his eminence the cardinal," in the *Catholic Mirror* (Baltimore), of February 29: ". . . Those who avail themselves of this indulgence are not allowed to use flesh meat and fish at the same meal, and they are earnestly exhorted to perform some other act of mortification, such as abstinence from intoxicating liquors." Yet the Catholic Church in this country favors the Sunday excise law.

THE *Herold der Wahrheit*, a Seventh-day Adventist journal published in Hamburg, has been prohibited in Russia, where it had quite an extensive circulation among the German colonists. As the *Herold* is wholly devoted to the presentation of Scripture truth, and has no political complexion whatever, this action of the Russian government amounts simply to an effort on the part of man to block the pathway of God's saving truth. As such it is a piece of folly; for God has said, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11. This has proved true through all ages of time; but earthly governments seem never able to learn the lesson.

A CORRESPONDENT in Pennsylvania writes us of an A. P. A. lecturer, who said recently, that he believed that the time was not far distant when every Protestant preacher who would not spread the American flag over his pulpit and preach patriotism would be invited to step down and out and take a seat in the audience.

"Another A. P. A. speaker," says our correspondent, "discussing the objects of the society, said, 'We want America for Americans; and we want one religion in America, and that the American religion.'"

Our correspondent wrote to the latter speaker, asking him if the A. P. A., as an organization, would indorse such sentiments. The reply was that he spoke only for himself, and that not all A. P. A.'s would go so far as he went, but that he believed that all would erelong.

Of such sentiments our correspondent very pertinently says: "I can see nothing but Romanism in them." And there is nothing but Romanism in them. We do not believe that such utterances correctly represent the A. P. A. If we are to have a religious despotism in this country it might as well be the despotism of the Roman Papacy as of an image to it.

What the American people need to know to-day is the power of the gospel, the sufficiency and supremacy of the word of God, and the right of private judgment. Christian liberty, and not organized despotism, is the foe of Papacy and of priestcraft, under whatever name it appears.

THE San Francisco *Examiner* recently printed the murder statistics of the United States from 1886 to 1895, inclusive. The figures showed that the increase in this terrible form of crime has been steady and rapid, there being in 1895, 10,500 homicides,—over seven times as many as were chronicled in 1886. And the indications for 1896 certainly do not now lead us to hope that we have reached a turn in the tide. Yet while the powerlessness of law to suppress the worst form of crime, or even to prevent its increase, is thus demonstrated, some religious "reformers" are pointing us to human law as a remedy for immorality and sin! Legislators are being urged more and more to pass laws which will Christianize the nation! It is all delusion and folly. If murder cannot be suppressed by law, much less can an individual or a nation be made Christian by the same power.

RESPECTABILITY is the world's standard of morality. It is the morality of outward forms—of human custom and law. God's standard of morality, on the other hand, is his divine law of ten precepts, which represents the morality of his own life. It is sad to see the churches of our land turning from the power of God's law to that of man's law,—abandoning God's standard of morality for that of the world.

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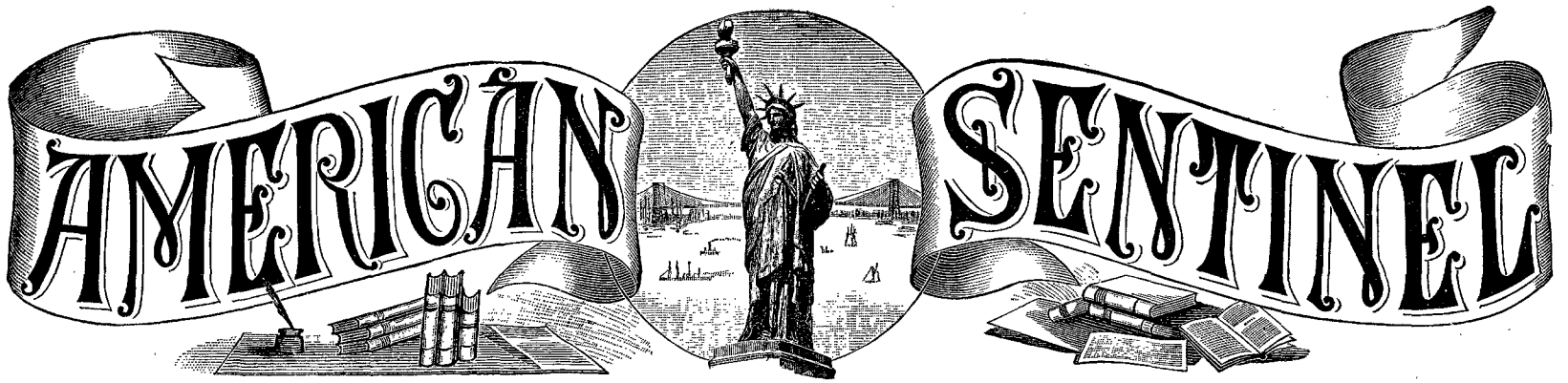
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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THE CHRISTIANITY OF CHRIST AND THE CHRISTIANITY OF THE CRUSADES.

THE Christianity of the Crusades was the gospel of revenge, of force, of the sword: it was the National Reform movement of that era.

Europe was already "Christian," having been made so largely by the sword; and what was more natural than that men believing in national "Christianity" should regard carnal weapons as the most potent means of establishing even the kingdom of the Prince of Peace?

But the Christianity of the Crusades was not in any sense the Christianity of Christ. When the people sought to take Christ by force to make him King, he hid himself from them.

When Peter drew a sword in defense of his Master, Jesus said: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."¹

When arraigned before Pilate as one guilty of speaking against Cæsar, Christ said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight; . . . but now is my kingdom not from hence."²

And finally, the great apostle to the Gentiles wrote: "For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."³

This is the Christianity of Christ. Its fundamental law is: "Thou shalt love the Lord thy God with all thy heart, and with all

thy soul, and with all thy mind;" and, "Thou shalt love thy neighbor as thyself."⁴ Its one undeviating rule of human conduct is: "All things whatsoever ye would that men should do to you, do ye even so to them."⁵

Christ himself came not into the world to condemn the world, "but that the world through him might be saved."⁶ His ministers are ambassadors of peace. Says the apostle: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did

"Love your enemies; do good to them which hate you, bless them that curse you, and pray for them which despitefully use you."⁷ But the Christianity of the Crusades taught the very opposite of all this.

Peter the Hermit, the great apostle of the Crusades, appealed to passion, prejudice, love of conquest, and hope of temporal and eternal reward. He exhorted his hearers to be revenged on the hated infidels, and assured them that they would at the same time acquire great spiritual "merit"!

Mounted on a mule, the Hermit carried his "gospel" of hate everywhere. In his so-called [preaching this man pictured the profanation of the holy places. Pantomime often supplied the lack of words. Depicting the scenes he had witnessed, he displayed a crucifix he had brought with him from Jerusalem, and smiting his breast with it until the blood flowed, he exhorted his auditors to purge the Holy City of the hated Turk.

"For many years," says Ridpath, "the fanatical religious sentiment of the West had prescribed a pilgrimage to some holy place as the best balm for an inflamed conscience. The morbid soul of the Western Frank saw in the sandal-shoon and scallop-shell of the pilgrim the emblems and passport of a better life. He who had sinned, he who had consumed his youth in lawlessness and passion, he who had in his manhood done some bloody deed for which he was haunted by specters, he who had forgotten the ties of kindred and stopped his ears to the entreaties of the weak, must ere the twilight faded into darkness, find peace and reconciliation by throwing off the insignia of human power and folly and going barefoot to the holy places of the East. And what other spot so sacred, so meritorious, as the scene of the crucifixion and burial of Christ?"⁸

The Crusades afforded an opportunity to do penance and to get renown and even wealth at one and the same time. "To destroy the hated Turk," says the historian, "and eradicate his stock from the earth, was



Peter the Hermit, the Typical National Reformer of the 11th Century,
Preaching the Crusades.

beseech you by us: we pray you in Christ's stead be ye reconciled to God."⁹

Such is the Christianity of Christ, of the Gospels, of the Acts, of the Epistles; and such the relation that its ministers should sustain toward all men. But such is not the Christianity of the Crusades. The Saviour said:

¹ John 6:15. ² Matt. 26:52. ³ John 18:36.

⁴ 2 Cor. 10:3, 5.

⁵ Matt. 18:37, 39.

⁶ 2 Cor. 5:19, 20.

⁷ Matt. 8:12.

⁸ John 3:17.

⁹ Luke 6:27, 28.

¹⁰ History of the World, Vol II, chap. XVII.

regarded as the one work worthy of the praise of men and the favor of heaven."¹¹

The Council of Clermont assembled in the autumn of 1095. On the tenth day of the Council, Pope Urban II., who had crossed the Alps to be present, ascending a throne, said: "Christian warriors, rejoice! for you who without ceasing seek vain pretext for war have to-day found true ones; you are not now called to avenge the injuries of men, but injuries offered to God. It is not now a town or castle that will reward your valor, but the wealth of Asia, and a land flowing with milk and honey. If you triumph over your foes, the kingdoms of the East will be your heritage. If you are conquered, you will have the glory of dying where Christ died. . . . Gird your swords to your thighs, ye men of might. It is our part to pray, yours to do battle; ours—with Moses—to hold up unwearied hands, yours to stretch forth the sword against the children of Amalek."¹²

The response to this appeal was just such as might have been expected. From the lips of that mighty throng burst the cry, *Dieu le Veut! Dieu le Veut!* and answering back, the "successor of St. Peter," the self-styled Vicar of the Son of God, said, "God indeed wills it. Go forth, brave warriors of the cross, and let 'God wills it,' be your watchword and battle-cry in the holy war."

The Red Cross.

"As soon," says Ridpath, "as the loud cry of *Dieu le Veut* was hushed at a gesture from the pope, one of the cardinals arose and pronounced a form of confession for all those who would enlist in the holy enterprise. Thereupon, Adhemar, bishop of Puy, came forward and received from the hands of Urban one of the red crosses which had been consecrated for the occasion. Knights and barons crowded around the seat of his holiness to receive the sacred badge and to take the oath of loyalty to Christ. The cross of red cloth was then stitched upon the right shoulder of the mantle, and the wearer became a soldier of the cross—a Crusader."

"From Scandinavia to the Mediterranean the Crusade was preached with a fiery zeal that kindled a flame in every village. In accordance with a canon of the Council of Clermont the taking of the cross was to be accepted in lieu of all the penances due to the church. The license thus granted was in the nature of a plenary indulgence and became one of the most powerful incitements to the cause. . . . All the warlike lusts of the age were set at liberty under the sanction of religion and retributive justice."

"Those who were in debt gladly threw off the burden by assuming the cross. The creditor might no longer menace or disturb those who had become the soldiers of Christ. Offenders and criminals also found the day auspicious. No prison wall might any longer restrain him who took the sword against the infidel. Over the thief and the murderer on whose right shoulders appeared the sacred emblem of the holy war the church threw the ægis of her protection. All manner of crime was to be washed white in the blood of the sacrilegious Turks."

Massacre, Pillage and Burning.

Very naturally the movements of large bodies of such men were attended with every sort of excess. The Crusaders "swept through the German territories," says Ridpath, "like an army of devouring locusts, until through sheer waste of resources they were obliged to divide into smaller masses." Pillage marked

the track of the Crusading hosts; and if they met opposition, massacre too often followed, and this before they had opportunity to cross swords with the infidel Turks. Semlin, in Austria-Hungary, suffered all the horrors of massacre, pillage and burning, at the hands of men made "soldiers of the cross," by papal decree, and by adopting and wearing a badge.

"One band numbering about twenty thousand, commanded by Walter the Penniless, of Burgundy, pressed forward through Hungary and Bulgaria in the direction of Constantinople. It is said of this advanced host that there were only eight horsemen in the whole number. The rest of the wretched mob proceeded on foot, generally marching without shoes and hundreds falling by the wayside through exposure, disease, and famine. Nothing but the tolerance and friendly disposition of Carolman, king of the Hungarians, saved the miserable vanguard from entire destruction. In Bulgaria, however, the lieutenant of the Eastern Emperor looked with less favor upon the lawless horde that had been precipitated into his kingdom. The Crusaders were quickly cut off from supplies and were obliged to have recourse to violence, but they now found themselves opposed by a race as savage as themselves.

"The Bulgarians took up arms to defend their country from destruction. The track of Walter and his army was marked with blood and fire. The Crusaders were cut off day by day until at the confines of the country only Walter and a few followers remained to make their way through the forests to Constantinople.

The Sack of Semlin.

"Meanwhile the second division of the host, numbering about forty thousand men, women and children, under the command of Peter the Hermit himself, pressed on in the same direction taken by Walter. Their march was promoted through Hungary by the favor of king and people. The wants of the vast multitude were supplied, and friendly relations were maintained, as far as the city of Semlin. Here on the walls were displayed some of the spoils which had been taken two months previously from Walter and his savages. On seeing these tokens of their friends' overthrow the Crusaders broke into ungovernable rage, and fell furiously upon the offending city. The ramparts were scaled, thousands of the people were butchered, and Semlin suffered all the horrors of pillage and burning."¹³

True, these things were committed by an unorganized mob that never actually reached Palestine. But the regular Crusaders were little better. Having cast away the gospel bands from them to the extent of entering upon war for the furtherance of the gospel, why should they stop short of any excess?

Of the host that besieged and finally captured Antioch, Ridpath says: "One of the chief incentives to the uprising had been the license freely offered by the Church to all who should be victorious over the infidel. To them restraint should be unknown. The maidens of Greece and the dark-eyed houris of Syria, were openly named as a part of the reward due to them who should hurl the Turk from his seat on the tomb of Christ; and the Crusader in his dreams saw the half-draped figures of Oriental beauties flitting in the far mirage. Before the walls of Antioch the men of the West sat down to enjoy whatever the land afforded. The god of license became the favorite divinity. All restraint was cast aside.

Every village in the surrounding country was recklessly pillaged, and the camp of the Crusaders was heaped with spoils. Then the armed warriors gave themselves up to feasting and love-making with the Syrian damsels. Bishops of the Church wandered wantonly through the orchards and lay on the grass playing dice with Cyprians."¹⁴

The Slaughter at Jerusalem.

And finally, when Jerusalem was taken by the professed followers of the Prince of Peace, indiscriminate slaughter followed. "Blood," says the historian, "flowed in the gutters, and horrid heaps of the dead lay piled at every corner. None were spared by the frenzied Christians, who saw in the gore of the infidels the white way of redemption. Ten thousand dead, scattered through the city, gave token of the merciless spirit of the men of the West. Another ten thousand were heaped in the reeking courts of the great mosque on Mount Moriah. 'God wills it,' said the pilgrims. The indiscriminate butchery of the Saracens was carried out by the rank and file of the Crusading army. In this bloody work they needed no incentive—no commander. Each sword flamed with hatred until it was cooled in the dripping life of the enemies of Christ."¹⁵

Such were the deeds done and the scenes enacted in the era of the Crusades in the name of Christianity. And what was accomplished? Absolutely nothing for either true religion, or genuine civilization; and worse still, Christianity became with millions of the human race a hissing and a by-word. Henceforth it was to be judged, not by the sublime precepts of its Founder, not by the spiritual truths which he taught, or by the spiritual power he had promised, but by the sack of Antioch, by the massacre at Jerusalem, by the rivers of blood that everywhere flowed in the track of the Crusaders.

And who was to blame? Who but the leaders in religious thought? Who but the religious teachers of the day? Suppose that instead of preaching the Crusades, Peter the Hermit had preached the gospel of the Son of God. Suppose that, like the apostle, he had been an ambassador of peace and not of war, how different might have been the history of the eleventh and twelfth centuries; yea, of all subsequent time!

"PROTECTING" RELIGIOUS LIBERTY.

THE *Christian Advocate*, of February 20, commenting upon the provisions of the New York State Sunday law, says: "Section 264 protects religious liberty in the following: 'It is a sufficient defense to prosecution for work and labor on the first day of the week that the defendant *uniformly keeps another day of the week as holy time*, and does not labor on that day, and that the labor complained of [Sunday labor] was done in such a manner as not to interfere with or disturb any other person in observing the first day of the week as holy time.'"

If religious liberty in the State of New York had no better protection than this, we think it would not long survive.

By the provisions of this section, but two classes of citizens are considered as entitled to religious liberty; namely, those who observe Sunday, and those who uniformly keep another day of the week as holy time. All other classes may whistle for their religious liberty, but never get it so far as the law is

¹¹ History of the World, Vol. II, chap. XVII.

¹² *Ib.*

¹³ *Ib.*

¹⁴ *Ib.* chap. XVIII.

¹⁵ *Ib.*

concerned. Yet it is a fundamental principle of our system of government that all men have equal rights. The Sunday "law" denies to certain classes of citizens what the Creator has freely given them.

But this is not all that is wrong with this "protective" provision. In order to be entitled to its benefits, the individual must uniformly keep another day as holy time. If he ceases to do this, he falls at once without the provisions of the section, and becomes liable under the law. More than this: he is required to observe the day as *holy time*. This is more than is required of the Sunday observer, he being merely obliged to abstain from Sunday labor.

The law declares that every citizen of the State shall regularly observe some day of the week as a day of rest. If he chooses Sunday, he is obliged to refrain from secular labor; if his choice falls on any other day, he is obliged to observe it as holy time. In any case, his religious observance of the day is under legal compulsion. And compulsion is not liberty, but the opposite.

This "exemption clause" of the "law" shows conclusively that the statute is religious in character, and not civil. It exempts from the penalty for Sunday labor such persons as uniformly keep another day of the week as *holy time*. That is to say, the law annuls itself, in the case of such individuals, in everything except that which pertains to religion. They may do secular work on Sunday, but they must observe another day of the week as "holy time." They must observe the day religiously; this the "law" demands.

We willingly recognize in the provisions of the section an honest attempt to combine justice with a Sunday "law." But the two will not unite; and hence some very curious features of the "law." It prohibits secular labor on Sunday on the part of any of its citizens, and yet leaves all free to escape from its prohibition by the avenue of regard for some other day. It accepts in lieu of abstinence from secular work on Sunday, a religious regard for another day of the week, which it does not claim will be of any possible utility or value to the State; in other words, it exchanges what it assumes to be of value, for nothing. It exempts the very class who have the strongest objections to obeying it,—namely, those who regard another day of the week as sacred; it makes an act which is the most contrary to its requirements—the observance of *another day*—a valid ground for noncompliance with the same. Such are some of the anomalous features of a Sunday "law" when enacted with, it may be, the best motives and an honest desire to protect religious liberty.

Such a "law" falls very far short of constituting a safeguard to religious freedom.

THAT HEARING AGAIN.

As reported in these columns last week, the hearing on the 11th inst., before the Judiciary Committee of the House on the so-called "Christian" amendment to the Constitution, was an occasion of unusual interest. The impression received by those present was that the advocates of the measure succeeded in convincing the committee that the proposed amendment was not only unnecessary, but that it was mischievous and wrong. The *Christian Statesman*, however, takes a more

hopeful view of the situation, more hopeful from its standpoint, and while admitting that "a possible and even a probable result of the work done may be the holding back of the report of the committee until next year," finds even in this delay "an opportunity for a wider circulation of petitions, and a more emphatic expression of the 'Christian' sentiment of the country."

The *Statesman* makes a great deal of the fact that the Christian ministers who opposed the amendment were compelled to do so side by side with prominent infidels and free-thinkers. "It is seen now more clearly than ever before," remarks the *Statesman*, "that the enemies of Christ and his religion are consistent opponents of this amendment. Infidelity and atheism are simply revealing their true inwardness when they utter their characteristic denunciations of the amendment." "Let the lines be more and more clearly drawn," says the *Statesman*. "This campaign has done much to clear the atmosphere.



"Christian" Warfare in the 11th Century.

Another campaign will show the followers of Christ, very generally throughout the nation, that if they oppose the 'Christian' amendment they must do so in company of the hosts of infidelity, spiritualism, atheism, and all the other forces of evil that are cursing our country."

It is to such "arguments" that the *Statesman* resorts in this its hour of humiliating and crushing defeat. According to this we are left to infer that a Christian has no right to claim liberty of conscience if an infidel does the same thing! It is simply a repetition of the old cry: "This man receiveth sinners and eateth with them;" and, "Behold a gluttonous man and a winebibber, and friend of publicans and sinners."

It is in vain, however, that the *Statesman* and its partisans assume to be the Christian

people. The amendment which they are urging is the very opposite of Christian. It would destroy and take away from men the very liberty which Christianity gives.

RELIGION AND LAW IN MASSACHUSETTS.

THE legislators of Massachusetts are wrestling with the following proposed amendment to the constitution of that State:—

No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the state or any county, city, town, village or other civil division, use its property or credit or any money raised by taxation, or otherwise, or authorize either to be used for the purpose of founding, maintaining or aiding by appropriation, payment for services, expenses or in any other manner, any church, religious denomination, or religious society, or any institution, society or undertaking which is wholly or in part under sectarian or ecclesiastical control.

Thursday, March 12, the committee having the amendment in charge gave a hearing upon it, concerning which the Boston *Daily Globe* of that date says: "The amendment appeared innocent enough at this, its second hearing, to the committee, and to the gentlemen who were the immediate cause of its introduction, but before the hearing was over, and after the first three witnesses had departed, the committee had its eyes opened very wide to the possibilities of the proposed amendment, and the variety of interpretations which could be placed on it; not the least of which was the entire abolishment of all Sunday laws. So that the Christian gentlemen who have introduced the amendment have, innocently enough, given free thinkers, Mahometans, Buddhists, and, in fact, every phase of religious thought something to fight for, and to urge, providing they look at it in the same light as did Rev. George E. Fifield of South Lancaster and Rev. Frederick C. Gilbert of Everett, at the hearing this morning.

"The claim these two latter gentlemen made was that the amendment was a very good and necessary thing, because it would separate once for all, in Massachusetts, Church and State, even to the recognition of any particular day as a day of worship, because they maintained that the legal recognition of the present Sunday was in itself a recognition of Christianity, and they did not think that good Christians needed any such assistance from the government—they would observe the Sabbath whether there was a law or not.

"Mr. Fifield said it was a poor kind of religion that needed assistance from any government. Christianity had its birth without governmental sanction, and its growth was not due to any governmental assistance. The God he worshiped did not need the assistance of any government. He quoted from the fathers of the Constitution to prove that it was their intention to not even recognize Christianity so as to prevent entirely any possibility of the union of Church and State.

Mr. Gilbert, who is a Seventh-day Adventist, but who was formerly a Jew, and is now working among the Hebrews of this vicinity, thought the proposed amendment would give the Jew, who observed Saturday as a day of worship, an opportunity to do business on Sunday, and the members of other religions an opportunity to observe their particular days of worship with the same results. He did not see anything wrong in that, and thought it would be a good thing for all. It

would give everybody the same opportunity that the Sunday worshiper now enjoyed, and he thought that was an equitable proposition.

"When asked whether he thought saloons should be permitted to do business on Sundays, he said if the State thought the saloons were a good thing six days a week, then they were certainly good things for the seventh day; but if saloons were not good, then they should be abolished altogether."

The *Globe* thinks that the gentlemen who proposed the amendment had in view only "the latter part, which refers to the use of State funds for sectarian purposes, but in order to give the thing an air of 'freedom,' the first lines were inserted as a sort of meaningless 'glittering generality,' a sort of feather from the eagle, to make it soar. But it is this part of the amendment that will make trouble for the law, as it is a direct blow at the Sunday holiday as at present observed."

BEHIND PRISON BARS FOR CONSCIENCE'S SAKE.

MARCH 13, Tennessee imprisoned another man for conscience' sake.

This victim of an unjust "law" is J. W. Lewis, a Seventh-day Adventist, of Lake County, Tenn. The place of his imprisonment is Tiptonville.

He was indicted on the technical charge of "nuisance," the gist of his offense being "secular labor on Sunday."

The trial was before His Honor, Judge Swiggert, who has had quite a large experience in such cases.

That the judge did not regard the offense as a serious one is evident from the fact that he imposed only a nominal fine—one dollar; but the costs were heavy, amounting to \$60.46, making a total, fine and costs, of \$61.46.

Under the law of Tennessee, fifteen dollars of this cannot be satisfied by imprisonment; so that in this case the imprisonment, at twenty-five cents per day, will be for one hundred and eighty-six days.

As usual in such cases, the work for which Mr. Lewis is thus imprisoned, was ordinary private work, of such a nature as not to attract undue attention; and the evidence showed plainly that nobody was disturbed or annoyed by it, except as some may have suffered that sort of mental annoyance due to an unwillingness that others should enjoy equal rights and privileges with themselves.

The animus of the prosecution was plainly shown in the speech of the prosecuting attorney to the jury. The attorney who, by the way, bears the same name as the defendant in this case, addressed the jury substantially as follows:—

Our sabbath is the very foundation of our moral government. One man's conscience may lead him to keep one day, another man's conscience may lead him to keep another day, and so on until we have no sabbath. Gentlemen of the jury, we cannot let things go on in this way.

These Adventists are like the Mormons. One man's conscience may require him to have twenty wives, another man's conscience may require him to take every good woman in the community. Gentlemen of the jury, this work must be stopped.

Every civilized nation regards our sabbath. If these Adventists are permitted to go on in this way, everybody may take his gun and go hunting on Sunday. The saloon-keeper may open his saloon and sell whiskey on Sunday. Our sabbath was kept by God Almighty himself, and shall these Adventists be permitted to override this sacred institution?

All civilized nations keep this day. The most wicked man among us, the man who gambles and gets his neighbor's money until Saturday night, feels a holy

awe as the holy day is approaching, and he now lays aside his work to keep his reputation.

An Adventist's conscience leads him to build houses on the sabbath, another's conscience leads him to open a saloon and sell whiskey on the sabbath, another's conscience may lead him to open his store and sell goods on that day, if there is the biggest rush then. Gentlemen, this work must be stopped to save our country from going to ruin.

The constitution of the State of Tennessee provides "that no human authority can in any case whatever control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship." But it is as plain as anything can be that if Attorney-General J. W. Lewis, who prosecuted this case, understands the purpose of this "law" under which Adventist J. W. Lewis is at present undergoing imprisonment, it is for the purpose of compelling the observance of a religious institution. The plea is too plainly religious to be mistaken; but it is no more religious in its terms than the "law" is in its intent. The truth is that the constitutional guarantee of freedom of conscience in Tennessee is overridden in the interests of Sunday sacredness, and J. W. Lewis is to-day undergoing imprisonment in Lake County, Tenn., simply and only because he has offended against a statute-entrenched religious institution. It is a matter of evidence in the case that he injured no one; that he interfered with no one; that he trespassed upon the rights of no one; that the nuisance of which he was convicted was simply a legal fiction.

There were four other cases before the court on this occasion, but they were continued until the July term, at the request of the defendants.

THE CREATOR'S SUNDAY LAW.

THE only good law for Sunday that was ever made, was enacted by the Creator. It is the only good law of the kind that can ever be made.

Let it not be thought strange that the Creator enacted a law for the first day of the week. He has created all things, and he has law for everything that he has made; he set nothing adrift after he created it, to float about subject to no rule of guidance, no defined purpose of utility, amidst the rest of his creation. He has a law for the earth, a law for the tree and flower, a law for every operation of nature. "He sendeth forth his commandment upon earth; his word runneth very swiftly. He giveth snow like wool; he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." Ps. 147:15-18. He has law for the beings he has made, both man and beast. And he has law for the days of the week.

The fourth commandment not only states the law of the Sabbath, but of the other days of the week as well, so far as concerns man's relation to them. That it makes so brief mention of them in comparison with the Sabbath is due to the preëminence of the latter. The commandment says: "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Every word of the Creator is law. The sentence, "Six days shalt thou labor and do all thy work," is law, as much as is any other divine pronouncement; not, indeed, in the sense of prohibiting all rest or recreation upon any other day than the seventh, but as distin-

guishing between man's relation to it and his relation to the Sabbath. It is the law of their character as related to mankind. They are the working days; the Sabbath is the rest day.

The Creator's law for Sunday therefore is, that it is one of the six common days upon which man may labor and perform his work. That is the law as it stands in the divine code to-day.

Man, it is true, has enacted a different "law." He has made a statute which sets forth the first day of the week, instead of the seventh, as the weekly rest day. But can man with his enactments set aside the decree of the Eternal? Can a man-made statute have any force, as opposed to the law of the Almighty?

Shall we observe the Creator's law for Sunday, or man's?

PROHIBITION A PROPER POLICY.

UNDER this heading, Rev. Thomas L. Poulson contributes an able article in the *New York Christian Advocate*, of Dec. 12, 1895, showing conclusively the propriety of prohibition, both from the standpoint of political economy and from that of justice. We present some extracts from the article, in justification of a policy which the SENTINEL has always advocated, and upon which it would lay special emphasis to-day, in view of the compromise which is being made by the friends of prohibition with the forces of evil. Let the reader bear in mind, as he peruses Mr. Poulson's statements, that the prohibition cause is now, to all human appearance, about to suffer shipwreck upon the rock of Sunday legalization. Let the friends of prohibition who may read this, consider with whom the compromise is being made which establishes the saloon upon a legal basis, so that it may lawfully engage in its terrible business during six days in every week. It is with the devil; and in a compromise with him, he never loses. The loss is all on the other side; and it is a total loss, while the devil gains all he asks. Right can never compromise with wrong, either legally or otherwise. Mr. Poulson says:—

A consensus of experience has taught that the liquor traffic not only propagates disorder and destroys peace, but that it also imposes an enormous amount of needless expense both upon government and individual citizens. This it does in many ways.

1. A small revenue is raised from license to those who pocket the profits, which necessitates the levying of a heavy tax on the balance of the community for the support of paupers, and the arrest, trial, conviction, and punishment of criminals, created by the authorized sale of liquor. An annual income of about thirty millions from licenses and taxes is offset by an enforced expenditure of about ten hundred millions to repair the actual damage wrought by the licensed traffic. This "penny wise and pound foolish" policy is too trivial to engage the serious attention of full-grown men.

2. The licensed traffic is the occasion of the annual consumption by working people in this country of about two hundred millions of their hard-earned wages for intoxicants, to the infinite material detriment of themselves and their families, to say nothing of the large amount foolishly and wickedly squandered in other directions while these sottish victims are under the witchery of drink.

3. The traffic is the indirect cause of thousands of bad debts, whereby hundreds of thousands of dollars are annually lost to many who do not themselves indulge in drink.

4. The traffic is the source of idleness, and thus causes an immense waste of time and labor, which are money.

5. It impoverishes the people, hinders the improvement of property, and lessens its taxable value.

6. It compels the exoneration of the drink victims from taxation, by which thousands are annually lost to the State and nation, or advanced by sober taxpayers.

7. By careful computation and close observation it

is discovered that each dollar spent for intoxicating drinks coerces the disbursement of another similar sum. That is, if eight hundred millions are spent for drink, another eight hundred millions must be expended to meet the exigencies occasioned by the outlay of the first amount.

This financial holocaust is not only unnecessary, but it is outrageous and ruinous. It is just so much invested to generate brutish intemperance and crime, to manufacture and multiply paupers, and to render the people wretched. It is a price paid for broken hearts; it is making chattels of beggared and orphaned children and widowed and abused women, and a pestiferous moral junk shop of society. It is putting a premium on vice and discounting virtue. All this is the legitimate fruit of that incomparable anomaly ycleped the license system, in the name of good government.

It is impossible to make a minute or exact estimate of the amounts or methods by which the liquor traffic imposes useless and cruel pecuniary burdens on the people.

The facts to which we have adverted constitute, in our judgment, an overwhelming argument in favor of prohibition on the single score of political economy.

Suppose such a law would only prevent one half the drinking, would it not thus save one half the outlay for drink, or many millions each year? Is not this one consideration a sufficient economic reason for prohibition?

License implies and requires the protection of the authorized vender, and the consequent oppression of society for his benefit. Nearly all legislation on this subject for the five hundred years of thus dealing with the traffic has been against the people and for the protection of the wicked business. Government cannot license without protection. License relieves the seller of all lawful responsibility for the paupers made, the crimes committed, the property destroyed, and the lives lost by his otherwise lawless acts. It is manifest injustice and heartless despotism for the State to hold the licensed seller in any way amenable for the direct and inevitable results of his business, well known in advance, and for which it has deliberately sold him legal immunity. Society is utterly defenseless, so far as civil law is concerned, against the flagrant wrongs inflicted upon it by the licensed sale of intoxicating liquors, and must continue to suffer the manifold evils of the system while it abides.

Prohibition reverses the unnatural order of the license system by protecting society in advance, by the proverbial ounce of prevention, which is declared to be better than the pound of cure. We believe this to be the only effective method by which we can successfully cannonade error and canonize truth.

No person can be constitutionally licensed to do anything that is prejudicial to the public welfare. The very genius and intention of government are invaded and inverted by such a monstrous proposition. We therefore declare it to be our solemn conviction that no greater outrage was ever perpetrated, and no more fearful tragedy enacted under any form of government known in this world, than that of the licensed sale of intoxicating beverages.

Prohibition is not a new proposition among human institutions. It originated in this country almost with our national birth. The Continental Congress passed a resolution on Feb. 27, 1777, six months and twenty-three days after the Declaration of Independence was issued, recommending "the several States to prohibit the pernicious practice of distilling."

Direct prohibition of the liquor traffic has been in vogue in many of the States, from time to time, from that day to this, and successfully enforced.

Prohibition of the liquor traffic proposes no new principle of law. Ninety-nine out of every one hundred are prohibited under the present license system. The right of search is recognized under all forms of criminal law. The destruction of property illegally or harmfully held is demanded by laws in almost universal existence—such as impure food, vicious beasts, burglars' tools, etc.

Prohibition of the liquor traffic invades no vested rights. All rights under good government come from one or more of three sources, namely, natural, common, or statute laws.

Natural law, says Blackstone, requires "a man to live honestly, hurt nobody, and render to every man his due." A liquor seller necessarily violates these three fundamental limitations of government, and in the nature of the case is an outlaw, even though he sells under a license. Common law, says the same author, requires a man not to use his own property to the injury of another, the consent of the second party being no mitigation of the offense. A renter of his house for a saloon, as well as the seller of strong drink, directly transgresses this common compact of government, consent of the victims not lessening the degree of guilt. So we see the modern saloon could not exist under natural or common laws. Statutory

law, in direct contravention of both natural and common laws, gives the legal right to sell. But such a privilege is, of course, held by the decree of the legislature, and can be revoked at its option. When such revocation occurs, no legal right to sell liquors remains, and therefore no right could possibly be invaded or withheld by abolishing all license laws.

Let it be remembered that prohibition and the Sunday excise law are incompatible. Acceptance of one means the surrender of the other. Shall we by "law" exalt a religious institution at such a sacrifice as the surrender of prohibition? Shall we gain in the contest with the saloon by investing it with respectability as a Sunday-keeping and law-abiding institution? The saloon has shown its willingness to keep Sunday; but it is the same death-dealing institution still. Let us have prohibition; and let Sunday and all other religious institutions be left to stand on their own merits.

THE PAPACY.

THE word "papacy" is derived from "papa," and designates that religious system in which the church acknowledges a visible earthly head. This head is called the *papa*, or pope.

It is obvious that this system demands for the church a human source of authority in spiritual affairs; otherwise her visible, earthly head would be such only in name. This demand is met in the pope's claim to infallibility, when speaking "*ex-cathedra*." Infallibility must, of course, pertain to the church's spiritual head.

Hence it is equally obvious that this system dispenses with the Scriptures; for they claim to be the source of all authority in questions of religious belief and practice. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

If the church should appeal to the law and to the testimony for knowledge upon every religious question, she would acknowledge as her head the Author of that word, who is Christ. There would be in this no recognition of any visible head on earth. The papal system demands that there should be another "word," equal in authority to that given through the prophets and apostles. But two such words cannot stand together in truth; for they deny each other. The Scriptures deny that any spiritual authority exists in any word other than the word of God; and the pope's word, by claiming to be infallible, contradicts scripture; and this contradiction appears in the very fact that by the scriptural doctrine that all questions are to be determined by the law and the testimony, the pronouncements of the pope are superfluous.

It is not strange, therefore, that the papal power should look with no great favor upon the Word of God as a guide for the people, and should commit the copies of that Word to the flames whenever she has a favorable opportunity to do so.

The papal antagonism to the Bible is simply a necessary part of the antagonism of the papal system to Christianity, in respect to the church's head. For the Word of God declares that Christ is the head of the church, which is his body. Eph. 5:23; Col. 1:18. The body cannot have two heads; the church of Christ is not a monstrosity. That church which acknowledges a visible earthly head,

denies by that very act the invisible, divine head, which is Christ. That system of religion is antichrist.

Another thing demanded by the papal system is the union of the church with the State. The word of God has in it the power of God. By his word all things were created. It has all power in itself, so that it needs no other support. But the word of man is powerless in itself; it must have support to make it effectual. That support must be the power of man; and the highest form of that power is represented in the State.

The thing produced by the union of the papal system of paternalism in religion, with the State, is designated in the Scriptures as "the beast."

RELIGIOUS PERSECUTION.

[George B. Wheeler in Boston Standard.]

THE cause of all the religious persecution that ever existed has been the attempts to compel religious conformity by law, and it is the rise of this spirit that is causing the revival of persecution in different parts of the world. In this country, and by Protestants, it is enforcing conformity by law to the observance of Sunday as a sacred day by abstaining from both labor and amusements on that day. This has already resulted in outrageous persecution for conscience' sake in several States, instigated by Protestants and approved by many leading Protestant religious papers and clergymen. The history of the past shows abundantly that another feature of this persecuting spirit is that civil reasons are always ascribed as the motive, and never religious reasons. It is so even now.

In New England the rise of this spirit enforcing religious conformity by law in the observance of Sunday as a sacred day finds expression in the New England Sabbath Protective League, formed for the purpose of defending the "sabbath" against encroachments upon its sacredness by business and pleasure, and to maintain a proper observance of the Lord's day by legislation.

The principle involved in this is a direct blow at the liberties of the people. It takes away the individual's right of private judgment in a matter that pertains to his own good, which right lies at the basis of his liberties; and says to him, you must keep Sunday sacred by abstaining from both work and amusements for your own good. If you differ from us in your belief as to the sacredness of the day and its necessity for your good, that makes no difference, we shall compel you to lay aside your judgment and put ours in the place of it.

In this movement the State at the behest of the church practically confiscates one-seventh of every individual's natural right to his time, to do whatever may in his judgment contribute most to his happiness, so far as he does not infringe on the equal rights of his neighbor. And if it has the right to do that, it has the right to take two-sevenths, or to take the whole of his time and reduce him to slavery, because that principle is recognized.

To illustrate, suppose the Roman Catholic hierarchy should get control of this commonwealth, as many fear, and should pass a law that no one shall desecrate any of their holy days (over 200 in number) by engaging in either labor or amusement on them: would Protestants acquiesce and acknowledge the principle to be just? No; they would look upon it as an outrageous assault upon their

liberties. If that is so in one case it certainly is in the other.

When the New England Sabbath Protective League seeks for legislation providing that employers shall give their workmen a release from labor one day in seven, without designating the day, or infringing on their natural right to engage in anything that may contribute to their happiness, so long as they are civil, then, and then only, will the public be convinced that they are seeking the welfare of the workman only, as they claimed in Music Hall at the annual meeting recently; and not that they are seeking enforced conformity in the observance of a religious institution by law.

The Roman Catholic hierarchy and these Protestant Sabbath leagues claim to be intensely patriotic, but the fact is that there is nothing more unpatriotic or un-American than the upholding of the principle of religious conformity by law, which is as a dagger aimed at the very vitals of our liberties.

THE ARMENIANS—WHO THEY ARE, ETC.

[By James D. Barton, D. D., Secretary of the American Board, in the Independent, March 5.]

ACCORDING to Armenian histories, the chief of the Armenians was Haik, the son of Togarmah, the son of Gomer, the son Japheth, the son of Noah. It is an interesting fact that the Armenians to this day call themselves Haik, their language "Haiaeren," and their country "Haiaerdan." "Armenia" and "Armenian" are words which cannot be spelled with Armenian characters or easily pronounced by that people. That name was given them and their country by outside nations because of the prowess of one of their kings, Aram, the seventh from Haik.

Probably this people is composed of the resultant of strong Aryan tribes overrunning and conquering the country now occupied by the Armenians, and which was then possessed by primitive Turanian populations. Subject to the vicissitudes of conquest and invasion the borders of Armenia have fluctuated. Lake Van has always been within the kingdom, and the capital has usually remained during their highest prosperity at the city of Van. They have had a long line of

Kings of Valor and Renown.

They were an independent nation but with varying degrees of power until A. D. 1375, when they became completely a subject people. Since that time their country has been under the governments of Russia, Persia, and Turkey, far the larger portion being in Turkey. During the years of their greatest prosperity, from 600 B. C. to about 400 A. D., this nation played a prominent part in the wars of the Assyrians, Medes, Persians, Greeks and Romans.

There are, perhaps, from two and a half to three millions of Armenians in Turkey, Russia, and Persia. In the absence of accurate records we must be content with a mere estimate, based upon observations and inadequate government returns. In no extended district do they comprise a majority of the inhabitants. They are everywhere mingled with and surrounded by Kurds and Turks. The Armenians are forbidden to carry or possess arms under severe penalties, while the other races are armed, many of them by the government.

Armenian histories relate that, soon after the resurrection of Christ, Abgar, the King of Armenia, with his court accepted Christianity. This was short-lived however; but in the third century, A. D., under the leader-

ship of Gregory the Illuminator, the Armenian people, as a nation, became Christian. This was

The First Nation to Adopt Christianity as a National Religion.

The church was called "Gregorian" by those outside, but "Loosavochagan" by the Armenians, the word meaning "Illuminator," the name given to Gregory. The Gregorians and Greeks worked in harmony in the great councils of the church until 451. At the fourth Ecumenical Council, which met at Chalcedon that year, the Gregorian Church separated from the Greek upon the so-called Monophysite doctrine, the former accepting and the latter rejecting it. Since then the Gregorian Church has been distinctly and exclusively an Armenian national Church.

The organization and control of the church is essentially episcopal.

The Spiritual Head is a Catholicos;

but in addition to him there is a Patriarch, whose office bears largely upon the political side of the national life as related to the Ottoman Government. There are three of the former residing in the order of their importance at Echmiadzin, in Russia, Aghtamar, on an island in Lake Van, and at Sis in Cilicia, each with his own diocese. There are two of the latter residing at Constantinople and Jerusalem. There are nine grades of Armenian clergy.

The Bible was translated into their language in the middle of the fifth century. Owing to a change in the spoken tongue the Bible became a dead book to the people, although it was constantly read at their church services. As the priests scarcely ever understood the Scripture which they read, Christian doctrines were kept alive by oral teachings; but the restraint upon life which pure Christianity exercises was largely removed. They blindly accept the Bible as the Word of God. They have many large, fine churches, some of which are several hundred years old.

This nation has suffered great persecutions for its faith during the last eleven centuries, but with wonderful patience and endurance has clung to the old beliefs and forms of worship. Mission work was begun among them for the purpose of introducing into the church the Bible in the spoken language of the people, in order that its teachings might reform the church and the nation.

The Armenian Nature is Essentially Religious.

Born into the Church, its customs, traditions and teachings have large influence over the life. Although much of their teachings and many of their customs are based upon mere traditions and are not in accord with the enlightened, educated Christianity of the West, nevertheless the fact that during the last few months thousands among them have deliberately chosen death, with terrible torture, to life and Islam, shows that among them exists much essential Christian faith. It must not be overlooked that the old church has been greatly enlightened and elevated by the mission schools and colleges planted in their country, and the evangelistic work carried on among them. They, too, in imitation of the evangelical branch of their nation, have organized schools, accepted the Bible in the spoken language, and introduced into their church worship many of the methods of Christian instruction used by the Christian Church all over the world.

The Armenians' greatest enemy outside of Islam is

Their Incompatibility of Character.

They cannot agree among themselves. "*Haik voch miapan*" ("Armenians cannot agree") is one of their many proverbs. This is their national weakness. Owing to this fact, which led to internal jealousies and bickerings and strife, during the period of their most successful national life, they were weakened, then disrupted, and finally completely subjugated. This characteristic has constantly appeared in the management of their ecclesiastical affairs; and the Turks in order to control them have made great use of this weakness, playing one party off against another. The source of this national weakness lies in their jealousy of imagined or actual rivals. Suspicious of each other and jealous of competition, the race has been broken up into factions which has rendered impossible anything like a national growth or unity, and has made it easy for the ruling Turk to keep them in complete subjection. Many times the Armenians themselves have been the most effective instruments in the hands of their diplomatic rulers in checking national progress.

Owing to this fact, if for no other reason, a plan for a general revolution upon the part of the Armenians could lead only to exposure and failure. The most intelligent have from the first fully understood this, and have deprecated any agitation which must necessarily end in disaster. The advocates of revolution have almost invariably been men of narrow views and no leadership in the nation at large, who have, outside of Turkey, organized rival societies to collect money from credulous Armenians to the credit of their own personal bank account and for the injury of their protesting people in Turkey. This same characteristic would make it impossible to-day for the Armenians to be self-governing.

The Armenians are the most intelligent of all the peoples of Eastern Turkey.

The Armenians are the farmers, artisans, tradesmen and bankers of Eastern Turkey.

They Have Strong Commercial Instincts

and mature ability, and, being industrious withal, have made much progress in all these lines. In spite of the heavy restrictions placed upon them by the Turkish government, in the form of general regulations and excessive taxes, in some parts of Turkey the leading business operations are largely in their hands. In some sections of the vilayets of Harput and Diarbekir, twenty-five years ago, the land was owned almost entirely by Moslems, but rented and farmed by Armenians. At that time the Armenians were not permitted to possess, to any extent, the soil. Lack of industry upon the part of the Mohammedans and the acquirement of property upon the part of the Armenians, largely by emigration to the United States, have led the Turks to sell their ancient estates to Armenians who are supplied with funds from their friends who are working in this country. The careful management of the property thus acquired led to the advancement of the proprietor farmer, while the one from whom the land was purchased was left without an income.

While the Turks in many of the principal cities where Armenians dwell, own most of the shops, the renters are largely Armenians. An intelligent Turkish Governor once told the writer that if the Armenians should suddenly emigrate or be expelled from Eastern Turkey, the Moslem would necessarily follow soon, as there were not enough commercial enterprise and ability coupled with industry

in the Turkish population to meet the absolute needs of the people.

The Armenian is domestic in his habits and aspirations and not military. In the early history of the race we do not find much written of their conquests. They did not go outside of their borders, as a general thing, to conquer their neighbors. While not lacking in physical courage and prowess in war when called to defend their country against invasion, they did not seek to conquer. Sometimes in driving back an aggressive foe they carried the war into his territory and levied upon it for injuries received; yet it never seems to have been their ambition to be a great nation ruling over conquered races.

Their Chief Ambition

appears to have been to possess in quiet their beloved fatherland, "*hairenik*," where they might worship God according to the demands of their own national church. To-day they have no desire of conquest or ambition to rule. Their greatest wish is to be permitted to enjoy without fear the blessing of their simple domestic life, together with the privileges of worship and education and the opportunity to possess in peace the fruits of their frugal industry. The Armenian loves his children and is most closely attached to his home. When he emigrates it is only for the purpose of trade and gain. His heart's affection centers in the old rude home to which he, if unprevented, will return to rejoin his loved ones. In all his native land the city or village of his birth is the dearest spot on earth.

The Armenians are most simple and frugal in their manner of life. Uncomplaining and generally cheerful, they continue their occupations, following in the footsteps of their fathers without desire for change. The son of the carpenter is a carpenter content with the adz and saw, and the shoemaker sticks to his last without a thought of being anything else so long as that trade serves him. The home life is patriarchal, the father ruling the household, and the sons bringing their wives to the paternal roof. In the event of the death of the father the oldest son takes his place at the head of the family. The aged are held in high esteem, and their counsel sought and honored. The women occupy inferior positions, the nation copying many customs in regard to them from the Turks among whom they live. They are not an immoral race, but are inclined to drink wine, which is a cheap product of their country.

CONSISTENCY AND THE CONSTITUTION.

[*Jewish Spectator*, March 13, 1896.]

THE Rev. C. J. Oehlschlaeger, a Lutheran clergyman of Richmond, Va., being invited to open the Virginia Legislature with prayer, declined, saying in explanation: "I don't believe in opening a promiscuous political body with prayer. The promiscuous character of the body makes it an unnatural union of Church and State. I, as a Christian, and any member of the body, as a Christian, can privately pray for the session, but the State which that body represents has nothing to do with prayer." Whether "promiscuous" or not, any secular or legislative body, but more especially the House and the Senate of the United States, should not employ a chaplain, no matter what denomination he represents. The Constitution explicitly and emphatically declares the complete separation of Church and State, and any religious func-

tion or ceremony is entirely out of place in the public councils of state or nation. The salaries paid to chaplains are evidently a misappropriation of public funds, and the language those reverend gentlemen use to please political partisans frequently shocks the feelings of truly religious and highly cultured men and women.

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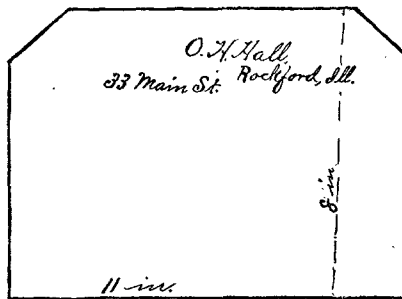
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NEW YORK, MARCH 26, 1896.

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THE next number of the SENTINEL will be devoted to the discussion of religious liberty in Canada. For terms for extra copies, see preceding page.

THE National Reformers never met a more crushing defeat than in the hearing on the proposed "Christian" amendment before the Judiciary Committee of the House on the 11th inst.

THE members of the committee are readers of the AMERICAN SENTINEL, and could not be deceived by the sophistry of the National Reformers. They wanted explicit and clear-cut statements of the purpose and scope of the proposed amendment.

PERSISTENT questioning drew out from Professor Coleman, of Allegheny, Pa., the declaration that he did not support the Constitution; had not taken the oath of allegiance to this Government; had not voted and never would vote or hold office under the present Constitution; that he was not in fact an American citizen, but an imported Scotch Covenanter.

PROFESSOR COLEMAN soon retired discomfited, and Dr. McAllister, editor of the *Christian Statesman*, undertook to repair the National Reform fences. But it was a hopeless case. The questions from the committee continued. The following are samples:—

Ques. If the Bible is placed in the Constitution, does it not become a part of the law of the land?

Ans. Yes.

Q. If, then, the Bible is the law of the land, must not the Supreme Court give its construction to the Bible as law?

A. Yes.

Q. If, then, the Supreme Court decides that the Bible Sabbath is Saturday and not Sunday, will not all citizens be compelled by law to keep Saturday instead of Sunday?

No answer.

"The doctor was caught in his own trap," writes a spectator; "he was putting a boomerang into the Constitution; he was enthroning the Bible there—not the Bible as he understood it, but the Bible as construed by the Supreme Court. That construction, for the time being, would be the law of the land, and the State could enforce Saturday as the Sabbath, immersion as baptism, etc. Where would the Scotch Covenanters be then?"

THE effect of the hearing upon the committee is indicated most unmistakably by the fact that at a meeting of the whole committee

on the 17th inst., it was decided unanimously not to report the proposed amendment. Exit National Reform for 1896!

THE so-called Lord's day Act of the Province of Ontario, like Constantine's famous Sunday edict of A. D. 321, does not apply to agricultural laborers. A bill has been introduced into the Provincial Legislature at Toronto to extend the "law" so as to prohibit all secular labor, except works of necessity or mercy, on Sunday. The demand for the change in the "law" comes from the County of Essex, where there are quite a number of Adventists.

MR. CRAFTS, he of the "National Bureau of Reforms," visited Baltimore recently, according to the *Herald*, of that city, and preached in the Second Presbyterian Church on the 15th inst., on his favorite theme, "The American Sabbath." Among other things he said: "We are told that 'the complicated civilization of the 19th century' requires that sabbath observance and sabbath laws should be relaxed." "But," said he, "more than ever before we should see to it that neither ourselves nor others cause any Sunday work except of necessity or charity."

FOR more than twenty years there has been a growing demand in London for the opening of the national museums and art galleries on Sunday. In 1874 the proposition was rejected by Parliament by a majority of more than two hundred votes. The opposition was largely on religious grounds. Last week the proposition was again before Parliament, and the vote was 178 in favor of Sunday opening, and only 93 against it. On this occasion organized labor united with organized religion in opposing Sunday opening until the assurance was given that it should not impose seven days' work per week upon any attendant or employé.

NOTWITHSTANDING the adverse report on the Morse Sunday bill by the Commissioners of the District of Columbia, the National Bureau of Reforms and the Churchman's League are urging a favorable report on the substitute bill introduced on the 5th inst., at the instigation of W. F. Crafts, who has twice appeared before the commissioners, once on the 6th inst., and again on the 18th, to urge a favorable report upon the measure. It is said that his idea is that if a precedent can once be established for Sunday legislation of that character by Congress, it will obviate the necessity for any religious amendment to the Constitution.

WE have received word from Toronto, Ont., that the appealed cases of the three Seventh-day Adventist ministers, A. O. Buril, P. M. Howe, and William Simpson, convicted before a justice of the peace at Ridgetown, Ont., in December last, of violating the

"Lord's Day Act," by working on Sunday, was argued in the Divisional Court in Toronto, March 16. Chief Justice Meredith presided, in company with Justices Rose and Street. The court gave its decision on the 17th, sustaining the action of the lower court, without costs. The defendants will accordingly be sent to serve out their sentences in jail, which are forty days each for ministers Howe and Simpson, and sixty days for Elder Burrill. Special attention will be given these cases in our next issue.

ON the evening of March 12, the first of a series of drawing-room meetings under the auspices of the "Woman's National Sabbath Alliance," was held in New York City, at the residence of Mrs. William E. Dodge. The president of the alliance, Mrs. Darwin R. James, presided, and stated the object of the new organization to be "an alliance of women throughout the country for the maintenance of the Scriptural law of Sabbath observance, and to enlist Christian women in organized resistance to the constantly increasing encroachments upon the sanctity of the sabbath through the Sunday newspapers, Sunday entertainments, and Sunday travel for pleasure or profit."

THE National Bureau of Reforms is authority for the announcement that, at the suggestion of Archbishop J. J. Keene, rector of the Roman Catholic University of Washington, D. C., a change has been asked for in the Sunday bill for the District of Columbia, now before Congress. This bill, which we printed March 12, prohibits "entertainments for which admittance fees are charged." Bishop Keene desires the insertion of the word "secular" before entertainments. This is presumably that the bill may not cut off any of the revenues of the Roman Catholic Church, which might otherwise be the case. "More friends will be lost than gained by this change in the bill," says the *Christian Statesman*.

THE gospel of Christ is "the power of God unto salvation to every one that believeth." Rom. 1:16. The devil's gospel—for he can transform himself into an angel of light (2 Cor. 11:14)—is, salvation(?) through outward religious forms by the power of compulsion to all who can be subjected thereto, without regard to belief or conscience.

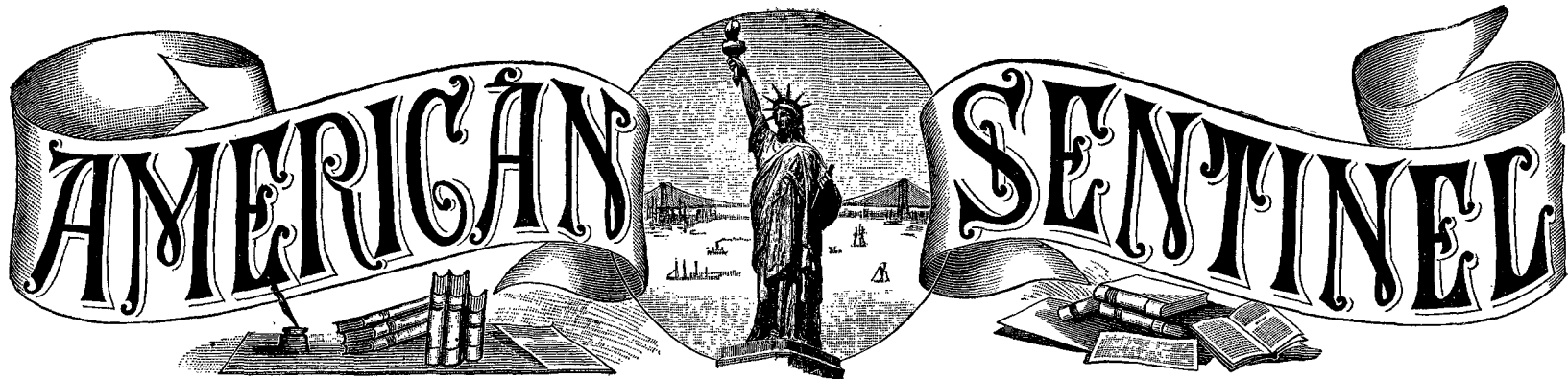
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CALVIN F. BOLLMAN, }
LEON A. SMITH, } ASSISTANT EDITOR.

RELIGIOUS PERSECUTION IN ONTARIO.

IN the county jail at Chatham, Ont., immured with common criminals, there lie to-day three victims of religious persecution,—good and upright men, and ministers of the gospel of Jesus Christ. As is usual in such cases, the persecution was conducted under cover of "due process of law."

We who have thought that the enlightenment and progress of the nineteenth century had carried us beyond the era of persecution for conscience' sake, are called upon to face this fact and to ponder its meaning.

That the case is one of persecution for religious belief, is clearly apparent from the nature of the charge brought against the prisoners and the circumstances attending their prosecution, of which the following is an outline:—

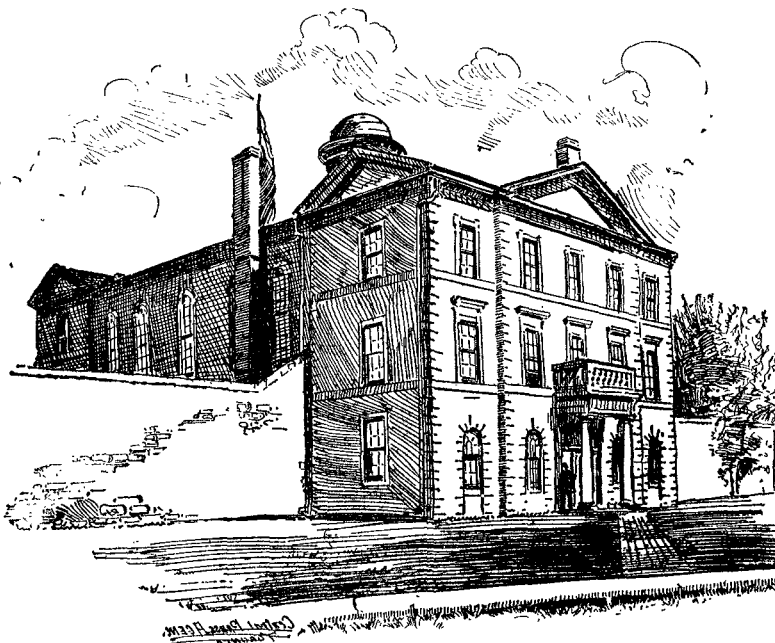
During the summer of 1895, P. M. Howe and William Simpson, ministers of the Seventh-day Adventist denomination, began a series of meetings in Darrell, a small town about five miles north of Chatham, Kent County, Ontario. They were joined later by Rev. Mr. Burrill, who had been in charge of the Adventist church at Selton.

The success which attended their efforts aroused the antagonism of a neighboring denomination, and a minister of the latter was sent for to oppose the Adventists and put a stop to their work. He came and proceeded to advise that these men be driven from the province, alleging that they were traitors to the Queen, and aliens. The only specific charge, however, that he could truthfully make against them was that they did not keep Sunday.

As a result of this effort, a church society

of young people was formed, to spy upon the Adventists and see if any work was done by them on Sundays. There is among the statutes of Ontario an ancient piece of legislation handed down with but slight alterations from the time of King Charles II., known as the "Lord's Day Act," one section of which says:—

It is not lawful for any merchant, tradesman, artificer, mechanic, workman, laborer, or other person whatsoever on the Lord's day, to sell or publicly show forth, or expose or offer for sale, or to purchase, any goods, chattels, or other personal property, or any real estate whatsoever, or to do or exercise any worldly labor, business or work of his ordinary calling (conveying travelers or her Majesty's mail, by land or by water, selling drugs and medicines, and other works of necessity and works of charity excepted).



Chatham Jail, in which Three Adventist Ministers are Imprisoned.

It was thought that under the provisions of this statute the work of the Adventists could be stopped by invoking the arm of the civil authority.

On Sunday, the third day of November, one of these spies discovered Ministers Burrill, Simpson, and Howe at work making preparations to lay the foundations of a church building which it had been decided to erect for the accommodation of the Adventist believers. One was seen to be slacking lime, another mixing mortar, and the other pouring water into a barrel. This was forthwith reported to the Sunday school, and at its close a dozen or more individuals proceeded to the spot, as one of them afterwards testified in court, "for

the purpose of witnessing." One of this number was deputed to go to Chatham to lay information against the ministers before an officer of the law.

Attorney Douglass, Queen's Counsel, being visited, advised the prosecutors to wait, saying that the law in the case was not clear; and further to show his deprecation of the proposed action, addressed a letter to the people in and about Darrell, to the same effect. The informers then went to Justice Forham, of Chatham, but he refused to issue a summons, and upon being pressed to do so, replied that sooner than be a party to such proceedings he would resign his office.

Not deterred by this set-back, the representatives of the league bethought them of a magistrate in Ridgetown, twenty-two miles distant, who had sent to jail an Adventist named Matthews for the "crime" of cutting hay on Sunday; and to him they went. After a guarantee fund had been raised by the prosecution (Mr. Matthews' prosecutors had not yet paid their bill) the justice was willing to undertake the case, and the necessary papers were issued for the prosecution.

A large crowd filled the court room on the day of the trial, December 5, and made boisterous demonstrations of approval as each step was taken in the process of fastening conviction upon the prisoners. So plainly marked was the animus of religious intolerance in the proceedings, as to elicit from leading citizens who were present, strong expressions of disapproval.

Two grounds of defense were open to the prisoners under the statute. The accepted legal interpretation of the latter had made it applicable only to work of the nature of one's "ordinary calling," and in order to conform to this, the information laid against the defendants was amended in each case so as to specify "that he did exercise worldly labor, business, or work of one of his ordinary callings." This assumed that each defendant had more than one ordinary calling, and made it necessary to prove that these ministers of the gospel were engaged in their "ordinary callings" in the work done by them on Sunday.

The other ground of defense was that such work was prohibited by the statute only on "the Lord's day." As the statute did not further specify the day, it was open to the defendants to show that they had not transgressed it, inasmuch as the "Lord's day" was not Sunday, but the seventh day of the week,—which day they regularly observed as the Sabbath. In proof of this they were prepared to submit to the court the plain testimony of the Scriptures, as follows:—

The fourth commandment of the Decalogue plainly declares that

"The Seventh Day is the Sabbath of the Lord thy God."

In the fifty-eighth chapter of Isaiah the Lord again speaks of the Sabbath as "*My holy day*." Isa. 58:13. This language unquestionably applies to the seventh day. Again, the Saviour, in justifying the action of his disciples when they plucked and ate some ears of corn while they were passing through the fields "on the Sabbath day," said, "The Son of man is Lord also of the Sabbath." Mark 2:27, 28. As he said this in answer to the charge of the Pharisees that his disciples were breaking the Sabbath, he unquestionably referred to the seventh day.

On the other hand, there is not one text of Scripture anywhere to be found that speaks of Sunday, or the first day of the week, as being the Sabbath, or which says that it is a holy day, or is the Lord's day, or that commands any person to refrain from ordinary labor upon it.

By the testimony of Scripture, therefore, we are shut up to the conclusion that the seventh day, and not Sunday, is the Lord's day.

Bible Evidence Excluded.

The prosecuting attorney, however, would not allow this evidence to be presented, and he was sustained in his objection by the court. He refused to consider the case as one involving other than purely civil considerations, saying, "It is not a question of religion, but of law;" yet the very act of bringing the defendants into court involved the decision of a purely religious question,—that of what day is the Lord's day. The civil magistrate was obliged to decide the Lord's day to be Sunday, before he could take jurisdiction of the accused persons under the statute. Yet after he had himself decided this purely religious question, without which he could not have proceeded in the case at all, he refused to allow the same question to be considered by the prisoners in their defense, holding that no religious question was involved. The attorney for the defense, Mr. Mills, had prepared several type-written pages of notes relative to the origin of Sunday laws, showing the religious character of such legislation; but this testimony was ruled out, as having no bearing on the case. Thus the defendants were virtually shut out from making any plea in their own defense, their reasons for non-compliance with the statute being religious ones almost entirely.

It was held that the work done by the defendants was work of their "ordinary callings," although it was clearly shown that their calling was that of ministers of the gospel, and no evidence was forthcoming that they possessed more than one "ordinary calling."

The Queen's Proclamation Brushed Aside.

One other ground of defense for the prisoners was the proclamation* issued in 1858 by Her Majesty, Queen Victoria, forbidding,

"under pain of our highest displeasure," any molestation of her subjects on account of religious belief or practice. This was read to the magistrate, but was brushed aside by him as having no application to the case of an Adventist suffering persecution at the hands of his religious opponents.

Had the prisoners been permitted, they would have presented the strongest and best of reasons for their course in not complying with the statute of King Charles II. Theirs was not the plea of the vicious and criminal, but of men who feel bound by the word of God. In the sacred book they had read these words spoken by the Almighty from the burning top of Sinai, with a voice which shook the earth †:—

Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

They Dared Not Keep Two Days.

In the face of this command—placed by God in the bosom of his eternal law—to sanctify the seventh day by resting thereon from secular work, they dared not sanctify the first day of the week in its stead. God's holy and immutable law had established the character of the days of the week in their relation to mankind, setting apart the seventh day from the others as the day of rest; and his divine order they dared not disregard or attempt to change. They saw that it is impossible to keep the seventh day "holy"—or separate—as established by the Creator, and at the same time set apart the first day in like manner. The one distinction would necessarily destroy the other. Moreover, the law and example of the Creator had fixed the first day as one of the six common or working days, distinct as such from the seventh day. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God;" and "in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." They knew that no human statute could set aside the decree of the Almighty, or absolve them from obligation to his law; and they chose to obey God rather than man.

For this they were convicted by the court and sentenced as criminals to pay fines of ten and fifteen dollars, respectively, together with costs of prosecution; and in default thereof to serve out their sentence in jail at 25 cents per day.

An Appeal Taken.

An appeal was taken to the higher court, and on March 16 the cases were argued in the Divisional Court at Toronto, before Chief-Justice Meredith and Justices Rose and Street. There the judgment of the lower court was affirmed, but without costs, which leaves the latter to be paid by the prosecution.

That which most concerns us, however, and every reader of these lines as well, is the fact that we have come upon an era of intolerance, when obsolete religious statutes are being revived and made the instruments of persecution. All so-called Sabbath laws are religious laws, since they pertain to an institution which is wholly religious. The Sabbath is the Lord's, not man's. God is its author. It is the memorial of the Creator; "for in six days the Lord made heaven and earth, the sea, and

all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." His ownership of the sacred day is repeatedly affirmed in his word by such expressions as "the Sabbath of the Lord," "My Sabbaths," "My holy day," etc. Ex. 20:8-11; 31:13; Isa. 58:13; Eze. 20:12, 20. Belonging thus wholly to God, it is wholly religious, and cannot properly be made subject to human legislation. Man has no authority to enact religious laws; that is the prerogative of God alone.

The intellectual enlightenment of this age ill comports with the revival of the penalties of this antiquated sabbath "law." While not able to eliminate it from the statute books of the Province, the modern spirit of liberty in religious faith and practice has shown its disapproval of the statute by the restrictions placed upon it; holding it to be applicable only to those in the cities and towns, and then only to work of the nature of one's "ordinary calling." The unusual proceeding of the appeal Justices, also, in affirming the decision of the lower court "without costs," stamps the proceedings under the statute as petty persecution. Had the justices viewed it otherwise, the costs would not have been charged to the prosecution.

A Conflict Impending.

But the fact remains that religious intolerance, defying all enlightened sentiment and blind to the lessons of history, seizing upon the ready weapon of religious "law," is casting upright, Christian men into prison, and in that act striking a blow at the liberties of all. It proclaims to the people that they are slaves, not free to worship God according to the dictates of his word and of conscience, but bound by the dictates of a man-made statute, and that in a matter so sacred and essential as the observance of the Sabbath. Those who believe in sanctifying the seventh day, according to the commandment, are not free to set apart that day from all others without paying the legal penalty; and those who have been accustomed to observe the first day, thinking it to be the Sabbath, are not free to change their views in this respect, no matter what the evidence, without meeting the like fate. And those who have no belief in God or religion, are not free to pursue an honest, consistent course in this respect, but must make a hypocritical show of regard for a religious institution, by doing no work on Sunday, if they would be free from legal pains and penalties. The gospel of Christ, on the other hand, proclaims "liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

A conflict is impending. As the Sabbath of the Lord is being more widely proclaimed and observed, the spirit of religious intolerance is rising and manifesting itself in such scenes as that we have described. The arraying of the opposing forces of religious freedom and of intolerance, is but the shaping for the final struggle of the long conflict between good and evil. The battle ground will afford no room for idle spectators. We must choose this day whom we will serve,—whether we will worship him who is the Creator, by keeping his Sabbath, or that other power which has set up a rival day. Let us then have faith in God, and leave with him the consequences of obedience to his word.

THE only ground, on which restrictions on Sunday amusements can be defended, must be that they are religiously wrong; a motive of legislation which can never be too earnestly protested against.—*John Stuart Mill.*

* See "A Royal Proclamation," page 109 of this paper.

† Hebrews 12:26.

"ENFORCING THE LAW."

RELIGIOUS intolerance is never slow to shield itself behind "the law." Masked under legal forms, it can do its work with certainty, and with the appearance and air of a conservator of the public welfare. If its work is spoken of as persecution, it can reply that its victims have merely been punished for violating the law of the land.

The papal church claims that she never persecuted, since the millions put to death for conscience' sake during the ages of her supremacy, suffered at the hands of the civil authority. "Heresy" was contrary to the "law" of the land; hence "heretics" were

seize him and hurry him off to crucifixion with their own hands because they hated him; that would have been persecution. "We have a law," said they, "and by that law he ought to die." They were simply zealous for "the law"! They could also invoke the Roman law, for which, in this case, they were likewise zealous. So they brought Jesus before the high priest and he was tried "according to law," and before Pontius Pilate as well, where also he was legally condemned. Surely this ought(?) to exonerate the Jews from the charge of being our Saviour's persecutors in the events which terminated with his crucifixion.

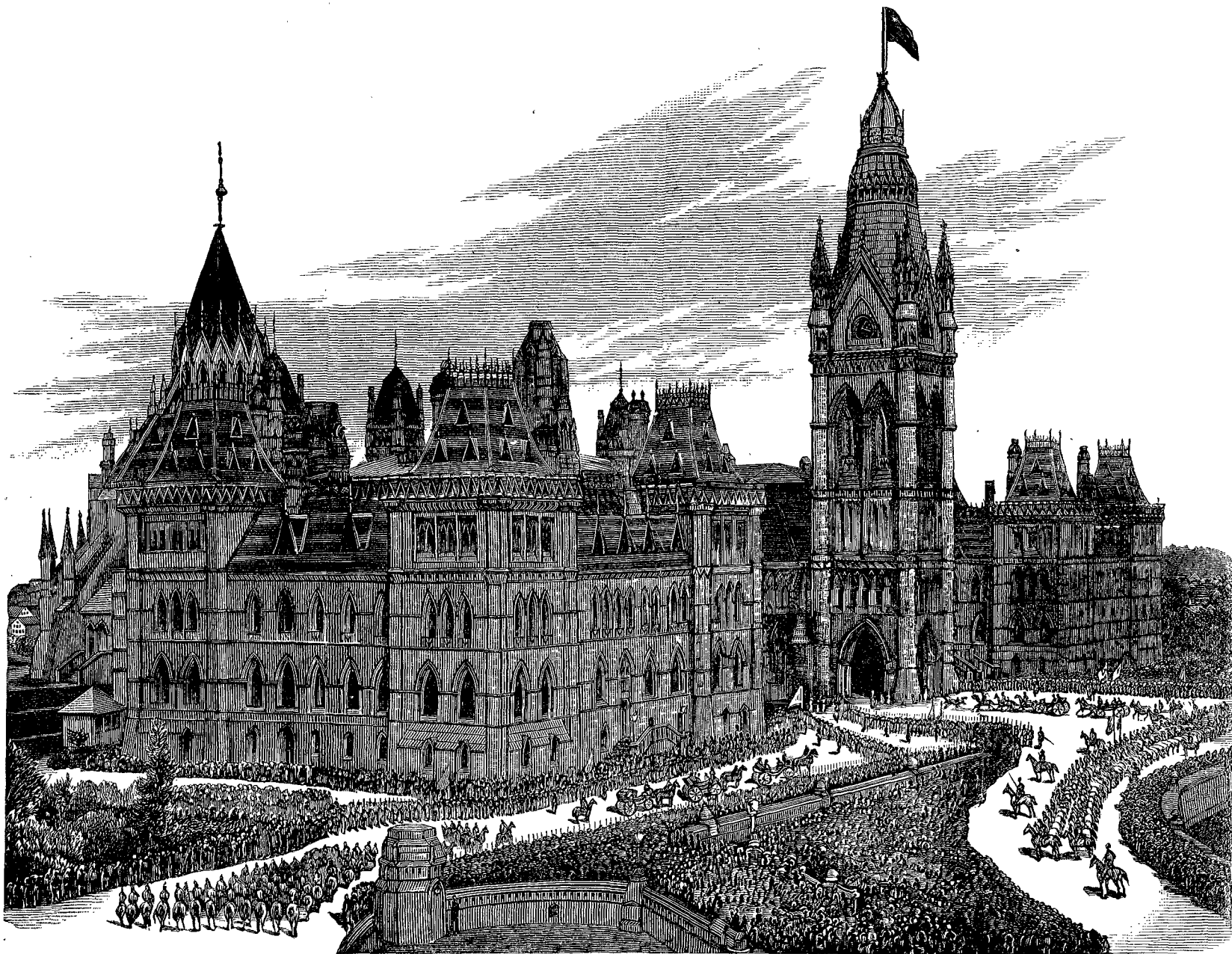
But Peter, on the day of Pentecost, plainly

justice can properly be affirmed by the decisions of courts, or enforced by those invested with civil authority.

THEIR SENSE OF JUSTICE REVOLTED.

It is evident that the part which Justices Meredith, Rose, and Street felt themselves compelled to take in the persecution of the Adventist ministers, Burrill, Howe and Simpson, was distasteful to these honorable judges.

The decision of the lower court was sustained, *but without costs, contrary to the usual practice.* What does that mean? It means



The Dominion Parliament House, Ottawa.

criminals, and were punished accordingly. The church points to the personality of civil government and exclaims, "I didn't do it; the did it." And on the same grounds a prominent Hebrew recently addressed Christendom asking them to do justice to the Jews and exonerate them from the guilt of murdering Jesus Christ, since the record shows that he was put to death by the Roman, Pontius Pilate!

The Jews did not propose to put Christ to death because his teaching and example were contrary to their traditions,—not at all; but because he was making himself a king in the place of Cæsar! This was the argument which prevailed with Pilate. They would not

told the Jews that they were Christ's betrayers and murderers. The legal forms under which the Saviour was put to death did not in the least change the complexion of the part played in the drama by the Jews. It was persecution, and that alone. And no more did the sanction of the civil authority, given in accordance with the "law of the land," exculpate the papal persecutors of the Christians in the Dark Ages. "Laws" which sanction injustice and constitute ready weapons for the hands of religious bigots, ought to have no place upon human statute books. God is a God of justice. He "hath prepared his throne in the heavens, and his kingdom ruleth over all." Justice is law; and only

simply this,—that the court considered the case as one of petty persecution, and that if the prosecutors could get any satisfaction in carrying it on, they would be permitted to do it, for "the 'law' allows it," and therefore "the court awards it," *but it must be done at their own expense.*

Nor is this all. Chief-Justice Meredith said: "We think that there is evidence by which we might have come to another conclusion had the case been before us at the first."

But one other decision was possible, namely, to grant the request of the defendants to quash the conviction in the lower court. So that by this the prose-

cutors were given to understand that had the cases been tried before these judges at the first, the decision would have been against them. This is rather poor encouragement for the latter to undertake another case, inasmuch as it would be as likely to come up before Justice Meredith as before anyone else.

It seems strange that in such cases courts follow the "statute" instead of the law. It is a fundamental principle of English jurisprudence that government exists to secure rights. These rights are not created by statute but exist in the very nature of things. "This law of nature," says Blackstone, "being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this, and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original."

Had these Canadian justices followed the law as defined by Blackstone, they would not have sustained the conviction of the Adventist ministers,—not prosecuted for an offense against their fellowmen, but persecuted for conscience' sake; for following their own convictions of duty in a matter that in no wise trenching upon the equal rights of others.

REJOICING UNDER PERSECUTION.

THE three Adventist ministers imprisoned at Catham, Ont., have not courted persecution. They have consistently defended themselves in the courts and have claimed their rights as men and as Christians; but, now that the decision has been rendered against them, and they are required to suffer imprisonment for conscience' sake, they are enabled to rejoice even under persecution. On the eve of his imprisonment one of these men writes thus to a friend:—

Darrell, Ont., March 20, 1896.

The sheriff has not as yet called to take us to jail. We are expecting him at any minute. My heart is filled with gratitude to God for the privilege I have of thus witnessing for the truth. My earnest prayer to God is that his name may be glorified and his truth advanced in the earth. I praise him for the assurance I have that he will be with me, that he will sustain me. The words of Christ by his apostle are precious to me: "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf;" and I praise God continually that I am accounted worthy to suffer for his precious name. The enemy of all righteousness may separate us from earthly friends, but they cannot separate us from that dearest of all friends that sticketh closer than a brother. Prison cells and bars may cut off all communication with the world, but they cannot cut off communication with Him in whom I trust. The enemy may distress, but he cannot contaminate; he can cause agony, but not defilement. The thought that Christ has fought the battle and conquered for me, fills me with courage. With that still, small voice saying, "I'll be with you," I gladly accept the cross knowing that this light affliction which is, but for a moment worketh for me a far more exceeding and eternal weight of glory.

Your brother in Christ.

There is in this nothing of fanaticism: it is simply the expression of a firm reliance upon God. "All things work together for good to them that love God" (Rom. 8:28); and in the sermon on the mount, the Saviour said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:11, 12.

We are sorry that Ontario imprisons such

men, but since they are called upon to thus endure hardness, we are glad that they can do it as good soldiers of Jesus Christ. 2 Tim. 2:3.

WHAT "CHRISTIANITY"?

It is often asserted, in defense of Sunday "laws," that in this country Christianity is a part of the common law. What Christianity? let us ask. Is it that Christianity which says that he who hates his brother without a cause is guilty of murder, and that the lustful look is adultery? Matt. 5:21, 22, 27, 28. Are these precepts a part of the common law? Is it that Christianity which commands us to love our enemies and forgive them as often as they injure us? Are these common law precepts? Is it that Christianity which directs us to love God supremely, and our neighbors as ourselves? Can we be haled before the courts of common law for failure to do either of these things? Is this the Christianity that is a "part of the common law"? If not, what Christianity is it? If it be not this Christianity, it is not Christ's Christianity; and if it be not Christ's Christianity, it is not Christianity at all, but a counterfeit and a fraud.

Christianity is *not* a part of the common law of this land, nor of any other land in this fallen earth. Nor is it a part of any human law whatever. It is as far above human law as God is above man. Only a low and altogether earthly conception of Christianity could think of it as on a level with the "common law." And this is the conception of it from which Sunday "laws" derive their force.

Christianity is "the law of the Spirit of life in Christ Jesus," which sets the sinner free from the "law of sin and death." Rom. 8:2. As well might legislators claim to have at their command all the agencies of divinity by which Christianity operates, as to claim that it is a part of the common law of the land.

TOLERATION VS. RIGHTS.

In 1827, Lord Stanhope, speaking in the British House of Lords, said: "The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but the time will come when it will be spurned as an insult."

The time thus predicted has come, not only in England but in all English speaking countries, to the more powerful sects of dissenters, but even in England and her dependencies there exists to-day only toleration for the weaker sects.

According to the "Encyclopædic Dictionary," toleration is "the act of tolerating or enduring; allowance of something not fully approved." This is exactly the status of the Seventh-day Adventists in Canada to-day,—they are simply tolerated under certain restrictions.

By the Toleration Act of William and Mary (1689), freedom of worship was permitted to Protestant dissenters from the Church of England, *provided they made a declaration against transubstantiation*, and took the oaths of allegiance and supremacy. This act has been amended from time to time until now all dissenters, including Roman Catholics and Jews, enjoy all the privileges of the constitution, *except Sabbatarian Christians*, who are denied rights freely enjoyed by Jews, simply because they are few in number.

Religious toleration in the Dominion, as in

some of the States, nominally guarantees to all sects equal rights, but with this proviso, that they observe the "sabbath" or "Lord's day" of the dominant sects. This corresponds very closely with the conditions of the original English Toleration Act, which, as before stated, required a declaration against transubstantiation, etc.

Much credit is due Anglican influence for the measure of religious liberty enjoyed, not only in England and America, but throughout the world to-day. But not all foretold by Lord Stanhope has yet been realized even in the most favored lands. To-day too many mistake toleration for liberty; but it is in reality a denial of it, for the power that assumes to tolerate thereby asserts the right to restrict or even to prohibit. Therefore toleration is opposed to the free exercise of natural, God-given rights.

A MEMBER OF THE DOMINION PARLIAMENT ON THE RIGHTS OF CONSCIENCE.

THE question of Sunday laws and the rights of conscience is not an entirely new one in Canada.

For several years past an effort has been made at each session of Parliament to secure the enactment of a Sunday law for the Dominion; but so far these efforts have been successfully resisted on the ground that such legislation trenches upon the rights of conscience.

As the principle of Sunday legislation is the same whether the law be Provincial or National, some of the arguments urged in Parliament against the enactment of a Sunday law for the Dominion are equally applicable to the "Lord's day" act of Ottawa.

In 1894, Mr. Charlton introduced into the Dominion Parliament a bill entitled, "An Act to Secure the Better Observance of the Lord's Day, Commonly called Sunday," and urged its passage upon the rather unusual ground that it was required for the protection of the religious liberty of Sunday observers! In replying to this "argument," May 30, 1894, Hon. G. Amyott, member from Bellechasse, P. Q., said:—

"The honorable gentleman [Mr. Charlton] says:—

" 'The State Should Protect the Rights of Conscience.' "

"This is a very important principle. I want to know where the honorable gentleman wants to apply it. It is a very true principle applied generally, and I wish it were printed in the honorable gentleman's heart as well as in the hearts of all the people of the Dominion,—the State should protect the rights of conscience. . . .

"We are not alone in this Dominion. There are not only Protestants and Catholics in this country; there are some other subjects of Her Majesty; the honorable gentleman knows it. There are some Jews. In England, in France, in Germany, in all the civilized nations of the world, they are a respected set of individuals. They have consciences, too; and though not believing in their faith, I am not ashamed to show their way of thinking. They rely upon the Bible, upon the Old Testament, and what do they find there? They find the words of God himself. The honorable mover of the bill himself believes that what I will read there is the word of God. Take Genesis—some honorable gentlemen laugh, but perhaps it will do them good to hear again what they learned

by heart when young. Take paragraph two (Gen. 2:3), which reads:—

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

"There it is the seventh day which God made holy; and then, if you look at Exodus, chapter 20 and verses 8-11:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"The Jews take those texts among others—there are hundreds of them—and say that the law that God gave to his creatures is to keep holy the seventh day. And they ask by what authority we change the law of God and celebrate the first day instead of the seventh. This is a very important point, and I am sure that the honorable mover of the bill is ready to give his authority.

"Now, there is another sect or religion which says: We do not rely upon the Old Testament, but upon the New Testament, and according to the New Testament it is ordered that we should go on celebrating the seventh day and not the first day. These people rely upon the New Testament, and have even suffered death to prove their belief. I hold in my hand a book entitled, 'The Faiths of the People,' by Malloy, and I will draw the attention of the honorable gentleman to page 209 at the end of the chapter. He will see there the reasons these people give for going on celebrating the seventh day. I shall not trespass upon the time of the House by giving quotations, but I ask the honorable gentleman to show us one word in the New Testament where the Son of God took it upon himself to change the day ordered by his Father to be kept holy.

"The Seventh-day Baptists or Adventists

who celebrate the seventh day, say to the mover of this bill: To whom do you submit when you keep holy the first day? And they accuse him of submitting to the Catholic Church. They say to him: In celebrating the first day of the week, you admit the authority of the Catholic Church and its right to impose discipline. You admit that the Catholic Church has received from God the power to dictate to the people its law as to the doctrine to be followed. That is the charge which the Seventh-day Adventists make against the honorable gentleman.

"The honorable gentleman knows, and he will find it in his own authorities, that Sunday is of apostolic tradition. In the first centuries, as shown in the book I have here, in many parts of Christendom, Sabbath was celebrated, but the Catholic Church changed the day, pretending that it had the right so to change it, pretending that it [the church] was established by the Son of God and intrusted with all powers. And it is in virtue of that belief that the church changed the day, and that is why Seventh-day Adventists say to the honorable mover of the bill: You believe, like us, in the New Testament, why do you give up your belief in the Sabbath celebration? Why do you submit to the Roman Catholic Church? Why do you admit the traditions of the apostles? If you admit one, you admit them all. You admit the absolution given by the priest, you admit the sacraments of that church. But they say: We believe in the word of God the Father in the Old Testament, and in the word of God

the Son in the New Testament, and we stand by that, and will not submit to the dictation of any other church, which is only assuming powers it has not received.

"As for us Catholics, Mr. Speaker, we shall celebrate our Sundays as we please, provided we do not interfere with your civil rights, and if we do, go to the provinces and you will receive protection. . . . We do not believe in this Parliament turning itself into a salvation army, and with drums and fifes trying to force us into heaven.

"The honorable mover of this bill says he wishes to protect the rights of conscience. Is he doing that when he wants to impose upon the Jews the obligation of keeping the first day instead of the seventh? Does he protect the rights of conscience when he seeks to impose upon the Jews to keep the first day of the week instead of the seventh? Does he protect the rights of conscience when he wants to compel the Seventh-day Adventists to celebrate the first day of the creation instead of the seventh? Does he protect the rights of conscience when he seeks to compel a great number of his fellow-citizens to disobey the word of God and to obey the words of a church of which they do not approve?

A Royal Proclamation.

"The honorable gentleman must remember that in proposing his bill he acts not only con-



trary to the constitution I read a moment ago, but also contrary to the general understanding which prevails in this country and which was summed up in a proclamation by Her Majesty the Queen in 1858, which is as follows:—

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted by reason of their religious faith or observance, but that they shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

"These are the words not only of the Queen, but of the Parliament of Great Britain. This is the rule which should be recognized in this country.

We Should Not Interfere with the Religious Belief of Our Neighbors.

Everybody should enjoy complete liberty, provided that liberty does not interfere with the liberty and civil rights of others. But the honorable gentleman wants to force those who are not of the same belief with himself to observe as the Sabbath some other day than

that which they believe to be the Sabbath, and even to force those who, like himself, desire to observe Sunday, to observe it in the way he believes in, and not in the way they believe in themselves. That is not protection of civil rights; it is interference with civil rights.

"Mr. Speaker, I do not wish to take up too much of the time of this House, but I have given briefly the reasons why I oppose this bill: First, because the bill is unconstitutional; secondly, because it is useless if it were constitutional. . . .

"By this bill we claim jurisdiction in religious matters. . . . For my part, I am against all this legislation. I believe it is not our duty here to occupy ourselves with religious legislation. That has been left to each individual. Each individual has the right to worship his God as he thinks proper, provided he does not interfere with the liberty of anyone else."

SUNDAY ENFORCEMENT IN CANADA.

BY EUGENE LELAND.

The Day in Toronto.

THE people of Toronto are noted the world over for their zeal in the observance of Sunday. No street cars are permitted to run on that day, and if one wishes to get about, he must use his own resources, but if those resources are not in harmony with the ideas of those having control of Sunday legislation and enforcement, he is not allowed even this privilege. It may sound very well outside to speak of the great respect which Toronto has for Sunday, but right here at home, the people know that it is simply a case of "have to." The people cannot do otherwise than keep Sunday; and to speak of this as being an exemplary sabbath-keeping community is as absurd in principle as it would be to speak of the good behavior of prisoners in a penitentiary. How could they do otherwise than behave themselves? That is what they are there for, viz.: that they may behave themselves, and their keepers see that they do it. So of the people of Toronto; they are compelled to keep Sunday. They cannot do otherwise. There is but one alternative, they must keep Sunday strictly, or pay the penalty.

Those of us who have lived in Toronto, know what it means to be virtually kept prisoners in our rooms on Sunday because the places of resort are closed against us. We know what it means to be obliged to walk from four to ten miles to church because it is considered impious to permit any public conveyance to run on Sunday. Yes; we know all about Toronto's pious Sunday, and from it all we most devoutly pray to be delivered.

The "Law" Makes Them All Prisoners.

A great deal of sympathy is expressed for the three Seventh-day Adventist ministers who are obliged to serve a term in the county jail at Chatham, Ontario, for violating the "Lord's day" act by working on Sunday. But these three men are not the only ones deserving of sympathy on account of being prisoners. The men who caused their arrest, the magistrate who imposed the fine, the Chief Justice and his associates who confirmed the decision in the lower courts, are every one of them prisoners restrained of their liberty by this same "Lord's day" act every Sunday of their lives as verily as are these three ministers whom we think so deserving of sympathy. The only difference between the prisoners is in the place of imprisonment. The three

ministers are confined in the county jail, fed and clothed at the expense of the county during the term of their imprisonment, while the other prisoners are confined in their own houses, fed and clothed at their own expense, not actually under lock and key, it is true, but restricted as to their actions and forbidden to do on this one day of the week things that are regarded as not only harmless but meritorious upon other days. And the difference is rather on the side of the three ministers; for they can look forward to the time when their term of imprisonment will expire, whereas the other prisoners have no hope that they will ever get out. They are life prisoners serving out a life sentence.

As to the comparative privileges, the three ministers have the same opportunity of attending service on Sunday as these prisoners at large, and very likely they will have the advantage of having straighter gospel preached to them than these other prisoners, for, are they not considered criminals who need some straight things said to them? while these other prisoners, sitting perhaps upon softer seats, have only the privilege of listening to the ordinary Sunday discourse.

Yes; as between the Adventist ministers locked in Chatham jail and these life prisoners of a religious statute, the latter stand in the greater need of sympathy, and for a two-fold reason: for while really fettered with the most galling shackles of all bondage, religious forms of worship imposed upon them by civil "law," they think themselves free and at liberty, and that the ministers only are prisoners. But though the ministers are deprived of civil liberty, immured in dungeons vile, the prison walls cannot be made thick enough to deprive them of that liberty which is found only in obedience to the law of God through faith in a living Saviour.

Toronto.

RELIGIOUS LIBERTY.

[Paper read by Miss Anna Coveny, before the Charleston Union Sunday School Association, Dartt Settlement, Pa.]

RELIGIOUS liberty is absolute freedom of opinion and worship.

Jesus is the author of true liberty. He gave all men freedom and liberty to worship him according to the dictates of their own consciences.

The rights of all men are equal; we find this taught in the words of our Saviour, in Matt. 23:8: "But be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren." One man has no more inherent or natural rights than another. The framers of the Declaration of Independence enunciated a great truth when they said, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these rights are life, liberty, and the pursuit of happiness."

In recognition of the equality of men, Jesus says, "Judge not, that ye be not judged."

It is not so much by the number or length of prayers, or by the amount of religious ceremonies performed that God estimates our religion, as by the way we treat our fellow-men. They are his creatures, beings whom he has made in his own image. We are to see the workmanship of God in each human being, and recognize and treat each individual as God's property.

We also read in Rom. 14:4 these words: "Who art thou that judgest another man's servant? to his own master he standeth or

falleth." These words not only forbid us to judge our fellows, but they guarantee to us liberty, for they say to every individual just what they say to us.

Freedom is a condition desirable to all. Everybody likes to be free—free to think, to act, or to speak; it is an inborn principle. God made man free in the beginning and it is only sin that has brought bondage into the world. The words of Patrick Henry, "Give me liberty or give me death," are but an outburst of this natural desire for freedom.

Freedom is the greatest blessing that God could bestow upon us his creatures, without which we would be most miserable.

It is only the willing service that is acceptable to God. We cannot compel men to be righteous. All the force of the civil power since the world stood could not compel one soul to be righteous.

Governments were ordained to keep men civil, and not to make them religious. God's plan is this: "Come, let us reason together." God does not force the will of his creatures. He cannot accept an homage that is not willingly given.

A mere forced submission would prevent all development of mind or character. It would make man a mere automaton, and such is not the purpose of the Creator. He desires that man, the crowning work of his creative power, shall reach the highest possible development.

To give to men their natural rights is not in the power of the State. Rights come from God. The State can only declare and secure them.

To protect liberty of conscience is the duty of the State, and this is the limit of its authority in matters of religion. The State has no right to enforce upon any the religious views of others. The free exercise of religion according to the dictates of conscience is something which every man may indeed demand as a right, not something which we must ask as a privilege.

Whatever the circumstances may be, religious persecution cannot be right, for persecution itself is wrong. Even though the persecutor were defending the truth, his persecution would be wrong.

Thomas Clark, an English writer, has well said: "There are many who do not seem to be sensible that all violence in religion is irreconcilable, and that, whoever is wrong, the persecutor cannot be right."

The Elector Fredrick said: "Persecution will never advance the cause that it pretends to defend."

"You must remember," said Sir George Dibbs, ex-premier of New South Wales, "you cannot make people good or religious by act of Parliament."

"Almighty God," said Jefferson, "hath created the mind free. All attempts to influence it by temporal punishment or burdens or by civil laws, tend to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was his power to do."

Martin Luther said: "It is with the word we must contend, and by the word we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious, nor even against unbelievers. Whoever believeth let him draw nigh, and whoso believeth not stand afar off. Let there be no compulsion; liberty is of the very essence of faith."

"Vengeance, retribution, and justice belongeth to God to execute, and not to man,

because all men are alike accountable to God for their worship to him."

But these principles do not rest upon the opinions of men; we find them in the words of our Saviour, "Render therefore unto Cæsar [or civil power] the things that are Cæsar's, and unto God the things that are God's."

"SELF-RESPECTING" AND "RESPECTABLE."

WHAT the SENTINEL has repeatedly affirmed concerning the Sunday excise "law" as a bulwark for the saloon and therefore a block in the pathway of prohibition and temperance, is openly admitted by the author of the Raines excise bill, which has recently become "law" for the State of New York. The statement is made by Mr. Thomas C. Platt, "who," says the *Independent*, "is understood to be responsible for the new scheme":—

The Raines bill makes the liquor dealer a self-respecting citizen. So long as he observes the law his vested rights cannot be infringed. . . . From the day the bill becomes a law he walks forth a free man, and after he has discharged his obligations to the State, no one can make him afraid. It is in the very widest and best sense a bill to secure the liberty of the subject.

This is what will be secured by the Raines bill, which provides that saloons shall not be open on Sunday. After six days' liquor selling, the saloonist will close his resort on Sunday in accordance with the provisions of the Raines "law," and on Monday open it again, "a self-respecting citizen;" for, has he not kept the "law"? More than that, Has he not shown regard for a religious institution? And is he not secure under the sanction of the "law" that he has kept? Yes; he will be a self-respecting citizen, and his saloon will, by the same token, be a "respectable" resort, securely entrenched behind the Sunday-closing "law."

But can the friends of temperance afford such a sacrifice?

GOOD BAPTIST (AND ADVENTIST) DOCTRINE.

BY J. G. LAMSON.

AN editorial in the *Canadian Baptist*, of February 20, relative to the Remedial Bill now engrossing the attention of the Dominion House of Commons, states very clearly some general principles upon which the AMERICAN SENTINEL has often spoken. Coming from the source it does in the present instance it is doubly agreeable; and it would hardly be out of the way perhaps to ask the *Canadian Baptist* what position it proposes to take relative to the Christianity, or the righteousness, or the lawfulness, or even the expediency, of the recent efforts to make the State enforce a dogma of the Church, as is very evidently being done in the case of the three Adventist ministers of Kent County, Ont. The editorial mentioned says:—

But as Baptists we object most strenuously to the bill because it violates the great Baptist principle—a principle which is, we are glad to believe, now held almost or quite as firmly by many churches and individuals of other evangelical denominations—that the State has no right and no mission to interfere in matters within the domain of the Church, and the Church no right to interfere in those within the domain of the State. This principle is violated whenever the State legislates, or bestows funds which are taken from the whole people by taxation, in aid of any work of any church or denomination. It is equally violated when the State hands over to the control of a particular church the administration of any function or trust which belongs to the government as the servant of the whole people.

This principle, which is constantly winning wider

recognition, is the logical outcome of the spirituality of all true religion—that which makes it an individual, personal thing, belonging exclusively to the sphere of conscience, a sphere into which the State cannot enter without sacrilegious intrusion into the relations which exist solely between man and God.

The writer says, Amen! loud and strong.

In the case of the men spoken of above, the observance of the seventh-day Sabbath, and the making a difference between it and other days of the week is a "personal thing belonging exclusively to the sphere of conscience, a sphere into which the State cannot enter without sacrilegious intrusion into the relations which exist between man [themselves] and God." No truer statement of the case can be made; and yet the State has interfered, and is now endeavoring to prevent these men from doing that which the Bible tells them to do.

These men believe that the seventh day is holy time, and that the first day is not holy. They believe that God has commanded them to make a difference between the sacred and the profane. But the statute of Ontario, as construed by the court that convicted these men, ignores the matter of conscience, and endeavors to compel them to cease all labor on the first day. Has not the State then interfered in matters of religion? Has not the Baptist principle stated in the foregoing quotation, been violated? Above all, has not the Christ-principle been betrayed,—some of his professed followers trying to unite the kingdom which is not of this world with the governments of earth?

Following the quotation above given is another statement, purely true, as follows:—

For the same reason, all State teaching of religion in the schools is worthless or worse. If it is the duty of the government to enjoin and enforce religious exercises and instruction in the schools, it is manifestly its duty to see to it that the teachers appointed for this work shall be qualified for it. This implies that it is the duty of the government of the day to make careful inquiry into the religious opinions and characters of all candidates for teachers' certificates. In other words, it must satisfy itself that any one who seeks license to teach shall be a truly religious man or woman; for how else can one teach religion? But before the government can grant certificates of qualification to teach religion, it must clearly decide what constitutes true religion, and make it known to its subjects.

The proposition beginning with the word "if," is one that is now appealing in many ways to the citizens of the United States as well as in the Dominion; but if the truth of that supposition be granted, the conclusion of the *Baptist* follows as surely as the night the day.

Why cannot men see the end of the road from the beginning? Why is it needful that this same path of oppression and death must needs be traveled so many times? God grant that thousands may rise to see the need of keeping a dividing line between the duties we owe to God and those we owe to (Cæsar) the State.

A BAD "law," we are told, ought to be enforced, as the speediest way of getting rid of it. What folly! Bad "law" is not law at all, for *justice* is law, and there cannot be such a thing as bad justice. Bad "law" is simply counterfeit law, and is no better than anything else that is counterfeit. There is in the country a considerable amount of counterfeit money. What shall be done with it? Oh, circulate it; for then the people will raise an outcry, and we shall get rid of it! But the government is wise enough to promptly confiscate and destroy it whenever it is discovered. Why cannot men be equally wise with respect to counterfeit law?

ARMENIA'S FAREWELL.

It is stated that "a highly educated, a prominent and influential Armenian in Turkey has written a document declaring that the extinction of his race is not far distant."

Following are some abstracts from a translation sent to Boston by the author and received there only a few days since:—

"We are evidently a doomed people. A hundred thousand of us have been butchered and more than a million of us are in extreme suffering from hunger and cold and nakedness.

"Multitudes beyond the reach of foreign aid must inevitably perish before Spring.

"As to the rest of us, our supplies of food and money are rapidly diminishing. We can prosecute no business, we are not at liberty to earn our daily bread and for even the most fortunate the future has only the prospect of starving a little later than our poor brethren.

"We hear the announcement that order and peace are being restored, but to us these are empty words.

"The terrible and wholesale massacre at Oorfa and Biridjik occurred long subsequent to the most solemn and emphatic assurances that nothing more of the kind was to be apprehended—long after the commission sent out from Constantinople to carry the message of peace and reform to Armenia had reached its field of labor.

"Massacres are not now so frequent as they were a few months ago, but the attitude of relentless hostility on the part of the Government towards us, the ferocious aspect of our Moslem neighbors has not a whit improved.

"They seem to be eagerly watching for an opportune moment in which to finish their bloody work and rid themselves forever of this troublesome demand for reform.

"May we not then rightfully offer our farewell message to our fellowmen?

"First—To our Moslem fellow-countrymen:

"We desire to express our deepest gratitude to those of you who have sympathized with and helped us in these days of calamity and bloodshed.

"Towards those who have robbed and massacred us and plundered and burned our houses, we have chiefly feelings of compassion. You have perhaps done these terrible things in what has seemed to you the service of your religion and government.

"Second—to our Sultan—most dread and potent Sovereign:

"Apparently you have been persuaded that we are a rebellious people deserving only utter and speedy extermination. For such as you this work of destruction is no doubt an easy one, the more so that we have had neither the means nor the disposition to resist it.

"Third—to the European Powers:

"We have not been an importunate nor a turbulent people. We did not excite the Crimean War, nor any of the subsequent wars which have stricken this empire. It is not of our will that we were begotten to a new political life by the treaty of 1856.

"Our complaints and appeals have been based solely on the sentiment of humanity and the common rights of man. It was you who arranged the 'scheme of reforms' and urged it upon our Sultan till he was irritated to the extent that he seems to have adopted the plan of ridding himself finally of this annoyance by exterminating us as a people, and now, while he is relentlessly carrying out this plan you are standing by as spectators and witnesses of this bloody work.

"We wonder if sympathy and the brotherhood of man and chivalry are wholly things

of the past, or are the material and political interests dividing you so great that the massacre of a whole people is a secondary thing? In either case 'We who are about to die salute you.'

"Fourth—To the Christians of America:

"Although we have cherished strong prejudice against your mission work among us, recent events have proved that our Protestant brethren are one with us and have shared fully our anxieties and our perils. You have labored through them to promote among us the peace and prosperity of the gospel. It is not your fault that one result of their teaching and example has been to excite our masters against us.

"The Turkish Government dreads and dislikes nothing so much as the ideas of progress which you have sent us."

And all this in the closing decade of the nineteenth century! Alas for the world's boasted "Christian civilization"!

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THE "CYCLONE" STILL WHIRLS
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SEE WHAT THE PEOPLE SAY:

Milwaukee, Wis., Jan. 17, 1896.
I esteem it a privilege to add my testimony in favor of the "Cyclone" Washer. After four trials I can say that it merits all that is claimed for it by its manufacturers. In order to insure perfect satisfaction the directions must be strictly followed. Plenty of boiling water and good white soap, and not too many clothes, and if they are very dirty, work the machine a little longer.
MRS. E. H. BRAMHALL,
514 Milwaukee St.

Address, COON BROS., Battle Creek, Mich



NEW YORK, APRIL 2, 1896.

101's 35. No one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

God ordained civil government but not despotism.

INJUSTICE is always a far greater evil to its perpetrators than to its victims.

MANITOBA refuses to yield to the demand of the Roman Catholics for separate schools.

CHRISTIANITY is not socialism. Socialism says, What's yours, is mine; Christianity says, What's mine, is yours.

THE victims of oppression for conscience' sake, like the three Hebrew worthies of old, always meet their Lord in the fiery trial.

CIVIL government is ordained of God and may be used by the children of God, but only for the purposes for which it was ordained.

LET us beware against being led by the blinding but transient brilliancy of personality, rather than by the steady light of principle.

It is to be hoped that the attempt to extend to the farmers the so-called Lord's day act of the Province of Ontario will not succeed. There is already too much "law" concerning Sunday.

JESUS CHRIST was put to death as a criminal because his teaching and example were contrary to the traditions of the Jews; and his followers are confined as criminals by the Pharisees of this day because their teaching and practice are contrary to popular tradition.

AN unseemly and discreditable contest is being waged in what is known as Little Prairie School District, seven miles south of Northfield, Minn.

It is charged that for ten years the Methodists have run the district, electing their board every year, and have insisted that the house should be used as a place of religious worship at the expense of the district for fuel, etc., paying extra salaries to teachers to make a Sunday school out of the day school.

On the night of the 25th ult., ten unknown men went to the school-house and broke in the windows and doors and tore down a pulpit

placed there by the Methodists. This lawless action is to be regretted since it obscures the principle involved and alienates the sympathy of lovers of justice and fair dealing.

THE Scriptures declare that "all that will live godly in Christ Jesus will suffer persecution." 2 Tim. 3:12. This is as true to-day as at the time when it was penned by the apostle. The devil has not lost his power to oppose and make it hard for those who have set their faces toward Mount Zion.

THE words in the 13th chapter of Romans: "Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same," indicate clearly that civil power is ordained not to punish men for doing good but only for doing evil. That which goes beyond this and punishes innocent men for no offense against their fellows, is usurpation and not God-ordained power.

WE have no quarrel with any man, of whatever class or denomination. Our warfare is with the evil which overcomes men, and not with its victims. This is in harmony with the divine plan. God hates sin, yet loves sinners; and we are to act as becomes his children. We would that all men might be persuaded to separate from evil, through repentance and faith in the divine Sacrifice.

INFORMATION received as this paper goes to press indicates that Messrs. Burrill, Howe, and Simpson, have not yet been imprisoned. But with the sentence of the court hanging over them, their actual incarceration can be delayed only a few days at best, and probably ere this note falls under the eye of the reader, these Christian ministers will have donned the striped garb of convicts as required by the rules of Chatham Jail.

CIVIL government means force. The function of the civil power is not to persuade people, but to compel them. And therefore there cannot be on this earth a Christian civil government; for Christianity does not compel men, but persuades them. The State acting as a mere persuader of men would not be a State at all; it must act by compulsion, or cease to be that for which it is ordained. There is no Christian power in this world other than that which operates through the Holy Spirit.

But the statement that a civil government cannot be Christian in its nature, does not imply that it must be antichristian or that it cannot be administered by Christians. Civil government is not ordained to do that which is evil, but to conserve justice in the sphere of men's natural rights. It does not pertain to the sphere of man's relation to God; justice in that sphere cannot be conserved by any human power or wisdom. God will deal

with every man according to his works in the day of final judgment, and this takes the matter entirely out of the hands of man. Man's place here is to be a doer of the divine law, and not a judge. All justice is, of course, in harmony with Christianity. Hence civil government, as ordained by God, does not work at cross purposes with Christianity. It is non-Christian simply as being by nature incapable of doing the work that is being done among men by the gospel.

EVERY man has the right, so far as his fellowmen are concerned, to believe as he pleases; and that right he never can and never will surrender so long as he is a Christian, yea, so long as he is a man.

"CIVILIZATION" must not be mistaken for Christianity. A Christian is always civil and always ready to advance in the direction of physical, mental, and social well-being; but the power which uplifts him is the power of God working in his heart through faith in Christ. "Civilization" is largely made up of that which attracts by its glitter and outward show; but "all is not gold that glitters," and a showy exterior is the common means of making attractive that which is evil. A nation may be most highly "civilized" at the very time that it is most wicked.

A BILL is now before the Dominion Parliament to extend the prohibitions of the "Lord's day act" to farmers, as well as to those living in cities and towns. It reads:

An Act to amend the Act to Prevent the Profanation of the Lord's Day.

Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows:—

1. Section 1 of *The Act to Prevent the Profanation of the Lord's Day*, is amended, by inserting the word "farmer" immediately after the word "tradesman," in the first line of the said section.

This bill is aimed directly at observers of the seventh day, as appears from circumstantial evidence which may be gathered from the locality where the bill originated. A petition against the passage of the bill has been addressed to Parliament, and will appear in our columns next week.

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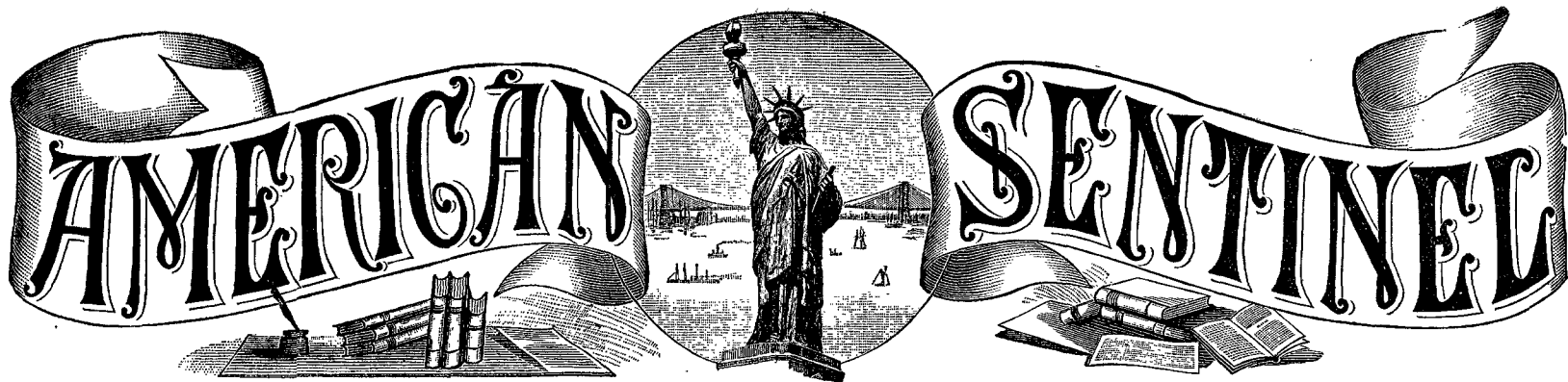
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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ALONZO T. JONES, { EDITORS
CALVIN P. BOLLMAN, {
LEON A. SMITH, ASSISTANT EDITOR.

CHURCH AND STATE IN MEXICO.

THE history of Mexico under the republic is largely a record of conflicts between the civil and ecclesiastical powers, arising from the union of Church and State inherited from Spain and the Papacy. It is a history from which valuable lessons may be drawn respecting the evils of Church and State union.

As bequeathed to Mexico by the Papacy, this union was complete. The Church was the dominant power, and the State executed her bidding; and as the will of the Church had been made the civil "law" as well, the Church could proceed against dissenters by "due process of law" in the civil courts.

As was natural under such conditions, the Church held title to vast possessions. To the power of superstition and absolute belief in the spiritual claims put forth by her priests and prelates, was added the power of immense wealth. With such resources at her disposal, and unchecked by considerations of justice and the rights of mankind, the Church haughtily and fatuously proceeded to illustrate the proverb that "pride goeth before a fall." To the arbitrary and unscrupulous use of her great power, the soil of North America was

not suited. Bordered by a great republic "conceived in liberty and dedicated to the proposition that all men are created equal," the spirit of liberty could not be debarred from her people. This desire for freedom first took visible shape in Mexico in an effort for political independence, which was realized in 1821. This achievement was shortly followed by the establishment of the republic.

The first constitution, adopted in 1821, was called the "constitution of the three guarantees." These guarantees were "religion, independence, and union." The religion guaranteed was Roman Catholic, and no other

tion of public order and the observance of its institutions.

ART. II. The Federal Government guarantees the free exercise of all religious services throughout the republic. It will reprove and punish those acts and practices only, which, although authorized by some tenet of faith, occasion a violation of the penal laws.

ART. III. No public officer, or corporation, or organized body of troops shall assist, in any official way in any religious service; neither shall demonstrations of any kind be made by civil officials with the object of religious solemnities. They shall therefore reject all holidays that do not have for their exclusive object the remembrance and celebration of acts purely civil. Sunday shall continue to be designated as a day of rest by the public offices and establishments.

ART. IV. Religious instruction, and the official practices of whatever form of worship, are prohibited in all the institutions of the Federal, State, and city governments. Moral instruction may be given in those which by their nature permit it, although without reference to any form of worship. The violation of this article shall be punished by a government fine of from \$25 to \$200, and by dismissal of the guilty parties in case of repetition.

Persons who reside in public institutions of whatever class, may, if they solicit it, go to places of worship, and in cases of extreme necessity may receive the spiritual aids of the religion which they profess in the institutions themselves. The

rules of each institution may fix the manner of obtaining this privilege without doing violence to the objects of the institution, and without violating the provisions of Art. III.

ART. V. No religious act shall be performed publicly in any other place than the interior of the churches, under penalty of the rite being suspended and the authors punished by a fine of not less than \$10 nor more than \$200, or imprisonment for not less than two nor more than fifteen days. When, however, the act may assume a grave character by the number of persons that may engage in it or from whatever other cause, the author of it, as well as such other persons as may not obey the intimation of the authorities that the act should be suspended, shall be



PLAZA DE ARMAS AND CATHEDRAL, GUADALAJARA.

kind was tolerated. The rebellion against ecclesiastical tyranny was successful in 1857. In that year the government, under the leadership of the Liberal party, passed what were afterwards called the "laws of reform." As respects the attitude of the State toward the Church, these laws provided as follows:—

SECTION ONE.

ART. I. The State and the Church are independent of each other. No laws shall be made establishing or prohibiting any religion; but the State shall exercise authority over them all relative to the preserva-

placed under arrest and consigned to the judicial authorities, incurring a penalty of not less than two nor more than six months in prison.

Neither the ministers of any religious faith nor individuals of either sex who profess such faith, shall wear, outside of their places of worship, a dress or uniform peculiar to such faith to distinguish them, on penalty of a government fine of not less than \$10 nor more than \$200.

ART. VI. The use of bells shall be strictly limited to calling the people to religious worship. The legitimate use of church bells may be prescribed by police regulation in such a manner that the public may not be disturbed thereby.

ART. VII. (Relates to reporting churches and having them entered upon the public register as houses devoted to public worship and nothing more.)

ART. VIII. All wills and legacies made in favor of ministers of religion or of their relatives to the fourth civil grade, or of persons who dwell with such ministers, shall be null and void when such minister may have lent any kind of spiritual aid to the testator during the sickness of which he died, or may have been his confessor.

ART. IX. Wills and legacies are equally null and void, which, although made in favor of competent persons, may be fraudulent before the law, or an infringement of Art. XV., part III.

(ART. XV., part III. The right to receive alms or gifts shall never be interpreted to include real estate, mortgages on real estate, nor promises or obligations to be fulfilled in the future, be it in form of legacy, donation, gift, or whatsoever other class of obligations of that nature; all shall be null and ineffective.)

ART. X. Ministers of religion shall not, by reason of their office, enjoy any special privileges before the law over other citizens, nor shall they be subject to other prohibitions than those imposed on other citizens, nor shall they be subject to other prohibitions than those which this law and the constitution designate.

ART. XI. Discourses delivered by any minister of religion counselling disobedience to, or provoking any crime or violation of the laws, shall constitute such meeting illegal, and it shall cease to enjoy the guarantees given in Art. IX. of the constitution, and it may be dissolved by the civil authorities. The author of such discourse shall remain subject, in such case, to the provisions of Art. VI. of chapter VIII. of the third book of the Penal Code which is declared in force, in such cases, throughout the republic. Any minister of religion who may suggest or instigate crimes under this article shall be held as the principal author of such crimes.

ART. XII. All meetings in the churches shall be public and subject to the surveillance of the police, and the civil authorities may interfere when the circumstances demand it.

ART. XIII. Religious institutions shall be free to form ecclesiastical organizations as they may choose; but such organizations shall have no other legal authority than that of designating the officers of such organizations in the locality where they reside that they may receive the benefits of Art. XV. No minister of religion can, by reason of his office, address himself in his official character to the civil authorities. He shall do so in the form and according to the regulations imposed on any citizen who exercises the right of petition.

As may be supposed, the Papacy did not tamely submit to this curtailment of her power and authority. When the Liberal Constitution and "laws of reform" were put in operation by the government, the clerical party rebelled and set up an opposition government, whose object was the attainment of the following points:—

1. The inviolability of all church property and church revenues and the reestablishment of former exactions.
2. The reestablishment of the *fueros*, or special rights of the church and of the army. (Under these *fueros* the military and clergy were responsible only to their own tribunals, and not to the law of the land.)
3. The restoration of the Roman Catholic religion as the sole and exclusive religion of Mexico.
4. The censorship of the press.
5. The exclusive system with regard to foreign immigration, confining it solely to immigrants from Catholic countries.
6. The overthrow of the constitution of 1857 and the establishment of an irresponsible central dictatorship, subservient solely to the Church.
7. If possible the restoration of a monarchy in Mexico, or the establishment of a European protectorate.

This was called the Plan of Tacubaya and

was proclaimed by Zuloaga. When the legitimate government under President Juarez got the ascendancy over this body of revolutionists and they saw they could not succeed, the Clerical party entered into a conspiracy with Napoleon III. of France, and Maximilian of Austria was invited to come to Mexico as emperor. Maximilian accepted; he first went to Rome and received the Pope's blessing and the assurance that heaven would smile on his undertaking, and then came to Mexico and was proclaimed emperor. Assisted by the French soldiers he at first made some headway; but when in 1867, the French forces had to withdraw at the demand of the United States Government, Maximilian's cause soon became demoralized and he and his two leading generals were taken prisoners, tried by a court martial and executed in Quereterro.

The constitution and "laws of reform" were then carried into effect. All property held by the Church, except the houses actually used for worship, was confiscated and sold, or turned into public uses for post-offices, school houses, barracks, museums, public libraries, etc.

As noticed recently in these columns, the property thus confiscated amounted in cash to the vast sum of \$300,000,000, and the income derived from it was more than the entire revenue of the Mexican Government. And this vast property was, of course, untaxed.

Evils of Untaxed Church Property.

Under these circumstances, such a step on the part of the Mexican Government appears as a plain necessity of the situation. But it should be equally plain that the evil is, *in principle*, the same under any system which exempts church property from taxation. Such property is bound to accumulate, and with this exemption in force, it is only a question of time when the government will be forced to take some measures to free itself from an insupportable incubus, or to guard against the dangerous use of the vast power thus placed in the Church's hands. The example of Mexico, as also that of France and other countries, shows that the danger is not imaginary. Under a liberal government, the Mexican Republic found in the Church its most formidable antagonist; and while expressing no dissent from her spiritual claims, the government saw in the curtailment of her temporal power a measure demanded by the instinct of self-preservation.

All history warns against the acquisition by the Church of temporal power. All Scripture forbids its use. The Church's legitimate power is spiritual; it is the power of God, and of Him who said to his followers on the day of His ascension, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. It is, of course, only the Church which covets temporal power that can become dangerous to the interests of good government; and any church which does seek for such power, whether Protestant or Catholic in name, shows thereby that she has lost her divine power, has separated from her living Head, and is no longer the true Church which is the body of Christ. And from a church thus separated from Christ, nothing but evil can be expected.

Untaxed Church Property in the United States.

The untaxed church property in the United States to-day amounts in value to nearly \$700,000,000,—more than twice that in Mexico when confiscation became a necessary proceeding. There are no grounds in reason or justice upon which this property should be exempt from taxation. The principle that

the State should look with favor upon an institution which tends to promote the integrity of its subjects, will not hold as regards the Church; for, as we have seen, and as all history attests, the Church apostatized from Christ, as the church of wealth and numbers is prone to be, is the most formidable enemy of the State's prosperity; and the State cannot, of course, undertake to distinguish between the different religious bodies claiming to be the Church of Christ. Nor has the State any right in justice to exempt church property; for the burden of taxation thus shifted from the Church, must be laid upon the shoulders of the people, in addition to that which they would be justly obliged to bear, and thus they are taxed, indirectly but no less really, for the support of the churches. But compulsory support of the Church is not a principle of good government, nor is it in harmony with the will of God. It is a principle pertaining to a union of Church and State.

The Liberal Constitution.

The Liberal Constitution of Mexico, adopted in 1857, has been freely amended since that date, the change made being in pursuance of the liberal policy of government upon which the republic has happily set out. As touching the attitude of the State to the Church, the amendments made are as follows:—

ART. I. The State and the Church are independent of each other. Congress shall not make any laws establishing or prohibiting any religion.

ART. III. No religious institution shall acquire real estate or mortgages on the same except as provided in Art. 27 of the constitution.

(ART. 27 of constitution: No corporation, civil or ecclesiastical, whatsoever may be its character, name, or object, shall have legal power to acquire right in property or to control real estate with the exception of the buildings designed immediately and directly for the uses or purposes of the institution.)

ART. IV. The simple promise to tell the truth and to fulfill the obligations imposed shall take the place of the religious oath with all its pains and penalties.

ART. V. No one shall be obliged to labor without just remuneration and his full consent. The State will not permit any contract, covenant, or agreement to be carried into effect which has for its object the diminution, loss, or irrevocable sacrifice of personal liberty, whether it be on account of labor, education, or religious vow. The law, therefore, does not recognize monastic orders, neither can it permit their establishment whatever may be the name or object with which they pretend to be erected. Neither can it admit a contract in which a man may agree to proscription or banishment.

Thus far has Mexico proceeded toward the realization of that ideal system of government under which liberty and equality are secured within the limits of human power, to every citizen. It may well be true that not only the country of which Lincoln spoke in his Gettysburg address, but this entire western hemisphere, has been in the divine purpose dedicated to the proposition that all men are created equal; that here the despotisms which had enslaved the world for ages were to be broken, here should be a refuge for the oppressed of other lands, here the banner of liberty be upreared for the encouragement and enlightenment of mankind. But the foremost and greatest of the powers of this hemisphere is proving recreant to her sacred trust, so that her territory has become in many places the scene of religious persecution. Her pernicious example cannot but react most disastrously upon the progress of liberty throughout the world. But the Author of liberty is about to appear the second time, coming in all the glory of his Father, and with all his angels, as King of kings and Lord of lords, to sweep the world of its wickedness, and establish eternal righteousness and peace. In this lies the hope of the lovers of liberty and justice for mankind.

"CHRISTIAN CITIZENSHIP."

"A PRACTICAL and adequate organization," says the *Christian Citizen*,* "has recently been called into existence in Chicago, called the 'National Christian Citizenship League,' which has already abundantly vindicated its reason for being. Its avowed three-fold object is:—

"1. To reveal Jesus Christ as the Saviour of the nation as well as of the individual.

"2. To make Christian principles operative in public affairs.

"3. To unite the followers of Christ in consistent, harmonious and aggressive action, not as church members, but as Christian citizens, for the following purposes, viz.:

"1. To prevent, by personal effort, the nomination and election of corrupt candidates and the enactment of corrupt laws in the city, State, and nation.

"2. To secure fidelity on the part of officers intrusted with the execution of the laws.

"3. To exterminate the saloon as the greatest enemy of Christ and humanity.

"4. To preserve the Sabbath.

"5. To purify and elevate the elective franchise.

"6. To promote the study of social wrongs, and the application of effective remedies.

"7. In general, to seek the reign of whatsoever things are true, honest, just, pure, lovely, and of good report."

The *Christian Citizen* further says:—

"We do not wish for a union of Church and State. Nor do we seek to govern the State through the Church. But we do propose to identify Christian citizens with public affairs, and thus infuse into industries, policies and administrations, the Spirit of Jesus Christ.

"To this necessary and sacred work we summon all, of whatever creed, party, nationality, or sex, who acknowledge God as supreme over all."

Christ the Saviour of the Individual.

The reader familiar with the principles which should govern the relations of Church and State, need not be told that this so-called "Christian Citizenship" movement is the rankest kind of National Reform.

It seem strange that men do not see the absurdity of such leagues. Of course, if Jesus Christ is ever to be revealed "as the Saviour of the nation," it must be by some human power, as God has never revealed him in any such way. The Scriptures set Christ forth as the Saviour of the individual, and of the individual only. "Whosoever believeth and is baptized shall be saved; but he that believeth not shall be damned."

It is true that "the kingdoms of this world" are finally to "become the kingdoms of our Lord and of his Christ;" but it will not be by political action, nor will it be in the world that now is. That kingdom, as the Apostle Peter plainly tells us, is to be in the "new earth," which is to come forth from the ashes of the present world which is reserved unto destruction against the day of judgment, and perdition of ungodly men, and in it is to dwell only righteousness.¹ Moreover the inhabitant of that kingdom "shall not say, I am sick,"² "for they which shall be all counted worthy to obtain that world and the resurrection from the dead, neither marry nor are

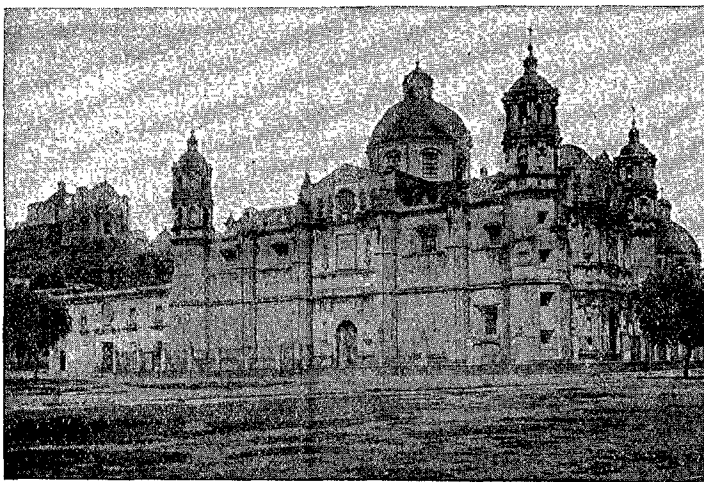
given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."³

Nor is this kingdom to be given to Christ by political action. He receives the kingdom from his Father, who says: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel."⁴

Christian Principles in Public Affairs.

There is one sense, and one sense only, in which Christian principles can properly be applied in public affairs. The Christian must be honest in all the walks of life; whether in private or public he must and will discharge faithfully every duty devolving upon him. He cannot be an embezzler nor an extortioner. He must deal justly with his fellowmen, and discharge conscientiously every trust committed to him. The individual and the individual only can "make Christian principles operative in public affairs," for only the individual can possess Christian principles.

But Christianity is not the only system of ethics which enjoins honesty, and it is a sad fact that professed Christians are not as a rule more trustworthy than many who make no



THE CHURCH AT GUADALUPE.

profession. A very large number of our unfaithful public servants, political tricksters, corrupt politicians, are men who make a profession of religion, as are likewise a great many embezzlers and defaulting bank officers. The public would gain nothing by making a profession of Christianity a stepping-stone to public office. Indeed to do so would only be to place a premium upon hypocrisy; and this the National Reformers of the various schools have already done.

In the early days of the National Reform movement it was predicted by one of the leaders that when the movement was seen to be a success, the politicians would hasten to secure front seats. As recently as 1892, during the agitation for the Sunday-closing of the World's Fair, a direct premium was put upon political dishonesty by the threatened political boycott, which was likewise an implied promise that those who yielded to the demands of the advocates of Sunday-closing should receive their support at the polls.

Religious Combinations Dangerous.

It was declared by a committee of United States Congress more than sixty years ago that "religious combinations to effect political objects are dangerous." It is equally true to-day, and this effort to unite the "followers

of Christ" for "consistent, harmonious, and aggressive [political] action" is a menace to our free institutions. Such combinations never have and never can confine themselves to proper political objects. They always have and always will endeavor to use civil power for the furtherance of religion; and the danger is no less, because instead of being united in one denomination, they act simply as "Christian citizens."

The Papacy was the outgrowth of just such a combination. It was not as Roman Catholics, but as "Christians" that the churches of that day brought their influence to bear upon the civil power. Not Roman Catholicism but "Christianity" was made the religion of the Roman Empire; what followed was only the logical, and, under the prevailing conditions, the inevitable result.

"To prevent by personal effort the nomination and election of corrupt candidates" through this gigantic religious combination means simply to prevent the election of anybody who will not be subservient to the dictates of these "Christian citizens." And "to secure fidelity on the part of officers entrusted with the execution of the laws," simply means, in this connection, to secure prompt attention to the demands of the church people for the enforcement of such civil laws as they may deem of advantage to them.

It means especially the rigid enforcement of Sunday laws, and the closing of saloons—on SUNDAY.

It has been plainly shown by these so-called Reformers that they do not desire so much the "extermination of the saloon" as they do the exaltation of Sunday. "To preserve the 'sabbath'" is the great object in view, and everything else must be made to bend to that.

The explanation: "We do not wish for a union of Church and State" would never be made was there not a consciousness even on the part of these so-called Reformers that

their movement must inevitably lead to such a result.

The Very Essence of Church and State.

The very essence of Church and State is the use of civil power to enforce religious dogma, or to advance the interests of the Church. It matters not whether that dogma be peculiar to one sect or many. All the evils of union of Church and State would be just as great and would develop just as speedily with a multitude of sects established by law as with a single sect. In fact they would be greater because a single sect established by law would necessarily be held in check to a great extent by other sects; but let all the sects, or at least the more powerful sects, be clothed with civil power to enforce the dogmas held by them in common, and the small minority left to protest, have practically no redress. This has been repeatedly demonstrated in the case of Sabbatarians who, it is urged, constitute only seven-tenths of one per cent. of the population, and are therefore not to be considered as having any rights which the majority is bound to respect.

The "pious" invitation: "To this necessary and sacred work we summon all, of whatever creed, party, nationality, or sex, who acknowledge God as supreme over all," deserves passing notice. There are very many who acknowledge God as supreme over all, but who deny the right of any number of

*Taken by us from the "Christian Citizenship edition" of *The Recorder*, of Flint, Michigan, March, 1896.

¹ Mark 16:16.

² Rev. 11:15

³ 2 Peter 3:1-13.

⁴ Isa. 33:24.

⁵ Luke 20:35, 36.

⁶ Ps. 2:8, 9.

men, or of any number of churches to dictate to them an interpretation of God's will. And that is just what it means, for "God" to be supreme over all." If God were indeed supreme no one would have ought to fear; but those having control of legislation and not God would be supreme, ruling professedly in the name of God, but in reality administering not the law of God, but their own interpretation of that law. Thus, like the Papacy, they would sit in the temple of God, showing or professing themselves to be God. It would be nothing less than an image of the Papacy.

CHRISTIANITY AND COMMUNISM.

THE world to-day is full of theories. Never was human thought more productive of speculation and alleged discoveries relative to panaceas for social and political, as well as physical ills. The human mind is prone to inventions. "God hath made man upright," writes Solomon, "but he has sought out many inventions." He has been continually trying, ever since the fall, to invent some means of becoming his own saviour. But his efforts in this line are, of course, as useless as those made to discover the long-sought "perpetual motion."

The trouble with these "inventions" and theories is, they are human. Man has turned away from a field of knowledge opened before him by the wisdom of God, to wander in the mazes of his own wisdom and speculation. Man cannot be his own saviour. He cannot uplift himself from the plane of his fallen human nature by the force of his own laws and resolutions. But there is one adequate Saviour—Jesus Christ—and one adequate uplifting power for every fallen condition—the power of the gospel of Christ. There is one sure way of attaining happiness here and hereafter, and that is the way of God's word. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. There is one way of securing uninterrupted prosperity, of having all things work together for our good; and that is stated in the inspired utterance, "All things work together for good to them that love God." Rom. 8:28.

Men, however, are not willing to let happiness and prosperity be assured to them in this way. They have more confidence in the methods dictated by their own wisdom, than in those set forth in the God-ordained scheme of redemption, which their finite wisdom cannot grasp. They have more faith in a tower of babel as a means of attaining heaven than in the ladder of Jacob's dream. Though it is recorded that the ancient builders "left off to build" the structure begun in the plains of Shinar (Gen. 11:1-10), their descendants have been busy rearing similar towers in the field of ethics, from that time down to the present.

The foundation stone of all these structures is salvation by works. Upon this we see being reared to-day the babel tower of governmental religion. The power of national law is to be made the means of regenerating and saving the nation. By the works of that law is the nation to be made Christian. The Christianity of the nation is to be the Christianity of the people; and when the Church, directing human legislation, shall fulfill(?) the prophecy, "Out of Zion shall go forth the law," the cap-stone of the mighty structure will have been laid. But the work will end in confusion, as it ever has in the past.

Another monument of the modern Babylon may be seen in "Christian" communism. Communism is asserted by its advocates to be identical with Christianity. In this guise it

is proclaimed from the pulpit, and in one Western college it is even made the basis of a professorship, under the name of "Applied Christianity." But the very name "communism" indicates that the doctrine is one which deals with masses rather than individuals. Applied Christianity is the life of Christ in the heart of the individual. Christianity deals with individuals only, since it operates only through faith, which is something each person must possess for himself. Christianity operates through faith in Christ; communism operates through "faith" in a theory. The one seeks to give, the other seeks to receive. The one means self-denial, the other is self-assertion. Any doctrine which seeks to apply Christianity to the State, or the people *en masse*, or to make it operative through the theories and conceptions, or laws and resolutions, of men, is not Christianity, but a base counterfeit. It is the doctrine of self-salvation.

Communism in the pulpit proclaims that the "revelation of Jesus was a social idea," and that "the career of Jesus was as truly political as was that of Mazzini or Sumner." It asserts "that Jesus was crucified for disturbing the social order of things;" and that "Jesus went at Jerusalem more truly than Parkhurst at New York, and far more wisely."* But Jesus himself said, "My kingdom is not of this world." He would not allow his servants to use the sword in his behalf. He refused to let the multitude make him a king.† He refused to be made a judge.‡ Neither military force nor political office pertain to the kingdom of Christ.

The world does not need more theories and more isms; it has too many of these already. It is not in need of new discoveries in ethics or sociology. It needs more of that which has been known and preached since the world began,—the "faith which worketh by love." More love of humanity by humanity is the world's great need, which no human inventions or theories can supply. More love of humanity means more of God in the heart, for "God is love." And this means more faith in the Word of God, for there is enough of the Spirit of God if only the heart is open to receive him. Thus we come back again to the great truth which men have so persistently slighted, that to the gospel of Jesus Christ, which is "the power of God unto salvation to everyone that believeth," and to that alone, must we look for peace, happiness, satisfaction and true success amidst the vicissitudes and troubles of this life.

"WHOSE OX," ETC.

BY H. B. MAURER.

THERE are a few preachers and religious thinkers in our country who have not the natural ability, or training, to define the difference between tweedle-dee and tweedle-dum. Our pulpit and platform ability can evolve a discourse from an adverb, a conjunction, or preposition; can divide into longitudinal sections the finest specimen of capillary matter that was ever found in a second growth on any theological pate, however shiny; it can eisegete into scriptural texts ideas God and the angels would fail to find therein; can beat out moral questions into a thinness in comparison to which tissue paper is like China's wall; while of moral principles, however subtle in themselves, it can make

such fine-spun applications as to necessitate, for the ordinary intelligence, a Lick mental telescope to discover, and many other feats of intellectual jugglery it is able to perform; but when it comes to a consideration of a certain phase of religious matters, the support religion receives, directly or indirectly, from the State—a support that is inconsistent, unjust, unfair, and therefore un-Christian and un-American—the theologian's sensibilities seem suddenly seared as with a hot iron.

There is a failure to detect the dishonesty and unfairness in the exemption of church property from taxation, which exemption besides is so palpably inconsistent with our theory of the union of Church and State, that it surprises one that there should ever be any claims made that we have here no such union.

Sabbath legislation, under the disguise of civil, sanitary, and other pretensions, is an insult to the ordinary intelligence, and "it gives one a pain" to think that the "Sabbath" reformers cannot see it in that light, and since they do not, what hope is there that they will ever see that such legislation is alike subversive of Christian as well as American principles?

Strong is the spell that error weaves,
In midnight madness for mankind;
And deep the trace that error leaves
Impressed upon the human mind.
Bright must the rays of God's light break,
And strong the power of truth must be,
Ere men from error's trance awake
And think, and act, and dare be free.

THE FOUNTAIN OF LAW.

"THERE is one Lawgiver, who is able to save and to destroy."* That which is in the truest sense entitled to be termed law, can from its very nature have but one Author.

The idea that law, as a rule of just conduct for individuals, can be manufactured by legislatures, is altogether erroneous. Neither law nor rights can be manufactured by any human power. The Declaration of Independence asserts that it is a self-evident truth that all men "are endowed by their Creator with certain unalienable rights." This being true, as it certainly is, it follows that the law of those rights must lie equally without the sphere of human enactments. The law must be co-existent with the rights. The author of the one must of necessity have been the author of the other.

But, as the immortal Declaration asserts, governments are instituted among men to preserve these rights. They are instituted to see that the law of these rights is enforced, or is observed by individuals. That is the civil law,—the law of civility, or respect for human rights. Of course, it must devolve upon sovereign power in a community or State to define the law for the common guidance of all; but obviously, this is not creating law. It is but discovering that which was already in existence.

"Our human laws," says Froude,† "are but the copies, more or less imperfect, of the eternal laws so far as we can read them; and either succeed and promote our welfare, or fail and bring confusion and disaster, according as the legislator's insight has detected the true principles, or has been distorted by ignorance or selfishness."

Law is a science; and of the principles of science man is the discoverer, not the maker. The laws of logic, or of mathematics, are dis-

* See "Communism in the Pulpit," New York Independent, March 26, 1896.

† John 6:15.

‡ Luke 12:14.

* James 4:12.

† Century Dictionary, "Law."

covered and laid down in text-books for our guidance; but no man manufactured them. And so with respect to civil law.

An unjust "law" is therefore no more binding upon any person than is an incorrect "rule" of logic. No person can be rightfully bound by injustice; nor can any person under any circumstances throw off the claims of justice. This is not saying that private opinion is superior to legislative enactments, and that an individual may disregard such enactments on no higher authority than his own. The standard of justice is set up among men by the Author of human rights, and to that standard, more or less clearly visible to every mind, he may appeal. It was to this natural sense of justice implanted in man by the Creator, that our forefathers appealed when they sent forth to the world the Declaration of Independence. It was to this standard that Abraham Lincoln and his co-workers appealed when they publicly dissented from the Dred Scott decision of the Supreme Court.

But in the case of Sunday "laws," we may appeal not only to the natural sense of justice which men possess, but to the most explicit declaration of God's word. That word commands us to sanctify—set apart—the seventh day. We cannot make the seventh day distinct from other days, and at the same time make the first day also distinct in the same way; the one distinction breaks down the other. We are bound by the law of God, and there can be no real law, civil or otherwise, which conflicts with that. The sphere of the law of natural rights—the civil law—is altogether separate from the sphere of our obligations to God, and from the law by which those obligations are defined.

EVENTS IN WASHINGTON.

DR. CRAFTS, the body, soul, and spirit of the National Bureau of Reforms, Washington, D. C., is still urging upon Congress the "necessity" of enacting a Sunday "law" for the District of Columbia.

Sunday, March 29, the doctor did a little detective work in the interest of "reform." He tells the story himself in the *Washington Post* of the following morning, thus:—

EDITOR POST: In reply to those who say that Washington does not need to have the law restored by which Sunday traffic was forbidden for the twenty-two years ending in 1886, permit me to report that yesterday in a walk from the National Capitol, whose business was suspended (why should it not give clerks equal rest?) I noted street number and business of forty-eight open stores in as many minutes on the north side of Pennsylvania avenue to Seventh street, with Seventh street northwest, as far as E, including not only fruiterers and tobacconists in abundance, but also numerous grocery and gents' furnishing stores. This count did not include druggists or any traffic at hotel stands.

Even if this opening of shops would not increase, as it has everywhere else when not forcibly prevented, as it has been increasing here for years slowly but surely, even if there were not such preventive reasons for the law, the clerks and tradesmen now doing seven days' work for six days' pay ought to be protected against masters and competitors in that right to rest which is written not only in the Bible, but in the body.

The foreign element in our National Capital of all places ought not to be allowed to destroy this best of American institutions, the American Sabbath, and put a foreign Sunday of toil and dissipation in its place.

WILBUR F. CRAFTS,
Superintendent National Bureau of Reforms,
210 Delaware Avenue, Northeast.

This account must have been written and put in type before twelve o'clock Sunday night, for the *Post* is printed long before daylight Monday morning. But then we believe that the doctor does not hold that it is

wrong for him to work on Sunday, and of course it could not be wrong for a printer to set matter on Sunday in the interests of Sunday sacredness!

As stated in the *SENTINEL* two weeks ago the Commissioners of the District of Columbia returned the Morse Sunday bill to the House and Senate with an adverse report; but immediately the Reformers secured the introduction, through Mr. Wellington, of Maryland, of a substitute for the Morse bill. The substitute was also introduced in the Senate by McMillan, of Michigan. This bill is so framed as to disarm if possible those who keep the seventh day. After the enacting clause and the prohibitions, the second section of the bill reads: "It shall be a sufficient defense to a prosecution for servile labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest."

It never seems to occur to these Reformers that persons can have any other motive in opposing the passage of Sunday "laws" except those that are purely selfish. The truth is that while Sunday "laws" exempting observers of the seventh day are less oppressive than others, they are the same in principle; they are religious legislation, and to assent to them is to abandon the whole field so far as principle is concerned.

But even from a purely selfish standpoint the Sabbatarian still has abundant reason for opposing this bill, because under such a "law" he could be dragged before courts and compelled to prove that he uniformly keeps another day of rest, and that his labor has disturbed no one. After all this is done, the courts will be the judges as to whether the defendant has established the fact. It is easy for the people who are demanding Sunday "laws" to be "disturbed," and difficult sometimes to make a defense that will satisfy a court.

It is impossible to tell what disposition will be made of this Sunday bill.

'ADVENTIST FARMERS PETITION THE ONTARIO GOVERNMENT.

"THE following petition," says the *Toronto Globe*, of the 1st inst., was presented yesterday to the Provincial Government by Eugene Leland, pastor of the Seventh-day Adventist Church, and Mr. G. W. Morse, manager of the Adventists' publishing house, on behalf of fifty-five farmers of Essex and Kent":—

To the honorable the Attorney-General:—

We, the undersigned farmers, citizens of the Province of Ontario, beg leave to present the following petition to your Lordship through Mr. G. W. Morse and Mr. Eugene Leland of Toronto.

Referring to Mr. Ferguson's bill, No. 127, entitled, "An Act to amend the Act to Prevent the Profanation of the Lord's Day," we ask that this bill may not pass, and for the following reasons:—

1. Believing that the fourth commandment of the Decalogue should be obeyed literally, we observe the seventh day, or Saturday, as the Sabbath, and carry on our work on Sunday the same as on other working days of the week; but if this bill becomes a law, it will deprive us of one-seventh of our time and consequently of one-seventh of our income. [They would be deprived really of one-sixth of working time, and income.—ED. SENTI-

NEL.] The government will get no pecuniary benefit from this tax upon us, and we will get no equivalent whatever. It is a great grievance to farmers, especially at certain seasons of the year, to be deprived of one day's work every week, and as no possible good can come from it, either to us or to those who require it of us, we most earnestly protest that this bill shall not pass.

2. It is religious legislation, a union of Church and State, and, as such, we protest against it.

(a) That it is religious legislation is shown in the title of the amended act. It is called an act to prevent the profanation of the Lord's day. The observance of the Lord's day is a duty which pertains wholly to the Lord, and, as such, it should be rendered to him, and not to Caesar, or the State. It is "the Sabbath of the Lord thy God," not the Sabbath of the Province of Ontario. Like the Lord's supper, the Lord's prayer, the attendance at the house of the Lord, baptism, or any other religious ceremony, the observance of the Lord's day is simply and solely an act of religious worship. We believe that its observance should not be enforced any more than should the observance of any other of the forms of religious worship that we have named.

(b) That it is religious legislation is shown still further in that the Lord's day act is not intended to restrain or prevent crime, but it is intended solely to restrain or prevent what is considered to be irreligion. This is true, for when a crime is committed on Sunday, and a conviction is secured against the criminal, it is never secured under the Lord's day act, but always under some other statute. And again, whenever a conviction is under the Lord's day act, it is invariably for an act which in itself is perfectly civil, and which would be so regarded on any other day of the week. The only reason, therefore, why the act is considered an indictable offense when committed on Sunday, is because it is thought to be irreligious, and not at all because it is thought to be uncivil.

(c) That this is religious legislation is shown in that the observance of Sunday is not on a civil basis. If Sunday is to be regarded as a civil day merely, why should it not be put on a civil basis just the same as any other recognized civil holiday? Quiet civil employment on the Queen's birthday, New Year's, the first of July, a civic holiday, or Thanksgiving, is not an indictable offense; nor on any day regarded as a civil day. Why should quiet, civil employment on Sunday be considered uncivil and made an indictable offense any more than on these other days? Is Sunday any more civil than these other days? Not at all, but it is more religious. And that is the reason why its observance is enforced.

(d) This is shown to be religious legislation from the character of the disturbance complained of, and from the nature of the injury sustained. The disturbance, if such it must be called, is not complained of for the reason that someone else is injured by it, in person or in property, but because the individual has injured himself. But this injury which he himself sustained by working on Sunday, or which others may sustain by it, is of a spiritual character entirely, not a real or personal injury; but the Government of Ontario is a civil, not a spiritual Government, and therefore it has no jurisdiction over spiritual offences, such as sabbath-breaking is.

From all these considerations it is clear that this bill proposes religious legislation, and against it all we wish to enter our most earnest protest.

(3) This legislation is not needed.

(a) As a rule the farmers are more strict, if possible, in their observance of Sunday than any other class of people, the only exception being in the case of the few who observe the seventh day as the Sabbath. But in their case, if the civil labor which they perform on Sunday constitutes so great an offence as to demand special legislation, surely they have a thousand-fold more reason to ask for special legislation to protect them in the observance of the seventh day, for there are a thousand-fold more people to create a disturbance on that day. But a petition from these people asking for such legislation would be laughed at, or treated with contempt. But have not the minority an equal right with the majority in demanding the protection of the law in their religious worship? Most assuredly they have! But it is not protection the promoters of this bill are seeking to secure. It is conformity to a form of religious worship. And there is no protection in such legislation, either to the promoters of the bill or to those upon whom it is intended to operate.

(b) Labor on Sunday by the farmers, even though in a field adjoining a house of worship, does not disturb the worship, unless it is intentionally boisterous, and in that case the provisions of the Lord's day act would not be invoked to restrain the disturbance, but the statute would be appealed to which forbids the disturbing of a religious meeting.

The sittings of the Legislature or of the courts of justice, the running of the public schools and other institutions of learning are not disturbed by civil employment during the six working days of the week. Nor is the religious worship of the Jews, and others who observe the Sabbath, disturbed by the noise of business which is carried on on that day, and which is greater if possible than on other days of the week. No one ever heard of a complaint being made by these people on account of the disturbance to their religious worship on the Sabbath. We repeat that this disturbance is simply of a mental character, and is occasioned solely by nonconformity to an act of religious worship.

(c) Restraining people from civil employment on Sunday does no good either to the one restrained or the one who restrains him. The one restrained is not made civil by the restraint, because that from which he is restrained is not uncivil. And he certainly is not made religious by the restraint, for people are not made religious in that way. "If righteousness come by the law, then Christ is dead in vain," Gal. 2:21. So far, then, as the one whom is this intended to restrain is concerned, this legislation is not needed, for he is made neither civil nor religious by it, and so far as the one who restrains him is concerned, he can derive no possible benefit from the legislation unless it be from the moiety of the fine which is allowed him for entering the complaint. Aside from this consideration, he is no better pecuniarily, and if that is the object of his entering the complaint he is certainly no better for having entered it.

(4) We protest against this bill because it is legislation against the law of God. The divine command is always and everywhere, "The seventh day is the Sabbath of the Lord thy God." Now if the Legislature has the right to decide in regard to the manner in which the Lord's Day shall be observed, the provisions of the act ought certainly to conform to the requirements of the divine statute. But they do not, for the day which is required to be observed by the Lord's day act of Ontario is not the seventh day. And therefore, if this bill becomes a law, it will be directly

opposed to the law of God, and it will require the farmer either to commit sin or to pay a fine for not doing it.

OPPOSED TO THE AMENDMENT.

[Sabbath Outlook, April 2.]

THE *Watchman*, (March 19) speaking of the Constitutional amendment which proposes to unite Church and State under its specious pleadings, takes the same ground that we have already announced. Those who love Christianity and seek its highest good must oppose such mistaken notions, even though some may also oppose them because they are enemies of Christianity. The *Watchman* says:—

The circumstance that in opposing this amendment, Baptists will be ranged with the irreligious forces of the community against those churches which have not accepted the principle of the separation of Church and State is perhaps to be deplored, but it should not weaken our courageous advocacy of our own convictions. Some will antagonize this amendment simply on the ground of their opposition to Christianity, and those who antagonize it on other grounds will be regarded by some thoughtless and superficial persons as adopting a course hostile to the interests of true religion. But we oppose the amendment not because we hate Christianity, but because we love it, and believe that Christ made a distinction between civil and religious affairs, between the service that is due an earthly sovereign and that which is due to the Supreme Ruler, between the interests intrusted to the State and those intrusted to the Church.

We wish the *Watchman* and its Baptist compeers would take the same definite stand concerning Sunday laws; as they would, no doubt, if their own unscriptural practice was not involved.

MORAL AND CIVIL GOVERNMENT.

BY W. W. PRESCOTT.

Sin and Crime.

GOD in Christ Jesus deals with *sin*; the State deals with *crime*. The scripture says, "The thought of foolishness is sin;" but it is not crime. Therefore as Jesus Christ dwells in the mind, ruling the thoughts, anything contrary to his thought is sin, and he deals with sin. Sin is defined in the Scripture to be the "transgression of the law," and Jesus Christ in his kingdom deals with sin. The State has nothing to do with sin; it is crime that it deals with. Sin is the transgression of God's law in the thought of the heart. Sin is a lapse from holiness, and holiness dwells in the inmost heart. Anything different to that is sin; but the State cannot inquire about that. It waits till the thought becomes an overt act contrary to its law; because while God has a law to rule the heart, the State has a law to rule the action. When one transgresses the law of the State, he may or may not have sinned against God, but it is crime. There should be a careful distinction drawn between sin and crime. Crime is transgression of human law; sin is transgression of God's law as interpreted by Jesus Christ. Sin may or may not be crime. A man may be a murderer of the blackest type before God, and not be guilty of a crime. I may be an idolater, breaking God's law every day, and not have committed a single crime. I may be dark and deep-stained with sin, and not commit any crime.

Morality and Civility.

God's Government is *moral*; the government of the State is *civil*. Christ deals with morality. But we must understand what mo-

rality is. There is an accommodated sense of the word, in which we say, "He is not a Christian, but he is a moral man." When we come to the strict sense of the word, it means "One that is in harmony with God's law." The word "civil has to do with the relations between man and man; the word "moral" has to do with the relations between man and God. The truly moral man will be civil, you may be sure of that, and the only purpose of civil government is to make those men civil who would not be otherwise, who are not governed by the higher law of morality, the law of God in the heart.

The object, and the only object, of Caesar's government is,—not to give men rights, God does that,—but to protect men in their God-given rights. No company of men can confer rights upon any other company of men, but they can protect them in the proper use of those rights which they already have. Those rights belong to them, they are given them of God. Men will not be moral; then the State comes in with its power, and compels, and properly too, those men who will not be moral, to be civil. Outward conduct is civility; inward conduct is morality. God lives in the heart, making men moral by conferring upon them his own moral character. But the State cannot do this; it cannot get into the mind and see when men are committing sin. All the State can do is to look at the body, see whether men are committing crime or not, and make them civil if they will not be moral.

Forgiveness vs. Penalty.

Further, God in Christ exercises *forgiveness* in his government; Caesar knows no forgiveness, he knows nothing but the *penalty*. A man commits a sin against God, he has been a sinner all his life, but he sees Christ lifted up, and hears the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," and he accepts that promise; and right there his sins are forgiven; his load of crime is entirely removed; and he stands before God as though he had never committed a sin in his life. But if a man commits a crime, he may be ever so sorry, and he may confess to Caesar, but Caesar says, "Settle that with your Maker; I know nothing but the penalty."

If we should introduce into civil government the principles God uses in his kingdom, we should have perfect confusion. Look at these principles: "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven." "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he 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." Matt. 18:21, 22; Luke 17:3, 4.

Suppose we should apply this principle to civil government. Here is a man arrested for horse stealing. He is brought up before the judge, and says, "I am very sorry, and the Bible says you must forgive." The judge says, "You are forgiven." He goes out and steals another horse, is brought back, and again forgiven. He does that seven times over. How do you think the judge would feel? I think that by the time he had reached the seventh experience he would think that there was some mistake about the law. These principles, which are the very glory of God's moral government, the very glory of his character, we cannot apply to

Cæsar's government. God does forgive, even to seventy times seven, and he does it for us, thank God, but these principles do not belong here; they are for a different realm, and God, by the gift of his Son, has so provided that he can exercise forgiveness and still maintain the character of his law. By the sacrifice of Jesus Christ God has upheld the character of his government, keeps his law where it belongs, and yet holds out forgiveness to all that believe on his Son. Because of his wonderful provision for the stability of his government, God's law is not brought into dispute when the man who has broken it again and again turns about and says, "I repent." By forgiving, civil government would break down the whole system of government; but God keeps his law where it belongs, and yet forgives everyone who repents.

A BAD RELIGION.

BY H. F. PHELPS.

It is reported of Benjamin Franklin that he once said: "When a religion is good I conceive that it will support itself; and when it does not support itself and God does not care to support it, so its professors are obliged to call for help from civil power, it is a sign, I apprehend, of its being a bad one." Another writer has expressed the principle in substance, that a religion that cannot stand without aid from the civil power, is not worth the possession. How does the cause of Sunday sacredness and Sunday observance appear when examined in the light of this principle?

There was a time when the friends of the Sunday cause appealed to Scripture for its support. But, driven to the wall in their search for divine authority, almost universally they have acknowledged that the search is fruitless, because there is no such authority. But instead of relegating the Sunday to the shades of papacy and paganism, where it rightfully belongs, they have turned to the civil power for its support. But this act condemns the institution. Says the Supreme Court of Ohio: "A form of religion that cannot live under equal and impartial laws ought to die, and sooner or later must die." Such is sure to be the fate of every false system eventually.

Once more I quote from the same source: "True Christianity asks no aid from the sword of civil authority. It began without the sword, and whenever it has taken the sword, it has perished by the sword. To depend on civil authority for its enforcement, is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles. Its weapons are moral and spiritual, and not carnal. Armed with these and these alone, it is not afraid nor 'ashamed' to be compared with other religions, and to withstand them single-handed. And the very reason why it is not so afraid or 'ashamed' is that it is not the 'power of man,' but 'the power of God,' on which it depends. True Christianity never shields itself behind majorities. Nero, and the other persecuting emperors, were amply supported by majorities, and yet the pure and peaceable religion of Christ in the end triumphed over them all; and it was only when it attempted, itself, to enforce religion by the arm of authority, that it began to wane."

It is well here to remember that the religion of Jesus Christ is not a changeable thing, and therefore Christianity pure and simple, never did, and never will attempt to enforce itself. It is false Christianity that has done this. It was false Christianity that became legalized

by civil enactments, and then enforced itself by such enactments. And it is a false Christianity that, in this time, has become legalized. And being legalized, it has, as a logical consequence, no support in the Scriptures of truth, and does therefore, seek to "hide itself behind majorities," and enforce itself by the carnal weapons.

The same decision says again: "Legal Christianity is a solecism, a contradiction of terms. When Christianity asks the aid of government beyond mere *impartial protection*, it denies itself. [And denying itself it proves that it is not true, but a false Christianity.] Its laws are divine and not human. Its essential interests lie beyond the reach and range of human governments. United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both." Let all modern would-be reformers ponder these words, for they are incontrovertibly true.

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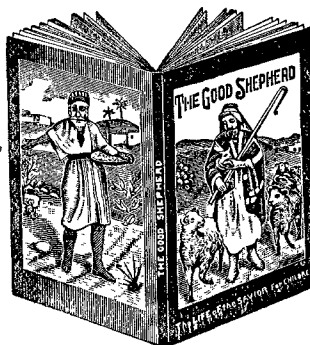
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OUR excellent illustrations in this number are from the *Arena* for March.

THE legislature of Manitoba consents to secularize the schools of that province, but utterly refuses to provide for separate Catholic schools to be supported either in whole or in part by public funds. This is right.

THE bill to amend the "Lord's Day Act" of Ontario, noticed in our last issue, has passed the Ontario legislature, and only the governor's signature is needed to make it "law." This means that as certainly as the governor signs it, persecution will be begun under it upon the farmers in the province who are observers of the seventh day, they being the class at which the bill is aimed.

APRIL 1st, the Assembly of this State adopted an amendment to the Sunday barber bills, allowing shops all over the State to keep open until 11 A. M. Sunday, by a vote of 76 to 45. Cities of the first class, New York, Brooklyn and Buffalo, are permitted to keep open until 1 o'clock, as provided in the bill passed last year. The "law" enacted a year ago prohibited barbering at any hour on Sunday except in New York and Saratoga, and in these places also after 1 o'clock, P. M.

J. W. LEWIS, the Seventh-day Adventist, confined in the Lake County Jail at Tiptonville, Tenn., writes us:—

Please ask through the SENTINEL all friends of freedom of conscience to remember me in their prayers, and say that I very much appreciate the many good letters that I receive, some coming almost every day. But I am forced to say that though I am ever so willing to reply promptly, writing materials and stamps are quite an item to one deprived of his liberty.

We trust that those readers of the SENTINEL who have written to this prisoner for the truth's sake, will accept this notice as sufficient reply, and continue to remember those who are in bonds as bound with them.

A DAILY paper has recently made inquiry concerning the religious affiliations of the forty-four State governors of the American Union. The result showed that thirty-nine are avowed believers in religion and twenty-nine are professed Christians, and most of them are regular attendants at some place of worship. In response to the inquiries sent

out, forty-three State governors and three Territorial governors returned answer. The governor of Texas declined to state his position, while the governor of South Carolina did not respond. Ten of the number are Presbyterians, five Congregationalists, five Unitarians, one Baptist, one Christian, and sixteen are unconnected with church organizations. Several who made answer are regarded as possible candidates for the presidency in the ensuing election. Commenting upon this fact the *Outlook* very pertinently says that "little can be determined by a simple profession of religion."

It seems that the authorities of Ontario are in no hurry to imprison the three Adventist ministers, Burrill, Howe, and Simpson, to whose cases we devoted so much space last week. The judgment against them by the lower court was affirmed but without costs. This leaves all the expenses of the cases to be paid by the prosecutors, including the prisoner's board bill while in jail. This latter fact doubtless accounts for the delay in carrying out the sentence of the court. Bigotry has in this instance been "Hoist with his own petard."

March 25, Senator Gallinger, of New Hampshire, introduced a joint resolution proposing the following, to be known as Article XVI. of the Constitution:—

Neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or of any State, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control.

The SENTINEL will probably have more to say in regard to this proposed amendment in the future. Suffice it to say now that if adopted and administered as it reads it would leave the National Reformers and the National Bureau of Reforms without a mission.

ACCORDING to Article VI. of the Constitution of the United States, "All treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding. It follows that this is not and cannot be a Christian nation in any legal sense, for the Treaty of the United States with Tripoli in 1797 provides as follows:—

As the Government of the United States of America is not, in any sense, founded on the Christian religion, as it has in itself no character of enmity against the laws, religion, or tranquility of Musselmans; and, as the said States never entered into any war, or act of hostility against any Mahometan nation, it is declared by the parties that no pretext, arising from religious opinions, shall ever produce an in-

terruption of the harmony existing between the two countries.

But this which the Constitution declares is the supreme law of the land, the author of "Christian Sociology" argues "is outlawed as a precedent by the contrary decision of the National Supreme Court in 1892!"

With all National Reformers, any deviation from "law" in the interests of liberty is anarchy; but if it stand in the way of their pseudo-reform, no law is too sacred to be by them ruthlessly brushed aside whether it be the constitution of the natural law of justice, the Constitution of the United States, or sacred treaty obligations entered into under that Constitution. National Reform is therefore the very embodiment of anarchy.

THE statement that politics and religion should be kept separate does not mean that in the field of political action a man is free from moral obligation; but it does mean that every man should be left perfectly free from all human restraint in matters of religion. It does mean that religious faith and practice are not proper subjects of political action; that such questions are not cognizable by political bodies, but are beyond the sphere of human authority.

This however does not destroy moral obligation in any degree.

The Christian must be such in all the walks of life. It is as wicked to cheat, or to lie or to steal for political purposes as for anything else. The Christian can do none of these things and excuse himself on the ground that he did it as a politician. Neither can he use political power to thrust his religion down the throats of his fellowmen. To do so would be to violate both the Golden Rule of the Scriptures and the law of justice written by the Creator in the great book of nature.

"THE great and direct end of government is liberty. Secure our liberty and privileges, and the end of government is answered. If this be not effectually done government is an evil."—*Patrick Henry*.

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WORMS AND THE WARTBURG.

WORMS and the Wartburg Castle were both scenes of important events in the history of the Reformation.

At Worms assembled the Diet to which the place owes its fame, for it was there that Luther put to confusion the representatives of both Church and State; while, in Wartburg Castle the reformer subsequently found temporary asylum from his enemies.

"A real reformation," says D'Aubigne, "prepared during many ages, is the work of the Spirit of God. Before the appointed hour, the greatest geniuses and even the most faithful of God's servants cannot produce it; but when the reforming time is come, when it is God's pleasure to renovate the affairs of the world, . . . then if men are silent, the very stones will cry out."¹

All was ready when Luther came upon the stage of action. "God who prepares his work through ages, accomplishes it by the weakest instruments when his time is come." The reformer was only a poor monk, but "he came in the fullness of time," writes Professor Harnack, "when the rule of the Roman Church, which had hitherto educated the peoples, had become a tyranny, when States and nations were beginning to throw off an ecclesiastical yoke and independently to organize themselves in accordance with their own laws."

"He came in the fullness of time—when laymen were no longer satisfied with priest and sacrament, but were seeking God himself, and were feeling the personal responsibility of their own souls."

The Reformation was not the work, however, of Luther and his co-laborers; they were only instruments in God's hands. In the life of the true reformer we see only the reflected glory of the Creator working out his

eternal purpose. "Luther was great only in the rediscovered knowledge of God in the gospels." He himself said: "I put forward God's word; . . . this was all I did. And yet while I was asleep . . . the word that I had preached overthrew popery, so that neither prince nor emperor has done it so much harm. And yet I did nothing: the word alone did all."²

"The Reformation was accomplished," says the historian, "in the name of a spiritual principle." It "rejected all worldly elements." And only so long as this was true did it continue to be *reformation*. "Every revolution," says D'Aubigne, "should be accomplished in the mind before it is carried



Wartburg Castle.

out externally." It was so with Luther; the Reformation began in his own heart. Seeking freedom from the bondage of sin and finding it not in external ordinances, but only in the promise of God: "Believe on the Lord Jesus Christ and thou shalt be saved," Luther began to minister to others the comfort where-with he himself had been comforted. It was with no ambitious purpose that Luther assailed the doctrines of the Papacy; he desired only to give to his fellowmen the gospel which priestcraft had taken from them. His pur-

pose was not the destruction of the Papacy, but the salvation of souls.

Realizing that individual responsibility to God necessarily meant freedom to obey, Luther denied the right alike of Church and State to trammel his conscience. And this denial was fraught with far-reaching consequences to both civil and ecclesiastical systems.

"An obscure individual, bearing in his hand the word of Life, had stood firm before the mighty ones of the world, and they had shaken before him. He had wielded this arm of the word of God, first against Tetzels and his numerous army; and those greedy merchants, after a brief struggle, had fled away: he next employed it against the Roman legate at Augsburg; and the legate in amazement had allowed the prey to escape him: somewhat later with its aid he contended against the champions of learning in the halls of Leipsic; and the astonished theologians had beheld their syllogistic weapons shivered in their hands; and, lastly, with this single arm, he had opposed the Pope, when the latter, disturbed in his slumbers, had risen on his throne to blast the unfortunate monk with his thunders; and this same word had paralyzed all the power of this head of Christendom. A final struggle remained to be undergone. The word was destined to triumph over the emperor of the West, over the kings and princes of the earth; and then, victorious over all the powers of the world, to uprise in the Church, and reign as the very word of God."³

The ordeal was severe, but the reformer stood, not in the strength of men, but in the power of God. To one who asked him, "How can you hope to succeed?" Luther answered, "I trust in God Almighty, whose word and commandment I have before me." The forces of a mighty empire were arrayed against him, but he faltered not, and when in the presence of the assembled Diet, he was required to give a direct answer to the demand of the Emperor that he retract his writings, the reformer said:—

I cannot submit my faith either to the Pope or to the Councils, because it is as clear as the day that they have frequently erred and contradicted each other. Unless, therefore, I am convinced by the testimony of Scripture, or by the clearest reasoning; unless I am persuaded by means of the passages I have quoted, and unless they thus

¹ "History of the Reformation," Book XIII, chap. 1.

² *Id.*, Book IX, chap. VIII.

³ *Id.*, Book VII, chap. I.

render my conscience bound by the word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen.

Never before had the old city of Worms been stirred by such words. The most important declaration of independence since that of the apostles: "We ought to obey God rather than men," had been given to the world. The Protest of the Princes at Spire five years later was simply the response of German manhood to the reformer's declaration of the individual's duty to God and of his consequent right to pay his highest allegiance to him only.

Rome was baffled! She had demanded unqualified submission only to hear her authority boldly challenged. The power of conscience was declared to be above the civil magistrate, and the word of God above the visible church.

"The sword of the Spirit which is the word of God" had been unsheathed against an apostate church, and though she might take the life of the warrior who thus wielded it, she could not destroy the weapon which had power in itself to continue the warfare; nor could she again fetter the human mind enlightened with divine wisdom. The word of God once locked in dead languages and chained to convent walls was now to be unfettered that it might accomplish in other minds and hearts the revolution it had wrought in Luther's bosom. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

"He is a freeman, whom the truth makes free,
And all are slaves beside. There's not a chain,
That hellish foes, confederate for his harm,
Can wind around him, but he casts it off
With as much ease as Sampson his green withes." *

The Wartburg.

From Worms Luther went to the Wartburg, not indeed by his own volition, but nevertheless providentially. May 25, 1521, he was placed under the ban of the empire. But his safe conduct protected him. The next day he left Worms as though to return to Wittenburg. On his journey he was seized by his friends and was carried to the Wartburg, a castle near Eisenach, where he remained until March of the following year.

But the Reformer was not idle in his retirement. "Luther's residence at the Wartburg," remarks Dr. Schaff, "marks the second period of his reformatory activity." For a time his enemies thought him dead, but they were soon undeceived. It was in the Wartburg that Luther translated the New Testament into German, which more than anything else contributed to make the Reformation permanent. Here too he wrote those tracts which so stirred Germany, and which were like barbed arrows in the sides of the Papacy. It is because of the work done within its walls for soul-liberty that the Wartburg is to-day a household word, while many more pretentious and in their day more noted castles are forgotten.

The eternal years of God belong to truth, and he who would make an everlasting name must identify himself with the incarnate "Word which liveth and abideth for ever," for He is the embodiment of truth.

"With our own strength we naught can do,
Destruction yawns on every side:
He fights for us, our champion true,
Elect of God to be our guide.
What is his name? The anointed One,
The God of armies he;
Of earth and heaven the Lord alone—
With him, on field of battle won,
Abideth victory." †

* Cowper.

† Luther.

"REASONABLE LIBERTY OF CONSCIENCE."

THE confusing and misleading use commonly made of the phrase "liberty of conscience" in the forum of public address, is illustrated by the following from the *New York World* of April 9:—

The simple fact is that the Sunday laws of this State are infringements upon the just and reasonable liberty of the citizen, and as such they ought to be repealed. In recognition of this proper demand the Republicans at the last election promised German and other voters in this city that they would so modify these laws as to permit a reasonable liberty of conscience. Instead of doing so they have enacted an excise law which further and most intolerably restricts liberty of personal conduct.

Liberty of conscience is something which does not enter into the turbid strife of saloon politics. It has nothing in common with the "liberty" which some men desire, to drink freely of intoxicating liquors. No person ever conscientiously desired full freedom to indulge his appetite for intoxicants. His conscience, if not too benumbed by dissipation, told him to refrain from such indulgence. To invoke the name of conscience in behalf of perverted appetite, is the merest sham. The sacred rights of conscience do not keep company with Bacchus and his troop.

It is commonly considered that the use of intoxicating liquors as a beverage ought to be guarded by "reasonable" restrictions; but this has nothing to do with liberty of conscience. "Reasonable" liberty of this kind is nothing short of perfect liberty, such as God himself has given to all men. No man or organization of men has any business to restrict human freedom in this respect. We protest against any use of the phrase which tends to associate and connect liberty of conscience in men's minds with that which is properly subject to the restrictions of human legislation.

THE PAPACY AND INTERNATIONAL ARBITRATION.

THREE leading representatives of the Papacy in three separate countries of Christendom—Cardinals Gibbons, Vaughan, and Logue, have put forth to the world a plea for the establishment of an international court of arbitration, which shall be a permanent body for the decision of international controversies. This plea comes as the result of a conference on the subject between the said cardinals, and is worded thus:—

We the undersigned cardinals, representatives of the Prince of Peace and of the Catholic Church in our respective countries, invite all who hear our voice to coöperate in the formation of a public opinion which shall demand the establishment of a permanent tribunal of arbitration, as a rational substitute among the English speaking races for a resort to the bloody arbitrament of war.

We are well aware that such a project is beset with practical difficulties. We believe that they will not prove to be insuperable if the desire to overcome them be genuine and general. Such a court existed for centuries, when the nations of Christendom were united in one faith. And have we not seen nations appeal to that same court for its judgment in our own day?

The establishment of a permanent tribunal, composed, may be, of trusted representatives of each sovereign nation, with power to nominate judges and umpires according to the common acceptance of general principles defining and limiting the jurisdiction and subject matter of such a tribunal, would create new guarantees for peace that could not fail to influence the whole of Christendom.

We do not hesitate on our part to lift up our united voice and proclaim to all who are accustomed to hearken to our counsels that it is a sign of a divine influence at work in their midst when "nation shall not lift up sword against nation, neither shall they

be exercised any more in war" (Isa. 2:4), for it was written of a future time, "Come ye and behold the work of the Lord, what wonders he hath done upon the earth, making wars to cease even unto the end of the earth." Ps. 46:8, 9.

Others may base their appeal upon motives which touch your worldly interests, your prosperity, your world-wide influence and authority in the affairs of men. The Catholic Church recognizes the legitimate force of such motives in the natural order, and blesses whatever tends to the real progress and elevation of the race. But our main ground of appeal rests upon the well-known character and will of the Prince of Peace, the living Founder, the divine Head of Christendom. It was he who declared that love for the brotherhood was a second commandment like unto the first. It was he who announced to the people the praise and reward of those who seek after peace and pursue it. "Blessed," said he, "are the peacemakers, for they shall be called the children of God." Matt. 5:9.

We therefore earnestly invite all to unite with us in pressing their convictions and desires upon their respective governments by means of petitions and such other measures as are constitutional.

JAMES CARDINAL GIBBONS,
Archbishop of Baltimore.

MICHAEL CARDINAL LOGUE,
*Archbishop of Armagh,
Primate of all Ireland.*

HERBERT CARDINAL VAUGHAN,
Archbishop of Westminster.

It is not at all strange that the Papacy should thus make its voice heard in the matter of international arbitration. It would be difficult to find a matter widely affecting or concerned with public interests in which the Papacy is not "in evidence." As the appeal states, such a court of arbitration once existed, in days of which the Papacy has fond remembrance. That court was a conclave of papal prelates, with the Pope at its head. And so far as existence is concerned, it is sitting yet; but since the Reformation it has found its occupation gone. The three cardinals, Gibbons, Vaughan, and Logue, would doubtless be willing to see this long-lost function of the Papacy revived.

But when we look at the history of the centuries during which the Papacy was international arbitrator, we are by no means assured of its utility as a preserver of the peace. We find that international wars and factional quarrels abounded on every hand, which drenched Europe in blood; and this notwithstanding the fact cited in this appeal that "the nations of Christendom were united in one faith." Their "faith" was not of a kind which made them peaceable. And indeed, there is strong reason to believe that so far from acting as a peacemaker among the nations, the Papacy, through her instruments the Jesuits, stirred up international strife whenever it was deemed that her interests would be promoted thereby.

Doubtless this papal court is as willing as ever to act as international arbitrator. Nothing would do more to elevate the Papacy to her lost position of worldly preëminence. And there is much that favors the scheme. As stated in the appeal, the establishment of a permanent court of international arbitration is a project "beset with practical difficulties," and these difficulties might be found so great that it would be deemed better to accept the services of this court already established, which has officiated in the proposed capacity in times past, and whose offices in this line are sought by some of the nations to-day.

There can, of course, be nothing more desirable than that wars should cease unto the ends of the earth; but unfortunately, there is very little real indication that the "Christian" nations of the world will be willing from principle to submit their differences to any court of arbitration. The spectacle of the strong nations tyrannizing over and absorbing the weak, the "Christian" powers failing to take

measures to stop Turkish butcheries in Armenia because of their jealousy and distrust of each other, and all striving to the utmost to equip themselves with armies and materials for war, does not indicate that they are willing to accept simple justice in any case where aggrandizement seems to be within their power.

The apostle James tells us that wars and fightings come from the evil lusts of men which rule in their hearts. James 4:1. And so long as these lusts reign in the human heart, so long will the fountain of war and strife continue to flow. The only power that can put an end to war is the power of the Prince of Peace, which power is exercised in the individual heart through faith. The one in whose heart dwells the Prince of Peace will "follow peace with all men;" but this peace will be found only so far as faith is found. Elsewhere there will be "wars and fightings," and the usual manifestations of the "fruits of the flesh."

But the time is near to which the words of the prophet apply: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire." Ps. 46:8, 9. Of this it need only be said that it is not the work of man, but of God. Then indeed will wars cease unto the ends of the earth; not because of a millennium, nor because men will have abjured war, but because God's judgments will have visited the earth, leaving "desolations" in their track. Then will God be exalted in the earth, and all men will know that he is God, because the fact will have been visibly demonstrated before their eyes. But the only saving knowledge of God is that which is to be obtained now, through faith.

THE RELIGIOUS AMENDMENT.

For the present the proposed religious amendment is dead, but the National Reformers will not let the matter rest. Another Congress will see it revived and urged with a persistency worthy of a better cause, hence it is still a live question for discussion. Concerning it the *Protestant American* says:—

"But what harm can come of such an amendment? says some reader. In the first place there are thousands of 'the people of the United States' who do not make such acknowledgment, and the adoption of such amendment would only pave the way to compel them by civil amendment to at least act as though they did, which would only be to make hypocrites of such as would in all other respects be considered good citizens.

"This amendment would not make the nation any more Christian, because Christianity is a thing of the heart and life of the individual, and the adoption must be an individual act, and anything short of this is not Christianity at all, but an empty mockery. Therefore, every Christian should protest against the adoption of such an amendment.

"More than this, the adoption of this proposed amendment would be to make so-called Christianity the national religion, and the 'revealed will of Jesus Christ'—the Bible—the creed of the nation. And this would not be the word of God, that 'revealed will,' to each individual to be studied, interpreted and accepted by the individual guided by the Holy Spirit, but as interpreted by the Government, by a tribunal appointed by the nation. Thus again, as in days gone by, would the word

of God be put into the hands of crafty, designing men, a priesthood of corruption, intolerance and bigotry, and its interpretation be found in the decrees of national councils with all the power of the nation back of these decrees to enforce them, which would be persecution for conscience' sake. And so again, no Christian should be found upon the side of such an amendment; and we are sure that when the matter is seen in its true light they will oppose it.

"It is further evident from the foregoing that the proposed amendment would be a union of Church and State. This being so, every truly loyal, patriotic person will be henceforth, now and ever, opposed to any such amendment, as being un-American, un-Christian and therefore utterly inconsistent and out of harmony with the principles upon which this government was founded."

STRANGE "CHRISTIAN" ENTERPRISE IN INDIA.

THE working of any movement to promote Christianity among men by the power of political or social combinations, human precepts and traditions, or any means other than the divine means which God himself provides and controls, is being illustrated in a movement to secure a better observance of Sunday as the "Christian sabbath," in India. The following account of the undertaking is furnished by the *St. Louis Christian Advocate*:—

There has recently been formed in India a "Lord's Day Union," the purpose of which is to secure a better observance of the Christian sabbath. As originally constituted, the union was composed, not only of Europeans resident in India, but also of Christian natives, who, seeing about them a constant violation of the Christian sabbath, by Hindoos and Mohammedans, determined to do what they could in order to secure more respect for the sabbath as an institution. With this end in view they went to work disseminating Christian literature, showing the propriety of rest on one day in seven, and also designed to impress upon the minds of the public the sanctity of the day and the good results that would follow from its observance after a Christian fashion.

The result was, in one respect, quite unexpected. The Lord's Day Union succeeded well among the Christians, for it is said a marked improvement in the observance of Sunday has been noted in those parts of India where it has been laboring. Stores and workshops have been closed, the peasant farmers have been induced to cease from their ordinary vocations, and among many classes the beneficial results of the labors of the union have been quite marked.

A sabbath in England is the perfection of a Christian day of rest, and the English in India, while diverging in no small degree from the religion of their island home, have nevertheless retained a considerable measure of respect for the sabbath, and have been shamed into a still closer observance by the example of the Christian natives. The consequence is that in the Christian quarters of many Indian cities the Sunday is said to resemble that of an English country town.

But the union is now contending with a very strange problem. It seems that Hindoos and Mohammedans, noticing the benefits to be gained from a careful observance of the Christian sabbath, have joined the Lord's Day Union in such numbers as to threaten to become a preponderant element. This was what the union never contemplated. When it was formed it was not expected that its influence would extend much beyond the Christian element of the population, nor that its membership would comprise those of another faith; but the Hindoos and Mohammedans perceived the advantage gained by the Christians from a day of rest in every week, and strangely enough, desire admission for the purpose of still further forwarding the work of sabbath observance.

The situation is probably unique in the history of mission and Christian work. The Hindoos and Mohammedans having once been admitted, are increasing in numbers, so that the society is in danger of being outnumbered by a non-Christian, if not anti-Christian element. It is certainly a very strange situation and one that demands the closest consideration from all concerned.

That the means employed in this undertak-

ing are merely human, is evident from the fact that God has never provided any means for securing the observance of Sunday, since his Sabbath is not the first day but the seventh day, and at the time of making the Sabbath, he constituted Sunday one of the six working days. It is also evident from the fact that God does not work through "Lord's day unions" or other organizations aiming to secure religious observances by human legislation. He works by the power of his divine word, applied to the hearts of individuals by his Spirit.

This influx of pagans into the ranks of the promoters of this enterprise is not an unheard-of proceeding. There have been many like it on similar occasions in the past. Early in the "Christian era" pagans flocked in large numbers into the church, retaining the essence of their paganism; which paganism, blending with the outward forms of Christianity, and adding to these many of its own ceremonies, became the religion of the Papacy. The pagans did not join the Church because they had become converted, but because they saw in church connection a prospect of worldly advantage. And it is precisely so with the pagans of this time. In these movements for the exaltation of religious institutions by human "law," there is nothing that tends to convert a person from sin to Christ, since the power of God is not in them. Therefore they will become popular just as soon as they can present strong enough inducements to the unconverted masses to persuade them that an espousal of the cause on their part will be good policy.

When the politicians see that our cause is going to succeed, said a leading representative of the National Reform party, they will tumble over each other in their haste to secure front rank among its adherents. To which we reply, Very likely; but any cause which fights its battles with the carnal weapons of worldly organizations, which attains what the world recognizes as success, and thereby attracts to itself the multitudes who place policy above principle, is not a Christian cause, and has no value from a Christian standpoint. Christianity was never popular in this world, and never will be. Let the spirit of pure Christianity actuate a movement, and there will be no danger to it from an inrush of unsanctified men.

PUBLIC MONEY FOR SECTARIAN USES.

THE New York Methodist ministers' conference in session in New York City, April 6, passed the following resolutions touching the appropriation of money by the United States Government for sectarian schools. Incidentally, says the *New York Sun*, the members of the conference displayed some feeling against the Catholic Church, the only church that has asked for an appropriation this year:—

WHEREAS, We learn that the House of Representatives has, by a large majority, refused to grant further appropriations to certain sectarian schools, which for years have been supported at an annual expense to the Treasury of the United States of \$200,000, and

WHEREAS, The bill as it passed the House of Representatives is soon to be acted upon by the Senate; therefore, be it

Resolved, That the New York Conference of 300 ministers of the gospel representing 150,000 members and adherents, and as fellow-heirs of Methodist doctrine and history representing 10,000,000 of communicants and adherents in this Republic, most heartily approve the action of the House of Representatives, and we earnestly request the Senate to promptly pass the bill and the President to sign it, so that this great wrong committed against the taxpayers of this country and

against the very spirit of the national Constitution may cease forever.

There is more reason for this display of feeling against the Catholic Church than might appear on the surface. A few years ago the Methodist Church was "in the swim" with the Catholic and other churches, seeking to get all the money they could from the Government in aid of their denominational schools and charitable institutions. But the Catholic Church distanced them all in the race, and was leaving them behind so rapidly as to make it evident that the only means of checking her career would be by repudiating the principle of governmental appropriations for sectarian institutions, thus influencing the Government to withhold all such appropriations, from the Catholic Church as well as from others.

We trust that the Methodist Church recognizes the evil principle of Church-and-State union in such appropriations, and that the Government will likewise recognize it, and on that basis bring them to an end.

CHURCH AND STATE IN UTAH.

ACTION taken at the semi-annual conference of the Mormon Church, in Salt Lake City, Utah, April 6, outlines that church's position in the matter of Mormon affiliation with the State government. It is in the form of a manifesto, which declares that all political office-holding on the part of officers of the church must be subject to the church's direction and approval. Considering that seventy per cent. of the Mormon people hold office in the church, it is apparent that this action will very widely affect, if it does not shape entirely, the character of the State.

The position of the Mormon Church, says the *Sun* of April 8, "as defined, is that a man having accepted the honors and obligations of ecclesiastical office in the church, cannot of his own volition make these honors subordinate or even coördinate with new ones of an entirely different character, and that he is bound to obtain the consent of the priesthood before assuming any other such responsibilities." In harmony with this decision, "apostle" Moses Thatcher, who accepted the nomination for United States senator without consulting the "First Presidency," was deposed from his church office during the conference.

There can be no doubt, in the light of this manifesto, that the State government of Utah will be a Mormon government as long as the Mormon Church is able to make it so. From her view of the nature of church office-holding as compared with State office-holding, it could not be otherwise. If that view were the proper one, the church would not have deemed it necessary to issue this manifesto. There is in the exercise of the functions of civil office nothing necessarily antagonistic to religion. The obligations of the one demand the exercise of honesty and integrity, virtues which are certainly not out of harmony with the spirit of the other. The person who conducts himself with honesty and uprightness before his fellowmen, should not be debarred from the privilege of church connection simply because he occupies a position of public trust.

Considered in connection with the facts of the situation in Utah—the predominance of the Mormon element in numbers, and their known readiness to hold political office—this manifesto can mean nothing else than that the Mormon Church aims to control political action within the State. The power that

selects the office-holders in a State, is master of the whole situation. That the Mormon Church should aim to be master of the situation in Utah is in harmony with her history, and with the principles upon which she is established.

CHURCHES MAKE WAR ON GAMBLING.

AN APPEAL to the English nation against the growing habit of betting and gambling has been issued by representatives of various churches in that country. The manifesto says: "We believe that the public morals are being seriously affected in every class of society, while the national sports, especially horse-racing, are degraded by the development of betting and book-making, which are steadily increasing. The increase to a great extent is to be traced to the trade of the professional betting man. . . . To the enforcement of the law must be added strenuous efforts in every direction to influence public opinion by that moral suasion which alone can be used in dealing with individuals and their action."

The appeal is signed by the bishops of London and Durham, the Rev. J. Morlais Jones, Chairman of the Congregational Union; the Rev. Richard Leitch, Moderator of the Presbyterian Church of England; the chairmen of the Baptist and Methodist churches; Mr. Thomas Hughes, J. P., and other men equally prominent. "One of the most encouraging things about this appeal," says the *Outlook*, "is that it indicates a realization of responsibility on the part of those prominent in the Church, not only for the welfare of the Church as an institution, but also for the morals of the community. It is only another sign that the Church is every day coming to realize more keenly its power as a social and political force."

And the comment is about as significant as the manifesto. Gambling is robbery and ought to be prohibited, but "the Church" is a dangerous "political force."

WHAT IS DUE TO GOD, AND WHAT TO CÆSAR?

IN the words, "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's," Christ has established a clear distinction between Cæsar and God,—between that which is Cæsar's and that which is God's; that is, between the civil and the religious power, and between what we owe to the civil power and what we owe to the religious power. That which is Cæsar's is to be rendered to Cæsar; that which is God's is to be rendered to God alone. With that which is God's, Cæsar can have nothing to do. To say that we are to render to Cæsar that which is God's, is to pervert the words of Christ, and make them meaningless. Such an interpretation would be but to entangle him in his talk,—the very thing that the Pharisees sought to do.

As the word "Cæsar" refers to civil government, it is apparent at once that

The Duties Which We Owe to Cæsar
Are Civil Duties,

while the duties which we owe to God are wholly moral or religious duties. Webster's definition of *religion* is:—

The recognition of God as an object of worship, love, and obedience.

Another definition, equally good, is: "Man's

personal relation of faith and obedience to God."

Yet again, the American definition is: "The duty which we owe to our Creator, and the manner of discharging it."*

It is evident, therefore, that religion and religious duties pertain solely to God; and as that which is God's is to be rendered to him and not to Cæsar, it follows inevitably that, according to the words of Christ, civil government can never of right have anything to do with religion,—with a man's personal relation of faith and obedience to God.

What is Morality?

Another definition which may help in making the distinction between that which pertains to God and that which pertains to our fellow-men, is that of *morality*, as follows:—

Morality: The relation of conformity or non conformity to the true moral standard or rule. . . . The conformity of an act to the divine law.

As morality, therefore, is the conformity of an act to the divine law, it is plain that in this, its true sense, morality also* pertains solely to God, and so is outside the legitimate sphere of civil authority. This may appear at first sight to be an extreme position, if not a false one; but it is not. It is the correct position, as we think anyone can see who will give the subject a little careful thought. The first part of the definition already given, says that morality is "the relation of conformity or nonconformity to the true moral standard or rule," and the latter part of the definition shows that this true moral standard is the divine law. Again, moral law is defined as:—

The will of God, as the supreme moral ruler, concerning the character and conduct of all responsible beings; the rule of action as obligatory on the conscience or moral nature. The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai.

These definitions are according to Scripture. The Scriptures show that the ten commandments are the law of God; that they express the will of God; that they pertain to the conscience, and take cognizance of the thoughts and intents of the heart; and that obedience to these commandments is the duty that man owes to God. Says the Scripture: "Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13. And the Saviour says:—

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say unto his brother, Raca ["vain fellow," margin], shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Matt. 5:21, 22.

The apostle John, referring to the same thing, says: "Whosoever hateth his brother is a murderer." 1 John 3:15. Again, the Saviour says:—

Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Matt. 5:27, 28.

To hate, is murder; to covet, is idolatry; to think impurely of a woman, is adultery;—these are all violations of the moral law, but no civil government seeks to punish for them. A man may hate his neighbor all his life; he may covet every thing on earth; he may think impurely of every woman he sees,—

* From Madison's Memorial to the Virginia Legislature, 1785.

he may keep it up all his days; but so long as these things are confined to his thought, the civil power cannot touch him. It would be difficult to conceive of a more immoral person than such a man would be; yet the State cannot punish him. It does not attempt to punish him. This demonstrates again that with morality or immorality the State can have nothing to do.

The State Punishes Incivility.

But let us carry this further. Only let that man's hatred lead him, either by word or sign, to attempt an injury to his neighbor, and the State will punish him; only let his covetousness lead him to lay hands on what is not his own, in an attempt to steal, and the State will punish him; only let his impure thought lead him to attempt violence to any woman, and the State will punish him. Yet bear in mind that even then the State does not punish him for his immorality, but for his incivility. The immorality lies in the heart, and can be measured by God only. The State punishes no man because he is immoral. If it did, it would have to punish as a murderer the man who hates another, because, according to the true standard of morality, hatred is murder. Therefore it is clear that in fact the State punishes no man because he is immoral, but because he is uncivil. It cannot punish immorality; it must punish incivility.

This distinction is shown in the very term by which is designated State or national government; it is called *civil* government. No person ever thinks of calling it moral government. The government of God is the only moral government.

God Is the Only Moral Governor.

The law of God is the only moral law. To God alone pertains the punishment of immorality, which is the transgression of the moral law. Governors of men are civil governors, not moral. The laws of States and nations are civil laws, not moral. To the authorities of civil government pertains the punishment of incivility, that is, the transgression of civil law. It is not theirs to punish immorality. That pertains solely to the Author of the moral law and of the moral sense, who is the sole judge of man's moral relation. All this must be manifest to every one who will think fairly upon the subject, and it is confirmed by the definition of the word "civil," which is as follows:—

Civil. Pertaining to a city or State, or to a citizen in his relations to his fellow-citizens, or to the State.

By all these things it is made clear that we owe to Cæsar (civil government) only that which is civil, and that we owe to God that which is moral or religious. Other definitions show the same thing. For instance, sin as defined by Webster is "any violation of God's will;" and as defined by the Scriptures, "is the transgression of the law." That the law here referred to is the moral law—the ten commandments—is shown by Rom. 7:7:—

I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.

Thus the Scriptures show that sin is the transgression of the law which says, "Thou shalt not covet," and that is the moral law.

But crime is an offense against the laws of the State. The definition is as follows:—

Crime is strictly a violation of law either human or divine; but in present usage the term is commonly applied to actions contrary to the laws of the State.

Thus civil statutes define crime, and deal with crime, but not with sin; while the

divine statutes define sin, and deal with sin, but not with crime.

As God is the only moral governor, as his is the only moral government, as his law is the only moral law, and as it pertains to him to punish immorality, so likewise the *promotion of morality* pertains to him alone. Morality is conformity to the law of God; it is obedience to God.

But Obedience to God Must Spring from the Heart in Sincerity and Truth.

This it must do, or it is not obedience; for, as we have proved by the Word of God, the law of God takes cognizance of the thoughts and intents of the heart. But "all have sinned, and come short of the glory of God." By transgression, all men have made themselves immoral. "Therefore by the deeds of the law [by obedience] there shall no flesh be justified [accounted righteous or made moral] in his sight." Rom. 3:20. As all men have, by transgression of the law of God, made themselves immoral, therefore no man can, by obedience to the law, become moral, because it is that very law which declares him to be immoral.

If ever men shall be made moral, it must be by the Author of all morality. And this is just the provision which God has made. For "now the righteousness [the morality] of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness [the morality] of God which is *by faith of Jesus Christ* unto all and upon all them that believe; for there is no difference; for all have sinned [made themselves immoral], and come short of the glory of God." Rom. 3:21-23. It is by the morality of Christ alone that men can be made moral. And this morality of Christ is the morality of God, which is imputed to us for Christ's sake; and we receive it by faith in him who is both the author and finisher of faith. Then by the Spirit of God the moral law is written anew in the heart and in the mind, sanctifying the soul unto obedience—unto morality. Thus, and thus alone, can men ever attain to morality; and that morality is the morality of God which is by faith of Jesus Christ.

To God Alone Pertains the Promotion of Morality.

God, then, being the sole promoter of morality, through what instrumentality does he work to promote morality in the world? What body has he made the teacher of morality in the world? the Church or the civil power, which?—The Church, and the Church alone. It is "the Church of the living God." It is "the pillar and ground of the truth." It was to the Church that he said, "Go ye into all the world, and preach the gospel to every creature;" "and, lo, I am with you alway, even unto the end of the world." It is by the Church, through the preaching of Jesus Christ, that the gospel is "made known to all nations for the obedience of faith." There is no obedience but the obedience of faith; there is no morality but the morality of faith. Therefore it is proved that to the Church, and not to the State, is committed the promotion of morality in the world. This at once settles the question as to whether the State shall teach morality or religion. The State *cannot* teach morality or religion. It has not the credentials for it. The Spirit of God and the gospel of Christ are both essential to the teaching of morality, and neither of these is committed to the State, but both to the Church.

But though this work be committed to the Church, even then there is not committed to

the Church the prerogative either to reward morality or to punish immorality. She beseeches, she entreats, she persuades men to be reconciled to God; she trains them in the principles and the practice of morality. It is hers by moral suasion or spiritual censures to preserve the purity and discipline of her membership. But to reward morality or to punish immorality pertains to God alone, because, whether it be morality or immorality, it springs from the secret counsels of the heart; and as God alone knows the heart, he alone can measure either the merit or the guilt involved in any question of morals.

The Inquisition Is in It.

By this it is demonstrated that to no man, to no assembly or organization of men, does there belong any right whatever to punish immorality. Whoever attempts it, usurps the prerogative of God. The Inquisition is the inevitable logic of any assembly of men to punish immorality, because to punish immorality it is necessary in some way to get at the thoughts and intents of the heart. The Papacy, asserting the right to compel men to be moral, and to punish them for immorality, had the cruel courage to carry the evil principle to its logical consequence. In carrying out the principle, it was found to be essential to get at the secrets of men's hearts; and it was found that the diligent application of torture would wring from men, in many cases, a full confession of the most secret thoughts of their hearts. Hence the Inquisition was established as the means best adapted to secure the desired end. So long as men grant the proposition that it is within the province of civil government to enforce morality, it is to very little purpose that they condemn the Inquisition; for that tribunal is only the logical result of the proposition.

JESUS CHRIST IN THE CONSTITUTION.

[The Independent, March 26.]

ONCE more the little band of agitators, led by those who will not vote for God's righteousness, because the supreme authority of God is not mentioned in the Constitution of the United States, have brought before Congress their periodical bill for an amendment of the Preamble to the Constitution so as to recognize God as the source of all civil power, and Christ as the ruler of nations, and his supreme will as of supreme authority. The proposition has actually passed to a second reading in the Senate and is also before the House, and it is among the remoter possibilities that it may pass and be sent to the State legislatures for ratification. Possibly the character of the very devout men who have advocated the measure before the committees of Congress, and of the pronounced unbelievers who have been moved to oppose it, may have affected the attitude of our legislators. We take the liberty to represent the views of the great body of Christian men in this country, and to explain why it is that they take no interest in trying to secure such a recognition of the Almighty in our organic law.

In the first place they do not believe that a State is affected one way or another by a formal, and necessarily to a great extent perfunctory acknowledgment of Jesus Christ. Religion is something that affects individuals, and affects States as it first affects individuals. The citizens are not Christians because the organic law of the State acknowledges Christ; but the State is Christian if the citizens are such. If all the lawgivers and judges and

executive officers are trying to do their duty in the fear of God, the State is not made a particle more religious by putting the name of God into its Constitution. If lawgivers and judges and executive officers do not fear God, then his name in the Constitution makes that State worse rather than better. It is putting the cart before the horse to attempt to sanctify the people by first sanctifying the State. The citizens give character to the State, not the State to the citizens. Putting the recognition of Christ in the Constitution would not make one citizen better, nor insure the better observance of one law; but making one citizen better will insure a better observance of law, and a greater power to Jesus Christ.

Next to the utter uselessness of such a printer's ink assertion that this nation recognizes Jesus Christ as its ruler is to be considered the propriety of it as affecting the rights of those who do not accept the Christian faith, but who yet are and should be citizens possessing equal rights with us. This point is emphasized to us by a letter from a distinguished Hebrew rabbi in Philadelphia, Dr. S. Morais, in *The Hebrew*, a weekly journal printed entirely in the Hebrew language. A number of Hebrew immigrants who have escaped the persecutions of Christian Russia have written to ask him if there is any danger that the movement to put Christianity into the Constitution will prevail, as they fear it would be the precursor of discriminating laws against non-Christians. Dr. Morais reassures them in very florid and biblical Hebrew, stating that efforts at Christianizing the Constitution have been made before and failed. "The Ruler of the Universe," he says, "watches over the American people," and will not allow them to be "afflicted by the ills which Christian priests" have brought on other countries; but that here "every one that cometh to trust under the wings of this standard of liberty shall be a singer in his soul, and shall believe according to the desire of his own heart." He is right. This land belongs equally to all its citizens. It puts no one religion into its Constitution. The framers of the Constitution decided this intelligently and wisely. They wished our flag to give equal rights to believer and unbeliever, to Jew and Christian.

As Christians we will do our best to make other people believe our truth; but as citizens we want to put no pressure and no stigma of non-conformity on atheist, infidel, or Jew. We believe enough in Christianity not to desire to ask the State to help us propagate it or proclaim it. As to the endorsement of the State, we will have none of it. The Christian Church does not need the endorsement of the State, as it would resent its help. As we want no interference from the State, we ask for no favors, nothing but equal rights, and we are not afraid that Christianity will not hold its own in a fair field.

"BETTER AS WE ARE."

[*The Christian Work*, April 2.]

THOSE respected religious contemporaries who are so very desirous of putting the word "God" in the Constitution of the United States, and deplore the fact that "we are a Christless nation," are reminded that putting the word God in the Constitution will not mend matters at all. If we are to be a distinctively Christian nation, it can only be accomplished by establishing the Christian religion as the national religion. But this could only be as in England by establishing a

sectarian religion, and if we went by numbers the Methodist denomination would be on top: then all other denominations would be "tolerated," whereas now all have equal rights and privileges. The world's exhibit of nationalized religions is not favorable either to the cause of religion or to the State. We are better as we are.

POPULAR CHURCH ATTENDANCE IN A "CHRISTIAN" NATION.

[*Atlanta Journal*, Atlanta, Ga.]

A TABLE has been prepared which shows the percentage of church communicants to the total population of a number of States and Territories. It is as follows:—

New Mexico,.....	68.85
Utah,.....	61.62
Arizona,.....	45.24
South Carolina,.....	44.17
Rhode Island,.....	42.84
North Carolina,.....	42.85
Massachusetts,.....	42.11
Connecticut,.....	41.45
Minnesota,.....	40.91
District of Columbia,.....	40.89
Alabama,.....	36.96
Georgia,.....	37.96
Maryland,.....	36.40
Florida,.....	36.21
New York,.....	36.21
Louisiana,.....	35.76
New Jersey,.....	35.18
Virginia,.....	34.37
Mississippi,.....	33.39
Ohio,.....	33.10
Wisconsin,.....	32.98

Most people will be surprised to find that the highest percentage of churchgoers in this list is found in a Territory, and the next in the newest State. The New England press is given to boasting of the superior morality of that section; but if churchgoing is an indication of moral virtue no New England State approaches Utah or Arizona. South Carolina is the second State in the list of churchgoers, while Georgia comes ninth. In as old a State as ours, and one which has been the scene of so much religious enterprise, it is rather surprising that less than thirty-seven people in every one hundred "belong to the church."

Still Georgia makes a better showing than several others of the original thirteen States.

THE SEVENTH-DAY SABBATH.*

THERE is no evidence that the first day, or Sunday, was observed, even as a festival, until some time in the second century. The first law for Sunday was that of Constantine's, in A. D. 321; from that time forward ecclesiastical and State influences were used with rigor to turn the people from the observance of the Sabbath and to oblige them to keep Sunday. Christians generally continued to keep the Sabbath until the fifth century, as is evident from the oldest authorities on the subject, of whom are Morer and Geiseler. To this effect Dr. Twisse quotes Baronius, Gomarus, and Rivet. The same testimony is given by Dr. Lyman Coleman, of Philadelphia, in his "Ancient Christianity," chap. xxvi., section 2:—

The last day of the week was strictly kept for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian Church. During the early ages it was entitled "The Sabbath," this word being confined to the seventh day of the week, which, we have already said, continued to be observed for several centuries

* Originally from the *London Sabbath Memorial*, and reprinted without comment in *Frank Leslie's Sunday Magazine*, February 1880.

by the converts to Christianity. No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week.

The Abyssinians have always observed the Sabbath. Traces of Sabbath-keeping in Europe are found from the sixth century to the sixteenth. In the year 600 there was a class of Sabbath-keepers in Rome who were denounced by the Pope. Erasmus speaks of Sabbatarians in Bohemia. Many of the Waldenses were called *Sabbataraii*, because, as Benedict says, "they met for worship on the seventh day, and did not regard the first-day sabbath."

From references by old authors, it appears that in the beginning of the sixteenth century there were Christian Sabbath-keepers in Germany, Holland, and England. The Sabbath controversy in England waxed great from 1585 to 1685. It has been continued in England and America ever since, but at no period has it assumed such proportions as within the past forty-two years. The present number of Christian Sabbath-keepers in Western Europe and America is supposed to be about 40,000 with an increase of more than a thousand annually. This does not include the Russian Sabbath-keepers who are reported to number more than a million. Thus, from the time of the Apostles until the present day, there have existed Gentile Christians who have faithfully adhered to and observed the seventh day—the true Sabbath of the fourth commandment.

REFORM BUREAUS IN WASHINGTON.

"The good people of the whole country, and particularly the Christian people," says the *Christian Work* of April 9, "are deeply indebted to the National Bureau of Reforms for many excellent bills which have been introduced in Congress at this session, some of which have already become laws. . . . The idea of having a responsible Bureau at Washington to look after and to initiate reform legislation is eminently wise and practical, and it ought to receive the support of all interested in reform work."

From this view we emphatically dissent. The theory that reforms should have their fountain head in the national legislature is inconsistent with the idea that this is "a government of the people, by the people, and for the people," and consistent with the doctrine of paternalism. If the national legislators are fathers to the nation,—if they and not the people are the governors,—then it is proper that they should, as parents, lay down rules and regulations for their children, the people. But if they are merely representatives of the people, through whom the people themselves exercise the functions of government, then governmental reforms must have their origin with the people.

In other words, the people must determine upon the reforms and elect such persons to Congress as will properly represent them in legislative action, instead of having their representatives originate schemes of reforms, or take up with the schemes of some "reform bureau" representing not the people but some private parties, enact them into "law," and swing the people around to their standpoint. The body should wag the tail, and not the tail the body.

We have enough governmental machinery already for every possible need, without the establishment of a "bureau of reforms" to tell Congress what is most needful in the line of legislation. To say the least, such a thing

is not very complimentary to Congress or to the people.

Let the people govern themselves; and let "reform" bureaus and "Christian" lobbyists meet with no favor within the halls of the Capitol.

GOD IN THE CONSTITUTION.

[Commercial Appeal, Memphis, March 18.]

EVER and anon some doubtless well-meaning people rediscover the fact that there is no recognition of God in the Constitution of the United States, and are reshocked by their discovery. They are surprised that the wrath of Heaven has not long since descended in the form of fire and brimstone to consume a nation that forgets God so utterly as to omit his name from its law. They therefore make haste to agitate for an amendment of the Constitution in order that the Almighty may be acknowledged in plain black and white.

This effort to legislate the Almighty into supremacy over the hearts and minds of the people is a survival of a system that has long since perished. As a means of promoting piety it has been long since abandoned. There are many God-fearing, Christian people who oppose the project, but no matter what may be the motive of the objectors, no good could possibly come from forcing an acknowledgment of God and of Jesus Christ upon them. The particular amendment proposed by Mr. Morse would practically make a religious test for members of Congress and for all civil or military officers who are required to take an oath to support the Constitution. The test would bar not only atheists and agnostics, but Jews and Unitarians, all who do not subscribe to the divine authority of both the Old and the New Testament, and all who do not recognize the divinity of Christ—that is, unless they should take the oath to support the Constitution, as the abolitionists used to do, "with a mental reservation."

As a matter of fact, such a recognition as that proposed by Mr. Morse would not change the religious character of Congress in the least, nor make the slightest change in the spirit of its laws. It would simply be an empty mockery, a hollow form of words, and not in the least calculated to glorify the Almighty or to establish his dominion over the hearts of men. This is a nation of God-believers, a Christian nation. But it is so as a matter of fact and not as a matter of law. It is so because such is the faith of the people and because our civilization, our ideas of justice, our standards of right and wrong, are all tempered by the pervasive influence of Christianity on the minds and lives of men.

The acknowledgment of God and of Christ is a matter that belongs to the conscience of the individual, and in no other way can it be made. The State cannot vicariously perform this duty for all the people. If Mr. Morse should succeed in engrafting upon the Constitution a declaration that "we, the people of the United States," acknowledge Almighty God and the Lord Jesus Christ, etc., for whom would this declaration speak? Can a State perform a Christian duty and receive a Christian's reward, independently of the action of its individual citizens? Would God punish a State for neglecting a supposed Christian duty if the people of the State were devout believers and faithful followers of his word?

God has imposed his law upon the individual mind and conscience. It is the individual and not the State that must acknowledge Him; it is the individual that must believe,

repent and be baptized. It is an absurd and a pernicious idea that a body politic can in its corporate capacity make its peace with God for all the people of all the country.

POLITICAL RELIGION.

[The Christian Leader, Cincinnati, Feb. 25.]

THERE are men who will serve a "cause" as long as the cause serves them, and these men pretend much conscientiousness in serving the "cause," if there be promise of advancement and emoluments; but if thwarted in their ambition to climb above their fellow-men, and if the scaffolding upon which they stand gives way, these men will at once desert the cause, and, with an evaporated conscience, seek a new cause. These men who hold themselves ready to sell soul and conscience to the highest bidder are the bane of both Church and State.

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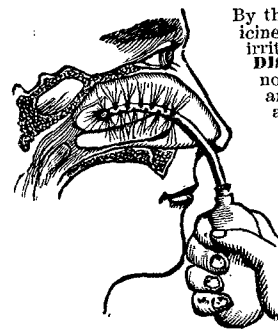
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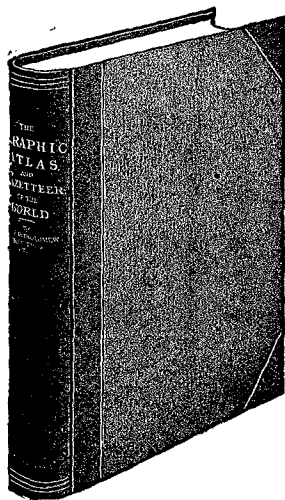
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NEW YORK, APRIL 16, 1896.

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MESSRS. Burrill, Howe, and Simpson, the three Seventh-day Adventist ministers sentenced to jail at Chatham, Ont., for Sunday work, were at last accounts still at liberty. The costs must be paid by the prosecutors, and to send the "convicts" to prison would increase the expense.

THE Pope has indorsed the petition put forth by his cardinals in America, England, and Ireland (noticed elsewhere in this issue), in behalf of the creation of a permanent tribunal of international arbitration. In considering the significance of this action it need only be remembered that in whatever is done by the Pope and his cardinals, the first and foremost consideration is always the interests of the Catholic Church. These interests stand paramount in their minds to everything else.

DON'T forget these beautiful spring days, that J. W. Lewis, an honest Christian man, is imprisoned at Tiptonville, Tenn., for no other offense than refusing to observe the statute-intrenched sabbath of his neighbors. And this in "free America," under a national constitution supposed to guarantee religious liberty, and under a State constitution which provides "that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship."

As sophistical a National Reform argument (though not so designed), as we have seen recently, runs thus:—

When we speak of "the State" without any qualification expressed or implied, we do not refer to any particular State or form of government, but to earthly government, as distinct from the government of God. Neither do we mean law-makers and rulers alone, since they would be nothing without people under them. And since all the world is under some form or other of human government, the term, "the State," is really synonymous with "the world."

The conclusion reached is that the relation of Christ and his Church to the State is identical with Christ's relation to the world, namely, "one of salvation;" and then follow such texts as John 6:51; 2 Cor. 5:19; etc. The absurdity of the "argument" becomes apparent at once upon reading these texts, merely substituting the word "State" for "world," which is perfectly proper if they mean the same thing. Thus John 6:51 would read: "I am the living bread which came down from heaven: if any man eat of

this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the State"! The new rendering of 2 Cor. 5:19 makes it equally absurd; thus: "God was in Christ, reconciling the State unto himself, not imputing their trespasses unto them [States, of course]; and hath committed unto us the ministry of reconciliation." In like manner John 3:17 would read: "For God sent not his Son into the State to condemn the State; but that the State through him might be saved."

It is thus that consistent "National Reform" would distort the Scriptures in the interests of its Church and State propaganda, and thus would it justify its efforts to save the State by constitutional amendments, religious statutes, Christian citizenship leagues, etc.

"CAN a government be so framed and administered as not to infringe on somebody's rights of conscience?" asks the *Christian Statesman*, of February 22, last. The implication is that it cannot; and this idea seems to be held by quite a large number of religious people in this country. If these people would remember that both civil government and the rights of conscience are ordained of God, it might help them to arrive at a correct conclusion. God never instituted two things which were out of harmony with each other. He never instituted anything out of harmony with himself. Therefore he never ordained any form of civil government which conflicts with the rights of conscience.

"ARRANGEMENTS for the most remarkable religious conference ever held in the United States, have been practically made," says the *Pittsburg Commercial Gazette*, of the 6th inst. "Fifteen clergy and laymen of the Roman Catholic Church and the same number of Protestant ministers and laymen will shortly meet in Pittsburg for a friendly conference in regard to the obstacles which lie in the way of Christian union, and will formulate plans, if possible, for their removal."

Prominent among the "Protestant" ministers interested in this movement is Rev. David McAllister, D. D., editor of the *Christian Statesman*, and the very soul as it were, of the National Reform Association. We shall have more to say on the subject next week.

THE following appeared in the *New York World*, of April 12:—

LITTLE ROCK, April 11.—Chester Gordon and his wife, two intelligent and respectable citizens of Eagle Township, in this county, were convicted this week in the court presided over by Albert Desha, a justice of the peace, of sabbath breaking, and were fined \$5 each.

It was proved (and no attempt was made to deny the charge) that they are Adventists, and in accordance with the tenets of their faith, are accustomed to rest on Saturday, which they consider their Sabbath, and to labor on Sunday.

They refused to pay the fines, although able to do so, and by order of the court were remanded to the

county jail, where they now are. Husband and wife were handcuffed together when brought into town by a deputy constable.

The Sunday law of Arkansas provides as follows concerning persons in the State who observe another day of the week as the Sabbath:—

SECTION 1886. Persons who are members of any religious society who observe as Sabbath any other day of the week than the Christian sabbath, or Sunday, shall not be subject to the penalties of this act, so that they observe one day in seven, agreeable to the faith and practice of their church or society.

We have received no information as yet from other sources concerning this case.

SPEAKING of the Transvaal and its people, the late Rev. Josiah Tyler, D. D., a veteran South African missionary, recently said:—

Theoretically, the Transvaal is a republic; but practically, an oligarchy. . . . Officers of the Volksraad, or Senate and House of Representatives combined, must all belong to some Protestant church; but any one of sufficient ambition and no religion can easily adjust that matter.

Of course; and this illustrates what the SENTINEL has been saying all along, in pointing out the uselessness and the danger of political obsequiousness to the Church. As things are now going in our own country, it will not be long before the Church's stamp of approval will be a *sine qua non* of election to public office; but "any one of sufficient ambition and no religion can easily adjust that matter." Then Congress will become an assembly of unprincipled hypocrites; and then we shall have a glorious "Christian" nation!

As appears from the article, "Jesus Christ in the Constitution," on page 125, the *Independent*, of this city, is opposed to the proposed religious amendment to the national Constitution.

Our contemporary does not, however, sufficiently differentiate between the State and the people when it says: "The State is not Christian because the organic law of the State acknowledges Christ; but the State is Christian if the citizens are such."

In only a very limited sense is this true. A State is simply a gigantic business concern, organized for certain specific purposes. It can properly have no religious character whatever. We do not speak of a bank as a Christian bank because many of its stockholders are Christians; no more should we speak of a nation as Christian.

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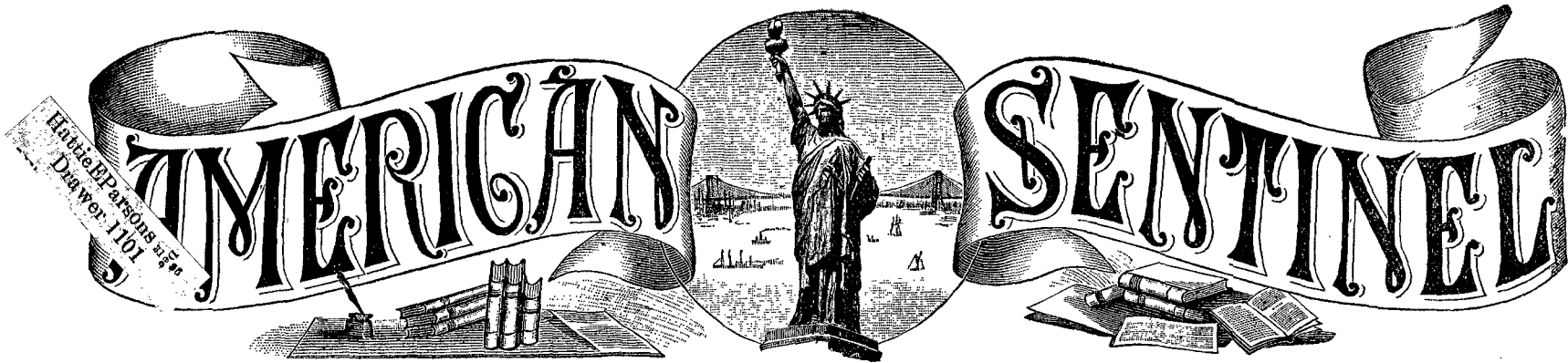
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PAUL BEFORE AGRIPPA.

In Paul's day Rome ruled the world, paganism was entrenched in the laws and customs of the people, and new religions were proscribed.

All gods were then regarded as national deities, and while the gods of Rome were held to be superior to all others, even to Jehovah, Rome permitted conquered nations to maintain their accustomed worship; hence Judaism was tolerated.

But Rome forbade innovations in religion. The law was:—

"No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws."¹

"Whoever introduces new religions, the tendency and character of which are unknown, whereby the minds of men may be disturbed, shall, if belonging to the higher rank, be banished; if to the lower, punished with death."²

Christianity, while only the perfect development of the religion of the Hebrews, was regarded by both Jews and Gentiles as a new faith, and therefore prohibited; but the apostle argued that Christianity was simply the faith of the fathers, and consequently within the "law," that is, not prohibited by "law."

Paul a Roman Citizen.

Paul, though a Jew, was a Roman citizen; and this fact imparts a peculiar interest to the record of his life, because his relation to the State corresponded more nearly to that of most

men of to-day than did that of any other of the apostles.

Not every Roman subject was a citizen. There is a wide difference even to-day between residence and citizenship; and there was very much more difference then. "The early law of Rome," says the "Encyclopedia Britannica," "was essentially personal, not territorial. A man enjoyed the benefit of its institutions and of its protection, not because he happened to be within Roman territory, but because he was a citizen,—one of those by whom and for whom its law was established."



Paul Before Agrippa.

Paul, on three recorded occasions, availed himself of the privileges that were his by virtue of his Roman citizenship. And once did he plead that he was "a citizen of no mean city," Tarsus. This, however, was not tantamount to Roman citizenship, for we subsequently find the chief captain, to whom this

statement was made, apparently ignorant of the fact that the apostle was a Roman.

Paul's first appeal to his Roman citizenship is recorded in the 16th chapter of Acts. "And it came to pass," writes Luke, "as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."³

Proper Dignity Maintained.

"When it was day, the magistrates sent the sergeants, saying, Let these men go." "And the keeper of the prison told this saying to Paul." "But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them

come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out."⁴

Roman law guaranteed to the citizen a trial

¹ Torrey's translation of Neander's "Church History," Vol. I, p. 86.

² *Id.*

³ Acts 16:16-24.

⁴ Acts 16:37-39.

before condemnation or punishment; and in taking the course the apostle did he only insisted that the proceedings should be according to the law which the magistrates professed to respect and enforce.

We are not warranted in attributing to Paul any improper motive in thus demanding his rights under the law. He must have had in view the glory of God and the spread of the truth; and doubtless the influence upon all concerned was salutary. "Paul and Silas felt that to maintain the dignity of Christ's Church, they must not submit to the illegal course proposed by the Roman magistrates. . . . They had been publicly thrust into prison, and now refused to be privately released, without proper acknowledgments on the part of the magistrates."* It was seen that the apostle and his companion were not unreasoning fanatics, but rational, thinking men, who knew their rights and were neither afraid nor ashamed to maintain them by proper means. It was also demonstrated that they were not revengeful, for while demanding at the hands of the magistrates such acknowledgment as would vindicate them from the unjust charges made against them, they sought no revenge for the indignities they had suffered.

We cannot doubt that in all this the apostle acted wisely. It is not only the Christian's privilege but his duty to take such a course under all circumstances as will place him in a favorable light before the bar of public opinion. Silence and abject submission are sometimes mistaken for confession of the truth of unjust charges; while a calm, dignified defense and assertion of civil rights commands respect and secures attention to the principles involved. To the manly stand taken by the apostle upon this occasion is largely due under God the freedom enjoyed in the world to-day in matters of conscience.

"They enslave their children's children who make compromise with sin."

Unlawful to Scourge a Roman Uncondemned.

The second recorded instance in which the apostle availed himself of his rights as a Roman citizen was when on the occasion of the uproar at Jerusalem, "the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging, that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was freeborn. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him."⁶ But in this instance, as upon the former occasion, Paul sought no revenge. He was a Roman, but was also a Christian.

The Apostle Exercises the Citizen's Right of Appeal.

The third, and so far as we know, the last occasion upon which Paul asserted his rights as a Roman, was when "Festus, willing to

do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar."⁷

The appeal of a Roman citizen to the emperor could not be disregarded, and Festus answered, "Hast thou appealed unto Cæsar? unto Cæsar shalt thou go."

Festus really had no option in the matter; but there being no clearly-defined charge against the apostle, he was in doubt as to the account of the case which he ought to send to the emperor. Festus therefore kept Paul in prison until Agrippa and Bernice came unto Casarea. He then brought the apostle before them, and briefly recited the facts in the case, concluding thus:—

When I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him."⁸

"Then Agrippa said unto Paul," continues the record, "Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself."

Paul's defense is recorded in the twenty-sixth chapter of the Acts, and being of easy access, we shall only call attention briefly to it.

Christianity Not a New Religion.

Paul established by a circumstantial statement the fact that he was not only a Jew but a Pharisee; and then anticipating the only charge that could lie against him on religious grounds under Roman law, namely, that he had introduced a new religion or worshiped a God not recognized by Roman law, he declared: "And now I stand and am judged for the hope of the promise of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews."

As before remarked, Christianity was not a new religion; it was simply a new phase of that religion given to our first parents at the fall, cherished by the patriarchs, and restored to Israel through Moses; and as such it was not a violation of Roman law to teach it, nor was it an offense under the law to worship the God it revealed. But as previously stated, neither Jew nor Gentile recognized this fact. In the eyes of both, Christianity had its origin in the life and teaching of Jesus of Nazareth, and was no part of any previously-existing system of religion; and, as they viewed it, was consequently prohibited by the law of the empire.

Recounting before the king his trip to Damascus, his experience in being stricken to the earth by a light from heaven, the voice speaking to him, his conversion, etc., the apostle declared that he witnessed none other things than the prophets and Moses did say should come—in short, that he was not a setter-forth of strange doctrines.

The Apostle Labored to Save Men.

Paul's words on this occasion were not however, merely, nor even chiefly, a defense of his

own rights; nor was it his chief object to convince Agrippa that he had violated no law. His defense of himself was rather a means to an end. It was the apostle's life work to preach the gospel; and his motto was: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." His heart burned within him for the salvation of his royal auditors.

Most graphically did he depict the scenes attending his conversion on the way to Damascus, and most eloquently did he present the claims of the gospel and unhesitatingly declare his relation to it.

"Having therefore obtained help of God," concluded the apostle, "I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." "King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."⁹

Forgetful as he ever was of himself, willing to endure all things that he might save some, the apostle was nevertheless conscious of the value of that physical liberty which was his by divine right; and in the words, "except these bonds," we discover something of the yearning after freedom which God has implanted in the human breast that he might gratify it by giving the glorious liberty of the children of God; for without such aspirations the message which proclaims "liberty to the captives, and the opening of the prison to them that are bound" would fall upon ears dead alike to calls to human progress or to spiritual growth; and Christ would have died in vain.

KING MENELEK AND CHRISTIANITY.

WHILE the secular and religious press have been full of expressions of indignation concerning the attacks upon Armenian Christians by the Turks, we have seen little or nothing in condemnation of the equally unjustifiable attack of the Italian forces upon the Christian king and people of Abyssinia. The partition of Africa among the nations of Europe is evidently regarded as almost, if not quite, a Christian proceeding; for is it not being carried on by "Christian" nations? Doubtless the Italian government has as good reasons for its efforts at national aggrandizement at the expense of king Menelek and his subjects, as have any of the other "Christian" nations for their wars of conquest upon the African natives elsewhere; but there is no justification for any of them, more than there would be for a war between two of these "Christian" nations themselves.

The following letter from king Menelek to a missionary named Clarke, printed in the *Washington Post*, of April 3, breathes a spirit quite in contrast with that which led to the attack upon his country by the Italian forces. Menelek said:—

You are mistaken in believing that I do not care for your prayers. All prayers of believers are dear to me, even when they come from the children of Europe. Not all are aggressors in my kingdom; not all commit the iniquity of attacking those whom they hope to find weaker than themselves; not all have bent the

* "Sketches from the Life of Paul," p. 78.

⁵ Acts 22: 24-29.

⁶ Acts 25: 9-11.

⁷ Acts 25: 25-27.

⁹ Acts 26: 22, 23; 27-29.

knee before Baal, the god of destruction and the slaughterer of brothers. Many, I am sure, still truly adore the God of the cross, the God of justice and of peace. With them I feel in perfect communion of faith, and I am happy that they pray for me, for my household, and my people.

I only wish that they would make truth dwell in the sanctuary, and that instead of a mutilated gospel, which explains the confusion and the infidelity of the peoples of Europe, they would return and lead others back to the true gospel, which began with the creation of the world.

By what right do they efface the whole portion of it which precedes the coming of Jesus Christ, and have they done away with that God established for all time?

What you call the Old Testament is as true as the New, and what is contained in it must be respected and observed by those who follow Jesus and the apostles, announced by the prophets.

There are more than 300,000 of them [Jews] in my kingdom, and, though they enjoy almost complete independence, they are obedient and industrious subjects. They never conspire, pay all tributes, and respect our abuna as much as do the Christians. If they are worse in Europe it is because the Christians, too, are worse. Our Lord Jesus forgave them on the cross. Why should we persecute them? You, at least, do not persecute them. May the other Christians of Europe imitate you.

What you need is to return to our God, to observe all his ordinances, to no longer separate Moses and the prophets from the apostles, or St. Peter from St. Paul. Whoever wishes to serve God must humble himself and obey. You know that, envoy of God. Teach it in Europe and Asia. I am having it taught in Africa.

May the grace of our Lord Jesus Christ be with you.
MENELEK.

Of course, the fact that the Abyssinians are (professedly) Christians does not make an attack upon them any more wicked than it would be if they were heathen. The selfish grabbing for African territory at the expense of the property and lives of the natives, is altogether unchristian and wicked. Evidently all king Menelek desires of the "Christian" nations of Europe is to be let alone.

SIGNIFICANT.

[Southern Sentinel, Melbourne.]

OCTOBER 31, 1895, the following motion was introduced in the Anglican Synod at Auckland, N. Z. :—

That this synod welcomes with thankfulness the kind expressions towards the British people, and the call to prayer for unity, contained in the letter of His Holiness Pope Leo XIII., and in response to his wishes and of those of the Archbishop of Canterbury, now respectfully requests the bishop to take such steps as he shall see fit, and call all the people in this diocese to pray to the great Head of the church for the unity of Christendom.

Although the motion did not pass, that such a motion should be introduced in an Anglican Synod is significant. It indicates a drift toward Rome.

SUNDAY ENFORCEMENT IN MASSACHUSETTS.

A LETTER received April 14, from Mr. W. T. Gibson, of Everitt, Mass., shows how the spirit of Sunday enforcement is manifesting itself in that section of the country. Mr. Gibson relates that on Sunday, April 5, he was doing some work on a chimney on the top of a building located at the intersection of Thorndyke and Robbins Streets, Everitt, when he was hailed by a policeman from the sidewalk on Robbins Street, and an interesting dialogue followed. We quote from Mr. Gibson's letter :—

Officer.—Gibson, do you build chimneys Sundays?
I said, I am pointing it.
O.—Been working all day?
Yes, sir.

O.—How long have you worked Sundays?
For eighteen years.
O.—Well, you must stop this Sunday work.
I said, I think not; I am not disturbing any one.
I cannot keep two days, and am not going to.
O.—You come down here.
I kept at work all the time.
He walked around to the front entrance on Thorndyke Street, and with loud voice demanded, "Gibson, come down here," several times.
I made no reply.
He then came up, as I suppose, to the top floor, and said, "Gibson!"
I said, What, sir?
O.—You must stop work.
I said, I think not. You have no right to stop my working.
O.—Do you think so?
I said, Yes, sir; and if it were a matter that I considered you had a right to demand of me, I would willingly obey you. I have a right to earn my living.
O.—Will you stop work?
I said, I do not think so.
O.—Well, if you don't, I will put you in court to-morrow.
I replied, Well, I cannot help it if you do.
He went down, and I finished my work.

Mr. Gibson expected to be summoned before the court on the following day, but up to the time of writing had not been informed of any legal proceedings against him.

Mr. Gibson was prosecuted in December, 1894, for keeping a small store open on Sunday. He was fined fifty dollars and costs on that occasion, but no effort has been made to collect the money, nor has Mr. Gibson been imprisoned in lieu thereof.

EACH HAS ITS SPHERE.

[By H. W. Bowman, in A. P. A. Magazine for April.]

THE church and civil society are two vast organizations, essentially different as to their origin, the object they have in view, and the means of obtaining that object. The church is drawn together for moral improvement and spiritual benefit; the State is a necessary mutual association to promote the civic welfare of the people.

The church instituted by Christ Jesus is founded upon revelation. The sense in which every civic society acknowledges God as its author is—it was the original will of God that men, for their own happiness and protection, should unite themselves and form the various civil societies such as exist in the world. The papal dogma that makes the church, as the exponent of God's will, the basis of civil society, is false and pernicious. The true origin of civil society is the compact of union, and submission to a supreme power; and it is from this compact that all the rights of civil society arise. Or, in the words of the wise statesmen of America, "All governments derive their just powers from the consent of the governed."

The principles of church government and State government are dissimilar. The institutions are fundamentally so unlike that they cannot be blended without destroying the nature of one or both. For the civil ruler, the great and only essential qualification is to be able to wield the chief physical force of the community, whether by means of moral influences,* or otherwise; for the church a superiority in spiritual graces—love, humility, wisdom and disinterestedness—is needed. In short, church authority and State authority rest on essentially different bases, require different qualifications, are recognized on

* The expression "moral influences," is used here evidently in its secondary or accommodated sense as meaning no more than the consensus of public opinion as to how people ought to relate themselves to each other as social beings and to the community.—EDITOR SENTINEL.

different principles. Hence a union of church and State works an injury to both.

The chief object of the church is the moral reformation of sinners, and the establishment of believers in virtue. The discipline of the church relates to internal sentiments of the soul, rather than to any external actions. Now, as physical force does not produce internal sentiments, it follows that the church, in order to obtain its object, has no other means than instruction, exhortation, exercises piety, and sometimes the exclusion from spiritual privileges of contumacious or refractory members. The use of physical coercion does not belong to the sphere of its operation. Rome, in claiming the right to use force, violates a fundamental law of the Christian religion.

Civil society has for its object the preservation of public order, the attainment of justice, the establishment of law and the acquisition of the greatest temporal happiness to the individuals composing it. To obtain this object it refers solely to external acts, not to the internal sentiments of individuals. Civil laws, not moral ones, are the only kind it can enforce. The civil power is obliged to use force in obtaining its object. Policemen do not depend on moral suasion, nor preachers of the gospel upon the use of a club. Religion is not a subject of legislation by civil government, nor civil government a province of the church. Religious freedom does not mean religious despotism. If the church is left free to worship God according to the dictates of the individual conscience, it is not thereby granted the right to usurp the powers and prerogatives of the State and exercise them. God's law covers the realm of thought, man's law that of action. Covetousness is forbidden by God, yet the State cannot punish for it. But let one reach forth his hand and steal, and the State will punish him. Religious morality does not come under the cognizance of State law, and cannot be punished before an earthly tribunal. The State can punish incivility, it cannot punish immorality. It does not enact laws because they are revealed by God, but because they are expedient to human society. Therefore a civil government is not a moral government. *Its laws are civil, not moral.* The church deals with morals—the State with civics. Civic "righteousness" is a duty owed to the State; morality involves our obligation to God.

THE MOVEMENT GROWS.

Adherents Numbered by Millions.

WHAT movement grows?—The movement that looks to the enthronement of Christ by religio-political methods; the movement that proposes to bring in a reign of "righteousness" by force of civil law and the policeman's club; the movement that proposes to make the polling places "holy ground," and turn politicians into "saints;" the movement that is now, even as in the earlier centuries, instilling the virus of the poisonous doctrine of a false theocracy into the minds of the masses; the movement that proposes to make a legal Christianity easy by removing all obstacles and crosses, and the road to ruin so hard that no sinner will dare to go in the broad road; and so bring in the temporal millennium.

The organ of the National Reformers, in 1887, said :—

The political aim of Christianity is to bring forth a time in which Christianity shall control the caucus, religion shall control the politics, the politicians shall be saints, and the polls, holy ground.

In the same year, the Woman's Christian

Temperance Union voiced the same thing in national convention, as follows: "The kingdom of Christ must enter the realm of law [force] through the gateway of politics." And in 1886, they said: "A true theocracy is yet to come, and the enthronement of Christ in law and law-makers." At that time the movement attracted little attention.

According to the statement of Mr. Buell, Chief of Church Statistics in Eleventh United States census, at this time nearly all the religious organizations in the land have allied themselves to the movement, so that its friends from these sources may be numbered by many ten thousands. And, as a sample of how the so-called Protestant churches are voicing the same thing, and giving their influence to the movement, we give here a quotation from a sermon recently delivered by a minister of St. Paul, Minn., as follows:—

The millions of Christian people in this country and the other millions of patriotic people allied with them in spirit, if not in name, are coming to see as never before, that the kingdom of God, which is the reign of law, of reason and of righteousness, is not to be postponed to some far celestial future, but is to be realized here and now in just laws, honest politics, clean business, and a social state in which all shall get their rights and none shall be wronged.

This is an alluring picture; one to be cherished if only it were true. But it is the one song of "peace and safety" from first to last. And the word of the eternal One is that "when they shall say peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." And the rapid increase and present volume of the movement gives evidence that the great crisis is very near at hand, and the destruction even now pending.

H. F. PHELPS.

St. Paul, Minn.

A PERNICIOUS FALLACY.

BY E. J. WAGGONER.

VOX POPULI, VOX DEI—"The voice of the people is the voice of God,"—is a very popular saying. This might be expected from the very nature of the case; for anything which tends to give "the people" a good opinion of themselves is sure to be popular. At the same time, no saying was ever invented that was farther from the truth. It is one of the most dangerous of Satan's lies. Its effect is to lead people to ignore the plain commandments of God, which are revealed in his word, and to put themselves in the place of God. It is taken for granted that what "the people" say and do must be right, even though there may be a command of God to the contrary. And thus this mischievous saying leads "the people" to exalt themselves above God, by making them think that by their united action they can change the decrees of God.

Men ought to be able to learn something from history; if they do not, history is written in vain. The lessons which we learn from the history of the past are equivalent to lessons concerning the future, for, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done." This is true because human nature is the same among all people, and in all ages. Let us recall a few of the things that have been.

The People Corrupted Their Ways.

Within a thousand years after the creation, God saw that "the people" had corrupted their way on the earth, and so nearly universal was the downward tendency, that only

one man was found who followed the expressed commandment of the Lord. Yet, although the people were so nearly unanimous in their choice of evil, it did not cease to be evil, neither did they change the mind of God. Every man who followed the way that was "right in his own eyes" was destroyed by the flood.

It was "the people" who, shortly after the flood, thought to make a name for themselves by building a city and a tower whose top should reach to heaven; but God frustrated their plan to exalt themselves above him, and their city was destroyed and they were scattered.

God Selected a People.

Coming down to later times, we find that when God would have a people for himself, who should honor him and keep the knowledge of his will alive in the earth, he found only one man, Abraham, whom he could select as the father of his people. And when that people had become great and were being conducted to the land which God had given to them, they were told, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." Deut. 7:7. The majority of "the people" ignored God, and did as they pleased. Surely, if it were true that "the voice of the people is the voice of God," God would not have rejected the bulk of mankind for a comparatively insignificant race.

Leaving out the great world who had rejected God, and had in consequence been rejected by him, we find that "the people" whom God chose as his own peculiar people were, as a people, more often in opposition to God than in harmony with him. It was "the people" who said to Aaron, "Make us gods, which shall go before us;" and when the golden calf was made, "the people" worshiped it. It was "the people" who said, "Let us make a captain, and let us return into Egypt;" and it was "the people" who time and again murmured against the Lord's chosen prophet, and were often on the point of stoning him to death.

The People Cry, "Crucify Him."

In the days when Christ was on earth, it was his own people to whom he came, who rejected him. When he was accused before the Roman governor, it was "the people" of Israel—God's own chosen people—who cried, "Crucify him!"

Still later, when the disciples of Christ were many thousands in number in Jerusalem, they were still a poor, despised sect, and so few in number in comparison with "the people" who constituted the State Church, that they were compelled to flee for their lives. Then Herod the king stretched forth his hand to vex certain of the church. And he killed James with the sword; and when he saw that "the people" were pleased, he proceeded to take Peter also. This same Herod it was who a short time afterwards made an oration to a vast concourse who had assembled to do him honor. "And 'the people' gave a shout, saying, It is the voice of a god, and not of a man." In this case "the voice of the people" was immediately shown to be *not* the voice of God, for God rebuked their impiety, and caused the vile creature, whom they called a god, to die a loathsome death.

Still later we find that "the people" whom God had taken out from among the Gentiles, became so great that they were deemed worthy of State "recognition."

In the Great Empire of Rome, which filled the world, the "Christians" were

so numerous that the crafty and worldly-wise Constantine saw that it would be greatly to his advantage to favor them rather than his pagan subjects. So "the church" was "recognized" by the civil power, to the extent that "its ordinances and its laws" were enforced by "a statutory arrangement." The State undertook to "regulate the administration" of the ordinances, customs, and laws of the church "in conformity with its [the church's] constitution and object." Thus the sect, which in the days of Paul was "everywhere spoken against," now sat in the high places of the earth, and all nations were flowing unto it. See Isa. 2:2, 3. Surely now the voice of the people must have been the voice of God, because Rome, which was then only a synonym for "the world," was a "Christian nation." Mark you, this had not been brought about by a mere legal enactment without the concurrence of "the people," but Christianity was exalted to the throne of the world because the majority so willed it. Constantine was too wise a ruler to make laws that would not receive the commendation of the majority of his subjects. The voice of the people was to him the voice of God, and when Christianity became the religion of the empire, it was simply the recognition of the prevailing sentiment.

But was the voice of the people in that case really the voice of God? Far from it. This expression of the will of "the people"—the church—was only the last step but one in that great apostasy of which Paul had written (2 Thess. 2:1-8), and which culminated in the

Establishment of the Papacy.

that "man of sin," "the son of perdition," who opposed and exalted himself above all that is called God or that is worshiped; so that he as God sat in the temple of God, showing himself to be God. This was the practical working of the adage, "The voice of the people is the voice of God." The falsity of that claim is shown by the fact that "the people" who have impiously exalted themselves above God by claiming that their voice is his, are to be consumed with the spirit of the Lord's mouth, and destroyed with the brightness of his coming.

In the brief description of the rise of the Papacy, the reader cannot fail to recognize the words which the "National Reformers" use to describe their movement. It is a significant fact that the same language which they use to describe what they are working for, most accurately describes the establishment of the Papacy, that professedly Christian power that persecuted Christians to the death. There is not a plea which the National Reformers use in behalf of their proposed amendment to the Constitution, which will not apply exactly to the setting up of the Papacy. They say, This movement is wholly in the hands of the Christian Church. So was the great apostasy of the first three centuries. National Reformers say, We do not want an amendment to the Constitution until it will be the natural outgrowth of the sentiment of the Christian people of the country. All Constantine and his successors did was to make laws voicing the sentiments of "the Christian people" of the empire. Say the "Reformers," "The success of this movement will make the United States a Christian nation." That is what Rome became. Say they, *We* will never persecute. So said "Christian" Rome under similar circumstances, but time will in this case demonstrate the fact that like causes always produce like effects.

"Woe unto you, . . . because ye build the tombs of the prophets, and garnish the

sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers." Matt. 23:29-32.

And like effects bring like punishments. Let those who are inclined toward so-called "National Reform" take heed and beware.

THE APOSTLES AND THE POWERS THAT BE.

BY PROF. W. W. PRESCOTT.

AFTER Christ was raised from the dead, he called his disciples together, and said to them, "Go ye into all the world, and preach the gospel to every creature." Go throughout the whole Roman Empire and preach the gospel to every creature; yet he knew that that was directly contrary to the law of Rome. The disciples went and preached as they were instructed, and then the civil authorities came down upon them. The disciples were put in prison, but "the angel of the Lord by night opened the doors and brought them forth and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning and taught. But the high priest came and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came and found them not in the prison, they returned and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within. Now when the high priest and the captain of the temple heard these things, they doubted of them whereunto this would grow. Then came one, and told them, saying, Behold, the men whom we put in prison are standing in the temple and teaching the people. Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council, and the high priest asked them, saying, Did we not straightly command you that ye should not teach in this name? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered, and said, *We ought to obey God rather than man.*" Yet it was *contrary to law.*

Paul, who had himself been a persecutor, after he had been converted took Barnabas, and went out preaching, *contrary to law.* They passed through Asia Minor preaching the word, and on coming to Phillipi, healed a woman possessed of an evil spirit. "But when her master saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers; and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city." They did not trouble the city at all. They simply took away from the man his hope of gain. They shut them in prison, but the prison doors were thrown open,—God's way of teaching them a lesson.

At every step the apostles were hounded with that law, and yet Christ said, "Go ye

into all the world, and preach the gospel to every creature." They fought it out, and bled and died, and kept the fight up for centuries, till the Roman Empire was compelled to yield. That is what brought

Liberty into the World.

God was saying to Cæsar, "Keep on your side of the fence. Let my subjects teach in my realm." This had to be learned over and over again. It had to be learned in the Reformation; but the liberty that was preserved in the Dark Ages, and the liberty that we have to-day, we owe to the establishment of that principle that Cæsar has to do with the things of Cæsar, and God with the things of God. God will take care of his followers in doing this and he commands everyone of them to render unto Cæsar the things that are Cæsar's when he stays in his own realm.

Results of Church and State Union.

Let me say further, that unless these things are kept separate as God has put them, it will destroy both the Church and the State. When the Jews crucified Christ, they said, "His blood be upon us and our children forever," and it was. Of all the horrible pages of history the most horrible is the siege of Jerusalem, when mothers ate their own children; but these things came upon them because they mixed the things of God and the things of Cæsar, and took hold of the arm of Cæsar to control the things of God. They suffered the penalty. Their nation as a nation was at that time brought low, and has never recovered. And the lesson is the same to-day. Let me say that any religion that needs the support of Cæsar is not worth supporting. I care not what religion it is. Jesus Christ did not call for Cæsar to help him. He depended upon the power and the love of God to win for him. And they have won. The Roman Empire has gone down in destruction, but the kingdom of Jesus Christ lives; for it is not of this world. It is founded on eternal principles. It lives and will live. But any church that fancies it necessary to call upon Cæsar for help is not worthy to live. It had better die. Any church that asks Cæsar for help, any church that accepts the proffered help, is not a Christian church; it is Cæsarism. Any form of Christianity that fancies it necessary to get the support of the civil power, is ready to die.

These Lessons for Us To-day.

These lessons, written on the pages of sacred history, wherein God has put underlying principles, are for us to-day. What means it that in every land there is a growing desire to put together the things that God has separated? I have reports from every land of the desire to unite the Church and the State. There is a demand made for it, and I regret to say that the demand comes from the side of the church. What does it mean? It is a sign of the times. I want to tell you, my friends, that this seeking for the aid of Cæsar on the part of the church, is the published confession before God and man that the church has *lost the power of God.* When the church has the power of God it despises the power of Cæsar; it wants none of it. Think of exchanging the power of God and the religion of Jesus Christ for the power of man and hypocrisy; because all that Cæsar can do is to control the actions. God has made the mind free, and even Jesus Christ, who came to save the world, said, "If any man believe not, I judge him not." He came not to condemn, but to save.

When the church takes the power of the

civil government to aid in anything that pertains to the things of God, it is a published confession, before God, before all heaven and before man—a confession that Christianity should blush to make—that it has lost the power God has given it. Christ said, "All power in heaven and earth is given unto me." Who would exchange that power for the paltry power of Cæsar? This is for us. Have nothing to do with it. Let alone that cursed union between Church and State, which has wrought the misery of the ages, and has written in blood thousands of pages of history, and slain millions of martyrs. Have you not seen enough of it to understand the ruin it will cause? Will you not say, God rather than Cæsar; religion rather than hypocrisy?

Civil government cannot touch religion at any point, it matters not where it is, without involving a mixture which will bring trouble, to both the Church and the State. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." God will bless, sustain, and keep every one that does this. No matter at what sacrifice—houses, friends, property,—obey God rather than man. Everyone who desires to make his religion practical is earnestly urged to keep these principles in mind.

THE SABBATH AND REST.

THE word "sabbath" means rest. After employing six days in creating the heavens and the earth, God rested on the seventh day, and was refreshed. Ex. 31:17. The rest and refreshment which pertain to the Sabbath do not arise from cessation from wearisome toil, for "the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary" (Isa. 40:28); and as the Sabbath was when it afforded Him rest and refreshment, so he has given it to man. Moreover it was instituted for man in Eden before the fall, before man was obliged to earn bread by the sweat of his brow; and it will be observed in the new earth, where toil and weariness will not be known. While it affords a welcome relief from toil in this life, it has also a rest and refreshment of a different and higher sort. It has a rest and a delight which are spiritual. Isa. 58:13, 14.

Yet this institution, given to mankind in order that they might enjoy complete and perfect rest, is being made the occasion of great unrest among men at the present time. It is being made the basis of an agitation which affects all classes of people; which disturbs political parties, causes trouble and labor to legislators and judges, and in various ways disturbs the public peace. All this is plainly a gross perversion of the God-ordained purpose of the Sabbath day.

The trouble is that men are not taking the Sabbath as God has given it to them; but they have made a sabbath of their own—the first day of week—the purpose and "law" of which are also of their own manufacture; and they are endeavoring to make this sabbath take the place of the Sabbath of the Lord. But their sabbath does not promote peace among men, but rather confusion and strife. The whole religious world is in confusion concerning its basis and proper observance. It is the center of a ceaseless agitation, which gives no satisfaction to either the Church or the State.

The remedy is to turn from the man-made institution based upon tradition and popular custom, to the Sabbath of the Lord, based upon his divine word. Whoever will observe

this divine Sabbath, will find rest and refreshment which the world knows not of. The Sabbath of the Lord—the seventh day, blessed and hallowed by the Creator—gives perfect rest, as it was designed to do by its Author. The confusion, unrest, and strife, which pertain to the question of Sabbath observance in the world to-day, would cease at once if men would but observe the Sabbath God has given. But nothing else can come from the effort to establish the man-made sabbath in the place of that which is divine.

THE PURPOSE OF THE "LAW."

THE following, recently printed in the *Leamington Post*, a paper published in Essex County, Ontario, shows very plainly the purpose of the amendment to the so-called Lord's day act of that Province:—

Speaker's Chamber,
Legislative Assembly,
Toronto, April 3rd, 1896.

To ———, Esq., Blytheswood:

MY DEAR SIR,—I have been finally enabled to get a bill through the legislature prohibiting farmers from working on the sabbath day. I trust this will have the effect desired in regard to the second Adventists who have been giving some annoyance in your neighborhood.

Yours respectfully,

W. D. BALFOUR.

As "the intent of the law-makers is the law," there can be no question as to the "law" for Sabbatarians in Ontario. They must observe the legal "sabbath" or suffer for it. Bigotry has so decreed and legislators have so voted.

THE BARBER SUNDAY LAW UPHOLD.

THE New York State Court of Appeals, in session at Albany, affirmed, April 14, the decision of the lower court in the case of the people *vs.* Henry J. Havenor, a barber of New York City, who was convicted of keeping open his shop on Sunday during prohibited hours. The "law" covering the case provides that barber shops in New York City and Saratoga may be kept open on Sundays until 1 o'clock P. M., but those in all other places must be closed the entire day.

The court was divided on the case, three judges sustaining the "law," and two holding it to be unconstitutional. The opinions of the two dissenting judges, Gray and Bartlett, are not based upon the principle of religious freedom. As quoted by the *New York Sun*, of April 15, Judge Gray said: "Regarded as an exercise of police power it cannot be justified as either necessary for the good of society or as conducive to its welfare; and it is violative of constitutional principles in that it restrains unduly and unequally the liberty of those engaged in a lawful business." In other words, the "law" is, in his opinion, class legislation, and therefore unconstitutional. Judge Bartlett holds a similar view, but in referring to the decision of the court, says that the court has very properly held that the "Christian sabbath" is one of the civil institutions of the State, and that the legislature may regulate its observance and prevent its desecration. Thus he dissents from the lesser injustice, while upholding the far greater one of religious legislation.

The principle which should have been recognized is that any Sunday "law" is class legislation, since it is passed in the interests of a certain class of the people—those who keep Sunday and want others to keep it—and against the interests of that class who regard Sunday as merely a working day. If this plain and vital fact be ignored, it is useless

to oppose the "law" on other grounds. The battle for freedom will never be permanently gained while the principle of Sunday legislation is allowed to stand.

This decision adds one more prop to the legal support of the Sunday sabbath. And when Sunday observance is fully established in the civil "law," the civil liberty of the people will be at an end. We are fast nearing the time when the dividing line will be drawn between moral freemen and moral slaves.

THE PROPOSED SUNDAY REST LAW FOR THE DISTRICT OF COLUMBIA.

DISCUSSING the proposed Sunday "law" for the District of Columbia, Mr. Allen Moon, President of the International Religious Liberty Association, says in the *Washington Star* of the 8th inst:—

"I and a multitude of others are compelled to dissent from the views presented by the Rev. Dr. Elliott. I am pleased to know that the gentleman agrees with me on so many points presented in my former letter. I take it that he agrees with me on all points not controverted. But how he can find in the expression 'Sundays excepted' a recognition of Sunday, and a precedent for enacting Sunday 'laws,' is rather difficult to conceive. The Constitution nowhere says the President shall rest on Sunday, nor does it say that Congress may enact that the President shall rest on Sunday, nor that he shall not sign any bill on Sunday, but simply in the count of days Sunday shall be a *dies non*. . . . There is a wide difference between Congress legislating that every man shall observe a sabbath and leaving him free to do that which may be, and is with many, a matter of faith.

"The Declaration of Independence asserts that men have inalienable rights, and that governments are instituted to secure these rights, not to invade them. The convention that framed the Constitution had a perfect right to adjourn over Sunday, but by this act it did not obligate Congress to compel all men to follow its example in observing the day. The individual members of the convention might be believers in the Sunday institution and regard it for themselves, but it would have been tyranny for them to have enforced their religious practice upon the people of the nation.

"It is a sufficient answer to Dr. Elliott's question as to whether the District government did enact sectarian laws to say that no human government is infallible, and laws have been enacted, even in this land of liberty, that have resulted in sending Christian men to prison and the chain-gang for no crime whatever, except that they had violated the religious sentiment of the people that had been enacted into law.

"The chief object of the pending bill is to get Congress committed in favor of the religious sentiment of the people as regards the Sunday institution. Let us see how this bill would affect the liberty of the whole community. After the prohibitions of the bill, the second section provides that it shall be a sufficient defense to a prosecution for servile labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest. There is no guarantee that the man who observes another day shall not be arrested on Sunday and locked up until Monday, and then be brought before the court to make a defense. I want to ask, is it in harmony with liberty that American citizens and Christians should thus be subjected to arrest and arraignment, and be compelled to

prove that they observe another sabbath, in order to be exempt from the operations of a religious law? And also 'that the labor complained of was done in such a manner as not to interrupt or disturb other persons in the observance of the first day of the week as a day of rest.' When people have a law in their favor they will be disturbed, if they have to turn detective and go spying into windows to see if they cannot find something to disturb them, as several gentlemen have reported having done the last few Sundays past. This is not the worst feature of this clause, for there is no provision whatever for the man who has no religious convictions. If he cannot set up the defense provided for in the bill, he must meekly submit and keep the religious day, whether he will or not. There is no liberty in it; it is monopoly. We must not be disturbed; the State must protect us in every minutia, is the spirit of this measure. I am a Christian, but I believe that the God-given right of every man is inalienable.

"The bill being religious and only religious, it follows conclusively that Congress is positively forbidden by the first amendment to have anything at all to do with it, for that such is the intent of the first amendment is evident from the following consideration: Amid the discussion and the interesting and important events that immediately preceded and, in fact, led up to the making of the Constitution as it is as respects religion, this whole question was widely discussed, and James Madison published these weighty words: 'We hold it for a fundamental and undeniable truth that religion or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence. The religion, then, of every man must be left to the conviction and conscience of every man, and it is the right of every man to exercise it as these may dictate.' For these and other reasons we protest against the proposed District Sunday bill."

INFANT CRIMINALS.

[*New York World*, April 12.]

WHAT is the meaning of the prevalent epidemic of precocious crime? What are its causes? One day we read of a band of boy train-wreckers up the State, another day of a band of boy burglars in the wholesale district of the city. In Jersey City even little Mamie Timothy turns highwayman and robs smaller children, and her ten-year-old brother John breaks jail twice in a day. On Fifth Avenue eleven-year-old George Farrell and two companions hold up and rob two full-grown women. Even a police captain in New York is imposed on by a boy criminal. In a single day we have the stories of a boy firebug of thirteen years of age, of an eight-year-old thief and of two others aged sixteen and seventeen respectively.

It is not pleasant to think that the natural explanation of the existence of this evil is one which holds out no promise of relief from it. Children get their ideas of right and wrong from their surroundings, and largely from parental influence, and the laws of New York and of all adjoining States are doing as much as lies in their power to confuse all the natural ideas of right and wrong in the minds of those who are most exposed to temptation.

Such harmless actions as getting shaved on Sunday or selling a pint of milk or giving away a sandwich are now solemnly proclaimed by the laws of New York to be crimes. . .

Innocent acts which the people have committed unmolested for generations have been by law declared to be as criminal as burglary, highway robbery and larceny. It is no wonder that this produces a confusion of ideas; no wonder that dull, illogical children think that the crime of robbing is after all no worse than the harmless acts for which their parents and neighbors are raided and arrested.

This is one explanation of the epidemic, and it may serve to show that the attempt to reform people against their will may sometimes bring about the very opposite result to what was intended.

THE SUPPORT OF A WORLDLY CHURCH.

SAYS the Cincinnati *Christian Leader*, of April 14:—

Does the Church lean on the world for support? Measurably it does. The appeals for money which the Church makes to the world through all sorts of concerts and entertainments and festivals, which minister only to the emotions, imagination and appetite, and which are devoid of all spiritual aspirations, make the fact evident that the Church is leaning largely upon the world. Has it come to this, that the "Church of the First-born" is so selfish and covetous and niggardly—so lost to all sense of self-respect—as to go cringing before an exacting world, and begging of saloonists and distillers of alcohol, and dancing masters, and sportsmen, and head men of theaters, and "society women" of bad repute, for a sordid pittance with which to run the Church—into shame and everlasting contempt!

And it is precisely such a church that covets the power of the civil arm to maintain traditional observances which have no support in Scripture.

RELIGIOUS LIBERTY IN RUSSIA.

[*New York Independent*, April 10, 1896.]

JUST what the Russian State and Church think of religious liberty can be learned from the court proceedings at Ufa, where recently fourteen young people were charged with having denied the Orthodox faith and become Mohammedans. The defendants declared that they had never been Christians and did not want to be, and the investigation of the officials showed that their parents had indeed, many years ago, submitted to forced baptism and were entered in the church records as converts, but that the accused had been reared as Mohammedans. On the basis of existing laws the church declared that they had been guilty of a denial of Christianity, and decreed that they should be put into a cloister, and that their property should be confiscated until they would return to the Christian religion. Essentially the same principles of procedure and laws are in vogue in the dealings of the Orthodox Church with the Protestants of the three Baltic Provinces.

A GRATIFYING DECISION.

[*Midland (Mich.) Republican*, April 10, 1896.]

It is a most gratifying fact that the judiciary committee of the House of Representatives at Washington, after careful hearing of the arguments in favor of and against the proposed so-called "Christian" amendment to the Constitution of the United States, decided unanimously not to recommend it. It is a proposition fraught with danger, and it is to be hoped it will take a long rest.

One who earnestly favored it, Dr. McAllister, editor of the *Christian Statesman*, was asked, "If the Bible is placed in the Constitution does it not become a part of the law of the land?" He said, "Yes." Again: "If,

then, the Bible is the law of the land, must not the Supreme Court give its construction to the Bible as law?" Again he said, "Yes." Then came this question: "If, then, the Supreme Court decides that the Bible Sabbath is Saturday and not Sunday, will not all citizens be compelled by law to keep Saturday instead of Sunday?" This was a poser. The doctor did not like the idea of the Bible being construed by the Supreme Court, unless he could control the court, and the answer was not forthcoming.

These few questions and sudden pause, show what a dangerous menace to the rights of conscience any such provision would be.

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IF "An Earnest Questioner" will send us her name and address, we will take pleasure in answering her questions.

ONE million ninety-six thousand seven hundred copies of the AMERICAN SENTINEL were printed during the fiscal year ending March 31st. As we issue only fifty numbers per volume, the weekly average for the year ending March 31st was 21,934 copies, our highest average for any entire year in the history of this paper. These figures are not large, but they are encouraging, and account in large measure for the rout of the National Reformers at the hearing in Washington on March 11th.

"It is high time that one thing should be settled in this country," says the New York Observer of April 16, "and that is the question of the entire severance of Church and State." This is at least an admission in the right direction. Most people in this country seem to imagine that here Church and State are already severed, but this is far from the truth. Not while Christianity is held to be part of the common law of the land, not while Sunday observance is commanded by the civil "law," and not while religious combinations can force legislation from Congress, will Church and State be actually severed in this country.

A LETTER received, just as we go to press, from Mr. Allen Moon, President of the International Religious Liberty Association, informs us that C. A. Gordon and wife, the two Seventh-day Adventists of Eagle Township, Ark., sentenced on the 6th inst. by Justice DeShay, for "sabbath-breaking," are still in custody, and have been compelled to work two Sabbaths—April 11th and 18th. As stated two weeks ago, the Sunday "law" of Arkansas expressly exempts observers of the seventh day; but in this case the statute has been overridden in the interests of Sunday "sacredness." Everything possible is being done to secure justice for this persecuted couple. They have been very brutally treated notwithstanding the fact that they are known to be respectable people.

"CHIEF CONLIN, of the Police Department, was sitting on the bench with Magistrate Wentworth in the Jefferson Market Police Court this morning," says the Evening World, of the 13th inst. "The chief looked with amazement when he heard the complaint

of one officer who told Magistrate Wentworth that he arrested Luigi Govis, a poor Italian vender, who violated the Sunday law yesterday by selling two cents' worth of onions. The policeman looked proud as he presented his case before the magistrate in presence of his chief. 'My! but that's a serious crime,' said Chief Conlin in an undertone. Magistrate Wentworth seemed to think so, for he fined Govis \$1."

A FEW flower venders still continue to sell in this city on Sunday, but it is illegal. The traffic in roses, pinks, violets, etc., goes on only because policemen fail to do their sworn "duty." Doubtless some ardent "reformer," or more likely some "pious" dealer who prefers to close and who wants no Sunday competition, will discover ere long that the "law" ought to be enforced "because it is 'law,'" and then the street corner Sunday flower venders will have to go; but the sellers of vile cigars who stand on the same corners and thrust themselves and their offensive wares upon the attention of all passers-by can legally continue their traffic, for that is the "law." Great is the Sunday law!

THE Rev. W. N. Cleveland, pastor of the Presbyterian Church at Chaumont, N. Y., and brother of the President, has filed an earnest protest against the action of the St. Lawrence Presbytery in forcibly severing his pastoral relation with his church. It is alleged that political considerations were the cause of Mr. Cleveland's dismissal. Assuming this to be true, his case but illustrates the state of things which will prevail when politics and religion shall have been united, as is now presaged by the political activity of the churches and religious organizations. It will then be in order, when a political party comes into power, to remove church pastors for political reasons, just as it is now considered to be proper to remove civil officials on the same grounds.

THE agitation for stricter Sunday laws in this country has received an impetus by the announced intention of the Western League of baseball players to play Sunday games. "At Indianapolis, Ind.," says the Christian Statesman, "the ministers have taken hold of the matter with earnestness and much practical unanimity, and have interviewed both the mayor of the city and the sheriff of the county." What a spectacle—ministers of the gospel of Christ appealing to the mayor and the sheriff to prevent an act because it is regarded as irreligious! What a testimony to give to the mayor, the sheriff, and the world of their own powerlessness as ambassadors of Christ! Is irreligion to be put down in this earth by the exercise of the civil power? What is the power of the divine word for if not to turn men from sin to righteousness?

It is a pity that such "earnestness and practical unanimity" should not have been displayed in holding up the divine sacrifice

that "taketh away the sins of the world," and presenting the Sabbath of the Lord, as a day of blessing for mankind,—a token of the Creator's love. Ah, there was the trouble; there was no "practical unanimity" among them regarding the Sabbath day, except that they believed it to be Sunday. Concerning its nature and obligation, its basis in the divine economy and its proper observance, they were all at variance. They could cite no divine authority in support of their contention that Sunday should be kept as a holy day. There was "practical unanimity" among them only on the one point that people ought to be made to observe Sunday as the Sabbath; and it is not to be wondered at that under such circumstances they confined their efforts to an appeal to the mayor and the sheriff.

THE New York Christian Advocate, of April 16, quotes the following from Dr. A. H. Plumb:—

The civil rest day is coming to be acknowledged by all true social reformers as a precious boon for the workingman, but we may all be well assured that we cannot long have our civil rest day unless religion helps to save it for us.

This is in harmony with the statement made by Rev. W. F. Crafts, a National Reform leader, that when religion is taken out of the Sabbath day, the rest is taken out of it also; and shows that a religious observance of the rest day must be the ultimate aim of all attempts to enforce Sabbath-keeping by law.

It is true that without religion, there can be no real rest in Sabbath observance; and this alone affords proof that it is just as impossible to give men Sabbath rest by law as it is to make them religious by law.

ON a recent rainy Sunday a New York street pedler sold an umbrella to a police spy, and was arrested for desecrating the sabbath, and fined \$5, in default of which he went to jail. Commenting on these facts, a Free-thought journal bitterly says:—

We are accustomed to look to the past for examples of religious barbarism, but we do not need to while such outrages as this are perpetrated in our own day. It may be said that the punishment now is not so barbarous as formerly, but it cannot be denied that the spirit which inflicts it is as savage as ever. Advancing civilization has left the Sabbatarians [improperly so called] behind in company with the Spanish Inquisitors, who, compared with their environment, were no greater monsters than the religious bigots of to day.

Were it not for "examples of religious barbarism" and intolerance there would be fewer "freethinkers." Infidelity flourishes when Christianity denies itself by appealing to civil power.

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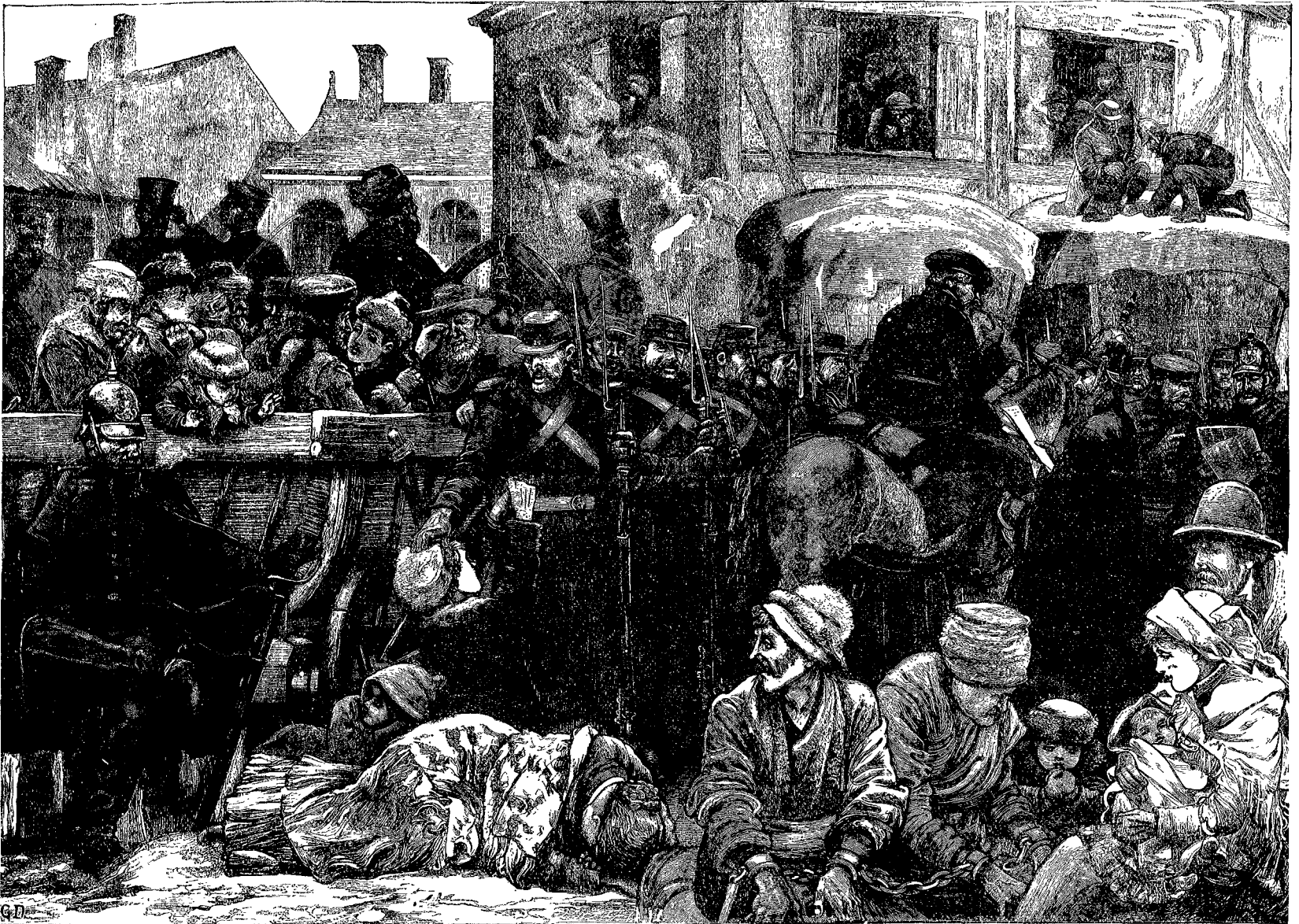
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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NEW YORK, APRIL 30, 1896.

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"The Orthodox Church is the State Church in Russia; and . . . the strength and might of the empire . . . depend to a great degree upon the faith of the people in its doctrines and discipline. . . . It is therefore natural that our government cherishes and supports the Orthodox religion, and tries to prevent the members of that church or their children from going off into other communions."—*Pierre Botkine, Secretary of the Russian Legation at Washington, 1893.*

CIVIL GROUNDS OF RELIGIOUS INTOLERANCE.

IN all ages and in every country religious intolerance has been defended on the ground of public policy.

Dissenters have ever been stigmatized as enemies of the State, subverters of social order, and disturbers of the public peace.

Ahab's wicked accusation, contained in the question to Elijah: "Art thou he that troubleth Israel?" has been repeated in various forms in every country and in every age from that time until the present.

When Daniel was accused to the king because he prayed three times a day contrary to the royal mandate, the accusation was in these words: "Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed." His violation of the king's decree was held to be subversive of social order, and his example to be pernicious in the extreme.

The Son of God was accused "as one that perverteth the people," and the prevailing argument with Pilate for his condemnation was, "If thou let this man go, thou art not

Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." Religious bigotry simply invoked against Christ the penalties of the civil law; he suffered ostensibly, not as a defamer of religion, but as an enemy of the State.

The apostles were also accused of being disturbers of the peace. At Thessalonica the cry was, "These that have turned the world upside down are come hither also; whom Jason hath received; and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." And at Ephesus,

the silversmiths raised a tumult because their craft was endangered by the preaching of the apostles. Nor were their fears groundless. The danger which they saw threatening their business really existed; so close was the relation between the prevailing faith and the social and commercial customs of the people. Thus they plausibly argued that there existed a substantial civil basis for the legal prohibition of the preaching of the doctrine of Christ.

Human Nature Intolerant.

It is said that "times change and men change with them;" but there is really little truth in the supposed maxim. The grace of God is the only thing that really changes anybody. Men are naturally intolerant, and we still find them invoking the power of the State to enforce religious dogmas, and to bolster up religious creeds; and at the same time justifying their action on "civil" grounds.

In our own country the attempt has been made to justify various measures of religious legislation on the ground that the stability of our institutions and even of the Government itself depends upon the maintenance of our religion. This is especially true of Sunday laws. In a tract, "The American Sabbath," published by the Presbyterian Board of Publication, Rev. Robert Patterson, D. D., says:—

It is the right of the State to protect by law such a fundamental support of government. This attack on the sabbath is treason against the very foundation of government. As such, let it be resisted by every American citizen. The American sabbath is essential to American liberty, to our Republic, and to God's religion.

In his book, "The Sabbath for Man," Mr. Crafts says:—

It is the conviction of the majority that the nation can not be preserved without religion, nor religion without the sabbath, nor the sabbath without laws; therefore sabbath laws are enacted by the right of self-preservation, not in violation of liberty, but for its protection.—Page 248.

The "argument" may seem plausible to many, but it is unsound. It would justify all the persecutions of the past, and revive the bloody scenes of the Dark Ages.

A Case in Point.

In harmony with this theory honest American citizens have within a year toiled in the chain-gang for no offense against their fellow-men, but only for refusing to honor a statute-intrenched religious institution; and to-day J. W. Lewis, a Seventh-day Adventist, swelters in a Tennessee jail like a common criminal for the same reason.

An exact parallel to it is found in Russia. There the faith of the Orthodox Church is the established religion; and the theory of the government is, as stated by Lady Herbert, in the *Dublin Review*, January, 1893, that "that which makes the body and strength of the Russian Government is its national religion." It follows, according to Mr. Crafts and Dr. Patterson's logic, that the Russian Government is perfectly justifiable in maintaining that religion at any cost.

The statement quoted from Lady Herbert was made upon the authority of Father Vanutelli, a Dominican monk, who was invited by the Russian Government to visit the principal religious establishments in that country. "He was everywhere cordially received," remarked the *Review of Reviews*, "and had an interview with Pobiedonotzeff," the famous procurator of the Holy Synod. Pobiedonotzeff, it appears, expressed his views very freely to his guest, saying, as Lady Herbert put it, "that society in the West was going to ruin, and that its decay was owing to the

want of religion and the revolutionary and social principles which were being so widely enunciated." "In Russia," he said, "we have preserved the principle of authority and the deepest respect for the Christian religion. The people are attached to the government and thoroughly good at the bottom, and they enjoy a state of prosperity which in other countries does not exist. Here there are no political parties, no parliaments or rival authorities, and we wish to avoid any contact with what might disturb the tranquility of the masses."

Nowhere Does Christ Reign as in Russia.

Father Vanutelli himself said:—

I cannot understand how it is that so many persons who visit Russia write about it afterwards without alluding to the main characteristic of the people. Without an appreciation of their religious aspect any description of Russia must be incomplete. The Christian idea is predominant everywhere, and nowhere does Christ reign to such an extent as in Russia.

The following quotation from an article in the *Century*, for February, 1893, by Pierre Botkine, at that time secretary of the Russian Legation at Washington, will serve to throw some additional light upon this subject and show what Vanutelli meant by saying that "nowhere does Christ reign as in Russia." Botkine said:—

The strength of Russia lies precisely in the unity of power, in the firm faith of the people in their church, and in their reliance upon and devotion to the high personality called to occupy the throne.

The Russian idea is that the Czar reigns by divine right. He is the acknowledged head of the church as well as of the civil government, and the fealty of the people to him is not simply that of subjects to a civil ruler, but to a spiritual lord as well, who has the power to close heaven against them or to admit them to all its enjoyments. Their patriotism and their religious veneration center in a single individual, namely, the Czar; hence his power over them, and the consequent strength of the government which is thus supported by the strongest sentiments of the human soul.

Religious Institutions and Political Stability.

In view of what has already been said it is scarcely necessary to say that the union of Church and State in Russia is perfect. Nor is it strange that the government regards any effort to weaken the established church, or to draw away converts from it, much as it would an attempt to undermine the empire itself, or to destroy in the breasts of the people, that feeling of patriotism that is the strength of every stable government. All religious restrictions in Russia are in the interests of political stability. Mr. Botkine said:—

The Orthodox Church is the State Church in Russia; and, as I have explained, the strength and might of the empire are considered by us to depend to a great degree upon the firm faith of the people in its doctrines and discipline. Our history abounds in proofs of this. It is therefore natural that our government cherishes and supports the orthodox religion, and tries to prevent the members of that church or their children from heedlessly going off into other communions.

This is but putting in other phrase the sentiment already quoted from Mr. Crafts and Dr. Patterson, in justification of Sunday laws. In Russia it is the conviction, if not of the majority, at least of the rulers, that the nation can not be preserved without religion, nor religion without the Orthodox Church, nor the Orthodox Church without laws; that to dissent from the established re-

ligion is treason against the empire; therefore such laws are enacted by the right of self-preservation.

The Motive of Religious Intolerance.

It is the purpose of the Russian Government to crush out all religious dissent throughout the length and breadth of the empire in the interests of the ideal of Czar Nicholas, "One empire, one tongue, one church;" or in other words, perfect unity, and consequently, matchless strength; and it matters not how many conscientious men and women travel the weary road to Siberia as a result of this theory. The motive is not avowedly religious, but political. The Czar seeks to control the religion of his subjects, we are told, only that he may the more firmly cement and bind together the various parts and elements in the empire. The logic is just as good in the one case as in the other. The principle is the same in America as in Europe.

Mr. Botkine even denied that there was any restriction of religious liberty in Russia except where certain obnoxious sects propagated doctrines which the authorities considered subversive of morals or of good order in society. Of the Jews he said: "We did not expel the Jews from the empire, as is often mistakenly charged, though we did restrict their rights as to certain localities of domicile and as to kinds of occupations—police regulations." This being the case, Mr. Botkine regarded the remonstrances sent to the Czar from other countries as most impertinent. "The principle we contend for," said he, "is home rule."

The "Justification" the Same in All Ages.

It will be observed that the arguments urged in justification of restrictions of religious liberty are the same in every country and in every age. Elijah was persecuted because he "troubled" Israel; Daniel was persecuted because he regarded not the king's command; Christ was put to death as an enemy of the State; the apostles were denounced and persecuted as disturbers of the peace; Jews and Protestants in Russia are banished to Siberia because they propagate doctrines which the authorities consider subversive of morals and of good order, and tending to weaken the government; and in this country it is urged that the same thing should be done for the very same reasons: indeed, the same principle does prevail to a greater or less extent, especially in our Sunday legislation. In Tennessee and some other States, as before remarked, "otherwise good citizens" are fined, imprisoned, and worked in the chain-gang for daring to dissent, practically, from the prevailing religion—and this on the plea that their example is prejudicial to good morals! and their acts against the peace and dignity of the State!! Surely we are not so very far ahead of our neighbors or even of the ancients after all! If times do change, men do not change with them to the extent of abandoning the supposed right of the majority or of the rulers to cram their religion, or at least, a portion of it, down the throats of the minority, or of their subjects. No considerable part of the race has yet developed sufficient moral power to yield complete obedience to the acme of all social law: "All things whatsoever ye would that men should do to you, do ye even so to them."

"THE principles of our Government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow man."—*House Committee on Post Offices and Post Roads, March 4, 1830.*

A VERY REMARKABLE ACTION.

WE take the following from the *Denver American*, of the 18th inst., which is credited by our contemporary to the *Catholic Citizen*.—

A question of great importance in church circles has come up in Illinois. The issue is, whether a priest of the church should be held amenable to the laws of the United States for writing and sending through the mails a letter to one of his parishioners uttering a warning against a contemplated act that would be a violation of the laws and canons of the Catholic Church.

The issue is raised by the fact that Father Lawrence Erhardt, of the parish of Somonauk, in Illinois, has been held by the United States Commissioner in \$5,000 bail to the grand jury, for sending to a woman communicant of his parish a letter based on the announced fact of her engagement to a divorced man, and in which he pointed out that the church could not recognize a marriage with a divorced person.

Action was taken against Father Erhardt, on the dictum of a post-office inspector, on the ground that the letter in question was an unmailable one within the meaning of the statute relating to such offenses. The case is the first of its kind that has arisen in the country, and the extraordinary nature of the proceeding has evoked some comment from leading clergymen. As the legal proceedings are in a Federal court, the outcome will establish a precedent applying to every part of the country.

We know nothing about the facts in this case further than what is here stated, but it seems incredible to us that anybody would hold that a priest, or anybody else, for that matter, was guilty of a crime for writing a letter of the character indicated, to one of his parishioners.

POPULAR SOVEREIGNTY AND DIVINE SOVEREIGNTY.

At a recent "National Reform" convention held at Coulterville, Ill., the following resolution (among others) was passed:—

Resolved, That we condemn the assumption of absolute and popular sovereignty, and declare that the power of the people is limited by the law of God, and that the people are bound to set over them only such rulers as are willing to qualify by professed subjection to the law of Christ.

It is almost incredible that an assembly of intelligent people should declare itself in words so puerile and short-sighted. In pursuance of this thought let us notice a few facts.

1. The theory of popular government upon which our nation is established, makes no claim of sovereignty for the people in that sphere which is covered by the law of God. It claims no sovereignty for the people in the sphere of man's relation to his Maker. Hence that popular sovereignty which pertains to republican government is not touched by the law of God at all.

The statement that the power of the people is limited by the law of God in the sphere covered by that law, would be equally beside the truth; for the people have no power at all in the direction of that which the law of God commands. This is a fundamental gospel truth. The power of God, and that alone, can perform that which the law commands.

2. "Professed subjection to the law of Christ" does not in itself amount to anything. Profession is not possession; and the former without the latter only makes an individual worse in the sight both of God and man. And it is as clear as noonday that if the people should undertake to put in political office only such persons as are willing to qualify in the manner described, the first announcement of such an intention would be

the signal for unscrupulous self-seekers of every class to rush into the church. Then indeed would the prophetic utterance be fulfilled, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

Any moral ruler over the individual other than God, is popery. God has no vicars or lieutenants on this earth; he has only ambassadors. And the adult individual who cannot rule himself, conformably to the principles of popular sovereignty, in that which pertains simply to his secular affairs, is fit only to be an inmate of some institution of charity.

GOVERNMENT DUTY ON "HOLY WATER."

THE collector of customs at Hartford, Conn., was recently, says the *New York World*, of April 15, called upon to decide a perplexing question, which was that of whether "holy water" imported from abroad was chargeable with government "duty." "Several months ago," says the *World*, "His Holiness Pope Leo XIII. blessed a quantity of water at the petition of a pious congregation in Hartford, Conn. One week ago a keg labeled 'Holy Water' arrived at the custom-house in this city and was sent to the collector of customs at Hartford, in bond.

"The keg arrived at Hartford. The official gauger of that port certified that it contained five gallons of a fluid that had the appearance and consistency of pure water. Then it fell upon the collector to determine whether the importation was or was not dutiable. The collector searched the records of the department in vain for a precedent. There was none.

"He found a number of department decisions admitting free of duty Appolinaris, Villacabras, and a dozen other waters for medicinal uses, when accompanied by an affidavit to the effect that they corresponded to the required medical formulæ, and he found also that water from the Grotto at Lourdes had been admitted free because of the pious belief among Catholics that miracles had been performed by its use. Nowhere, however, could the collector at Hartford find anything bearing on holy water."

Finally after long consultation with his assistant, the collector decided that "holy water" came under the head of "Unenumerated Articles" in the Wilson Bill, and as such was subject to a duty of 10 per cent. Special Deputy Naval Officer Gourley, an expert on customs enigmas, upon being visited by a *World* reporter, said that "holy water" should come under the same category as natural-spring water, which is considered a crude mineral and free from duty.

The situation might well have caused perplexity. Was the representative of the United States Government to affix a value to the papal blessing and on that basis charge a certain per cent. of duty? or was this "holy water" blessed by Leo himself to be regarded as "crude mineral" and admitted free? In either case there was a chance that the Roman pontiff might feel himself grievously insulted.

The incident may well serve as an occasion for pointing out the absurdity of the idea that holiness can be made a mere abstract quality of matter. Holiness cannot be separated from God. And therefore no man can impart holiness to anything, any more than he can impart God himself. It is the presence of God that makes holy; for God, and he alone, is

holy in and of himself. And his holiness is imparted not at the volition of man, but only according to the divine will.

The papal blessing affected the water neither for better nor worse; and as ordinary water, it was of course not subject to duty upon entry into this country.

There is no danger that real holiness will ever have to be considered by the United States Government as a quality affecting the nature and value of any of its articles of import.

OUR COUNTRY ON THE DOWN GRADE.

"A SCORE of years ago," says the *Catholic Universe*, of Feb. 28, 1896, "the sight of a Catholic priest sitting on a platform with the ministers of other denominations to discuss measures for civic, State, or national improvements, would have caused a wild frothing at the mouth. Now it is too common and too welcome to excite comment." The statement points out the rapidity with which even the greatest changes in popular sentiment are taking place at the present time. We live in a fast age, fast especially in the downward rush of the tide of affairs in social and national life. A gathering of preachers "to discuss measures for civic, State, or national improvements," can have no other meaning but that the churches represented by them will use their united power to shape and control affairs in city, State and national government. And that means a union of Church and State.

PERVADING LAWLESSNESS.

THE *Christian Leader* (Cincinnati) of March 10, makes this comment and query:—

The spirit of lawlessness and insubordination pervades the entire country. Who can give the causes, proximate and remote, of these terrible crimes? In general terms it is called "the spirit of the age." But what produced this spirit? In general terms we might exclaim that there is no fear of God before the eyes of the people. Atheism and agnosticism are rampant. What forces have produced this condition of things?

The mystery of the situation may be solved by discovering the cause which has removed from the people's eyes the fear of God. Whatever has done this, has also removed from the minds of men the restraints of wholesome law, and clear conceptions of right and wrong. Without discussing the question at length, we will state three facts which have a fundamental bearing upon it.

1. It has long been taught by men, recognized as ministers of the gospel, that the law of God—the Decalogue—is abolished.

2. What amounts essentially to the same thing, the great majority of professed Christians have for centuries disregarded the fourth precept of the Decalogue—the very one which points out the true God—by observing another day than the one which it commands to be observed. And as the attention of the Christian world has within a few decades been called to this fact, those who still persist in their adherence to the false sabbath do so for the most part at the expense of their own convictions of duty as enjoined by God's word. And the unconverted world at large have learned that professed Christians themselves place their own custom and tradition above the commandment of Jehovah.

3. These same "Christians" have for several years been clamoring and lobbying for legislation to exalt Sunday, and make crim-

inal acts performed on Sunday, which on all other days are held to be right and honorable. Nothing could contribute more powerfully to break down moral distinctions of right and wrong in the public mind than the course pursued by the Christian world regarding the Sabbath.

With these facts in mind, the present alarming moral condition of society is quite fully intelligible.

THE OVERWEENING AMBITION OF THE PAPACY.

To again hold in her hands the destiny of nations, to depose kings and to set up kings, is the overweening ambition of the Papacy. The following, published in this city in the afternoon papers on the 17th inst., is significant:—

Pope to Mediate.

LONDON, April 17.—A despatch from Rome to the *Pall Mall Gazette* says that the Papal Nuncio, at Madrid, has been instructed to propose the mediation of the Pope in order to bring about a settlement of the troubles in Cuba, or to urge upon Spain the acceptance of President Cleveland's reported offer of mediation.

The *Globe*, discussing the affect of the election policy of the Spanish Premier, Senor Canovas del Castillo, says that either Cuba must be allowed to follow the example of the South American republics or the motherland must grant a generous measure of autonomy.

It is to be hoped that neither President nor Pope will interpose himself or his mediation between the Cubans and that political liberty and independence for which they are so gallantly doing battle.

A PERSECUTING WORLD.

BY F. D. STARR.

THE fact that the followers of Christ may expect inconvenience, opposition, and persecution, is made so prominent in the Scriptures, that we need simply to refer to this, without taking space to prove the truthfulness of the assertion. Such passages as John 15:18-20, Acts 14:22, 1 Thess. 3:4, 2 Tim. 3:12, with numerous other references that might be cited, clearly substantiate the fact that the Church must expect persecution in this world. However, there seems to be a strange condition of affairs at the present time, as there is so little persecution to be experienced ordinarily by those who make a profession of Christianity; and the question arises, Why is this so? If all who will live godly in Christ Jesus shall suffer persecution, why is so little persecution experienced now?

It is by no means a wonder that we hear occasionally of some one being thrown into jail or into prison for conscience' sake. The strange thing is that these experiences are so rare. Not that it is a reasonable thing for Christians to be imprisoned; but the Scripture has so plainly and repeatedly told us that this would be the lot of believers, that it is remarkable that these experiences are not more common. They were matters of frequent occurrence in days past in the history of the Church. Many millions have forfeited their lives for adherence to their faith. But mark, the Scripture does not say that all who profess to be followers of Jesus Christ shall suffer persecution. No; the statement is, "All that will live godly in Christ Jesus shall suffer persecution." May it not be then that the difficulty is that there are so few who are living godly in Christ Jesus? If they were

living that life, they would without doubt experience more persecution.

The Saviour told his disciples, "If ye were of the world, the world would love his own." Those, then, who conform to the world, have no reason to fear persecution on the part of the world whatever their profession may be. Their ways please the world, and they are pleased with the ways of the world. They are neither crucified to the world, nor is the world crucified to them. Our Saviour's words stated in the reverse form would be as true as is his utterance in the form in which we find it. If the world love you, ye are of the world. So if our ways please the world, and the world is pleased with us, and we enjoy the love of the world, we may know we are of the world; but to be of the world is to be separated from God, for the love of the world and the love of the Father are separate, and cannot be united in the same individual. 1 John 2:15.

Why the world now offers so little opposition to the Christian is to many a difficult problem. For instance, the writer listened recently to a sermon from the text, "The last enemy that shall be destroyed is death." 1 Cor. 15:26. The enemies of the Church were enumerated by the speaker, the last of these enemies being death itself. Among the enemies of the Church that were mentioned was the world. This is correct; the world is an enemy to the Church. But to demonstrate that at the present time the world is an enemy to the Church, evidently presented some difficulties to the mind of the speaker. So, after showing how that by offering temptations to sin, the world stood in the way of the Christian, he said, "The world may not now be a persecuting world, but is nevertheless a seductive world." How comes this about? Has the world really ceased to be a persecuting world? It seemed so from the standpoint of the speaker. Doubtless as far as he and his pastorate were concerned, this was their experience. Mingling so freely with the world in socials and festivals and various gatherings for pleasure and amusement, how could the world be looked upon as a persecuting world?

But has persecution ceased? Does the world no longer oppose the religion of Jesus Christ and the work of his followers? It must be a remarkable change that has come over this world of ours and its society, if it is so in harmony with the gospel of Jesus Christ that it has no disposition to persecute his followers. And this, we may remark, at the same time that it is admitted to be "a seductive world," just as intent upon alluring into sin as ever. This would indicate that its real character has not changed; if it is still engaged in seducing, why will it not persecute? Ah, verily, it does persecute. But why, from the attitude of the Church, does it not appear to be a persecuting world? It is with sadness that the facts in the case are stated. There are humble believers in Jesus Christ devoutly carrying out their conscientious convictions of duty, who are, in various parts of this and other lands, arrested, fined, and imprisoned for their faith. The world offers opposition to them. Cannot the entire Church, or the professed Church of Jesus Christ see this? If not, why not? Can answer be given?

We will not imagine an answer; we need not imagine one. Facts give the answer. And those facts are that in this work of persecution of the conscientious followers of Jesus Christ, the Church not only stands unconcerned and indifferent, as it were, but its members have been the very ones most aggressive in bringing about these persecutions. So that the case simply is that instead

of the world to them being a persecuting world, they are joining in with the world, even leading it on in the matter of persecution. Verily, to them the world has ceased to be a persecuting world. No wonder the admission is sometimes made. This same Church, like the Church of former times, is to-day contending for the assistance of the civil power, so that her dogmas may be enforced upon dissenters, as in days of yore; and then, it is thought, when this scheme is carried out, this nation will be indeed and in truth a Christian nation, with the world and the Church combined, yet persecuting the humble minority, who cannot conscientiously agree with or conform to, the established religion.

But multitudes of honest Christians will not be drawn into this delusion. These very actions on the part of professed Christendom will open their eyes to see that that body of people who will demand religious legislation must certainly be in the wrong, for this method is not the method that Christ introduced for the promulgation of the gospel. The world has not changed. It is to-day a persecuting world. Let all the followers of Jesus Christ live godly lives in him, and they will realize the truthfulness of every one of the predictions of the Bible in regard to the opposition of the world.

SPIRITUALISM.

What is It? Its Origin, Character, and the End of It.

BY G. MORSE GREEN.

"AND the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

"And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

Here was the first and greatest deception ever brought to bear upon the human race by the arch-enemy of God. If we study well the character of this first fatal delusion, it will give us the key to every other deception of Satan. It was a direct contradiction of the word of God and an emphatic assertion that man would not "surely die;" and that, therefore, he was himself a god. "And ye shall be as gods, knowing good and evil." After Adam and Eve had yielded to Satan's deceptive assurance and had partaken of the forbidden fruit, God told them plainly that the death sentence meant: Thou shalt "return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:19.

Although God's word was fulfilled in the case of Adam and Eve, and their posterity from that day to this, Satan has continued to zealously promulgate the same falsehood ever since.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:10-12.

The last-day workings of this deception are

seen in what is termed, "Spiritualism," and are manifested through its mediums by means of "rapping," "slate-writing," "mind-reading," "materializing," "calling on the dead," etc. Spiritualists everywhere claim that their communications are from those who have died, and whom they claim are not dead, but have really entered another state of existence. Hence, the conclusion of the whole deception is that man possesses inherent immortality, and therefore needs not even to know of God in order to possess eternal life.

That the spirits consulted by mediums are the spirits of devils impersonating people who have died, and are not the spirits of the persons themselves, is very clearly taught in the Bible. It explicitly states that "the dead know not anything," and that their "thoughts perish," in which condition it would be impossible to hold any communication with them whatever. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. "His breath goeth forth, he returneth to his earth; in that very day *his thoughts perish*." Ps. 146: 4. "For the living know that they shall die; but the *dead know not anything*, neither have they any more a reward; for the *memory of them is forgotten*. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4: 1. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. "For they are the *spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16: 14. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 14: 12.

"The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality" (1 Tim. 6: 15, 16), is "the resurrection, and the life."

OUR COUNTRY.

BY MAY WAKEHAM.

WHEN speaking of the injustice of Sunday laws, seventh-day observers are often met with the response, "If you don't like our country and our laws you can go somewhere else"—just as if this country was created, and its Constitution and laws enacted for the sole benefit of first-day observers!

To such the writer would respectfully suggest that this is *our* country as well as theirs. We owe allegiance to the same God and Creator, whose will it is that all his creatures should enjoy the blessings of life, and who "maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Our ancestors, as well as theirs, laid down their lives to free this country from the hand of oppression, that their children might enjoy "life, liberty, and the pursuit of happiness," and the privilege of "worshipping God according to the dictates of their own consciences." When rebellion reared its head in our midst, our fathers stood shoulder to shoulder to uphold the Government.

This is our native land, and we love it.

We love the "Star Spangled Banner," and have sung with fervent hearts

Long may it wave
O'er the land of the free and the home of the brave.

We love its broad plains, its sunlit mountains, and its mighty rivers, and with feelings of pride see it exalted to a leading position among the nations.

But it is with deep regret and sadness that we see the spirit of religious bigotry and persecution abroad in the land, and the liberties purchased by the life blood of some of earth's noblest sons fast being taken from us. Our fair country is on the down grade, and it is with dark forebodings of evil we look into her future.

Yes, we love our country and yield glad obedience to her just laws. But we love our God more, and when laws are enacted which come in conflict with his law, instead of fleeing for our lives like shame-faced criminals, we can but stand firmly for what our consciences and our Bibles tell us is the truth and suffer the penalty, trusting in him who has said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5: 11, 12.

Fremont, Nebr.

RELIGION AND POLITICS.

BY J. R. LOW.

It will not be disputed by anyone who is acquainted with the Christian religion, who is acquainted with its fruits, who knows, by experience, what it is to have the law of love to God and man inwrought into the soul—it will not be disputed by any such that the more real true Christians there are in the nation,—in politics and in office—the better it will be for the nation and the safer will be the rights and liberties of the people.

But there are two radically different views as to how religion will affect politics and the government.

One view is expressed in the following words from the *Christian Statesman*, of January 23:—

The duty of serving the Lord is binding equally everywhere. Can it be that God has bound men by moral law every place but one? Can it be that he left the great organization of the government, with its tremendous possibilities, both of good and evil, unaccountable, without moral and organic power for its control? This is true if the folly of modern State philosophy be true that religion has nothing to do with politics.

By a careful study we may resolve the above into the two following syllogisms:—

1. (1) Men are bound by moral law in all places.
- (2) Governments are composed of men.
- (3) Therefore governments are accountable to moral law.
2. (1) Governments are accountable to moral law.
- (2) The "modern State philosophy" that religion has nothing to do with politics is contrary to government accountability to moral law.
- (3) "Modern State philosophy" that religion has nothing to do with politics, is not true.

The fallacy of this may be seen by noticing that in the major premise of the first syllo-

gism the term "men" is used indicating individual men; while in the minor premise and also in the conclusion the term "government" is used, indicating a collection or association of men; and this conclusion being made the major premise in the second syllogism, its conclusion must also be false.

This view of the personal accountability of government to moral law arraigns as false "modern State philosophy" which, as stated by Washington and Jefferson and Madison, was, that "the Government of the United States is not in any sense founded on the Christian religion," and "religion is wholly exempt" from the cognizance of civil government. If it is indeed true that these principles, laid down by the founders of this Government are false, it is time the people were finding it out.

There are several difficulties in the way of the government's setting up a standard of religion in politics.

It is forever impossible for the government to devise any means of reaching the thoughts and intents of the heart, and therefore in any standard that the State might see fit to set up it would have to be content with outward forms and creeds which the most corrupt and hypocritical office-seeker on earth would have no difficulty in subscribing to, while the man of honest conviction who should happen to disagree with the government standard and who had the strength of character to live up to his convictions, regardless of all worldly gain, would be shut out of office; thus the government would be turned into a manufactory of hypocrites, while at the same time closing the door of office to all dissenters however honest.

Again, if the government should set up a standard of religion in politics, it would not in so doing put into a single selfish office-seeking heart, that law of love to God and man which is able to transform the motives and desires of every one who yields to its claims; the ambitious office-seeker is as ambitious as ever, and those corrupt means that he would resort to before without any pretense of piety, he can now resort to under the garb of piety and the protection of the church.

These considerations are enough to show that any standard of religion in politics which the State should endeavor to set up would be a standard in name only and not in fact.

Does, then, "modern State philosophy" say that religion has nothing to do with politics? We answer, No; it is not the fact, but the how, that is in dispute.

The other view of this question is that religion has no other way of affecting politics than to transform the lives of individuals, by putting the law of love to God and man in their hearts.

What will be the effect of having this law written in the heart of the voter? He would not sell his vote for a glass of whiskey, for a few dollars, nor for the hope of preferment after election. But, holding the welfare of all his fellow-citizens equally as dear as his own, he would cast his ballot in accordance with what, after careful thought and study, he considered the best interests of his country, regardless of selfish interest. This law of love in the heart of the voter will lead him to protest against the infringement of the rights of a very small minority or of even a single individual, even though his own personal interests be in no way concerned, as quickly and as strenuously as if his own interests were directly concerned.

What will be the effect of having this law of love to God and man inwrought into the heart of the office-seekers? He will not lie to

the public for the sake of gaining votes, but will be honest and open-hearted. He will not sell himself to the whiskey ring nor any other ring for the sake of patronage. He will not sell his Christianity for office.

Lastly, what will be the effect upon the office-holder of having this law of love in his heart? It will make him honest; he will not receive bribes; he will hold the rights of others as sacred as he holds his own; he will hold the interests of his country too dear to betray them for selfish motives. That is, a man cannot be a Christian in private life and at the same time a corrupt office-holder. If he has the true spirit of Christianity, is a Christian, it will be manifest in every act of his life.

Since it is impossible for the State to set up a standard of religion that would put this law of love to God and man in the heart of a single individual, without which all profession is vain; and since it is impossible for the State to judge as to who has this law written in his heart, it must be apparent to all that the only way that religion can favorably affect politics is through the heart of the individual.

THEY ARE RIGHT—IF.

[*Evangel and Sabbath Outlook.*]

THE earnestness and persistency with which the "Christian Amendment" to the National Constitution is supported by its friends is shown in the following from the *Christian Statesman*, the special organ of that movement:—

The hand of Providence is with us. The Christian amendment has been laid over until next year. This is not defeat. It means that the Christian people of this great land have many precious months in which to agitate, educate and petition. Shall we not now sink all differences of creed and denomination and with one mighty voice declare that God shall be the acknowledged Lord of America? Let us roll up petitions long enough to reach from the Penobscot to the Golden Gate and back again to Washington, and with each petition to Congress send one up to God's throne asking him to speed this course and give victory to the right.

The connection between Sunday laws and the proposed "National Reform" is set forth by the following from the "Field Notes" of Secretary J. H. Leiper, in the *Christian Statesman* for March 28. It shows that we do not mistake in thinking that the "Civil Sabbath" argument cannot stop, logically, short of the full "God-in-the-Constitution" theocratic position. Leiper says:—

We meet with no opposition in our special work of sabbath defense, but the most convincing and always accepted argument in defense of the *civil* sabbath, as we present it, is precisely the central idea of National Reform—the moral personality of the State. No one ever takes any exception to it as applied to the duty of the State bearing on sabbath observance; all of which proves that opposition to the Christian amendment with every one except the infidel is prejudice or ignorance.

In one thing these amenders of the Constitution are right. If the doctrine of a "Civil Sabbath," as it is usually applied to Sunday, is correct, there is no reason why their scheme for bringing the nation to the millenium by civil law should not be forwarded. We commend this to the consideration of the great mass of Christians who favor laws protecting and establishing the "Civil Sabbath," but who do not favor the Constitutional Amendment. If the Sunday laws—outside the liquor laws—can be sustained logically or theologically, much more the whole God-in-the-Constitution scheme; sooner or later these issues will stand or fall together. They are part

and parcel of the same general conception. That conception found full expression in the Sunday law of Constantine, 321 A. D., and despite such modifications as times and circumstances have wrought, the fundamental principle is unchanged. If we may make a "Civil Sabbath" by law, compelling men to idleness because of something which exists, or is supposed to exist, in Sunday, we can compel a "Civil Baptism" a "Civil Good Friday," and, in the end, a "Civil Church membership" in every detail. Certainly, Bro. *Statesman*, you are right—if the first fundamental error of the "Civil Sabbath" idea is accepted.

LEGAL HOLIDAYS.

[*New York Mail and Express.*]

THERE is a good deal of misconception regarding the question of legal holidays in this country. As a matter of fact, there is no such thing as a legal national holiday, not even the Fourth of July, Congress never having passed a law creating it such, but it is observed in all the States, as are Christmas and Thanksgiving days, those being the only three which have universal recognition, and in the States of Arkansas and Mississippi they are not upon the statute books.

In the case of New Year's day, there are five States which ignore its claims to being a legal holiday, Massachusetts, New Hampshire and Rhode Island joining with Arkansas and Mississippi in refusing it such recognition. Five States, Alabama, Louisiana, Maryland, Pennsylvania, and Tennessee, have made Good Friday a legal holiday, and Decoration day is down as such on the statute books of thirty-six States and Territories. Labor day is a holiday the date of which varies. This year, for instance, Pennsylvania will celebrate it on September 5, thirty-three other States on September 7, and three others on September 12, October 5 and November 25, the latter being the date fixed upon by Louisiana. In Connecticut, Lincoln's memory is honored by a State holiday on October 15, the date of the Emancipation Proclamation.

PERSUASION, OR COERCION; WHICH?

BY A. SMITH.

"In the town of M——, New York, there lived an infidel who owned a saw-mill, situated by the side of the highway, over which many members of a Christian congregation passed, every Sunday, in going to and returning from their place of worship. The infidel was accustomed to manage his mill himself; and, having no regard for Sunday, he was as busy, and his mill as noisy, on that day as on any other. It was observed, however, that, at a certain time before service, the mill stopped, and remained silent, and appeared to be destitute of the presence of a human being for a few minutes, then resumed its noise and clatter till about the close of service when it again ceased for a little time. It was next noticed that Deacon B—— passed the mill toward the place of worship, during the silent interval. It appeared that the deacon being (as all other good deacons are) regular in his time, the infidel knew just when to stop his mill, so that it should be silent while Deacon B—— was passing, although he paid no regard to the passing of others. On being asked why he paid this marked respect to Deacon B——,

the infidel replied, 'The deacon professes just what the rest of you do, but he *lives* also such a life that it makes me feel bad *here* [putting his hand upon his heart] to run my mill while he is passing.'

Had all other members of the church, like Deacon B——, lived up to their profession as he lived, would not the infidel have shown them like respect? and he might have shut down his mill altogether on Sunday out of regard to the religious element of the community, and, perhaps, himself have become a Christian.

An immense amount of responsibility for infidelity rests upon professed Christians themselves on account of their glaringly inconsistent conduct as representatives of Christ.

Suppose Deacon B—— had adopted National Reform ideas, and, instead of, Christ-like, winning by moral suasion as he did, had gone before a magistrate and sworn out a complaint against the infidel for running his mill "on the first day of the week, commonly called Sunday, or the Christian sabbath," etc, what would have become of the infidel's respect for him, or the Christianity he represented? It is not difficult to see what the result would have been.

National Reform religion is a religion of force, of coercion and its tendency is to engender hatred of Christ and his religion.

Says Paul "Knowing therefore the terror of the Lord, we *persuade* men." 1 Cor. 5: 11.

Says the National Reformer, "Knowing therefore the terror of the Lord we *coerce* men."

Which is the Christlike method? Which will best win its way to the hearts and consciences of men?

Grandville, Mich.

HOPE THOU IN CONGRESS.

[*Evangel and Sabbath Outlook.*]

THE address of Rev. G. W. M. Rigor at a Sabbath Reform Convention held Dec. 23, 1895, in Lebanon, Pa., contains the following suggestive paragraph:—

While there are many noble exceptions to this rule, yet the fact remains that the great bulk of Sabbath-desecration in our land is perpetrated by those of foreign birth, a large proportion of whom are almost totally ignorant of the genius of our American institutions, and further, are loyal to a foreign ecclesiastical power that seeks to transform the American Christian sabbath into the Sunday of Continental Europe. Our hope is in the United States Congress, and unless it speedily brings relief by enacting laws which will restrict emigration to those only who are worthy and who are willing to become *bona fide* citizens of our great Republic and act in harmony with our institutions, the most serious consequences may result.

Slight analysis of the past is necessary to show that this influx of foreign Sabbathlessness is only transferring to America the fruits of the popular, yet false, theory that the Sabbath is abrogated and that Sunday is in its place as a day of the church and custom. What Mr. Rigor complains of is the result of the same popular errors which pervade America at the present time.

But the point we desire to fix in the mind of the reader is that this representative of "National Reform" along religious lines, this advocate of putting God's name and Christ's into the National Constitution in order to make this a "Christian Nation," reveals the unutterable weakness of that movement when he says: "Our hope is in the United States Congress," etc. His conclusion is logical,

but none the less self-condemnatory. When the leaders of a movement like the National Reform and kindred Sunday-supporting movements build their greatest hope on Congress, failure is not far away. But they cannot do otherwise consistently. Having cast the Sabbath of Jehovah and the example of Christ away, having staked all upon the "Civil Sabbath" issue, there is no other logical conclusion, even though it be the most broken of reeds to lean upon.

GRANT AND GARFIELD ON THE UNION OF CHURCH AND STATE.

BY WM. PENNIMAN.

In his message to Congress in 1875, General Grant said: "I would call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States, which paid no tax, municipal or State, amounted to \$87,000,000. In 1860, the amount had doubled. In 1870, it was \$354,483,587. By 1900, without a check, it is safe to say this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of government without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally."

James A. Garfield said in Congress: "The divorce between the Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

In the preceding we have the thoughts of men who attained the highest honors the nation could bestow upon them, men of eminent ability and sagacity, men who were highly respected by both the religious and the political world. One of them has said, "Keep the Church and State forever separate." The other uses equally as strong language in saying that "the divorce between Church and State ought to be absolute." Yet, strange to tell, many would-be National Reformers, who formerly admired the teachings of these men, now in their blind zeal not only ignore what they said, but what the founders of our Constitution have said, and greatest of all what Christ has said; and would not only exempt church property from taxation, but would so amend our Constitution as to enforce a "civil" Sunday upon the people and thus compel not only the worship of the Papacy but also of his image.

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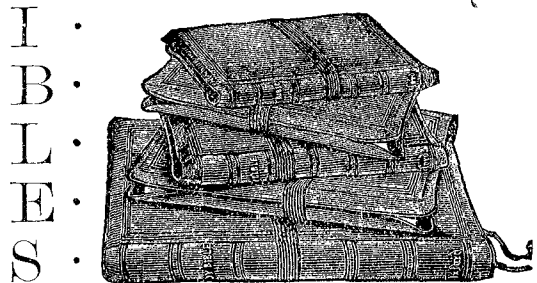
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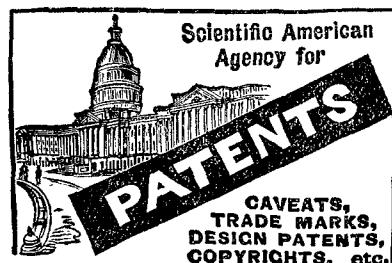
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A FORCED religious observance is a sacrifice which God abhors.

ANY power which undertakes to deal by law with an act on the basis of its immorality, assumes the wisdom to measure and the power to adequately punish *sin*; and thus doing, it assumes to stand in the place of God. Earthly powers can by their laws deal with acts only on the basis of their character as violative or not violative of human rights.

WHATEVER is accomplished by the people is done through popular sovereignty; and yet we are gravely told by the "National Reform" party that the people ought to put God in the Constitution and elect pious men to political office on the ground that popular sovereignty does not afford the right kind of government!

OUR illustration in this number is deserving of more than passing notice: it speaks volumes. The manacled men, the heartbroken women, and the wondering children, all tell far more eloquently than mere words could possibly do, of "man's inhumanity to man" that "makes countless thousands mourn." And it is all the more sadly inexplicable when done in the name of the religion of the Lord Jesus Christ.

J. W. LEWIS, the Seventh-day Adventist imprisoned at Tiptonville, Lake County, Tenn., for consistently dissenting from the religion of his neighbors, is no longer locked in the cage like a dangerous character, but is given the freedom of the jail and is permitted to occupy a room which, as he puts it, "seems like a palace," in contrast to the iron cage. Right-minded people everywhere will rejoice that this persecuted man is finding favor with his keepers; but however easy his imprisonment may be made, the fact remains that he is deprived of his God-given liberty.

APRIL 20, Chester A. Gordon, and Rebecca Gordon, his wife, the Seventh-day Adventists sent to jail recently in Arkansas by an ignorant and bigoted justice of the peace, were "pardoned" by Governor Clarke.

The imprisonment of these people was without even color of law, as the statutes of Arkansas provide that "persons who are members of any religious society who observe as Sabbath any other day of the week than the Christian sabbath, or Sunday, shall not be subject to

the penalties of this act, so that they observe one day in seven, agreeable to the faith and practice of their church or society."

Though all the parties to this affair are colored, Governor Clarke was visibly affected when he heard the story of the injustice done to the Gordons, and he acted very promptly in the matter.

The most painful feature in this case is that the brutal contractors compelled both Gordon and his wife to work on the Sabbath. This is another illustration of how Sunday "laws" do not(?) interfere with the rights of conscience.

When asked why he ignored the statute in the case and ordered the Adventists to jail, the justice, who has only a trace of negro blood in his veins, said that "Gordon and his wife claimed to be seven day something," but he never heard of it before, and he thought there were churches enough now for people to belong to and they were good enough for anybody. He further stated that he received his support from the church people, and they had complained to him, and he was obliged to have Gordon and his wife arrested.

SECTARIAN appropriations of public money should be stopped not because some one sect is getting more than its share, thereby making the other sects jealous; but because it is not just to tax people to support that in which they do not believe, and in which they are prevented by conscience from having any representation.

THE doctrine that Christianity is in this country a part of the common law, is certainly very flattering to the common law, but not so flattering to Christianity. Great indeed must be the common law if Christianity is only a part of it. Christianity—the manifestation of supreme love to God and to our fellowmen—covers the whole individual life. It includes not only justice in dealing, but mercy as well; while the civil law can at most only aim at justice. Christianity is infinitely broader and higher than human law, and is administered by an infinitely higher power and authority. The doctrine that Christianity is a "part of the common law," is one of the devil's schemes to degrade Christianity.

THE *Mail and Express*, of April 22, prints this item of news in reference to the God-in-the-Constitution party:—

The National Reform party—whatever that may be—will nominate a Presidential ticket at Pittsburg next month, if it can corral sufficient delegates to make up the various committees without robbing the convention of its officers. The outlook at present is most encouraging, as the party's New York State Convention, in Syracuse, was called to order yesterday with eight gentlemen present.

The *Mail and Express* seemed to be well acquainted with "National Reform" in the days of Elliott F. Shepard. The significance of this party's activity is not to be estimated by the number present at their conventions, but by the wide-spread prevalence of doctrines

of which "National Reform" is but the logical outgrowth; namely, such doctrines as that the State has a right to legislate on sabbath observance and other matters pertaining to public morality.

It is not quite clear how the National Reformers are going to conduct a political campaign while holding to their belief that it is wrong to vote or take any part in politics under this "godless" government.

THE following, which appeared in the *Wilkes-Barre Record*, of April 22, indicates that we may look for Sunday persecutions in Pennsylvania in the near future:—

The doctrine that the Seventh-day Adventists have been propounding in Forty Fort for the past few months promises to cause some annoyance. Among their converts are John, William, and Henry Connuck, who operate farms between the river and Wyoming Ave. These men, now being Adventists, insist on keeping Saturday as Sunday, and not caring to lose two days in the week, work on Sunday. Last Sunday they had four teams plowing. One of them, driven by a boy fifteen years old, ran away, and on the way to the barn the plow caught on a post, and the shock was so great to the horses that they were unable to work the remainder of the day. It is said the people living in the neighborhood propose petitioning the borough council to take proper action in the matter to prevent them from doing further work on Sunday.

We shall expect to hear ere long that some zealous believers in Sunday sacredness have taken special pains to be "disturbed" by the Sunday work of these Adventists, in order to have them prosecuted, and if possible, compelled to change their practice of setting apart the seventh day from other days by making it the weekly rest-day, as enjoined by the fourth commandment.

We are told by the advocates of Sunday laws that Sunday rest, being merely the observance of a "civil sabbath," can be enforced without any interference with the rights of conscience. But those who have most to say on this line are always those who are most zealous for Sunday as a religious institution. Have these persons a clearer insight than others into the nature of things purely civil? or does their religious zeal eclipse their discernment of truth and justice? Why does disregard of the "civil sabbath" "disturb" only those who are zealous for the religious sabbath? Why does honest labor, not objectionable to any upon six days of the week, become a "nuisance" to certain ones upon one particular day of each week, if not upon religious grounds?

American Sentinel.

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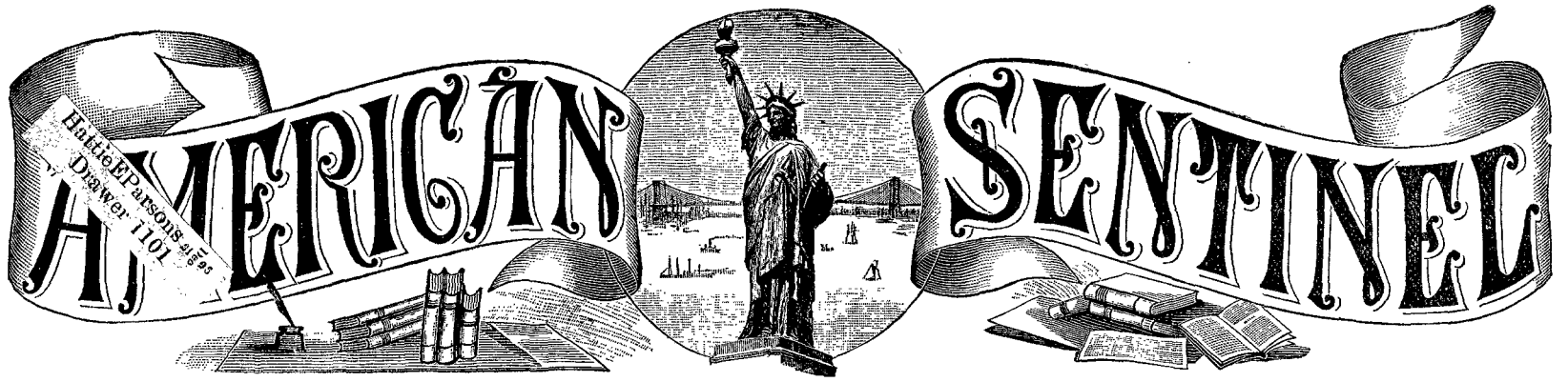
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PAPAL POLICY.

The Appeal of the Cardinals.

Two weeks ago we printed in these columns the appeal of Cardinals Gibbons, Vaughan, and Logue, for the establishment of an international court of arbitration. For a number of reasons this subject is worthy of more notice than it has yet received either from us or at the hands of the press generally.

The three cardinals named did not go so far as to say in so many words that the Papacy ought to be made the supreme arbiter of the world, but nobody can doubt that such was the purpose of their appeal. "Such a court existed for centuries," say they, "when the nations of Christendom were united in one faith. And have we not seen nations appeal to that same court for its judgment in our own day?"

Only One of Many Similar Suggestions.

This covert suggestion of Cardinals Gibbons, Vaughan, and Logue, is only one of many similar ones made within the last ten years. To avoid a war in 1885, which Germany dared not undertake because of France, Bismarck turned to the Pope as arbitrator; and Rome, seizing the fact, has ever since, in season and

out of season, urged that "his holiness" be made the arbiter of the world. In its issue of Feb. 17, 1894, in an article on

"The Pope as International Arbitrator,"

the *Catholic Mirror* said: "International arbitration is gaining ground more and more, and it promises to hasten the day when the sword shall be sheathed forever. . . .

"During the century from 1793 to 1893 there have been fifty-eight international arbitrations. . . . From 1793 to 1848, a period of fifty-five years, there were nine arbitrations; there were fifteen from 1848 to 1870,

in search of an arbitrator whose impartiality is indisputable. In many respects the Pope is, by position, designed for this office. He occupies a rank which permits monarchs as well as republics to have recourse to him without sacrifice of dignity. As a consequence of his mission the Pope is not only impartial between all nations, but he is at such a degree of elevation that their differences are imperceptible to him. The difficulty about religion is becoming weaker every day. . . . The fact that the most haughty statesman of Europe [Prince Bismarck] recognizes in the face of the world that he can, without loss of dig-

nity, submit his conduct in an international affair to the judgment of the Pope, is an extraordinary proof that the Pope still occupies an exceptional position in our skeptical modern world.'

"Why should not the exceptional position of the Pope be utilized by the nations of the world? He is the highest representative of moral force on earth; over 200,000,000 of Christians scattered through-



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PENANCE OF HENRY IV. AT CANOSSA.

From "Great Controversy" by permission.

a period of twenty-two years; there were fourteen from 1870 to 1880, and twenty from 1880 to 1893.

"The most interesting arbitration of the century was that in which the highest representative of moral force in the world was accepted in 1885 by the apologist of material force to mediate between Germany and Spain. Leo XIII. revived the roll of the popes in the Middle Ages.

"The obstacles to an international code are not insurmountable. . . .

"An interesting quotation from the *Spectator* and *English Review* says: 'Humanity is

out all nations stand at his back, with a moral power which no other human being can command.'

The Ambition of the Papacy.

No one familiar with the situation and with the utterances upon this subject emanating from high sources in the Roman Catholic Church, can doubt that the ambition of the Papacy is to once more dominate the nations something as she dominated them when in 1076, Henry IV. of Germany, "the highest of secular potentates, stood for three days in the courtyard of the castle [of Canossa], clad in

the shirt of a penitent, and entreating to be admitted to the Pope's presence."¹

Complaisant minds may think there is no danger, but what are the facts? There exists at the present time a world-wide condition of affairs exceedingly favorable to the

Pretensions of the Roman Hierarchy.

For years modern civilization has apparently been about to crumble, like the Roman Empire, under the weight of its own magnificence. Those conditions essential to stability have not been preserved, and the recognition of impending ruin has become well-nigh universal. Very naturally men are casting about to find some remedy; but so far the search has been in vain.

World-wide Perplexity.

An abnormal state of affairs exists everywhere. The jealousy of nations has imposed upon them burdens too great to be borne indefinitely. Immense standing armies have depleted national treasuries to the verge of bankruptcy. Indeed, some of the nations have been unable to meet their obligations already; but the armies must be maintained at any cost, for ability to repel an invader is the price of national autonomy.

Upon the unnatural condition created by exorbitant taxation and the withdrawal of so many thousands of men from industrial pursuits, has been superinduced unparalleled commercial depression. Nations are perplexed, the people are restless and dissatisfied to a degree that threatens the very existence of civil society.

Rome Sees All This,

and seeing it she is preparing to take every advantage afforded both by existing and by impending conditions. Rome has never been modest in her claims, but within the last decade she has become more bold than even her wont in asserting her powers and in pressing her claims as the saviour of society, the possessor of a panacea for all ills that afflict or threaten the body politic of the world.

Will the world be warned of the designs of the Papacy before it is too late? Of this system the Nun of Kenmare says:—

It has the power in many countries to trample on the courage of the weak, because it flatters and bribes the strong to act as its allies until the strong also become weak; and then they, too, learn what are the tender mercies of this professedly Christian church.²

Rome Never Changes.

In her spirit, in her disposition, in her essential nature and characteristics, Rome is the same to-day that she was two hundred or five hundred years before Christ.

Between Rome's beginning and our day, between 753 B. C. and 1894 A. D., she has appeared in different outward forms, she has taken on different phases, such as the kingly, the republican, the imperial and the papal; but it has been Rome all the time—Rome in spirit, in nature, and in essential characteristics.

There is no world-power that occupies so large a place in the Bible as does Rome. Rome, from its rise in ancient time and in its pagan form, through all its career, its merging into the papal form, and down to our own day, is traced in all its workings, and is marked in its every essential feature, by the pen of inspiration. And it is Rome all the time and always the same—cunning, crafty, insinuating, arrogant, violent, persecuting

and bloody—always actuated by the same spirit and pursuing steadily the same policy. So constant, so persistent, and so characteristic is this policy, that it is singled out in the Scripture and distinctly defined as "*his policy*."

In the eighth chapter of Daniel there is a prophecy of the career of Media and Persia, of Grecia under Alexander, and then under Alexander's successors, and of the power that should succeed these which by every evidence of Scripture and history, is demonstrated to be

None Other Than Rome.

And in that place this power is thus described:—

And in the latter time of their [Alexander's successors'] kingdom when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Observe that it is distinctly declared that "through *his policy* also, he shall *cause craft to prosper* in his hand," "and by *peace* shall *destroy* many." To know what this "*policy*" is, is to know the character of Rome from beginning to end. To understand this "*policy*," is to understand papal craft even to-day, for "*Rome never changes*."

Roman Policy Described.

Rollin, the historian, describes this Romish policy so fully and gives such a perfect analysis of it that we cannot do better than to quote his words:—

"The reader may perceive from the events above related, one of the principal characteristics of the Romans, which will soon determine the fate of all the States of Greece, and produce an almost general change in the universe; I mean a spirit of sovereignty and dominion. This characteristic does not display itself at first in its full extent; it reveals itself by degrees; and it is only by an insensible progress which at the same time is sufficiently rapid, that we see it carried at last to its greatest height.

"It must be confessed that this people, on some occasions, show a moderation and disinterestedness, which, from a superficial view, seems to exceed everything we meet with in history, and which we feel it incumbent on us to praise.

"Was there ever a more glorious day than that in which the Romans, after having carried on a long and dangerous war, after crossing seas and exhausting their treasures, caused a herald to proclaim, in a general assembly, that the Roman people restored all the cities to their liberty, and desired to reap no other fruit by their victory than the noble pleasure of doing good to nations, the bare remembrance of whose ancient glories sufficed to endear them to the Romans? The description of that immortal day can hardly be read without tears and without being affected with a degree of enthusiasm, of esteem, and admiration.

Only Imaginary Freedom.

"Had this deliverance of the Grecian States proceeded merely from a principle of generosity, void of all interested motives; had the whole tenor of the conduct of the Romans been of the same nature with such exalted sentiments, nothing could possibly have been more august, or more capable of doing honor

to the nation. But if we penetrate ever so little beyond this glaring outside, we soon perceive that this specious moderation of the Romans was entirely founded on a profound policy; wise, indeed, and prudent, according to the ordinary rules of government, but at the same time very remote from that noble disinterestedness so highly extolled on the present occasion. It may be affirmed that the Grecians then abandoned themselves to a stupid joy, fondly imagining that they were really free, because the Romans declared them so.

"Greece, in the times I am now speaking of, was divided between two powers; I mean the Grecian Republics and Macedonia; and they were always engaged in war; the former, to preserve the remains of their ancient liberty, and the latter, to complete their subjection. The Romans, perfectly well acquainted with this state of Greece, were sensible that there was no necessity of apprehending any difficulty from those little republics, which were growing weak through length of years, by intestine feuds, mutual jealousies, and the wars they had been forced to support against foreign powers. But Macedonia, which was possessed of well-disciplined troops, inured to all the toils of war, which had continually in view the glory of her former monarchs, which had formerly extended her conquests to the extremities of the globe, which still harbored an ardent, though chimerical desire, of attaining universal empire, which had a kind of natural alliance with the kings of Egypt and Syria, sprung from the same origin and united by the common interests of monarchy; Macedonia, I say, gave just alarm to the Romans, who, from the ruin of Carthage, had no obstacles left with regard to their ambitious designs but those powerful kingdoms that shared the rest of the world between them, and especially Macedonia, as it lay nearest to Italy.

A Specious Bait.

"To balance, therefore, the power of Macedonia, and to dispossess Philip of the aid he flattered himself he should receive from the Greeks, which, indeed, had they united all their forces with his, in order to oppose his common enemy, would perhaps have made him invincible with regard to the Romans, they declared loudly in favor of those republics, made it their glory to take them under their protection, and that with no other design, in outward appearance, than to defend them against their oppressors; and farther, to attach them by still stronger ties, they hung out to them the specious bait, as a reward for their fidelity. I mean liberty, of which all the republics in question were inexpressibly jealous, and which the Macedonian monarchs had perpetually disputed with them.

"The bait was artfully prepared and as eagerly swallowed by the generality of the Greeks, whose views penetrated no farther. But the most judicious and most clear-sighted among them discovered the danger that lay concealed beneath this charming bait, and accordingly, they exhorted the people from time to time, in their public assemblies, to beware of this cloud that was gathering in the West; and which, changing on a sudden into a dreadful tempest, would break like thunder over their heads, to their utter destruction.

A Tribunal From Which There Was No Appeal.

"Nothing could be more gentle and equitable than the conduct of the Romans in the beginning. They acted with the utmost moderation towards such States and nations as

¹ Encyclopædia Britannica, Art. Henry IV.

² "Life Inside the Church of Rome," page 4 of preface.

addressed them for protection; they succored them against their enemies, took the utmost pains in terminating their differences, and in suppressing all troubles which arose among them, and did not demand the least recompense for all these services done for their allies. By these means their authority gained strength daily and prepared the nations for entire subjection.

"Under the pretense of manifesting their good will, of entering into their interests and of reconciling them, they rendered themselves sovereign arbiters of those whom they had restored to liberty, and whom they now considered, in some measure, as their freedmen. They used to depute commissioners to them to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome. But afterwards they used to summon those who refused to be reconciled, obliged them to plead their cause before the Senate and even to appear in person there. From arbiters and mediators having become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions; were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance. Thus there arose, in the Roman Senate, a tribunal, which

Judged all Nations and Kings,

and from which there was no appeal. This tribunal, at the end of every war, determined the rewards and punishments due to all parties. They dispossessed the vanquished nations of part of their territories, to bestow them on their allies, from which they reaped a double advantage; for they thereby engaged in the interest of Rome such kings as were in no way formidable to them, and weakened others whose friendship the Romans could not expect, and whose arms they had reason to dread.

"We shall hear one of the chief magistrates in the republic of the Achæans inveigh strongly in a public assembly against this unjust usurpation, and ask by what title the Romans were empowered to assume so haughty an ascendant over them; whether their republic was not as free and independent as that of Rome; by what right the latter pretended to force the Achæans to account for their conduct, whether they would be pleased should the Achæans, in their turn, officially pretend to inquire into their affairs, and whether there ought not to be an equality between them. All these reflections were very reasonable, just and unanswerable, and the Romans had no advantage in the question but force.

How the Romans Treated Kings.

"They acted in the same manner, and their politics were the same with regard to their treatment of kings. They first won over to their interests such among them as were the weakest, and consequently, the less formidable; they gave them the titles of allies, whereby their persons were rendered, in some measure, sacred and inviolable, and to a degree safeguarded against other kings more powerful than themselves; they increased their revenues and enlarged their territories, to let them see what they might expect from their protection which had raised the kingdom of Pergamos to such a pitch of grandeur.

"After this the Romans invaded, upon different pretenses, those great potentates who divided Europe and Asia. And how

haughtily did they treat them even before they had conquered. A powerful king, confined within a narrow circle by a private man of Rome, was obliged to make his answer before he quitted it; how imperious was this! But how did they treat vanquished kings? They commanded them to deliver up their children, and the heirs of their crowns, as hostages and pledges of their fidelity and good behavior; obliged them to lay down their arms; forbade them to declare war, or to conclude any alliance without first obtaining their leave; banished them to the other side of the mountains, and left them, in strictness of speech, only an empty title and a vain shadow of royalty, divested of its rights and advantages.

Enemies to Liberty Everywhere.

"We have no room to doubt that providence had decreed to the Romans the sovereignty of the world, and the Scriptures had prophecied their future grandeur; but they were strangers to those divine oracles; and besides, the bare prediction of their conquests was no justification with regard to them. Although it be difficult to affirm, and still more so to prove, that this people had from their first rise, formed a plan, in order to conquer and subject all nations; it cannot be denied, if we examine their whole conduct attentively, that it will appear that they acted as if they had a foreknowledge of this, and that a kind of instinct determined them to conform to it in all things.

"But, be this as it may, we see, by the event, to what this so much boasted lenity and moderation of the Romans was confined. Enemies to the liberty of all nations, having the utmost contempt for kings and monarchies, looking upon the whole universe as their prey, they grasped with insatiable ambition, the conquest of the whole world; they seized indiscriminately all provinces and kingdoms, and extended their empire over all nations; in a word, they prescribed no other limits to their vast projects than those which deserts and seas made it impossible to pass."

This Statement True of the Papacy To-day.

This statement of Rome's policy and its workings is as true and as appropriate in the case of the Roman Church and the American Republic to-day, as it is in the case of the Roman State and the Grecian Republics in all time. It describes the policy of Leo XIII. and the ultimate purpose of the Papacy toward the Government and people of the United States; toward the workingmen; as the self-appointed intermediary between capital and labor; and the would-be arbiter of the world, to-day, as truly as it describes the policy of the Roman Senate and its ultimate purpose towards the governments and peoples of Grecia and the other nations of antiquity. Nor is

The Identity of This Policy

in Rome to-day, and in Rome of old, denied by the Papacy. In fact, it is asserted by the Papacy, and the continuance of this policy from ancient Rome is the acknowledged inspiration of modern Rome.

When Imperial Rome was falling to ruins under the violent inroads of the barbarians of the North, the spirit and policy of Rome not only survived but was deepened and perfected in papal Rome. And this spirit and policy were consciously and intentionally continued by the popes of the time and was consciously

received and diligently cultivated by each succeeding pope.

It has been said of Leo II. that "all that survived of Rome, of her unbounded ambition, her inflexible perseverance, her dignity in defeat, her haughtiness of language, her belief in her own eternity, and in her indefeasible title to universal dominion, her respect for traditionary and written law, and of unchangeable customs, might seem concentrated in him alone." At the very moment of his election he was absent in Gaul on a mission as mediator to reconcile a dispute between two of the principal men of the empire. He succeeded in his mission and was hailed as "The Angel of Peace," and the "Deliverer of the Empire." In a sermon, he showed what his ambition embraced. He portrayed the powers and glories of the former Rome as they were reproduced in Catholic Rome. The conquests and universal sway of heathen Rome were but the promise of the conquests and universal sway of Catholic Rome. Romulus and Remus were but the precursors of Peter and Paul. Rome of former days had by her armies conquered the earth and sea: now again, by the see of the holy blessed Peter as head of the world, Rome, through her divine religion, would dominate the earth.

Truly "Rome never changes." This is "his policy," craft and hypocrisy, hypocrisy and craft, always employed to feed an insatiable ambition for universal dominion. "Rome never changes." In "policy," in spirit, in working, in essential nature, Rome never has changed and never can change. And it is high time that the people of this country and of the world understood the full significance of this boast of the Roman Catholic Church.

A GOOD DEFENSE.

THE *Wilkesbarre Record* of April 24 contains the following defense made by the three Koenig brothers, Seventh-day Adventist farmers living in the vicinity of Wilkesbarre, Pa., who, as noticed in our last issue, are now threatened with prosecution for pursuing their customary occupations on Sunday:—

Editor Record: Your issue of Wednesday contained an item relating to our religious belief and practice regarding the Sabbath; will you kindly permit us to make a brief statement of our attitude toward the Sabbath question and our attitude toward our neighbors whose belief and practice differ from our own. It is true that we have lately changed our views regarding Sunday observance. Until recently we were conscientious observers of Sunday, the first day of the week, supposing that we were thereby obeying the will of God as revealed in his word; but recently we have come to believe that to obey the fourth commandment we must observe the seventh day, or Saturday, as therein commanded. We are as conscientious in this belief as we were in our former belief, but still willing to be convinced of our error (if such it be) with scriptural testimony.

As stated in your columns, we labor on the first day of the week, considering it one of the "six days" upon which labor may be performed, as set forth in the commandment. Our work is not of a noisy character and is not performed where it will disturb either the public or private devotions of our neighbors. We are endeavoring to follow the Golden Rule in all our relations with our neighbors, and would not knowingly do unto them that which we would not be willing to have done to us.

We are sorry to see some of our neighbors laboring on the day we now regard as holy, but we think it unchristian for us to attempt to harass them by legal action, as we understand a few of our neighbors propose to do with us. If we are wrong the Lord of Sunday will reckon with us in the judgment, and so long as our work on Sunday does not injure our neighbors in any way, but is wholly a matter which belongs

³ Book XVIII., chap. I., section VII., under "Reflections on the Conduct of the Romans," etc.

⁴ Millman's "History of Latin Christianity," book 2, chap. 4.

to the realm of conscience and religion, ought we not to be left in the hands of a just and merciful God?

Railroads and street-cars thunder past us at all hours on Sunday, much nearer our neighbors than is our work, and pleasure-seeking wheelmen speed along unmolested; why then are we, who having kept the Sabbath day according to the commandment, go quietly about our honest toil on Sunday, singled out and threatened with prosecution? There are hundreds of Seventh-day Adventists in Pennsylvania who believe and practice as we do, but none of them have ever been arrested for their labor on Sunday.

We desire to impress upon all our neighbors that in pursuing the course we do, we are not attempting to needlessly offend them, and we sincerely hope that they will manifest the same kindly spirit toward us that we bear toward them, and not attempt to exact from us a tax of one-sixth of our income for the privilege of worshipping according to the dictates of our consciences in the land of the free.

W. M. KOENIG.
JOHN H. KOENIG.
A. H. KOENIG.

Would it not be well for the State of Pennsylvania, or for any State, if all its citizens were as conscientious and as careful of human rights as are these men? And yet it is proposed by certain zealous religionists of their neighborhood to petition the borough council for authority to prosecute them in case they do not in the future observe Sunday. It is always the best citizens who are made the victims of religious prosecutions.

THE JUDICIAL MENACE.

THE Appellate Division of the New York Supreme Court has affirmed the constitutionality of the Raines liquor law. This fact is not itself of great significance, but the language of the court in stating its conclusions has a significance which is highly ominous.

Justice Patterson wrote the opinion of the court, which was concurred in by four other members. In it he said:—

The subject presented for our consideration is the constitutionality of the law. The law has been severely arraigned in argument as offending against justice and reason. It may be as unjust, unwise, oppressive and odious as the relator claims, but all that does not help in the solution of the question before us, and we have no opinion to express on that subject. The Court of Appeals has said:—

"No law can be pronounced invalid for the reason simply that it violates our notions of justice, is oppressive and unfair in its operation, or because, in the opinion of some or all of the citizens of the State it is not justified by public necessity or designed to promote the public welfare. If it violates no constitutional provision, it is valid and must be obeyed. The remedy for unjust or unwise legislation not obnoxious to constitutional objections is to be found in a change by the people of their representatives according to the methods provided by the Constitution."

Such language is calculated to raise in the reader's mind the query what courts and constitutions are for in the machinery of government. If, as the Declaration of Independence asserts, and as common sense affirms, governments are instituted among men to preserve the inalienable rights given man by the Creator, how can it possibly be that a part of the machinery of government can legitimately operate to invade those rights? For what purpose was the judicial department of government established if not to act at all times in the interests of justice and the rights of the people?

The same may be said with reference to the constitution. The constitution of the State of New York has this preamble: "We, the people of the State of New York, grateful to Almighty God for our freedom, in order to secure its blessings, do establish this Constitution." And yet the Appellate Division of the highest court in the State has gravely declared that a "law" may be oppressive and

unjust, and still be constitutional! If the constitution is established by the people of the State in order to secure to themselves the blessings of freedom, how can that which is oppressive be constitutional?

If the assumptions of this court are to be held by courts generally, we have arrived at a most dangerous position, and the people may well call a halt and take their bearings. If our "courts of justice" have become instruments of oppression, it may be proper to inquire what further use we have for them. Certainly no person in this country wants to be oppressed; no one wants to become a victim of injustice. When appeal is honestly made to the court, it is that injustice may be averted, and the rights and liberties of the plaintiff secured to him; and it is to this end that all our courts were ordained to act.

We seem to have reached that place as a nation which the Jewish nation reached in the time of Christ, when the Scribes and Pharisees gave tithes of mint, anise, and cummin, and omitted the weightier matters of the law—justice, mercy, and faith. Matt. 23:23. More and more it becomes apparent that judicial decisions are taking less account of first principles, and exalting technicalities. The constitution is made superior to the people—the thing created, to its creator. Injustice is declared to be law, and the eternal law of justice is ignored.

Let the worst injustice and oppression now be put by legislative enactment into the constitution ordained by the people for the preservation of their liberties, and there will be no help for them in the courts of law, according to this decision of the Appellate Court of New York. The only remedy will lie in the slow, uncertain, and difficult process of changing the legislature and thereby securing the repeal of oppressive laws, and the enactment of that which is just. Commenting on the situation, the *New York World*, of April 26, heads an editorial with the words, "Contempt for Law." Such decisions on the part of our courts of law can tend only in this direction. The clogging of the channels of justice can tend only to a popular outburst in the direction of anarchy and revolution.

THE PAPACY'S GROWING POWER.

[Present Truth, London.]

THE *Chronicle's* special correspondent from Rome continues to mingle with his eloquent description of the Papal pomp and circumstance of events, at the Vatican and St. Peter's much that is of great political significance. He refers to the old contest between the Vatican and the Quirinal and dubs it "a controversy which goes down to the roots of the European situation, which troubles the peace of king and cardinals, and affects the alliances and estrangements of the great States of the world."

After enumerating various local incidents which have caused friction between the representatives of the Papal court and the State, and have given some new prominence, within the very precincts of Rome itself, to the persistent seclusion of the "Prisoner of the Vatican," he says:—

And above all the crushing blow which the House of Savoy has received in Africa, the relations of Italy to the Triple Alliance, the Pope's leaning toward France—all the pressing problems which, during the last few weeks, have centred in Rome and made her the "hub" of diplomatic Europe, the centre of the modern as she was of the ancient world—have swept this "Roman question" to the front.

And yet, he asks himself, why should there be any desire to see this question raised at

this time?—for, "not for years—I had almost said for centuries—has the moral and political influence of the Vatican stood at so high a level." In his view, too, the very disabilities under which the Pope has chafed so impatiently have been to the advantage of the Papacy, "and the Holy See has gained enormously by its dissociation from the responsibilities of secular power." So that now it is a fact "that the Papal chair is raised in the eyes of the Roman Catholic world above the throne of kaiser and czar and king, that it is in a sense protected and guaranteed by Europe, that it has founded a new empire in the world, that it is sustained by an acute and active diplomacy, and yet is free from actual responsibility, and, like Hamlet's ghost, possesses a certain majestic invulnerability of its own."

Yes, all this is true—the papal power is a creature of destiny and of prophecy. Until that destiny and that prophecy are fulfilled, it does possess a certain invulnerability. But when that time has come when she shall feel no longer these disabilities and shall say, "I sit a queen, and am no widow, and shall see no sorrow," then "shall her plagues come in one day, death and mourning, and famine: and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

RELIGIOUS TEACHING IN PUBLIC SCHOOLS.

A SESSION of the American Society of Religious Education was held in Washington, D. C., April 20-22, for the purpose of discussing religious education in its relation to the welfare of society and of the Church.

The discussion turned largely to the subject of the religious training of children. This it was assumed would be conducted by those to whom the general education of children was most largely entrusted; in other words, to those holding positions in public institutions of instruction.

Some of the assertions by which the discussion was characterized, were, that the teaching of our relations to the future was of greater importance than the teaching of our relation to God; that to know the reasons for belief was more important than belief itself; and that knowledge would be an effectual bar against all the isms which were leading the minds of many in the Christian world astray, and which could not be combatted by anything but an intelligent comprehension of the doctrines of the Christian religion. These and other statements made gave evidence that in the minds of prominent members of the association, the religious education required was not a mere knowledge of fundamental principles of Christian ethics, but a complete knowledge of the doctrines of Christianity.

There is manifestly an increasing sentiment in this country in favor of combining religious instruction with secular teaching in our public educational institutions, and of making this religious instruction comprehensive of the doctrines of Christianity. In so far as this results in the introduction of religious teaching in schools supported by the State, it must tend to a union of Church and State. The various religious denominations will inevitably be drawn into competition for the selection, through their influence, of instructors in the public schools, and also for the determination of the doctrines which shall be taught as pertaining to the Christian religion. A wide field would inevitably be opened up for denominational controversy; and the most powerful, or prevailing, church would receive the support of the State in the public dissemination of its doctrines, and the training of

the youth to become applicants for admission into her fold.

While some time was given in this session of the association to a discussion of the family as an educational institution, it is undoubtedly true that the importance of parental religious training for children and youth is becoming more and more lost to public view. The family, the church, and the denominational school are the only proper institutions for imparting religious instruction; and of these the family is not the least. The parental and family influence is incomparably greater over the youth than is that of the church or the school. Religious training should begin with the child as soon as it is old enough to understand religious ideas and principles, and for the purposes of such training the Bible, in the hands of parents, stands preëminent. It is the home influence that makes or mars the character. The person who in early youth contends with an adverse influence at home, struggles against great odds. The parents stand to the young child in the place of God, and their place cannot be taken by any others. This is fixed by the natural relation between the parties. To parents is entrusted by God the training of their children for usefulness in life, and no part of this training is of such importance as that which affects their moral nature, and sets forth their relation to God. If parents evade this responsibility or shift it to other hands, they neglect a sacred trust.

Where parents are not competent to train their children in religious knowledge, this work should be done by the church and the denominational school. In many instances this will be the case; but no parent is released from obligation in this respect. What the country needs is an agitation which will set before parents their duty to diligently instruct their children in religious knowledge as revealed in the Word of God, and not an agitation which tends to lessen their perceptions of personal responsibility in this respect.

WHAT THEY MEAN BY RIGHTS.

THE National Reformers insist that their proposed amendment instead of infringing the religious liberty of any would be the safeguard of religious liberty for all. That however depends altogether upon what is meant by religious liberty. This was clearly revealed in the Hearing before the Committee of the Judiciary, of the House of Representatives, March 11, 1896. We quote from the official report:—

DR. LEWIS*—There are to-day in the United States by the last census, and I give my statement on the authority of Mr. Charles Buell, who was a prominent member of the census corps, one million of people observing the Sabbath according to the Bible, Seventh-day Baptists, Adventists, and Hebrews. Now, I put the question to you, Doctor: Is it not the purpose of this movement—it has certainly been so announced—to compel us who, on conscientious biblical grounds, hold to the seventh day, according to the Bible and not according to a tradition, is it not the purpose to compel us to submit?

DR. McALLISTER—No, sir.

DR. LEWIS—It has been so announced.

DR. McALLISTER—I am not responsible for any such announcement.

MR. BURTON—Conceding that it is not the purpose, would it not be the result?

DR. McALLISTER—No, sir; not at all. It could not be. Now, let me give my answer as to this matter in regard to the Bible. In the first place, my good friend, Dr. Lewis, says explicitly that the seventh-day Sabbath is the Bible ground. That is his interpretation. He has a right to interpret it in that way. I say that the first day of the week is the Bible ground. And that is the way it ever will be. Now, here comes

the Congress of the United States; and it must decide; the nation must decide.

MR. BURTON—Let me ask you why should anyone decide except the individual?

DR. McALLISTER—The Congress must decide.

MR. BURTON—But why?

DR. McALLISTER—You meet here to do certain work, and, like every man, you have to decide whether you shall work seven days or six. You must decide whether you will work seven days or not. You have to give a decision. The next point is that when you decide not to work more than six days you must decide which day you will rest. And you have decided to rest on Sunday, the first day. Why? Because it is a Christian country. It is the Christian sabbath.

MR. JONES†—In several States for several years, for more than one hundred years, those who have kept the Sabbath—Jews, Seventh-day Baptists, and Seventh-day Adventists—have been and are imprisoned or fined under the present State laws, and some are in jail now, I understand. I would ask the brethren if you have made any effort to secure the repeal, or in any earnest way showed sympathy for the people who have thus suffered?

DR. McALLISTER—I have used my efforts as editor of the *Christian Statesman*, which endeavors to advocate the principles of Christian citizenship, in favor of the rights of every man to his own fullest, freest conviction. I have done this from the time I was first able to think on these subjects. It has been over forty years of actual work. I have plead for every man's enjoyment of his religious convictions to the fullest extent, whether he is Jew, Seventh-day Baptist, Adventist, Chinaman, or any other. At the same time I say that this nation, according to the propositions I have laid down, must decide as to which day shall be a day of rest. It is decided, as a matter of fact, in favor of the first day. Now, the Christian people have the right on that first day of the week to quiet; they have the right to meet in their places of worship without disturbance. It is a civil right. It is not a matter of ecclesiastical doctrine at all. It is their right as citizens of the United States. If there be anything which infringes on that right the Government should interpose. It is right it should do it. It has the authority to interpose where there is a violation of law. But here a man is brought into court, charged with working on the first day of the week, contrary to the laws of Pennsylvania. He says, "I believe the seventh day of the week is the day on which the Lord intended us to rest." He has his right to observe it, but he must not publicly infringe on the rights of others.

A MEMBER—Has he a right to work?

DR. McALLISTER—He can work in his house, so it will not disturb others.

MR. CROFFUT—Can he plow corn?

DR. McALLISTER—Not if it is to the disturbance of those who pass to church.

Note that the "disturbance" of which Dr. McAllister speaks is not such properly so-called, but the mental annoyance due to intolerance. It is the "disturbance" of bigotry in the bosom of him who is disturbed. Such "disturbance" is not due to noise or other conditions which might reasonably be held to interfere with the quiet of a day of rest, but to the unwillingness of a part of the people that the other part should enjoy equal rights with themselves. It is only a little over a century ago that Baptists were arrested and fined and imprisoned in Virginia for disturbing the peace by holding religious meetings and baptizing. The meetings were as quiet and orderly as those who were opposed to them would permit, but those who held them were adjudged guilty of disturbance, simply because the fact that such meetings were held was a mental annoyance to the adherents of the established church.

ARE THEY CONSISTENT?

REV. JOHN WHITTAKER, pastor of the Evangelical Lutheran Church, Rochester, N. Y., is the author of a little book, published by the Young Lutheran Company, of Utica. It is entitled "Baptism," and of course defends sprinkling and the baptism of infants. On page 18 occurs the following:—

To this claim [that children should be baptized],

the denomination known as Baptists directly oppose themselves. They say that there is no express command in the word of God for infant baptism. They propose, at the outstart, to be very scriptural. "To the law and to the testimony," they say. Their demand is, "Show us a positive command in the Bible to baptize infants and we will yield at once. And then they pause for a reply. We shall endeavor, in our humble way, to give them one.

But in so doing, we may be pardoned if we imitate the example of our blessed Master—answer one question by asking another. We challenge any and all who demand direct scriptural authority for infant baptism to show us in the word of God a positive command to observe the first day of the week as a day of rest, in the place of the seventh! "Remember the Sabbath day to keep it holy." Where is the express command to set aside this day and keep the one which the Christian Church so universally observe? There is none. Now, if Baptists wish to be consistent, they must either allow us to infer that infant baptism is an implied teaching of the New Testament, or they must unite with the Seventh-day Baptists, in keeping the Jewish Sabbath. Until they hold "to the law and to the testimony," they must not try to force others to do so.

This is a weak point with Baptists, and some of them candidly confess it.

BAPTIST MISSIONARY PERSECUTED BY ROMANISTS IN CUBA.

A DISPATCH from Havana, Cuba, under date of April 22, says: "The Rev. Alberto Diaz and his brother, Vincento, who were released by the authorities to-day, have been ordered to leave the island in six days. They undoubtedly will do so. For several years the Rev. Mr. Diaz, a Cuban born, but a naturalized citizen of the United States, has been a thorn in the side of the bishop of Havana. He has held Baptist meetings at such times and places as suited him, and has not taken the trouble to conform to the laws and regulations which are framed to favor the Roman Catholics and to fence out interlopers. When the bishop wrote a letter of remonstrance to the preacher, Mr. Diaz replied that he would worship in his own fashion.

"Diaz has been arrested several times for holding meetings without first obtaining a permit from the authorities. He has been charged repeatedly with disturbing the public peace, but he has continued his work undismayed.

"When Diaz first went to the island the members of his congregation were refused burial in the consecrated cemeteries, then the only burial grounds in Cuba. Diaz overcame this by starting rival cemeteries. The three cemeteries of the Baptists in Cuba now contain over 7,000 bodies.

"On one occasion he and two of his assistants, Godinez and Herrera, went to Guanabacoa to hold an open-air meeting, when the three were arrested and taken before the mayor, on the charge that they had not given a notice of the meeting. They were followed by a throng of sympathizers. Infuriated and ready to mob the officers in charge, the crowd surrounded the prison, and Diaz was obliged to appear on the jail balcony and deliver an address dissuading his adherents from an attempt at rescue. A day after the required notice of the meeting was found in the mayor's office, where it had been mislaid.

"One day while Diaz was preaching, so he states, a shot from behind and above was fired. The ball, passing close to the intended victim, struck a boy in front of him. The screams of the wounded boy aroused cries of "Kill the Protestants!" "Shoot the heretic!" Diaz and his brother were mobbed, their clothing was torn off, and, bruised and bleeding, they were carried before the mayor. He ordered his police to see them safely on the cars for Havana. Later a priest was con-

*A. H. Lewis, D. D., Seventh-day Baptist, Plainfield, N. J.

† Rev. Lloyd Jones, Unitarian, Chicago.

victed of firing the shot into the meeting and sent to Spain for punishment.

"Mr. Diaz is an M. D. as well as a reverend, and he once conducted a hospital here.

"For many years he has received financial aid in support of his institutions from Baptists in the United States.

"He has organized in Cuba thirty churches and stations and twenty-six Sunday-schools. He has twenty-five assisting clergymen. Seven churches have a membership of 7,000. He has over 3,000 teachers and pupils, and annually he baptizes 300 or 400 persons.

"The Southern Baptist Church bought for Diaz a theatre in Havana at a cost of \$60,000. It seats 3,000 persons. In this building his mother was converted, and he says that so overcome was he with joy that he forgot the usual ceremony, and could only say: 'Lord Jesus, this is my mother,' when he immersed her.

"Mr. Diaz has not taken any active part in the revolution, but he has given utterance repeatedly to sentiments favorable to the success of the Cuban cause."

NAMES OF THE DAYS OF THE WEEK.

A SUBSCRIBER asks us to give the origin of the days of the week.

"The week," says the "Encyclopædia Britannica," "is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. . . . It has been employed from time immemorial in almost all eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability. . . .

"The English names of the days are derived from the Saxon. The ancient Saxons had borrowed the week from some Eastern nation, and substituted the names of their own divinities for those of the gods of Greece. In legislative and justiciary acts the Latin names are still retained.

Latin.	English.	Saxon.
Dies Solis.	Sunday.	Sun's day.
Dies Lunæ.	Monday.	Moon's days.
Dies Martis.	Tuesday.	Tiw's day.
Dies Mercurii.	Wednesday.	Woden's day.
Dies Jovis.	Thursday.	Thor's day.
Dies Veneris.	Friday.	Friga's day.
Dies Saturni.	Saturday.	Seterne's day.

"WHAT'S IN A NAME?"

THE *Christian Statesman* of the 18th ult., has the following under the heading "Sabbath Reform":—

Rev. N. R. Johnston of Oakland, Cal., State Secretary, has sent out the following: "The California State Sabbath Association will hold its first annual convention in San Francisco on the 14th of May next. The arrangements had all been made before the date of the Prohibition convention was known. The committee appointed to invite speakers and make out the program invited the honored old standard bearer, John Bidwell of Chicago, to be the presiding officer and make the opening address. In his letter of reply he writes the following sentences. To the Prohibitionists they are golden. He says: 'I am still firm in the faith that the ballot which destroyed the Christian sabbath can alone restore it. Until Christians use this invincible power will God give them any other? One old political party repealed our sabbath law. The other will not restore it. Both are afraid of the liquor power whose servants they are.'"

It appears from this that the great object of the Prohibition party is to honor Sunday.

THE CARDINAL'S PROPHECY; OR, A VATICAN VISION.

1.
The Cardinal sat (in his brand new hat), and he dreamed a lugubrious dream:
He heard Europe's battle-drums beating for war; he beheld all her bayonets gleam;
And he says, says he, one may easily see a catastrophe cannot be far;
Seven millions of men, and all armed to the eyes, must portend a most terrible war!

2.
Heigho! it is sad; yet the world is so bad that it calls for this bloody self scourging;
For which unaware, all the nations prepare, as directed by Heaven's own urging
The ill wind of war, which I snuff from afar, shall blow good to the See of St. Peter;
And, stablish, I hope, the sole sway of the Pope.
Could a Nemesis well be completer?

3.
The rascal apostles of Red Revolution have pulled down the temporal power;
Heaven's justice must seat Humpty-Dumpty again; while his enemies grovel and cower.
But chastisement dire and a scourge as of fire are a *sine quâ non* for redressing
That hideous wrong; and so, armaments strong claim a Cardinal's—sorrowful blessing!

4.
Threat is not my intent; 'tis a pious lament. I'm exceedingly grieved to foresee it;
But the great *Dies Irae* of "Reds" is at hand, 'tis too late, they'll discover, to flee it.
I plainly perceive that the councils of Heaven, have settled the term of their tether.
Seas of blood must atone, and the POPE have his own—then we all may be happy together.

5.
Not in Döllinger's fashion,—the mooning schismatic! how dares he to prate about unity?
Those blundering babblers at Bonn must be shown that they can't shunt the POPE with impunity.
The Sirens of Schism sing vainly of peace though they warble as sweetly as Patti can.
The only true *pan-pipe* to marshal the flock of the Church is that played at the Vatican.

6.
On woes men must sup; Messrs. Armstrong and Krupp are preparing the meal most unwittingly;
Big gun and torpedo shall stablish our *Credo*; so Providence fashions it fittingly.
Saltpetre shall fume for St. Peter—an incense unpleasant, but yet an oblation
Supplied unawares by those foes of the Church who are destined to self-immolation.

7.
Steel, powder and shot, they will soon make it hot for thy spoilers, Infallible Vicar!
On that deluge of blood the Sole Ark of the Faithful shall float to its haven the quicker.
It is sad—that of course! but if murderous force prove the backer of Church School, and Nunnery,
No doubt it is true, that from this point of view, there's a sort of a Gospel in Gunnery.

8.
Laus Deo! yet stop! No, the mask must not drop. I'm a peace-loving man and a pastor.
No firebrand am I, though I see in Fate's sky all the omens of woe and disaster.
The rôle of Cassandra I grieve to assume, and lest any should find it alarming,
I'll put up a pious and fervent petition for—Unity, Peace, and Disarming.

—London Punch.

CONTEMPT FOR THE LAW.

[New York World, April 26.]

THE tentative and technical support given to the Raines law by the Appellate Court will, so far as it has any moral effect, prove a distinct injury to public morals. People will say, "If this is law, so much the worse for law." They will say that if a statute may be, as the court declares, "unjust, unwise, oppressive and odious," and yet perfectly constitutional, "A fig for your Constitution."

The object of a constitution is to "establish

justice," "promote the general welfare" and "secure the blessings of liberty" to all the people. How, then, the plain people will ask, can a law which is "unjust, unwise, oppressive and odious" be in accordance with the constitution?

The object of statute law is to maintain peace and order, to protect life and property and to guarantee the rights and privileges of the citizens. The equal rights of equal citizens under equal and just laws ought to be the distinguishing mark of good government in a republic.

When the constitution and laws subserve these purposes they are universally respected. Under such conditions that "respect for the constable" which has been cited as an evidence of high civilization becomes natural and proper.

But when laws discriminate between classes and communities, . . . when they unduly restrict personal liberty, interfere with the public's comfort and necessities, impose an obligation to observe "holy time" upon thousands to whom all time is equally good, and in general nag, oppress, restrain and afflict peaceable and orderly citizens, they fall into contempt. . . .

The consequences of this stimulated lawlessness may prove more serious than those responsible for it have imagined.

THE MATABELE INSURRECTION.

[Mail and Express, April 24.]

It is not likely that we will hear the Matabele side of the outbreak in South Africa. Savages do not write books or correspond with the newspapers—otherwise a good deal of what is accepted as history might have to be rewritten. According to trustworthy accounts, however, the English in their treatment of natives in the newly acquired regions of South and Central Africa, follow the same rule as did the Spaniards in Central and South America, after the nominal abolition of native slavery by Charles V. in 1542. The natives were made free in name, but they were made in effect serfs of the crown instead of the slaves of individuals. A capitation tax was imposed amounting to about \$1 a head and exacted in the form of personal service. We are told of this system that it really increased the miseries of the natives and kept them in a condition of bondage, although undoubtedly intended for their benefit.

Dr. James Johnston, a British subject and one of the most impartial men who have traveled in and written about the newly occupied regions in Africa, says that "a tax of six shillings per annum is levied by the British upon every male native over fourteen years of age, while the Portuguese demand only one rupee (about two shillings, or 48 cents, resulting in some of the natives going over to the latter, while others are threatening resistance to the unreasonable and unjust demands made upon them, from which they derive no return or benefit whatever."

If there is a race in Africa that the British claim especially to have benefited, it is the Mashonas, whom the white invaders profess to have rescued from the tyranny of the Matabeles. Dr. Johnston gives the other side of the Mashona story as follows:—

The large native kraal (at Six Mile Spruit) turned out to be completely deserted, the natives having fled in terror from the outrages committed upon them by white policemen. The cooking pots, calabashes, and baskets of the Mashonas scattered around the huts were suggestive of hasty flight. . . . The

whole scene was sad and sickening in the extreme. Further information from reliable sources only augmented our horror at the depravity of the brutes, who had thus added another blot on England's fair escutcheon. And yet we have heard the hope expressed by philanthropic and Christian people at home that with the opening up of Central Africa by British protectorates and chartered companies an entrance would be secured to the heart of this hitherto unevangelized region for the gospel of Christ. But it is much to be feared that not in this generation will the deep-seated dread and bitter hate of the Mashonas toward the white man be eradicated, whether he represents the church, government or commerce.

It is easy to imagine from the foregoing that the Matabeles, who are not of the same submissive stamp as the Mashonas, may have had provocation to justify their insurrection against British authority. The Matabeles would not be likely to accept without resistance the yoke of servitude imposed as an equivalent for a personal tax, which the Mashonas have borne patiently if unwillingly.

DISSENTERS IN RUSSIA.

[Richard L. Conradi, Seventh-day Adventist Minister, Hamburg, Germany, in Present Truth, London, Eng.]

A NUMBER of interesting communications have reached us of late, showing the steady progress of the work in this great mission field. The difficulties are by no means growing less; on the contrary, they are rather on the increase, and our only hope is that our Lord is at the helm, and that he is mightier than all the earthly powers. Our brethren who are laboring among the German colonists have entered several new fields with apparent success.

What some of our brethren have to suffer is best seen from the following letter from the elder of one of our German churches in the South:—

Last June I wrote you about the difficulties we had for meeting each Sabbath. They have since only increased. Each Sabbath we have been fined two shillings for each person who attended the meeting. Thus far we have not paid, and in consequence they have taken our sheep, horses, etc., and sold them. We have now taken a piece of new land about one hundred and twenty miles from here, and hope that thereby our situation may be eased. Each week we had to be in prison from twenty-four to forty-eight hours. Remember us in your prayers.

The work among the native Russians has been growing quite rapidly. The following letter was received from one of our exiled brethren:—

Psalm cxxi. as greeting! The fifth year of our banishment in this wilderness has begun, and we have had many obstacles and temptations to meet, but the Lord has preserved us through his strength, a miracle of his mercy.

Last November we were greatly surprised that the leaders from the different villages visited us, to ask of us the reason of our faith and hope. One of the five elders afterward stood up and remarked: "Dear brethren, these people have the truth; I shall be no hindrance to them." Another stood up and said: "If the first day of the week is not to be kept, then there is no other." But the rest all acknowledged the truth. The visits increase; many have been awakened by publications and letters received from your mission, and there is a great stir here now. Many who before took no pains to study the Bible have, on account of the Bible readings which have been sent to them, been awakened and have bought Bibles. Three preachers have already proclaimed the truth among their own churches, and they spread it from place to place. Ere they did this, they had a day of prayer and fasting in their respective churches. Several have already asked us to be received into church fellowship. Thus we can see how the Lord is wonderfully fulfilling his promises, and while we are bound, he is bringing the hungry souls to us. Therefore we will all be of good courage in the Lord, even in bonds.

From another place we received the following:—

Psalm xcv. as greeting! The prince at whose house

I stop, has of late been summoned to St. Petersburg. The reason is as follows: Some six months ago he sent a petition to the emperor that all our brethren and sisters might be freed from exile, and also asking for religious liberty. When he returned, we were all anxious to learn of the results, but he was silent. We learned afterward that he had to sign a document in which he had to pledge himself never again to ask any favor for such who had been exiled nor to secure them any passports. The Lord only knows what the future will bring; may his will be done at all times.

The latest news from the East has been that one of our native laborers has been imprisoned lately, and that his case has been given into the hands of the higher courts. The Lord has greatly blessed his labors during the past year. Truly the times are becoming more and more perilous. May all awake in view of them, and may we all remember those in bonds for Christ's sake.

"EXILED TO SIBERIA FOR THEIR FAITH."

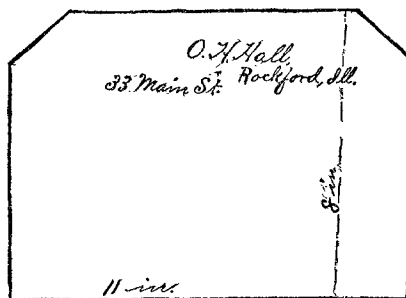
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NOTICE.

THE second term of the Walla Walla College School of Correspondence will begin June 1st. All who desire to enter the work should make satisfactory arrangements with the school by that time. Quite a number were debarred from taking the first term's work because their names came in so late. All who desire information should at once send for circulars. Address Walla Walla College School of Correspondence, College Place, Wash.

E. A. SUTHERLAND.

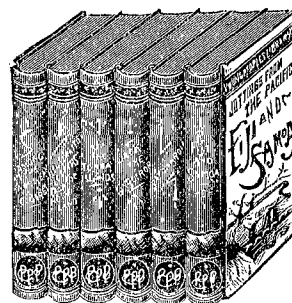
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MESSRS. COON BROS., Battle Creek, Mich.
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Yours truly, H. PETRIE.

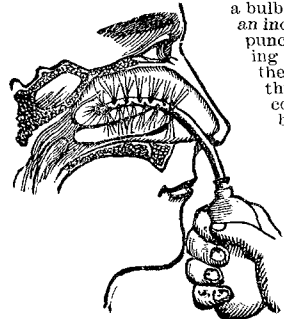
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NEW YORK, MAY 7, 1896.

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READ our offer for extra copies of our issue of April 30, on the preceding page. You will be interested in it.

THE poem from London *Punch*, printed on page 150, is apropos to our first-page article. They should both be carefully read.

THE *Mail and Express* exhorts the Vigilance League, the American Sabbath Union, the "Sabbath Observance Committee," etc., to coöperate with the police in securing evidence against violaters of the Raines' law. This means an era of religious espionage.

A MADRID dispatch of the 30th ult. says that "despite denials from official circles that the Pope, through the Nuncio here, has urged Spain to accept American mediation in Cuban affairs, there is an impression, especially among military men and Cuban representatives, that the report is true."

A LONDON dispatch of the 28th ult. says:—

The Rome correspondent of the *Chronicle* telegraphs:—

"It is rumored that the Nuncio at Madrid has approached Premier Canovas with a view to inducing Spain to accept the mediation of the United States on the Cuban question.

"The Nuncio has had several interviews with Mr. Taylor, United States minister at Madrid."

The only mediation that could do the Cubans any good would be mediation that would secure autonomy for the island.

MARCH 30, the following was introduced in the House of Representatives by Mr. Willis and referred to the Committee on the Judiciary:—

JOINT RESOLUTION

To amend the preamble to the Constitution of the United States.

WHEREAS the Constitution of the United States contains no recognition of God or his providence; and

WHEREAS there is now pending in Congress a joint resolution proposing the following amendment: "We, the people of the United States, devoutly acknowledging Almighty God as the source of all authority in civil government, the Lord Jesus Christ as the ruler of nations, and the revealed will of God as of supreme authority in civil affairs, in order to form a more perfect Union," and so forth; and

WHEREAS the proposed amendment, if adopted by constitutional majorities by Congress and the State legislatures, would change our organic law from a purely secular to a theocratic government, which was

not intended by the framers of the Constitution or any of the States ratifying the same; and

WHEREAS no Unitarian, Jew, or Deist, who, nevertheless, might be a patriotic and useful citizen, could conscientiously swear to support the Constitution containing the said amendment: Therefore,

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 amended form of the preamble to the Constitution shall be submitted in due form to all the State legislatures for ratification:

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, trusting in Almighty God, do ordain and establish this Constitution for the United States of America."

It is not likely that any action will be taken upon this resolution this session. If adopted, it would probably not result so disastrously as the amendment proposed by the National Reformers, but is just as objectionable so far as making an empty profession is concerned.

"JULIUS GUMPEL, the proprietor of a men's furnishing store 533 Eighth Avenue, was charged," says the *Sun* of the 27th ult., "with violating the Sunday law in Jefferson Market Court yesterday morning. Policeman Lockwood of the West Thirty-seventh Street station saw him sell a collar to a customer.

"Gumpel said that his store was not opened for business, but that every Sunday morning he visited his place to relieve his watchman. While he was in the store yesterday morning a friend entered and asked him for a collar. He sold one and was arrested. As Gumpel admitted violating the law, he was fined \$5. He paid the fine."

DR. LYMAN ABBOTT, of the *Outlook*, makes the astonishing announcement: "The State is a religious, not a secular, institution." "Its functions," says he, "are distinctly religious."

The "Standard Dictionary" defines religious as "feeling and manifesting religion; devout; pious." According to the same authority religion is "a belief binding the spiritual nature of man to a supernatural being on which he is conscious that he is dependent."

It may be, however, that in Dr. Abbott's vocabulary "religious" does not mean the same that it does in current speech. Otherwise the doctor is out-Heroding the Herods of National Reform.

It is announced that the Czar will celebrate his coronation by a proclamation granting "liberty of conscience" throughout the dominions of Russia.

"This rings peculiarly on the American ear," says the *Mail and Express*, "and affords fresh illustration of the inestimable blessings attaching to citizenship in the United States."

We very much doubt the truth of the an-

nouncement, or that the liberty of conscience "granted" would amount to much even if proclaimed. Russia is too severely priest-ridden for real liberty of conscience. Constitutional or royal guarantees of freedom of conscience are no stronger than the public sentiment which supports them; for instance, in Tennessee, under a constitution which declares that "no human authority can in any case whatsoever control or interfere with the rights of conscience," J. W. Lewis lies in prison for refusing to observe the statute-intrenched Sunday institution. It is one thing to profess religious liberty and quite another thing to really guarantee it.

"THE Parkhurst circular to clergymen throughout the State, asking them to use their influence with Gov. Morton, 'in person, by telegram or by letter,' to persuade him to veto the Greater New York bill, will probably amuse rather than annoy the Governor," remarks the *Evening Sun*, "and isn't likely to move him a hair's breadth from the course he has resolved upon. It is doubtful, by the way, if the reverend 'reformer' is regarded as an unmixed blessing by his brethren of the cloth. To many of them he is like the clapper of an electric alarm bell that goes on ringing because it is out of order."

It is as plain as daylight that Dr. Parkhurst aspires to be not only a "moral reformer" but a "political boss" of no small magnitude; but so far the churches do not seem to be so ready to respond to his appeals as he evidently supposed they would.

AMONG other items which the Iowa State auditor has taken official cognizance of in his account for the past winter, is one of prayers offered in the State legislature, to the number of one hundred and forty-three. He had decided to allow the preachers who officiated \$5 per prayer. This money, of course, means "value received;" but upon what basis the estimate was made,—whether the length of time employed in each instance, or the amount of the divine blessing thought to have been secured, or the degree of respectability imparted to the legislative proceedings—or their value in some other way—we are not told. If the people of the State should demand to be informed on this point—as they have a right to do—the auditor would doubtless find himself in a position of much embarrassment.

AMERICAN SENTINEL.

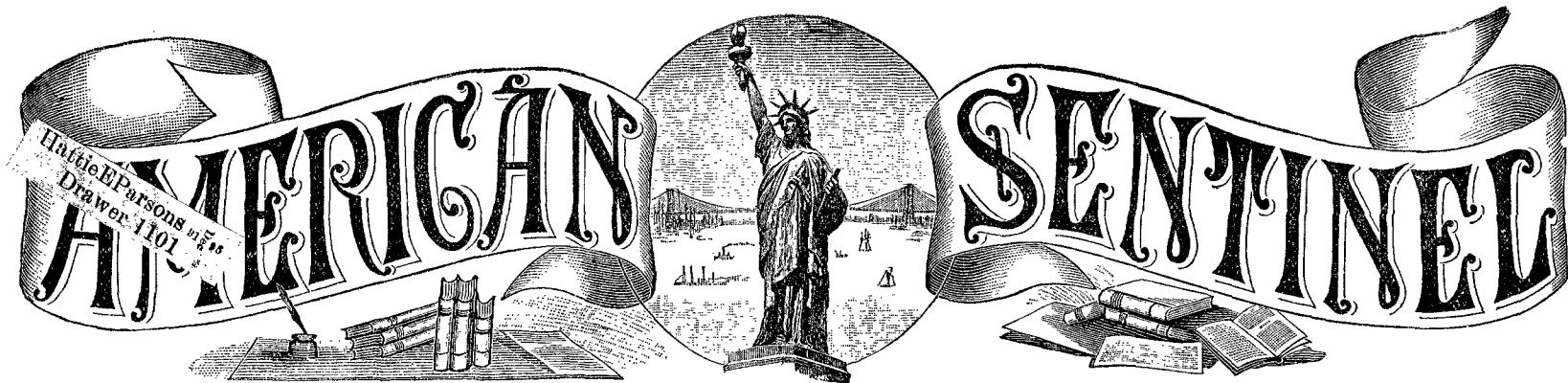
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

Vol. 11, No. 20.

NEW YORK, MAY 14, 1896.

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American Sentinel.

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"CIVIL" REASONS FOR RELIGIOUS INTOLERANCE IN ROME.

THE contest between Christianity and the Roman Empire, which began with the proclamation of the gospel and ended only when Rome acknowledged the inalienable right of every man to worship God according to the dictates of his own conscience, affords one of the most impressive object lessons that the world has ever seen.

The measure of religious liberty which we enjoy to-day is largely due under God to the self-sacrifice and heroic endurance of those men and women, yea, and even children, who fearlessly offered themselves upon the altar of principle, scorning to save their lives by a denial of Him who has said: "If the world hate you, ye know that it hated me before it hated you."

A Contest Between Principles.

The controversy between the Christians and the Romans was not a dispute between individuals, or a contention between sects or parties. It was a contest between antagonistic principles—between *Christianity* and *Rome*, rather than between Christians and Romans.

On the part of Christianity this contest was the assertion of the principle of the rights of conscience and of the individual; on the part of Rome it was the assertion of the principle of the absolute absorption of the individual, and his total enslavement to the State in

all things, divine as well as human, religious as well as civil.

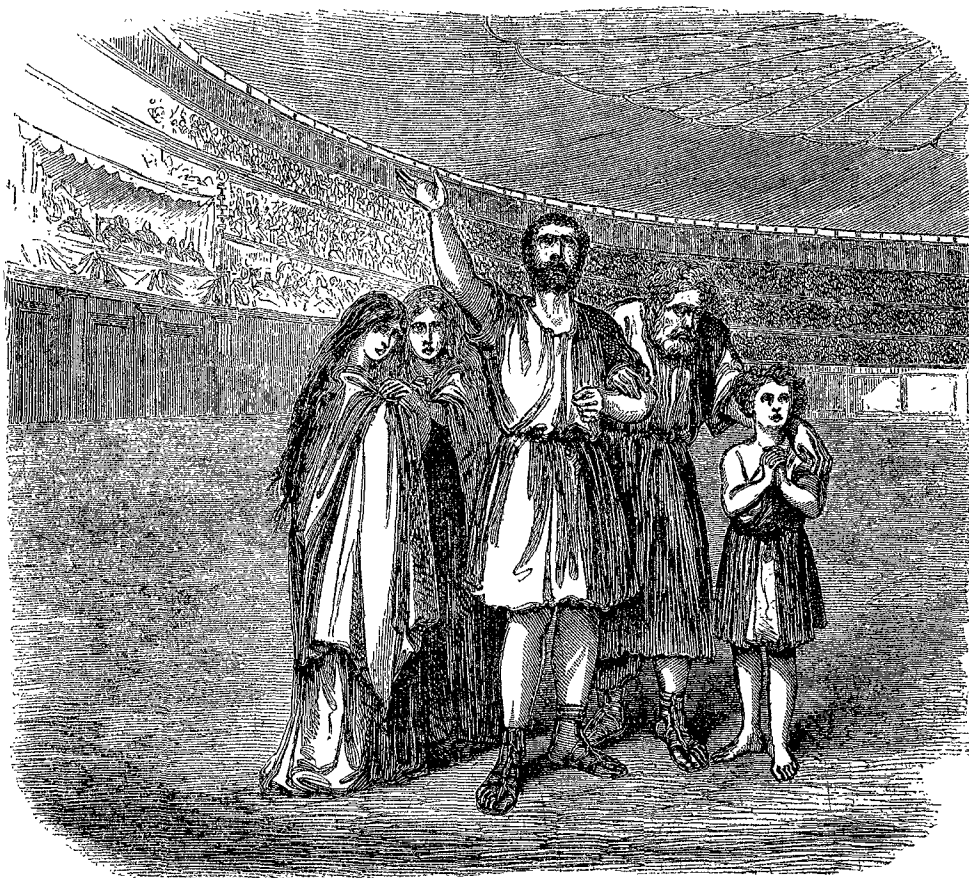
Jesus Christ came into the world to set men free, and to plant in their souls the genuine principle of liberty—liberty actuated by love,—liberty too honorable to allow itself to be used as an occasion to the flesh, or for a cloak of maliciousness,—liberty led by a conscience enlightened by the Spirit of God,—liberty in which man may be free from all men, yet made so gentle by love that he would willingly become the servant of all, in order to

to the State; he must have no higher aim than to be a servant of the State; he must seek no higher good than that which the State could bestow. Thus every Roman citizen was a subject, and every Roman subject was a slave. "The more distinguished a Roman became," says Mommsen, "the less was he a free man. The omnipotence of the law, the despotism of the rule, drove him into a narrow circle of thought and action, and his credit and influence depended on the sad austerity of his life. The whole duty of man,

with the humblest and greatest of the Romans, was to keep his house in order, and be the obedient servant of the State."

To Acknowledge Christ Was to Deny Rome.

It will be seen at once that for any man to profess the principles and the name of Christ, was virtually to set himself against the Roman Empire; for him to recognize God as revealed in Jesus Christ as the highest good, was looked upon by Rome as nothing else than high treason; because as the Roman State represented to the Roman the highest idea of good, for any man to assert that there was a higher good, was to make Rome itself subordinate. And this would not be regarded in any other light by Roman pride than as a direct blow at the dignity of



CHRISTIAN MARTYRS IN THE CIRCUS AT ALEXANDRIA.

bring them to the enjoyment of this same freedom.

What Rome Claimed.

The Roman Empire then filled the world,—"the sublimest incarnation of power, and a monument the mightiest of greatness built by human hands, which has upon this planet been suffered to appear." That empire, proud of its conquests, and exceedingly jealous of its claims, asserted its right to rule in all things, human and divine.

Man, with all that he had was subordinated

Rome, and subversive of the Roman State. Consequently the Christians were not only called "atheists," because they denied the gods, but the charge against them before the tribunals was of the crime of "high treason," because they denied the right of the State to interfere with men's relations to God. It was held that in this they were "irreverent to the Cæsars, and enemies of the Cæsars and of the Roman people."

The Roman idea of the State was not merely the State as a civil institution, but as divinity

itself. Rome was the supreme deity. Thus the idea of the State as the highest good was the religious idea, and consequently religion was inseparable from the State.

The Roman State being the chief deity, the gods of Rome derived their dignity from the State rather than the State deriving any honor from them. And though Rome allowed conquered nations to maintain the worship of their national gods, these as well as the conquered people were considered only as servants of the Roman State. Every religion was held subordinate to the religion of Rome, and though "all forms of religion might come to Rome and take their places in its pantheon, they must come as the servants of the State."

A fundamental maxim of Roman legislation was,—

No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws.

"What the Law Says is Right."

The Roman State being the supreme deity, the Senate and people were but the organs through which its ideas were expressed; hence the maxim, *Vox populi, vox Dei*,—the voice of the people is the voice of God. As this voice gave expression to the will of the supreme deity, and consequently of the highest good; and as this will was expressed in the form of laws; hence again the Roman maxim, "What the law says is right."

It is very evident that in such a system there was no place for individuality. The State was everything, and the majority was in fact the State. What the majority said should be, that was the voice of the State, that was the voice of God, that was the expression of the highest good, that was the expression of the highest conception of right;—and everybody must assent to that or be considered a traitor to the State. The individual was but a part of the State. There was therefore no such thing as the rights of the people; the right of the State only was to be considered, and that was held to be absolute.

Christianity was directly opposed to this. It proclaimed the right of the individual to worship according to the dictates of his own conscience, while Rome asserted the duty of every man to worship according to the dictates of the State. Christianity asserted the supremacy of God; Rome asserted the supremacy of the State. This was the contest, and these were the reasons of it, between Christianity and the Roman Empire.

Christianity Not Anarchistic.

Yet in all this Christianity did not deny to Caesar a place; it did not propose to undo the State. It only taught the State its proper place; and proposed to have the State take that place and keep it. Christianity did not dispute the right of the Roman State to be; but it did deny the right of that State to be in the place of God.

In the emperor was merged the State. He alone represented the divinity of the Roman Empire. The Christians' refusal to recognize in him that divinity or to pay respect to it in any way, was held to be open disrespect to the State. The Christians' denial of the right of the State to make or enforce any laws touching religion or men's relationship to God, was counted as an undermining of the authority of government. As it was held that religion was essential to the very existence of the State, and that the State for its own sake, for its own self-preservation, must maintain proper respect for religion; when Christianity denied the right of the State to exercise any

authority or jurisdiction whatever in religious things, it was held to be but a denial of the right of the State to preserve itself.

They Sought to Preserve the State.

Therefore when Christianity had become quite generally spread throughout the empire, it seemed to such emperors as Marcus Aurelius, Decius, Valerian, and Diocletian—emperors who most respected Roman institutions—that the very existence of the empire was at stake. Consequently their opposition to Christianity was but an effort to save the State, and was considered by them as the most reasonable and laudable thing in the world. And it was only as a matter of State policy that they issued edicts or emphasized those already issued for the suppression of Christianity. In making or enforcing laws against the Christians it was invariably the purpose of these emperors to restore and to preserve the ancient dignity and glory of Rome.

"The immortal gods," said Diocletian, "have, by their providence, arranged and established what is right. Many wise and good men are agreed that this should be maintained unaltered. They ought not to be opposed. . . . It is the greatest of crimes to overturn what has been once established by our ancestors, and what has supremacy in the State."

The Conscience above the Magistrate.

As before remarked, Christianity and the Roman theory of the nature and sphere of the State were antagonistic. The State assumed to be supreme in all things; Christianity set the Creator above the State, and the individual conscience above the civil magistrate.

Every means known to the Romans for the punishment of crime was invoked against the Christians. The emperors, governors, and magistrates felt it to be their duty to maintain the dignity of the empire by enforcing the "law" because it was "law." They felt that the very existence of civil society was at stake, and unflinchingly did they discharge their "sworn duty."

They Gave Their Lives for a Principle.

Imprisonment, banishment, torture and death were invoked against the Christians, but without avail. Whole families were condemned and executed, or given to the wild beasts in the arena; but the followers of Christ faltered not. The hoary-headed grandsire, the middle-aged father, the loving wife and mother, the affectionate daughter just merging into womanhood, and even the innocent child, strengthened by that mysterious power given by God in answer to humble faith, alike unflinchingly awaited the onslaught of the fierce Numidian lions about to be let loose upon them, and which they knew would presently feast upon their flesh and drink their life blood.

Two hundred and fifty years this contest continued, and then as the outcome of the longest, the most wide-spread, and the most terrible persecution that ever was inflicted by the Roman State, that empire was forced officially to recognize the right of every man to worship as he pleased. Thus was Christianity acknowledged to be victorious over all the power of Rome. The rights of conscience were established, and the separation of religion and the State was virtually complete.

But how brief was the triumph. No sooner had the cloud of intolerance lifted than it again settled upon the world, and even to-day in our own "free" land men suffer fines, imprisonment and chain-gangs for daring to

worship God according to the dictates of their own consciences, and for denying the right of the State to exact from them a service due only to God and to be rendered only to him.

What shall the end be?

CHAFF IN THE PLACE OF BREAD.

From many of the "sermons" preached nowadays from our orthodox pulpits, one would receive the impression that we have reached a time when the simple gospel of salvation through faith in Christ had become secondary in importance to themes of city politics and government. The great question to be considered from the pulpit, if we may judge from appearances, is not the establishment of the law of God in the heart of the individual, but the enforcement of some human law—and particularly the Sunday "law"—in view of a manifest tendency on the part of some to disregard it.

The question of Sunday observance was the theme of discourse with two prominent clergymen of Jersey City on Sunday, May 3. These were the Rev. C. Raboteau, Baptist, and Rev. I. W. Hathaway, Presbyterian. The former, as reported by the *New York Tribune*, of May 4, gave a scathing denunciation of official inaction in enforcing the Sunday law, concluding with the words, "More pressure, brethren! More pressure until it touches the sore spot. A little less soft soap and more pressure." It is possible that some in his audience who had come hungering for spiritual food, may have felt a simultaneous wish for a little less husks and chaff, and a little more of the bread of life.

The Rev. Mr. Hathaway's discourse dealt more with the nature and obligation of the Sabbath institution, but was not lacking in admonitions concerning the duty of Christian men to see that the Sunday law was strictly enforced. Concerning the Sabbath instituted at creation, he said: "It was given to man in the very beginning of time, and so is universal law. It was given to man for his moral and spiritual life. A ceremonial or a civil law may be made and repealed, may serve its time and cease to be; but a moral law is a part of the essential nature of man and of God, and is just as essential to man's moral and spiritual being as the air for his lungs or food for his body. We must remember that this law is found in the Decalogue, the eternal moral law, which can no more be annihilated than can God himself cease to be."

This is true, and worthy of being continually borne in mind by every individual on the earth. But the trouble is that so many people, even in the churches, are, like the speaker, entirely at variance with this truth in their religious practice; observing not the seventh day, which God blessed and set apart for mankind, but the first day, which as a sabbath day is solely an institution of "the church."

But following this statement of truth, the speaker made the amazing assertion that "in this wicked world the moral law must be enforced by civil enactment." How can anyone suppose for a moment that such a thing could be! Can the divine be upheld by the human, or the infinite be grasped by the finite, or holiness be enforced by that which is of the earth? The law of God "is holy, and just, and good;" it is as holy, and as broad, and as high, as God himself. The fountain of civil law is, at its best, defiled by the taint of worldliness and sin. As well

might it be expected that a fountain could send forth at once both sweet and bitter water, as that the moral law can be enforced by civil enactments. If the moral law were left to be enforced by such means, it would fall infinitely short of being enforced at all.

No less incredible is the statement which immediately followed this utterance, that "without civil law there would be no sabbath worth the name." The person who inclines to such a view should turn to Genesis and read the account of the institution of the Sabbath at creation. He will find that it was in no way related to or dependent upon the "civil law." It was—and is—the rest of God, by him hallowed and blessed, and by him made to-day a blessing to everyone who will observe it. The Sabbath is essentially spiritual, and as such is independent of all civil enactments. No man can be prevented by civil enactments from enjoying communion with God, which is the essence of true Sabbath-keeping, as set forth in Isa. 58:13, 14.

It is well, of course, that under proper circumstances the people should be urged to do all in their power to maintain honesty, decency, and justice in the affairs of the government with which they are identified. But let this not be done by clergymen acting professedly in their capacity of ministers of the gospel of Christ. Let not the flock of God be fed upon the chaff of the "beggarly elements" of the world. Let not the people be taught that the gospel of God is a scheme for the regeneration of earthly governments through the power which they themselves must exercise; but that it is "the power of God unto salvation to everyone that believeth" (Rom. 1:16); that its salvation is salvation from sin and death; and its government and kingdom not such as can be evolved from amidst the sin and selfishness of this world, but the glorious government and kingdom of God, which will be set up on the new earth, after this world with all its earthly kingdoms shall have passed away, and will endure forever and ever.

NO PRINCIPLE VIOLATED IN RELIGIOUS MARRIAGES.

A CORRESPONDENT writes us as follows from Watertown, Wis. :—

Please give light on the following points:—

The position is taken by some, that the principle of total separation of Church and State is encroached upon in the marriage ceremony as performed by the clergy. The reasons given are these:

1. It is a civil duty because authority is given by the State.

2. It becomes a religious duty if the clergyman performs the ceremony; and because preaching and praying as well as sacred hymns form a part of the ceremony.

Therefore it becomes a union of Church and State, say they. Please explain.

A SUBSCRIBER.

So far as the State is concerned, marriage is simply a civil contract to be regulated by civil statute in accordance with the laws of our being, in such a way as to guard the rights of the contracting parties, their offspring, and the community.

But while marriage is a natural, civil, social relation revealed in the great Book of nature, written in the very constitution of the human family, so that they naturally enter into it; it is also the subject of divine revelation. God has seen fit to throw around it the sanctions and safeguards of his revealed will. It is the duty and privilege of Christians to recognize the divine institution of the marriage relation by connecting with the marriage contract such

religious services as seem to them fitting; and for the State to forbid this would be despotism.

In some countries the Roman Catholic Church has secured the enactment of laws forbidding all civil marriages and requiring that all marriages be solemnized by the church. This is one extreme; the other would be to forbid religious marriages and require all marriages to be performed by a civil magistrate.

THE FUNCTION OF CONSCIENCE.

THE moral monitor of every man is his conscience. This monitor is implanted in man's very nature, and the importance of its office cannot be overestimated. It should at all times exercise the fullest control over the individual life. Whatever tends to interfere with its action, by depriving it of its power, lessens the individual's moral worth, and in the same degree his capacity for usefulness in society. An individual with no conscience is mere personified selfishness, a menace to every right of his fellow-beings, and isolated from every ordained purpose of human existence.

Conscience cannot constitute a moral standard of right and wrong; but its monitions are nevertheless to be always heeded. The moral standard is the word of God; and by this word conscience must be directed and enlightened. Whatever the individual knows of that word, or of right and justice from whatever source, conscience seeks to enforce in his life. Conscience is always fully abreast of the individual's knowledge of moral truth. The one who is obedient to all the dictates of conscience, is living up to all the light he has.

Conscience, however, does not respond to every force that seeks to govern the individual, but only to that which can bring conviction to the mind; and to seek to govern men by any other means, is to do that which must result in harm. Man was given a conscience and endowed with reason in order that he might be governed through his own free will. Mere force is not the proper means of government for reasoning beings. It is true that civil government operates by force and not by persuasion; but civil government is based upon reason, and its machinery and laws are such as reason sanctions. And conscience dictates obedience to all that which reason requires. It is the right of men everywhere to require that all legislation should be reasonable; it is their right to live under a government by the principles of which reason and conscience are not sought to be fettered. It is their right to secure such government, even at the cost of revolution.

When any individual is forced to do that which is contrary to reason and the dictates of his conscience, an injury is done to his moral nature. When conscience is violated, its vitality is impaired; and from unwillingly violating his conscience under pressure put upon him by others, the individual ere long descends to the point of voluntary disregard of its dictates, in which condition he is entirely unfitted for usefulness as a citizen, and becomes a menace instead of a blessing to society and to the State.

The State wants citizens who are conscientious,—whose actions in all things are governed by regard for the rights of their fellows, and a sense of accountability to the final Judge of all the earth. To this end it is necessary that its laws shall be reasonable and just. "Law" must not be set above reason

and justice, even though its repeal be speedily anticipated. Conscientious regard for the right is the best guarantee of the individual's worth as a citizen; and in order that this regard may be as deep and as widespread as possible, the government must be careful that its forces work in harmony with those reasonable and intelligent convictions of right with which conscience is inseparably connected. Otherwise there will speedily spring up in the minds of the people a contempt for law and a distrust of the machinery of government to secure the rights and blessings to which they feel themselves to be entitled.

He who surrenders his own rights, cannot be expected to defend the rights of others; and he who violates his own conscience cannot be expected to regard the consciences of others. "Laws" to compel the conscience—such for example as "sabbath laws"—cannot but operate detrimentally to the State. Law must be based upon the principle of the protection of rights; based upon any other principle, a "law" will invade rights instead of protecting them.

A nation will wax or wane in the scale of true prosperity in proportion as its government approximates to that perfect form under which the minds and consciences of men are left without restraint in the exercise of their natural and proper functions.

THE BARBERS' SUNDAY LAW OF CALIFORNIA DECLARED UNCONSTITUTIONAL.

THE cause of religious legislation has received a setback in California by the recent decision of the State Supreme Court, declaring the "Barbers' [Sunday] Law" to be unconstitutional. This "law" was enacted not long since in response, ostensibly, to a demand from the barbers, based upon the hardship of being compelled to carry on their business seven days in the week. In the endeavor to create sentiment in favor of Sunday legislation, much is made of the alleged involuntary servitude of the working men to the exactions of employers and of the public, which demand the continuance of labor throughout the entire week; but the view taken by the court was evidently different from that held up before the people by the word-painters who are agitating for Sunday enforcement. Among other things the court said:—

This law was made to protect the laborer from the capitalist; but it is not easy to see how it does so. It deprives a man of the right to labor and to enjoy the fruits of his toil. It is a curious law for the protection of labor which punishes the laborer for working; yet that is precisely what the law considered does.

Certainly, any person who wishes to labor upon the first day or any other day of the week, should be allowed the privilege of doing so by a law the purpose of which is to protect labor. There is no protection of labor in a law which compels a person to be idle when he wishes to work, or punishes him for honest, manly toil.

It is not clear how, in a country where all involuntary servitude is illegal except in the case of criminals, there can be any real need of protection for labor. What is wanted in this country, as in most other countries, is a more general opportunity to engage in honest, remunerative toil, and not the curtailment of such opportunities as there are. Not more idle men, but more employed men, is what the country needs. Its idle men constitute already one of the chiefest menaces to its welfare.

Sunday legislation is class legislation of the

most pronounced type. It is legislation in favor of a particular class, who believe in Sunday as a day of rest; and it is legislation which forbids a certain kind of business upon grounds which would include all kinds, thus making an unjust discrimination. Upon this point the court said:—

In a law such as this no reason has been shown why the followers of one useful and unobjectionable employment should be debarred from the right to labor upon certain days and not on others. When any such class is singled out and put under the criminal ban of such a law as this the law not only is special, unjust, and unreasonable in its operation, but it works an invasion of individual liberty—the liberty of free labor which it pretends to protect.

The fact that the distinguishing feature of the "law" was that it gave prominence to the first day of the week as a day of rest, clearly shows that the real protection aimed at was protection for a religious institution; and the same is true of every Sunday "law" in existence to-day.

We trust that this decision will do something to stay the rising tide of religious legislation which threatens to sweep away the liberties of the American people.

ANOTHER VICTIM OF SUNDAY-LAW INJUSTICE.

BY D. W. REAVIS.

THE law as to the case of State of Alabama vs. W. J. Hasty, "for Sunday breaking," is as follows:—

Any person, who compels his child, apprentice, or servant to perform any labor on Sunday, except the customary domestic duties of daily necessity or comfort, or works of charity must, for the first offense, be fined not less than ten, nor more than twenty dollars, and for the second, or any subsequent offense, must be fined not less than twenty nor more than one hundred dollars and may also be imprisoned in the county jail or sentenced to hard labor for the county, for not more than three months."

The indictment:—

State of Alabama. Henry Co. Circuit Court at Columbia. Fall Term, 1895.

The grand jury of said county charge that before the finding of this indictment William J. Hasty did compel his child to perform labor on Sunday which was not the customary domestic duties of daily necessity or comfort or works of charity, against the peace and dignity of the State of Alabama.

On April 30 this case was called before Judge Foster, and the defendant was tried and convicted for compelling his child to perform labor on the first Sunday in June, 1895.

The State brought three witnesses to prove that the child did work on that Sunday. These witnesses testified that they saw the child in the field plowing with the defendant, but did not know whether the father compelled him to plow or not. They simply saw him plowing; did not know how old he was. They knew he was a member of the Seventh-day Adventist Church, and that he kept Saturday for the Sabbath. They had been up the river and were on their way home, looking over the crop, when they saw the defendant forcing his child to plow.

The State then put the child on the stand as a witness. He said he did plow on the Sunday in question, but that he did it of his own free will—that his father had never asked him to work on Sunday—that he was a Seventh-day Adventist by profession and a member of that church, and that he worked every Sunday, having kept the day before as he believed the Bible enjoined upon him to do—he claimed a right to work on Sunday in compliance with the command, "Six days shalt

thou labor"—that he was in his eighteenth year, and that he was accustomed to suggesting and planning the work on the farm, and that he himself proposed to plow a certain field of peas on the day in question.

The attorney-general asked the witness if the defendant would allow him to work on his farm on Saturday. Witness did not know as to that, but he did know that the defendant could not compel him to work on Saturday. The defendant did not testify, and had no witnesses, only those of the State.

The State's Attorney, Richard H. Parks, entered enthusiastically upon his argument for the prosecution, using the well-known theory that Sunday laws have no part in religion, and that in this country all can believe and worship as they please, but they must obey the civil laws. He argued on the presumption of the law in that when the minor did an act jointly with the parent the law presumed that it was done by the authority and the direction of the parent; and that in this case it was the duty of the defendant, in the face of the law, to compel the child to refrain from labor on Sunday.

Hon. R. H. Walker, of Columbia, who volunteered his services in the defense of the defendant, took up the religious nature of the Sunday law, contradicting Mr. Parks as to its being only civil law, and tracing it back to the time of Constantine in A. D. 321, proved it to be a leading means of the union of Church and State at that time, and to be still upon the statutes of most every State as a relic of the Dark Ages. Mr. Walker took the position that the Sabbath and its observance belong alone to God; that in the command to "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," we are forbidden to render it to the State, to whom belongs neither the institution nor the right to command its observance, even to minors; and that for the State to force, by law, the observance of a day that God did not set apart for worship, was to force its subjects to disobey God; that God set apart the seventh day of the week (Saturday) for the Sabbath, and commanded its observance, and as that was the most ancient law on this subject and given by God himself, whose right it was to establish it, and as this law has never been repealed it is binding upon all to this day, and that legislation upon the Sabbath question was not only religious legislation, but was unconstitutional and therefore void.

Mr. Walker then explained that the intent of the Alabama Sunday law was merely to protect the rights of minors and servants who desired to observe Sunday when employed by those who were not under the restraints of said law themselves. That if a minor or servant did the work of their own free will the law could not hold that they had been compelled to do it. The following extracts from the judge's charge to the jury will bear out this interpretation of the law:—

It is not whether the boy of the defendant worked on Sunday, but whether the defendant compelled him to do so, that is, did he force him to do such work. Before the jury can reach a conviction of the defendant in the case, they must believe, from the evidence beyond all reasonable doubt and to a moral certainty, that the defendant compelled his son to work on the first Sunday in June, 1895; and unless this has been proven by evidence to the exclusion of every reasonable doubt, the jury should acquit the defendant. If the jury should believe, from the evidence, that the minor son of the defendant worked at the time, as said by the State, of his own volition, and not compelled to do so by the father, then the defendant could not be guilty, and it would be the duty of the jury to acquit the defendant.

Notwithstanding this charge and the above testimony in the case, the jury was only out a few minutes before they gave a verdict of

"guilty," placing the fine at \$20, the limit of the law. To this is added the cost of \$31.70.

The defendant refused to give bond for cost and fine, and was placed in jail until he can be taken to the mines, where he will be forced to work it out at 30 cents per day. As the sheriff turned the key on the defendant, there was an exciting scene just outside the enclosure of the little old wooden jail. Some burst into tears as they exclaimed: "My God, I hate to see that!" Others offered to pay \$5 to get him out, pronouncing such treatment to a good and honest man a shame and disgrace. Old comrades, who had served in the confederate army with the defendant, shed tears freely and swore that they would kick the jail down, while others gloated that the defendant was where he was, they being to a large degree the means of his imprisonment. Altogether there was a lively discussion of the principles involved, with various conceptions of justice and law being enthusiastically expressed.

NOTE: A telegram received just before going to press says: "Friends paid Hasty out. He was held only two days."

All lovers of justice and liberty will breathe a little freer to know that this innocent man is not to be compelled to labor in the mines under the nefarious contract system in vogue in Alabama; but this fact does not lessen the injustice of the verdict.—EDITOR SENTINEL.

BIBLICAL INSTRUCTION IN COLLEGES.

To a series of questions which were sent out last fall to seventy-two leading colleges of the country for the purpose of ascertaining to what extent biblical instruction is given, forty-one replies were received, which gave the information that in almost all of these the Bible is used to a greater or less extent as a text-book, and the interest in Bible study, as a rule, seems to be on the increase.

PREACHERS OBJECT TO SUNDAY CYCLING.

THE people shall not work on Sunday, neither shall they play, is the sentiment of the so-called Sabbath Protection League of Boston, as is witnessed by the following from the *Boston Herald*, of April 28:—

Sunday cycling was under consideration as the principal topic of interest before the meeting of the directors of the New England Sabbath Protective League at Wesleyan Hall yesterday afternoon, and, although no definite action was taken on the subject, an effort to reduce it will be made in the near future.

The officers of the league do not object to the exercise itself any more than they do to walking or to riding in a carriage, but they propose to use all the influence they possess to discourage "club runs" on the Lord's day. These runs they regard as dangerous influences. They think they attract many, not merely from divine service, but from any observation of the day which is not more secular in its result than the manner in which they observe any other day of the week.

The opinions of the members of the league on this subject are reinforced by letters from persons who are not members of the league, and some of whom are not even church members, protesting against the manner in which many of these cycling organizations conduct themselves on the sabbath. They claim that the bicyclers not only rob the day of all its sacredness, but transform it into a huge holiday.

The league officers have not yet formed any plan by which to counteract this evil, as they consider it, but they will probably issue a circular appeal to the several clubs, asking them to refrain from these runs, and if this is not successful, they may attempt to obtain some legislation to control it.

The secretary of the league, Rev. M. D. Kneeland, reported that interest in the work of the league is

spreading, and that he has received requests to advocate its ideas in various cities throughout New England. He is now speaking from three to six times a week in the interests of the league, and expects to have a heavy moral backing in this as well as in several other projects which are in contemplation.

It is evident that nothing short of a complete code of Blue Laws will satisfy the advocates of a civilly-enforced religious Sunday.

THE SUNDAY BICYCLE.

In the last issue of the *Volunteer Gazette*, says the *New York World*, Commander Booth has written the following in reply to questions by volunteers as to whether it was proper to ride a bicycle on Sunday: "It is all right to ride the bicycle on Sunday. It is better to work the pedals than to work the trainmen on the cars."

This is a simple case of one man being conscience for another, which constitutes the essence of popery. That is a very easy way of settling religious questions, but also a very poor way. It calls for no exercise or development of conscience, no investigation of truth in the pages of divine revelation. God's plan is that every person should be guided by the dictates of his own conscience, and that conscience should in every case be educated and guided by the word of God, unfolded and impressed upon the mind by the Holy Spirit. But when a man sits in the place of God, dictating to others what is right and what is wrong, conscience is stifled, religious growth ceases, and the whole moral nature is deadened. The same results follow when a civil government usurps the place of conscience in dictating religious duty. Popery is the religion of human nature. Christianity is the manifestation of the divine nature.

CHRISTIANITY MEANS HONESTY.*

It is told of one of the patriots of the American Revolution that, having a suit in court, he employed a lawyer who tried to advance the cause of his client by taking advantage of a technicality by which he hoped to evade a fair issue. Instantly the hero arose and rebuked his lawyer, declaring that he never hired him to take unfair advantage of his opponent. This was no more than strict integrity, but such strictness is seldom seen, even among those of whom we have every right to expect it. True Christianity presents the highest form of uprightness; yet we have to record that many profess to represent the highest type of Christianity, who are not ashamed to dissemble, and to resort to the most unworthy methods to advance their cause. Everyone knows that God is not honored, and his cause is not advanced, by evasions and deceptions. When men resort to unworthy methods to, professedly, advance the cause of God, we may be sure that they are either deceiving or deceived; that their motives are selfish, and not founded on principle.

The American people are not so far from the days of the Revolution as to have entirely outgrown a regard for the sentiments that inspired the illustrious founders of our Government. But that they are guarding with jealous care the principles that fired the hearts of their forefathers, cannot be said. A half century ago, one of the mottos most commonly in use was this:

"Eternal Vigilance Is the Price of Liberty."

But it has been entirely thrown aside, because the necessity for vigilantly maintaining that for which our fathers suffered and died to bequeath to us, is not appreciated by the mass of our population. Having lived nearly two-thirds of the entire period of our national existence, I feel qualified to speak from observation.

When Richard M. Johnson presented the celebrated "Sunday Mail Report," it was considered an able State paper, clearly vindicating the grounds of our civil, and especially our religious, liberty. But so many have lost the real spirit of American independence that they suffer themselves to be cajoled into compliance with projects which tend to subvert our liberties, and are not at all alarmed at the encroachments of the enemy.

Some respect should yet be paid to the opinions of George Washington; but that respect is not deep enough to cause the people diligently to inquire if those opinions are worthy to be vindicated at the expense of a strong effort.

Said Washington upon one occasion:—

I have often expressed my opinion that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.

This language is as plain as it is reasonable and just. None can misunderstand it—none should find fault with it. But there is a class fast increasing in numbers, who, while enjoying all the privileges of our benign Government, in the full exercise of their religious freedom, indulge the feelings of Haman; they cannot enjoy even the richest blessings, if Mordecai has his share of the same. And they resolve in their hearts that Mordecai shall retire from the king's gate or be hanged.

But will they rise up and denounce this declaration of Washington? By no means. That would be an open avowal of their designs, which might prove fatal to their cause. If not frank, they are shrewd and diplomatic, and have well studied the course to pursue to best accomplish their purposes.

If we enter into the councils of certain bodies of clergymen, we hear them declare that Sunday is the Christian Sabbath, "the very foundation of our holy religion." They loudly bewail its desecration, and resolve to take steps to secure its universal observance. They agree to preach on the subject, and they make an appeal to their brethren in the ministry to assist them in their efforts to arouse the people to action. But they are painfully aware of the fact that their pulpit utterances have lost their power to take deep hold on the consciences of the people. Some more effective measures must be devised. The State must be called to their assistance. Rigid laws must be passed to compel the people to observe the "Christian sabbath."

But will the people submit to compulsory observance of religious institutions? Will they consent to religious legislation? Can they be led to ignore the sentiments of Washington, and to reverse the fundamental principles of our glorious Government? Perhaps not but if not, that circumstance must not stand in the way of the success of these so-called reformers.

Some Deceptions.

There is a people who ply a vocation which is one of unmixed evil. They deal in alcoholic drinks. Seven days in the week, almost the entire day and night, they are firing the brains of half-insane inebriates, stimulating

them to deeds of evil, beggaring wives and children, and luring the youth to ruin. What shall be done? The answer comes: "Down with the Sunday saloon! The business of the Sunday saloon must be stopped!" But, query, Why not down with the every-day saloon? Why not put the saloon of other days on a footing with the Sunday saloon? And again, If you separate the Sunday saloon from the saloon of other days, why not separate the Sunday saloon from the useful trades of honorable people? But no; the demand is made that the law shall have the same effect on other business that it has on the Sunday saloon. And why? Because the Sunday saloon is a curse! And then they call upon the people to make and uphold such a law as the great remedy for the evils of intemperance! And even though men may be working zealously to put down saloons every day in the week, they are still denounced as enemies to the cause of temperance, unless they advocate the Sunday law. This we label Deception No. 1.

Very soon we find the same clergyman who declared that a law for the observance of Sunday is the only safeguard of religion, again declaring that a law for the strict observance of Sunday is not at all of the nature of religious legislation. Rest is necessary for health; therefore a compulsory Sunday rest is purely a "sanitary regulation." No matter if a man has rested on the day preceding, every man stands in physical need of a rest on Sunday. We will label this Deception No. 2.

Besides this, the State has already recognized it as a holiday, in which men may not be compelled to work; now it must take one little step more, and *compel them not to work*. Although such action is not consistent with the idea of a legal holiday, the necessities of the case requires that it shall be so considered. And then the Sunday law becomes purely "a police regulation." "Only that and nothing more." Now from the same pulpit from which it was announced that a Sunday law was demanded in the interest of religion, the people are assured that not at all as a religious question, but as one of loyalty to the State, they are required to keep Sunday. This we will call Deception No. 3.

But they are confronted with the fact that some good citizens, in every way meeting the requirements of Washington's declaration, peaceable, industrious, honest, and proverbially temperate, conscientiously observe the seventh day, claiming authority for so doing from the decalogue, which says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Is not this strict Sunday law which the State is asked to enact, contrary to the avowal of Washington? and to the spirit of our national Constitution Will it not infringe upon their religious rights? Not at all, is the reply of the clergymen. The Sunday law will not deny them the privilege of keeping the seventh day. We shall compel them to keep Sunday, and after that they may keep as many other days as they please. Our law interferes with no man's rights of conscience. Here is Deception No. 4.

Nebuchadnezzar Might Have Used the Same Argument.

That this is a deception of the rankest kind is readily seen. By such sophistry as they adopt, any abomination might rightfully be forced upon the servants of God. The officers of Nebuchadnezzar might have used the same argument with the three Hebrews, and with an equal show of justice. "We do not propose to interfere with your

* Written by the late Eld. J. H. Waggoner, in 1887.

religion. It is your duty to 'honor the king.' By a police regulation you are called upon to bow down to the golden image. Having done this, you are at liberty to worship Jehovah as much as you please." Now there is a controversy among the churches on the subject of baptism. By an appeal to the lexicons, the Baptists appear to have the argument. So the State decides, and in addition to its law for the observance of the Christian sabbath, it makes a law enforcing Christian baptism, thus requiring all her citizens to be immersed. To this the great majority of the clergymen herein referred to demur, as they do not believe in immersion. They and their children have all been sprinkled. The law, they claim, is an interference with their religion. But they are assured that they are altogether wrong. Washing in water being necessary to health, this law is purely a sanitary regulation; and, being enacted by the State, it thereby becomes a police regulation. For these considerations they must obey it. And besides this, it cannot infringe upon any rights of their religion. True, it requires them to be immersed, in accordance with the faith of the Baptists; but having submitted to this, they are at full liberty to sprinkle and be sprinkled as much as they please! No coercion of conscience, at all; they are at liberty to carry out their own religion to their hearts' content. It is needless to ask what they would think of such a law, or of such a reason for enforcing it. When certain ministers who declared that it was no infringement on the rights of those who kept the seventh day to compel them to keep Sunday, because they were at liberty to keep the seventh day also, were asked if they would be willing to obey a law compelling them to keep the seventh day on the consideration that they would be at liberty to keep the Sunday also, they promptly answered, No! Thus they confess that Deception No. 4 is a sheer deception of the basest kind, it is unworthy of those who make the slightest claim to be honorable men; much more so of those who claim to be Christians.

But the observers of the seventh day are inclined to do just what these clergymen say they would do under their circumstances; they say that while the decalogue commands them to keep the seventh day, and they are in conscience bound to keep it, the same law says,

"Six Days Shalt Thou Labor, and
Do all Thy Work."

They say that they need the avails of the labor of the six days to support themselves and their families; they deny the right of any earthly power to deprive them of this. He who commanded them to keep the seventh day, gave them a legal permission to work six days; he gave his own example for the institution of the Sabbath; he created all things in six days and rested the seventh day. On these facts is based the precept to work six days and rest the seventh day. Therefore their right to work six days, as well as to keep the seventh day, rests on the authority of the Creator. Now if the advocates of the Sunday law are not convinced of their duty to keep the seventh day, they must surely respect such reasoning, honor such regard for the authority of the Creator of heaven and earth, and admire the spirit which leads people to bear so heavy a cross to carry out their convictions of duty to follow the word of God. But do they? No; they affect great religious zeal, and denounce them to the people as a "pestilent sect," as disloyal to the Government, as "needlessly peevish" to maintain their "whimseys," as traitors to

the laws of God and man; they denounce them as heretics, and class them with atheists; as men who would join hands with anarchists to destroy society. Do they really believe these gross charges? do they not know that that people as a class are law-abiding to the extreme? that it is solely out of respect for law and authority that they suffer loss and bear reproach? Yes; they know all this. What, then, shall we say of their affectation of righteous indignation over their course? We must set it down as Deception No. 5. It is the very climax of all deceptions. But we find it in those who profess to respect nothing as highly as religious consistency and a high regard for the law of God.

But there are some who come out boldly and say that our national Constitution is wrong; that the Sixth Article and the First Amendment contain the germs of anarchy and national destruction. They say that it is the duty of Congress to adopt a standard of religion to which all the people must be compelled to conform. That this strikes at the very life of our religious freedom—at the very foundations of our government—cannot honestly be denied. And yet, as has been proved over and over again, the innovation is sought to be thrust upon the people by a series of evasions and deceptions of the most dishonorable nature. And the half has not been told. The movement has error for its spring, and it can only be upheld by deception.

If we were ready to grant that we need a national religion, which we are not, or believed that it was for the welfare of the Government and of religion, which we surely do not, we could not adopt a system which is so ready to resort to the most unworthy methods,—and which rests so largely on evasions and deceptions. It may be *religion*, but it is anything but *Christianity*. We insist that Christianity means honesty.

LUTHERAN MINISTERS ON THE SUNDAY QUESTION.

[*New York Sun*, May 6, 1896.]

THE ministers of the Lutheran churches in Jersey City issued yesterday a formal declaration of their views on the Sunday closing question. The declaration is signed by the Revs. J. C. Luehrs of St. Johanne's Church, E. Burkhard of Zion Church, J. C. Petersen of St. Matthew's, A. Stuckert of St. Paul's, and C. B. Rabbord of Christ Church. The declaration says:—

"We, the undersigned pastors of the Lutheran Church in Jersey City, members of the Evangelical Lutheran Ministerium of the State of New York and adjacent States and counties, herewith publish our principles concerning the so-called Sunday question. We believe the Christian Sunday is hallowed whenever God's word and the preaching of the gospel is not despised, but deemed holy and willingly heard and learned. We believe that such a sanctification can never be effected by the law, for the law has no power to regenerate and sanctify.

"We, as Christian citizens who are to be subject to the powers that be ordained of God, do recognize the law now existing, according to which all saloons shall be closed on Sunday in order to affect a greater sanctification of the day, as valid and binding, and do herewith counsel all Christian citizens for conscience' sake and in view of their responsibility before God to faithfully obey the law so long as it may stand. We deny this law any power to promote a true and

God-pleasing sanctification of the day, as well as the ability to make the hearts of men better or holier. We honestly believe that the law in its present form fosters hypocrisy and sham, and opens a wide door for much that is unholy and morally wrong, instead of promoting the moral welfare of the community, the object for which laws are generally believed to be made.

"We herewith express our deep loathing at the manner in which this law has, at times, been enforced. We brand the spy system, dissimulation, and deceit which are sometimes employed to entrap by officers as belonging to the morally, most reprehensible acts of which a morally responsible, not to say Christian, person is capable.

"In reply to the solicitations to join the movement designed to legally enforce the sanctification of Sunday by bringing a pressure to bear upon our city authorities, we do most emphatically protest against the confounding of Church and State which is hereby involved. We believe that in a country where Church and State are separate and distinct bodies, the Church may indeed promote civic virtues by using the means God has given her, but we do not concede her the right to employ weapons of her own choosing, and therewith demand from the authority ordained of God the enforcement of laws promulgated by the State.

"In conclusion we declare ourselves uncompromising opponents of a Sunday devoted to riotous living and unruly practices, and we will ever, by virtue of our office as rightly-called ministers of Jesus Christ, and in conformity with the spirit of the mother church of Protestantism, preach, protest, and battle against such a day."

SUNDAY NEWSPAPERS AND SUNDAY WORK.

[*Twentieth Century*, April 16.]

EVERYBODY knows, because it is evident and has been stated over and over again, that the Sunday newspaper entails no labor on the sabbath day [Sunday] on the part of its employes. The Monday papers give rise to Sunday labor. The Methodists in their recent conference were, therefore, a trifle precipitate in denouncing Sunday newspapers "because the employes of the newspaper are robbed of their sabbath rest." The Methodists also condemned Sunday newspapers generally, and demanded legislation to suppress them.

THE *Outlook* says that "if every minister, Protestant and Roman Catholic, Christian and Jew, orthodox and heterodox, should preach an annual sermon" upon the duty of putting honest men in office "the clarifying effect would be as sudden as it would be surprising."

The *Sun* very properly says that no such effect would follow; and adds: "In spite of all their preaching, the preachers have not yet produced agreement as to the application of religious principles to other matters than politics. They have not yet succeeded in bringing about unity of opinion among the churches. How, then, can Dr. Abbott expect that they will accomplish that surprising result in a field where the difference of sentiment is sharper and bitterer than anywhere else, save in the special sphere of religion itself?"

The *Sun* is quite right. There is an immense amount of humbug about the claims put forth in behalf of the church as a political factor.



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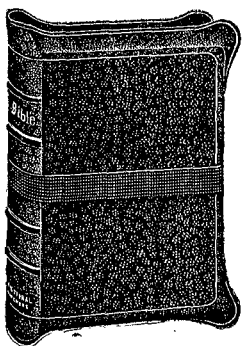
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Posterity of Noah.	I. CHRONICLES, 2.	Kings and dukes of Edom.
7 And the sons of Jā'vān; Ē-lī'shah, and Tār'shish, Kit'tim, and 2 Dō'dā-nim.	B. C. 4004.	38 And 7 the sons of Sē'ir; Lō'tan, and Shō'bal, and Zib'e-on, and A'nah, and Dī'shon, and Ē'zar, and Dī'shan.
8 ¶ The 4 sons of Hām; Cūsh, and Miz'ra-im, Pūt, and Cā'nāan.	CHAP. 1.	39 And the sons of Lō'tan; Hō'rī, and 7 Hō'mam; and Tim'nā'was Lō'tan's sister.
9 And the sons of Cūsh; Sē'bā, and Hāvī-lah, and Sāb'tā, and Rā'a-mah, and Sāb'te-chā. And the sons of Rā'a-mah; Shē'bā, and Dē'dan.	2 Or, Rodanin, according to some copies.	40 The sons of Shō'bal; 8 A-lī'an, and Mān'a-hāth, and Ē'bal, 9 Shē'phī, and O'nam. And the sons of Zib'e-on; A-rī-ah, and A'nah.
10 And Cūsh 6 begat Nim'rōd; he began to be mighty upon the earth.	3 Gen. 10, 6	41 The sons of A'nah; 8 Dī'shon. And the sons of Dī'shon; 10 Am'rām, and Esh'-ban, and Ith'ran, and Chē'ran.
11 And Miz'ra-im begat Lu'dim, and Ān'-a-mīm, and Lē'hā-bīm, and Nāph-tu-him.	4 Gen. 10, 8, 13	42 The sons of Ē'zer; Bī'hān, and Zā'-van, and 11 Jā'kan. The sons of Dī'shan; Ūz, and A'rān.
12 And Pāth-ru'sim, and Cās'lū-him, (of whom came the Phi-lis'tines,) and 7 Cāph'thō-rim.	5 Gen. 10, 14	43 ¶ Now these are the 4 kings that reigned in the land of Ē'dom before any king reigned over the children of Is-ra-el; Bē'lā the son of Bē'or; and the name of his city was Din'ha-bah.
13 And Cā'nāan begat Zī'dōn his first-born, and Hēth.	6 Deut. 2, 23	44 And when Bē'lā was dead, Jō'bāb the son of Zē'rah of Bōz'rah reigned in his stead.
14 The Jēb'u-site also, and the Ām'ōr-ite, and the Gīr'ga-shite,	7 Jer. 47, 4	45 And when Jō'bāb was dead, Hū'sham of the land of the Tē-man-ites reigned in his stead.
15 And the Hī'vite, and the Ārk'ite, and the Sīn'ite,	8 Amos 9, 7	46 And when Hū'sham was dead, Hā'dād 4 the son of Bē'dād, which smote Mid'i-an in the field of Mō'ab, reigned in his stead; and the name of his city was A'vith.
16 And the Ār'vad-ite, and the Zēm'-arite, and the Hā'math-ite.	9 Gen. 9, 23, 26	47 And when Hā'dād was dead, Sām'lāh of Mās're-kah reigned in his stead.
17 ¶ The sons of 9 Shēm; Ē'lām, and Ās'shur, and Ār-phāx'ad, and Lū'd, and Ā'ram, and Ūz, and Hūl, and Gē'thēr, and 3 Mē'shech.	10 Gen. 11, 15	48 And 7 when Sām'lāh was dead, Shā'ul of Re-hō'both by the river reigned in his stead.
18 And Ār-phāx'ad begat Shē'lah, and Shē'lah begat Ē'bēr.	11 Num. 24, 21	
19 And unto Ē'bēr were born two sons; the name of the one was 4 Pē'lēg; because in his days the world was divided; and his brother's name was Jōk'tan.	12 Gen. 17, 5	
20 And Jōk'tan begat Āl-mō'dād, and	13 Gen. 25, 13	

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NEW YORK, MAY 14, 1896.

THE article on page 156, "Another Victim of Sunday-law Injustice," shows very forcibly how hollow is the pretense of respect for "law" on the part of many who demand its enforcement against Seventh-day Adventists. Hasty's conviction was in flagrant violation of law. His real offense was differing from his neighbors in religious faith and practice.

REV. WILLIAM SIMPSON, one of the three Seventh-day Adventist ministers recently sentenced to imprisonment at Chatham, Ont., for doing work on Sunday, was taken to Chatham jail by the sheriff on May 5. The period of his incarceration will be forty days. The reader will remember that this case was quite fully discussed in our issue of April 2.

It is said that the Chinese Government has, at the request of the French Minister, Monsieur Gerard, expunged from the laws of the empire all restrictions upon the propagation of the Christian religion. This is well; but unfortunately in many parts of the empire not much attention is paid by the mandarins to the policy and laws of the central government.

A RELIABLE German paper is authority for the statement that the Vatican was strongly in favor of the Italian campaign against the Abyssinians, who lean toward the Greek Church and have for years resisted the efforts of Rome to bring them over. The Vatican, it is said, had a large number of Roman Catholic missionaries ready to follow the Italian army if the latter had been victorious.

THE *Evening World*, of the 4th inst., says: "The first arrest ever made in Brooklyn under Section 266 of the Penal Code, which prohibits manual labor of any kind on Sunday, was that of two men employed in a factory in Greenpoint, made yesterday.

"The men, Charles Baronon and Frank Schranco, are Hebrews, and work for Davis Frank, a manufacturer of iron bedsteads, at 104-108 Calyer Street. . . . The men were held for trial by Justice Lemon in the Ewen Street Police Court."

AN educational bill now before the British Parliament provides in one of its sections that "if the parents of a reasonable number of the scholars attending a school shall ask that religious instruction be given their children, the managers shall, so far as is practicable, whether the religious instruction in the school is regulated by any trust deed, scheme or

other instrument or not, permit reasonable arrangements to be made for allowing such religious instruction to be given, and shall not be precluded from doing so by the provisions of any such deed, scheme or instrument." But the appropriation of public money for the teaching of that which must necessarily be of a sectarian character, cannot be made right by being desired by a "reasonable" portion of the people concerned. A "reasonable number" in such a case would have to be all the people in any way concerned with the operation of the school.

THAT it is the precedent and principle of State aid to her institutions which the Roman Catholic Church values in the matter of government appropriations for her Indian schools, more than the money itself, is evident from the fact that the yearly appropriation of \$250,000 could be borne by the 6,000,000 Catholic communicants in the United States at an expense to each communicant of less than five cents per annum. The Catholic Church is not suffering from poverty, in this country or any other; and her fight for the continuance of governmental aid is made with a view to the tremendous advantage to be reaped later on from an established precedent by which the government is virtually committed to the support of the Catholic Church.

MINISTERS of the gospel are ordained to be ambassadors for God—agencies through which the Holy Spirit may appeal to sinful hearts to accept God's offer of free grace and become reconciled to him. But according to the conceptions which many ministers seem to have in these days, the divine plan of which they are the exponents, is an arrangement in which grace and the Holy Spirit connect through themselves with city politics and the policeman's club. Such an incongruous combination is utterly foreign to the purposes of heaven. Civil government is ordained of God; but civil government and the gospel of Christ are two very different things. The power of the civil arm is one thing; the power of the gospel of salvation through faith is another thing altogether.

J. W. LEWIS, the Seventh-day Adventist now in the Lake County (Tenn.) jail at Tiptonville, writes us that he is now very kindly treated; but in reply to our inquiry he says that when first arrested last November during the very cold weather that marked the early winter, he was locked in an iron cage in a room without fire and without sufficient clothing, and was nearly frozen to death. He thinks he will never recover from the effects of the barbarous treatment he received on that occasion. He makes no complaint, however, and gives us this information only because we asked him for the facts.

The law of Tennessee is very explicit as to the care of prisoners, stipulating that they must be comfortably housed; that they must

have good food and sufficient clean bedding to insure comfort.

But while the Sunday "law" is rigidly enforced it is notorious that this law for the protection of helpless prisoners is habitually violated by sheriffs and jailers, and nobody feels under any obligation to enforce the law for the protection of prisoners simply "because it is law!" The world's stock of humbug is not yet exhausted.

THE *Evening Standard*, of Leavenworth, Kans., had this in its issue of the 27th ult. :—

The New York *World* states that on April 11 Chester Gordon and wife, Adventists, were brought into Little Rock, Ark., handcuffed together and put in jail, having been convicted in Eagle Township of keeping Saturday instead of Sunday. For a crime so heinous they ought to feel grateful to the indulgent and forbearing people of that State that they were not hanged, drowned, roasted or boiled in oil. The Turkish Government ought to be severely rebuked by this Government for allowing Christians to be persecuted over there on account of their religious belief. How thankful we Americans ought to be that we live in a land where the generous and liberalizing influences of Puritan toleration permit us to enjoy so wide a measure of religious liberty.

The irony of this item is quite excusable, but fortunately for the good name of the State of Arkansas, her people were not in sympathy with the outrage perpetrated upon this honest couple, and the governor of the State ordered their release at once upon hearing the facts, as stated in these columns two weeks ago.

THE example of the Lutheran ministers of Jersey City, in declaring their uncompromising hostility to "the movement designed to legally enforce the sanctification of Sunday, by bringing a pressure to bear upon our city authorities," as set forth on another page, is one which we trust will have a salutary effect upon ministers and church members of all denominations. The union of Church and State which the movement involves is clearly visible to them, and should be so to all candid, thinking minds. The evils of the spy system, also, which the movement encourages, and which is stimulated by the appeals of ministers to their congregations to aid in securing the conviction of Sunday desecrators, are worthy of consideration by all admirers of upright, honorable, Christian conduct. Such things do not become natural features of any movement actuated by Christianity.

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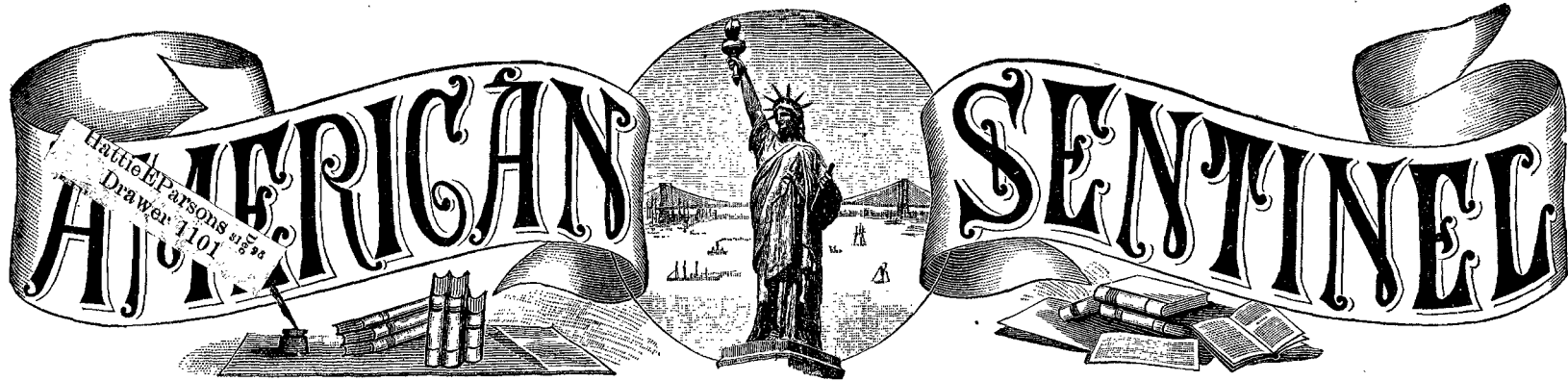
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JOHN BUNYAN.

JOHN BUNYAN was born near Bedford, Eng., in 1628, the very year in which Charles I. yielded to the Petition of Right which declared the "illegality of forced loans, of martial law in time of peace, and of the billeting of soldiers on private houses."¹

But it was to a deep religious experience, to a sense of duty to his fellowmen and above all, to his God, and to a practical knowledge of the liberty wherewith Christ makes his people free, that Bunyan owed the inspiration of his life rather than to the demand of the times for redress of political grievances.

In 1653, at the age of twenty-five years, Bunyan was converted and became a member of the Baptist Church at Bedford. Two years later he began to preach the gospel. To the latter fact was due his long imprisonment in Bedford jail.

Rights Not Guarded.

Charles II. was placed upon the throne by the English people without giving proper guarantees that their liberties would be respected. True, he had given his word of honor to protect the religious liberty of his subjects, but political reasons and his lust for power soon led him to disregard this sacred pledge.

"Hardly was he seated on the throne," says Dr. Armitage,² "when Venner's petty insurrection furnished a pretext for vengeance upon all his opponents, and especially those

of the dissenting sects, no matter how much they proved their loyalty.

"Amongst the first victims of his tyranny we find Bunyan, charged with 'devilishly' and 'perniciously' abstaining from going to church, 'as a common upholder of meetings contrary to the laws of the king,' and with 'teaching men to worship contrary to law.'"

Offended Repeatedly.

Bunyan was first sentenced to Bedford jail for three months, at the end of which time he was to be banished if he refused to con-

to preach but a priest of the Church of England."

It was while in Bedford jail that Bunyan wrote his "Holy War" and "Pilgrim's Progress."

From all he loves on earth though sundered far,
And kept by bolted door, and iron bar;
His genius rises on devotion's wings,
And, soaring, with unwonted grandeur sings.³

Of "Pilgrim's Progress," Dr. Armitage says: "While we are obliged to reprehend the base injustice which kept this grand preacher pining in prison, however leniently treated, the fact is forced upon us, that the wrath of man was made to praise God; for had not his zealous servant been compelled to this solitude we should not have had that masterpiece of literature." Another, bringing "incense kindled at the muse's flame," sings:—

Lo! Sundered from the converse
of mankind,
For twelve long years in Bedford
jail confined,
A lowly child of genius and of
grace
A trophy rears, which time shall
ne'er deface.³

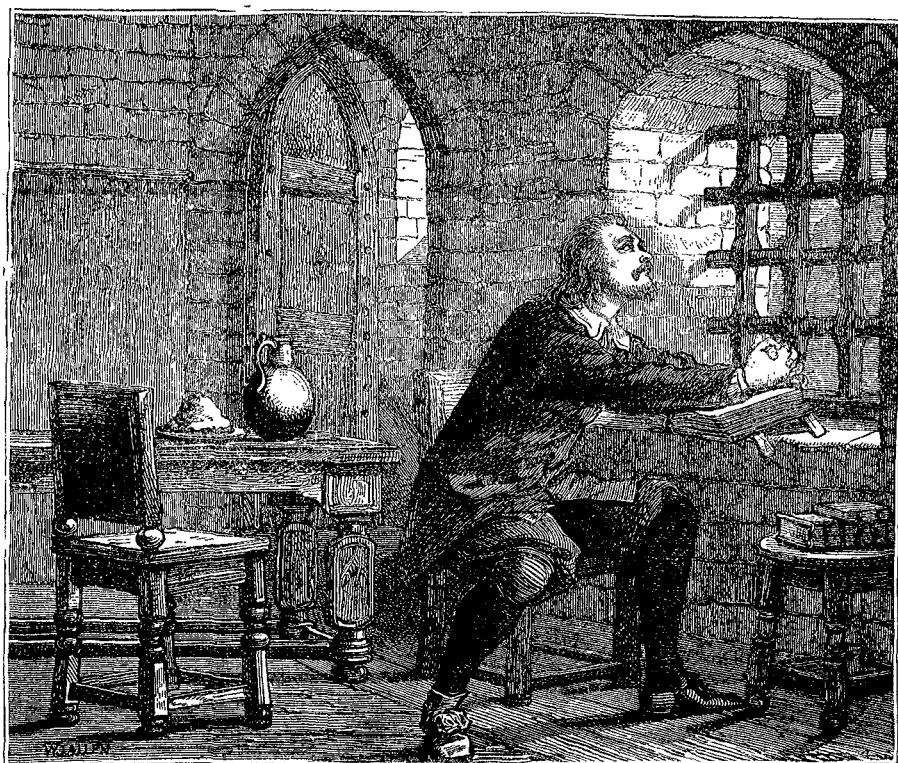
Pathetic Incidents.

There were some most pathetic incidents in connection with the long imprisonment of Bunyan. Says Dr. Armitage: "His wife was gentle to a proverb. When he was in prison she went to London to pray for his release, and induced a peer of the realm to present a petition to the House of Lords in his behalf; so the

judges were directed to look into the matter afresh. She therefore appeared before Sir Matthew Hale, Chester, and Twisden.

"With all the simplicity of a woman's love she told her artless story. She said her husband was 'a peaceable person,' and wished to support his family. They had four helpless children, one of them blind, and while he was in prison they must live on charity.

"Hale treated her kindly, Twisden harshly, and demanded whether he would leave off



John Bunyan in Prison.

"He was told that if he would give up preaching he should be instantly liberated. His answer was, 'If you let me out to-day, I will preach again to-morrow.'"

form to the established worship. He was, however, kept in prison for six years; when released he immediately resumed preaching. He was again imprisoned for another six years. Upon being released the second time, Bunyan began again to preach and was arrested the third time, but was detained only a few months.

"His judges were harsh with him," says Dr. Armitage, "but his real oppressors for these twelve weary years were the king and Parliament, who made it a crime for anyone

¹ Encyclopædia Britannica, Vol. V., p. 405.

² Thomas Armitage, D. D., LL. D., author of "History of the Baptists."

³ Rev. R. Furman, D. D.

preaching if released. In child-like honesty she replied that he dare not leave off preaching so long as he could speak.

"Her request was denied, and she left the court-room in tears, not so much she said, 'because they were so hard-hearted against me and my husband, but to think what a sad account such poor creatures would have to give at the coming of the Lord Jesus.'

"Jesus wept because Jerusalem stoned the prophets, and Bunyan's wife was much like him. But, this giant in genius was just as tender-hearted as his wife. Where do we find such pathos in any passage as this, which he wrote in prison:—

"The parting with my wife and poor children hath often been to me in this place as the pulling off my flesh from my bones; and that not only because I am too fond of those great mercies, but also because I should have often brought to my mind the hardships, miseries and wants my poor family was like to meet with should I be taken from them; especially my poor blind child, who lay nearer my heart than all I had besides. Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow on thee. But yet, thought I, I must venture all with God, though it goeth to the quick to leave you. I was as a man who was pulling down his house upon the head of his wife and children. Yet, thought I, I must do it, I must do it."

Kindness Cannot Compensate for Injustice.

Bunyan's jailer was very kind to him. His blind daughter was permitted to visit him at will, and latterly even Bunyan himself was permitted to visit his church unattended and even to preach. But these facts do not abate from the iniquity of his imprisonment. No amount of favor at the hands of an individual can compensate for injustice on the part of the law and the courts.

The chapter of wrong and oppression for Christ's sake is a long one, and yet the world has only partially learned the lesson. We talk of religious liberty, and yet practice only toleration.

The imprisonment of J. W. Lewis, in Tiptonville, Tenn., and of Wm. Simpson, in Chatham, Ont., for ordinary quiet Sunday labor that interfered with nobody and required nobody else to work, is just as indefensible from the standpoint of religious liberty and of equal rights as was Bunyan's imprisonment for holding meetings and preaching contrary to "the statutes made and provided."

His Case Before Sir Matthew Hale.

Bunyan's imprisonment was according to "due process of law." As already stated, his case came before Sir Matthew Hale, that eminent justice whose name is revered by all. This only proves the inspired declaration that "great men are not always wise." Bunyan was not an enemy of civil order, nor did he needlessly defy the authorities. He believed that God had called him to preach the gospel, and he felt that he had no right to forbear. "His persecutors," says the "Encyclopedia Britannica," "tried to extort from him a promise that he would abstain from preaching; but he was convinced that he was divinely set apart and commissioned to be a teacher of righteousness, and he was fully determined to obey God rather than man. He was brought before several tribunals, laughed at, caressed, reviled, menaced, but in vain. He was facetiously told that he was quite right in thinking that he ought not to hide his gift; but that his real gift was skill in repairing old kettles. He was compared to Alexander the coppersmith. He was told that

if he would give up preaching he should be instantly liberated. He was warned that if he persisted in disobeying the law he would be liable to banishment; and that if he were found in England after a certain time his neck would be stretched. His answer was, 'If you let me out to-day, I will preach again to-morrow.' Year after year he lay patiently in a dungeon, compared with which the worst prison now to be found in the island is a palace."

Did He Court Persecution?

Some might reason that Bunyan might as well have given the required pledge not to preach as he was not able to preach while in prison, and that therefore he courted persecution. This is a shortsighted view of the matter.

The living preacher's voice is hushed, but not
The voice of noble and unfettered thought;
In that lone dungeon Bunyan breathes the air
Of a celestial clime, for God is there.⁵

Bunyan preached more loudly and effectively in prison than he could possibly have done any place else; and his patience and endurance under persecution did much to secure a greater degree of religious toleration in England.

Count me o'er earth's chosen heroes,—they were souls
that stood alone,
While the men they agonized for hurled the contumelious stone,
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

By the light of burning heretics Christ's bleeding feet
I track,
Toiling up new Calvaries ever with the cross that turns not back,
And these mounts of anguish number how each generation learned
One new word of that grand *Credo* which in prophet-hearts hath burned
Since the first man stood God-conquered with his face to heaven upturned.

For Humanity sweeps onward: where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.⁶

Motive of His Release.

Even Bunyan's release was not the result of the desire on the part of the authorities to do justice. "He owed his complete liberation," says the "Britannica," "to one of the worst acts of one of the worst governments that England has ever seen. In 1671 the Cabal was in power. Charles II. had concluded the treaty by which he bound himself to set up the Roman Catholic religion in England. The first step which he took towards that end was to annul, by an unconstitutional exercise of his prerogative, all the penal statutes against the Roman Catholics; and in order to disguise his real design, he annulled at the same time the penal statutes against Protestant Nonconformists. Bunyan was consequently set at large. In the first warmth of his gratitude he published a tract, in which he compared Charles to that humane and generous Persian king, who, though not himself blessed with the light of the true religion, favored the chosen people, and permitted them, after years of captivity, to rebuild their beloved temple. To candid men, who con-

sider how much Bunyan had suffered, and how little he could guess the secret designs of the court, the unsuspecting thankfulness with which he accepted the precious boon of freedom will not appear to require any apology."

Nevertheless the sacrifice which he made was not lost. More than two centuries have passed since Bunyan's suffering for the truth ceased. But the result of his heroic life survives to day, and in this year of grace 1896, men are nerved and encouraged to endure as he endured for the love of the same truth and the same Saviour for which he counted it a privilege to suffer.

THE CURE FOR IMMORALITY.

THE Willimantic (Conn.) Christian Endeavor Union, at a recent meeting adopted unanimously the following resolution:—

Resolved, that we earnestly entreat all good people in this part of the State, and more especially do we urge it upon the parents and young people connected with our churches and Christian Endeavor societies, to refrain from giving, attending, abetting, or participating in card parties and dances, for the reason that the fruits of these things, when there are any fruits at all, are always evil, and the Master whom we serve has said that "a good tree cannot bring forth evil fruit."

As a method of combatting immorality this is infinitely better than invoking the power of the civil authority to compel an outward show of regard for righteousness which is not felt in the heart, although, as the *Outlook* of May 9 remarks, mere "prohibitory and restrictive measures are of very little avail in promoting a pure life. Christ said," it adds, "that when an unclean spirit is cast out of a man, and returning to him, finds the soul swept and garnished, he takes seven other spirits worse than himself and enters into him, and that the last state of that man is worse than the first." What is necessary is a new tenant in the soul from which the devil has been cast out; and that new tenant must be the Lord Jesus Christ. But if mere resolutions to abstain from exercises tending to immorality cannot fortify the soul against evil, much less can the heart be purified by legal compulsion which has not even the consent of the individual to its operations. "Out of the abundance of the heart the mouth speaketh;" and out of an evil heart will flow an evil life, in spite of all that human power can do to prevent it.

No one, however, can well question the propriety of endeavoring, by precept and example, to induce people to forsake the ways of evil and walk in the path of righteousness; and when the appeal can be made upon the basis of God's word, it will often take effect in the heart, since "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." The word of God strikes conviction to the soul, repentance follows, and the heart is purified by faith.

And here is the difficulty with the efforts made to reform people so as to secure the better observance of Sunday; the appeal cannot be based upon Scripture, since Scripture does not sanction the claims of Sunday as a day of rest. Moral suasion in the matter is robbed of all its potency by this fact; and it only remains to secure Sunday observance by that method which knows nothing of faith or of the convicting power of God's word,—namely, the force of the civil "law." But the word of God does support the seventh-day

⁵ Rev. R. Furman, D. D.

⁶ Lowell's "Present Crisis."

Sabbath; and this imposes an obligation upon all men which the civil "law" can neither strengthen nor counteract.

Let the churches and religious societies agitate as much as they will by precept and moral suasion, for such reforms as they may think the condition of society demands; no one can properly object to that. But it is proper to draw the line at those "reforms" which cannot be based upon the divine text-book of morality, and can only be realized through the operation of a force which has no power either to convict the soul or to purify the life.

WHERE GOD IS.

It is a tendency of human nature to put faith in visible signs and symbols. The presence of the sign is taken as evidence of the presence of the thing symbolized. This is conspicuously true in religion, where superstition so often plays a prominent part, and where in real spiritual understanding so many have not grown beyond the stature of babes. A name, a picture, a statue, a cross, or other religious symbol, is made the evidence of the reality of that for which it stands in the spiritual realm. By a mere profession of Christianity, or by the practice of outward ceremonies and forms, men are easily deluded into the belief that they possess genuine piety. It is this sort of "faith" precisely that leads some men in our country to-day to view the National Constitution as a godless document, because it does not contain the name of God or make a formal recognition of his authority.

The great trouble with men in this world is their failure to recognize God in the multitude of places and events where his presence and power are manifested. God is invisible; and being not seen, his presence and working must be recognized by faith; for "faith"—not some external sign or token—is "the evidence of things not seen." Heb. 11:1. It is God's right to be recognized by his creatures everywhere and in all things, and it is the work of Christianity to point men to him as the Creator and Upholder of all things, and to his goodness and mercy and love in all the circumstances that surround them. "An evil and adulterous generation seeketh after a sign," said Christ. They were evil and adulterous because they had not faith, and they sought after a sign for the same reason.

God is in nature: in its bright hues, and graceful forms, which delight the eye, or its stupendous and stern aspects, which fill the heart with awe and a sense of human littleness. God is in the hearts of men, even though they may not recognize his presence or acknowledge any of his claims. If they have a love of justice, if they pity the unfortunate, if they have a desire to do good to their fellow-beings, if they have any love of humanity around them, they manifest that God is in them; for "God is love," and there is no source of love and of good but him. God is in every deed that is done for the uplifting of humanity; he is in every word that breathes justice and mercy and liberty to the afflicted and the oppressed. He is in all that recognizes men as possessing equal rights and entitled naturally to the uninterrupted enjoyment of "life, liberty, and the pursuit of happiness;" and he is therefore already in the Constitution of the United States.

Would it not be better to teach men that God is everywhere in all his works, and that we are to recognize him in every privilege and blessing that we enjoy, beholding him by faith, than to lead men to put confidence in

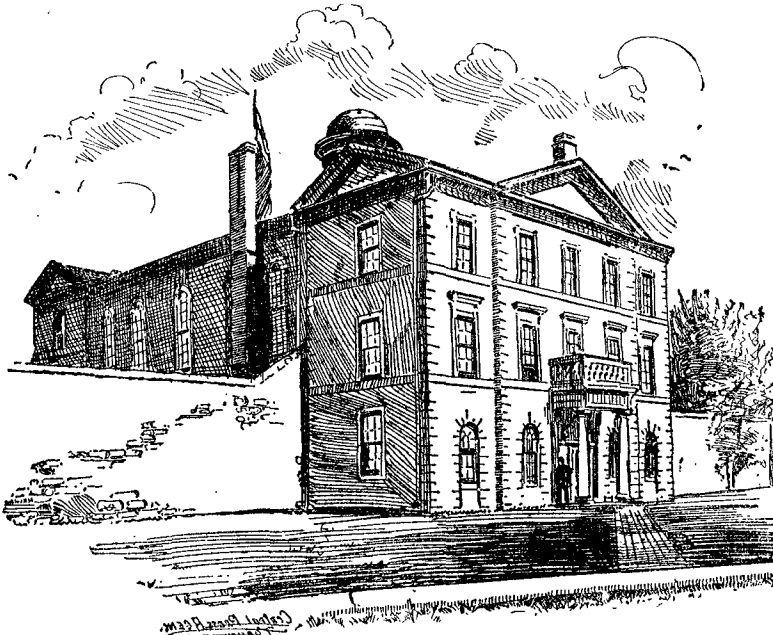
mere names, and signs and outward professions, by which true faith is virtually denied, and by which numberless souls have been deluded to their ruin?

FROM AN IMPRISONED SEVENTH-DAY ADVENTIST MINISTER.

Chatham Jail, Chatham, Ont.,
May 12, 1896.

EDITOR AMERICAN SENTINEL: I received your letter just upon being locked up in my cell for the night, and to me it was a welcome visitor.

I have been in jail now over a week, and as I recall the many bright experiences of my life, none seem so precious to me as the week just past. I don't feel as though I were deprived of my liberty, because Christ has made me free from that worst of all bondages, *sin*. Oh, how glad I am for this assurance! Men may condemn me and keep me locked in a prison cell, but the thought that Jesus does not condemn me fills my heart with joy and gladness. I love and prize the favor of God more than the favor of man. The Lord says,



Chatham Jail, in Which William Simpson is Confined.

"Fear ye not the reproach of man, neither be ye afraid of their revilings." With these words of encouragement I can say as did the prophet of old, "God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song, he also is become my salvation."

They give me to eat a piece of bakers' bread and a basin full of skilly (a sort of old-fashioned oatmeal gruel), generally three times a day. Occasionally they give me a little prison soup for dinner. This is served through a hole in the door just large enough for its admittance. I have not been able, as yet, to bear the smell of the skilly, much less eat it, so pass it back. The jailer says there is no use of his making skilly for me if I do not eat it; so for the last four or five days he has given me bread. He says that I will call for skilly yet, but I don't think so. I thank God for the bread, and before eating it I ask him to bless it to my use and nourishment. I am sure that he hears my prayer, for never before did food taste so good to me; and while the other prisoners, who have not been confined as long as I, complain of being weak and hungry, I never felt stronger and more satisfied than now.

For thirteen hours out of every twenty-four I am shut up in a small cell just large enough to contain an iron cot. I am glad that they cannot make a cell small enough to shut out the presence of the Saviour, nor keep a man shut up so long that the Lord will grow weary. As long as I have the assurance that Jesus is with me I cannot be made miserable, but can say with Paul that in whatsoever state I am I will be content.

I can see now, why Paul and Silas, even under the most painful suffering, and lying in prison, could sing praises to God; for when God blesses a man, the sufferings inflicted by man are forgotten. I know this by experience. The presence of the Saviour scatters the darkness and gloominess and makes the prison seem like a palace. It makes the bed of iron soft, and my sleep is sweet, and as I arise every morning and dress in the striped garb of the criminal, I am more determined than ever to serve Him even unto death. It may seem strange to some of the readers of the SENTINEL why I should suffer these things rather than keep Sunday. I shall be glad for the privilege of informing any sincere inquirer after Bible truth why I hold to the views that I do. Man has taken away my privilege to preach vocally, but I am thankful that I have still access to pen and ink. Should any desire to inquire further into the reasons of the hope that is within me, I will esteem it a privilege to correspond with them.

WM. SIMPSON.

DANGER IN SUCH APPEALS.

[The Christian Register.]

THE *Congregationalist*, not without good reason, has apprehensions as to the wisdom of settling church quarrels by special legislative acts. It refers especially to a quarrel in the First Church of Lowell, Mass., which has been before the

public for some time.

The Lowell church, like most of the Congregational churches of New England, is formed of a church and a society. The society holds the property, and makes contracts with the pastor. The church is a religious organization, existing in association with the society. Membership in the society, according to the laws of the Commonwealth, may be determined by such by-laws as the society may adopt. In the Lowell case there has been a conflict between the church organization and the society.

The resignation of the pastor was first accepted by the society and then by the church. Afterward, however, the church rescinded its action. As the church was unable to secure a sufficient representation in the society to change the result of the society's vote, the quarrel was carried into the legislature, when a law was passed giving members of the Lowell church the right to membership in the society without the formality of a vote by that organization.

Without attempting to pass at all upon the merits of the difficulty between the church and the society, we believe that it is a dangerous precedent to carry church quarrels into

the legislature. It would be much better to settle them by arbitration, and, if that cannot be done, by the courts. It is a question, too, whether the act of the legislature is constitutional, whether it does not interfere with the right of every religious society to prescribe its own conditions of membership.

GOD IN THE CONSTITUTION.

[A sermon with reference to attempts to amend the Constitution by inserting a recognition of God, Jesus, and the Bible as their revealed will. Delivered in Oakland Music Hall, Chicago, by Rev. Jenkins Lloyd Jones, Lecturer in English in the University of Chicago, and Pastor of All Souls Church, one of the leading independent congregations of the city.]

The Preamble as It is and the Proposed Amendment.

THE Preamble to the Constitution of the United States runs as follows:—

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

There is now pending before Congress a resolution, introduced by Representative Morse, of Massachusetts, proposing an amendment to this Preamble, which will introduce a parenthetical clause immediately after the phrase, "We, the people of the United States," which runs as follows:—

Acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the Ruler of nations, and his revealed will as the supreme authority in civil affairs, in order to form, etc. etc.

This resolution, introduced early in the session, was referred to the Judiciary Committee. This committee, on the 11th day of March, appointed a hearing, at which time arguments *pro* and *con* were presented relating to the amendment. Two hours' time was allotted, but over four hours were consumed. Being in Washington at the time, I was invited to be one of the speakers to present the argument against the amendment.

Who are Urging the Adoption of the Proposed Amendment.

The amendment was ably urged by a large committee of clergymen representing various denominations, but receiving its executive energy apparently from an organization created expressly for the purpose with its headquarters at Pittsburgh, and representing chiefly, I think, the United Presbyterian fellowship. This movement is backed largely by the organic strength of the Young Men's Christian Association, the Young People's Society of Christian Endeavor, and the Woman's Christian Temperance Union organizations. The cause has its published organ and has called into being a considerable literature.

The Gauntlet the Amendment Must Run.

Should the Judiciary Committee report favorable and the resolution win its way by a two-thirds vote, through both Houses of Congress, it will then require a ratification on the part of three-fourths of the several States before it becomes a part of the Constitution.

There does not seem to be the slightest chance that this resolution will ever successfully run such a gauntlet. Indeed, it is not probable that it will ever be started on the race. It will probably meet its death at the hands of the committee, but the consecrated earnestness, the scholarly ability, on the part

of the few who urged it in Washington, the intense interest manifested on both sides in the discussion, the anxiety on the part of the organized Christian churches of our land, the natural interest of the human soul in the permanence and potency of religious truth and power, justifies, as it seems to me, my taking the subject into this desk and occupying this hour in trying to tell you why I, a minister of religion, one who fain would deepen the thought of God, increase reverence for Jesus, and add to the intelligent power of the Bible, would oppose with all my might, this introduction into the Constitution of the United States, such a verbal recognition of God, Christ and the Bible.

A Cheap Substitute for Piety and a Make-shift for Devotion.

In the first place, if the amendment is all true, it does not make it more true by putting it in print at the head of the Constitution which few people read, which is itself a creature of interpretations and applications. It is one more cheap substitute for piety, a make-shift for devoutness; it is adding the sin of hypocrisy to whatever error and infidelity may abound. Whatever we think of God, he is something more than the Saxon word of three letters which we use as a symbol.

However we may interpret the phrase, "Lord Jesus Christ," the putting of it into the Constitution in a bracketed sentence, does not make him "Ruler of Nations," and the leaving of him out does not unmake his kingship. However we may think of the Bible, it is not one whit the more or one whit the less authoritative in "civil affairs" because it is declared to be such in a parenthesis thrown into the Preamble of the Constitution.

It Would Make the Bible an External Fetish.

The actual result of such an amendment would be only to contribute to that debasement of the Bible which makes it an external fetish such as it already is when lying lips kiss it, when with solemn oath they assume responsibilities which they proceed at once to desecrate and violate. It is a fetish when hands foul with violence touch it in courts of justice as they swear the truth and proceed to outrage the same. This movement on the part of religion to enhance its dominion and to increase its power, is a movement backward towards the primitive sources of religion when sanctity was vested in certain things, some holy place, some sacred memento, some mystic phrase.

The lucky stone the African wears round his neck, the talisman which is supposed to ward off diseases, the texts mumbled in front of battle that victory may be obtained, the pious phylactery worn on brow or arm, the ceremonial value of water or wafer, the soul-saving power of Koran, . . . were all instinct in their own time and place with religious emotion; all still suggest pathetically the gropings of the human heart towards its ideal, the hunger of soul for peace and adjustment; but it is all religion on its lower planes, religion, may we hope, largely in its outgrown form, and this attempt to legislate a nation into devoutness, to exalt Jesus into regal position by a resolution, and to make a book biblical by an act of Congress, is, in so far as it is sincere, kindergarten spirituality, a movement of the baby soul of mankind, which in the very effort to express itself, and before the formula is found the thing to be formulated has moved on.

It Represents the Unholy Delusion of Unrighteousness.

In so far as this movement is not sincere it represents the unholy delusion of the unrighteous. It is a profane touching the cap to the name of God that Godless lives may be less suspected. We have too much of this printed piety, too much religion on the book and not enough religion of the life. Whatever the revealed will of God may be, or wherever you look for it, it is not a thing of linen paper and calfskin.

Admit it for the time being that all the creeds implied by the formula of the amendment are true, the so-called "Apostles," the "Nicene" and the "Athanasian." Admit for argument's sake, that Jesus Christ is the "Ruler of Nations," and that the "Bible is the revealed will of God," why add insult to injury, mock with more empty phrases the unappropriated truth? If it is true, the place to begin to enforce that truth lies nearer home than the Constitution of the United States of America. If these phrases thus used have power, let us by all means begin by inscribing them on the inside flap of our pocket books; let the stationers print the phrase at the beginning of the business-man's day-book and ledger; suppose it be inscribed on the walls of the dining-room, in the private library; let the Board of Trade be opened tomorrow morning by the clear announcement of the words of amendment: "Acknowledging Almighty God as the source of all power and authority in civil government; the Lord Jesus Christ as the Ruler of Nations and his revealed will as of supreme authority in civil affairs," we go forth to do business. If there be potency in such declarations, let them be tried nearer home.

Legislative Piety has been Tried in a Limited Way.

This legislated piety, foreign as I hope to show, to the genius of the United States, still has been tried in a limited way. The silver coin of the United States bears the legend—"In God We Trust,"—but the gambler builds his silver pile and stakes it upon the throw of the die, knowing that if he wins another loses unrighteously just the same. "In God We Trust," says the coin which buys the maddening draught which takes the place of the child's bread and the wife's dress. "In God We Trust," says the coin of the extortioner, the coin that jingles in the pocket of the man who has turned to bank deposits the lives of the pale men and women of the sweat-shops, who has crowded his employes to the wall, refused to reason and denied them the right of a hearing and the protection of the modern right arm of justice, arbitration.

No; self-seeking Congressmen and unholy legislators cannot "put God in the Constitution." They cannot make Jesus Christ the "Ruler of nations," and they cannot make themselves to be heard on the question of what is the "revealed will of God;" not though such a phrase in the Constitution might carry the question to the Supreme Court of the United States.

"I Oppose this Amendment Because It Does Not Seem to Be True."

But as a minister of religion I oppose this amendment because it does seem to be true. To me the thought of God is too profound to be expressed by any word to which is to be given legislative sanction. . . . God, the sum of excellence, the maximum of potency, the synthesis of all reality, is not empanelled in man-made constitutions, because he has written himself further back in the maker of constitutions. He is to be found only where

there is liberty. He is to be felt only where there is fraternity. He is declared only where there is integrity. "Liberty" and "Fraternity" and "Integrity" are the bigger names of God. Says Emerson, "If you want to save the name of God multiply its synonyms." Says Bartol, "I sometimes love to say 'Allah' that I may escape the word and find the thing." If there was any uncertainty as to God's relation to the Constitution of the United States as first passed, that ambiguity was settled in the very first amendment which came in force in 1791, five years after the adoption of the Constitution, which runs as follows:—

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

God Already Recognized in the Constitution.

Put these words with the high words of the original Preamble, viz., "To establish justice," "to insure domestic tranquillity," "to promote the general welfare," "to secure the blessings of liberty to ourselves and to our posterity," and we have recognition of God which the amendment proposed belittles and dwarfs. . . . The United States began in the Declaration of 1776 that declared "all men free and equal." In its Constitution of 1786 it pledged itself to "justice and liberty." In 1791 it bound itself anew to the divine law of liberty by declaring that no "establishment of religion should ever be enforced by law and no prohibition of the free exercise thereof should ever be countenanced." For that nation now to incorporate these ambiguous phrases into its Constitution would be to prove recreant to its high claim, disloyal to all its last pledges.

The Promoters of the Amendment Frankly Admit Intolerance.

I am not asserting more than is warranted concerning these phrases. Before the Judiciary Committee, these people in whose interest and by whose request the amendment was introduced, frankly admitted that they desired to make this Government organically a "Christian" government and when asked by one of the representatives, whether under this amendment a Mohammedan or a Jew could consistently qualify for a seat in the legislative halls of the nation, they frankly admitted that they did not see how he could. When asked if logically under this amendment a Jew or Seventh-day Baptist who religiously interprets the Bible as making Saturday the seventh day of the week the holy day and not Sunday the first day of the week, could be permitted to exercise their religious conscience by resting on the seventh and working on the first day, their answer was, "Yes, if it was indoors or out of sight where it could not offend Christian conscience." Question,—“Could such a one plow corn in his own corn field on Sunday?” Answer,—“I doubt if he could. I do not think he ought to be allowed to.”

Let Us Rise to Where God Is.

Let us leave unanswered the pitiable conclusion. Let us rise above this soul-cramping discussion. Let us flee the battle of words. If these are the methods by which God is to be established in the hearts of men and his will to be incorporated in the statutes of our land, let us rise to some "Godless" heights where God is. Let us flee the word that we may be in communion with the infinite spirit, forget our Saxon speech and give over the attempt to articulate the sonorous Hebrew. We do

not know how to say it in Sanskrit. Greek and Latin may be dead languages to us. Let us for the time being confess that we have no name for the nameless Power that reveals himself most mightily in our passion to be like himself, boundless, free; reveals himself most powerfully in the age-long hunger for equity, in the thirst for justice. If this is the establishment of "Christ's kingdom among nations" let us flee to some Christless realm where cross and creed fade and fail that the blessed brother of Nazareth may speak to us as he did to that hungry hearted water carrier of Samaria, "Verily I say unto you, not in this mountain nor in Jerusalem will ye worship the Father, for God is a spirit and they that worship him must worship him in spirit and in truth."

A Phrase More Mocking than "This Is the King of the Jews."

Irreverent hands placed over the thorn-crowned form on the cross, the scoffing legend, "This is the King of the Jews," and the helpless limbs and bleeding side testified to the irony. Has it come to this, that at the end of nineteen centuries, well-meaning and reverent hands will place over that brow still bleeding, the more mocking phrase, "This is the Ruler of Nations"? He the non-combatant, the "Ruler of Nations," whose boasted strength lies in their death-dealing armaments, their floating warships and bayoneted battalions? He who said, "Blessed are the peace makers," the "Ruler of Nations" whose boast is war? He whose doctrine of brotherhood was exemplified in the parable of the good Samaritan, the "Ruler of Nations" whose splendor rests upon inadequately paid labor and the iniquitous distribution of the products of labor? He, the compassionate, who raised the sinful from the dust, wrote the record of her sins in the tide-washed sands, but wrote the record of her intrinsic purity, her abiding womanhood with indelible ink upon the everlasting heart of humanity, the "Ruler of Nations" resting in debauchery where woman's virtue is made to witness to man's arrogant pride, the persistent tears of the one matched with the arrogant smiles of the other?

And again, think of God's revealed will the supreme authority in civil affairs"? Get the "revealed will" from any source you choose, who dares say God's will is revealed in civil affairs until civil affairs themselves assume more Godlike aspects?

We Want the Things, not the Name.

After all, my heart warms to these stalwart Presbyterians. Their desire is our desire. We want "God in the Constitution," but we want the *things*, not the *name*. We want justice, sacred justice, God's rectitude and equity which it is the expressed purpose of the Constitution to establish, established. We want the general welfare which it promises to promote, promoted; and this is realizing the God already in the Constitution. For if not, God is not justice and liberty. If he does not "vouchsafe the general welfare," then we want this something more than God in the Constitution, and we can have it by realizing the splendid ideals of the fathers set forth in the Preamble of our Constitution as it is. I do not know what a "Christian" nation may be or may not be. I have never dared used the word "Christianity" in your presence without some explanation or interpretation, because I am always afraid that unless thus guarded, "Christianity may be so interpreted that there is something bigger than Christianity, something more fraternal, something more loving, something more pa-

tient, a religion more hospitable to the kindling words which have thrilled the non-Christian world, something more conscious of the pathos revealed in the blind gropings of the myriad pagans who also have stumbled on altar stairs and climbed with naked, bleeding knees the ragged rocks that lead to the temple heights of self-sacrifice; to-day I mean this something larger, and this nation mean something larger.

Equal Right for All,—Christian, Jew, Mohammedan, Pagan, Infidel.

This never has been and God grant that it may never be a nation that in its statutes, books, its economic privileges, its intellectual horizon or in its ethnic hospitality, is rimmed by the historic reality or the ecclesiastical and the theological ideal known as "Christianity," for scarcely does Jesus of Nazareth come within the pale of this Christianity. Certainly the Jew and the Samaritan, Greek Roman, Moslem, and Buddhist, aye, the commonplace unideal familiar neopagan on our streets, the infidel and the agnostic, the skeptic and the scientist, and still more the poor everyday, threadbare sinner of the avenue or the alley,—those men and women whom we know and deal with, they, thousands of them, are not Christian either in a theological, an ethical, or philosophic sense, but they are members of the great family of man and citizens of the United States of America. They must be protected by its laws, must be eligible to its privileges on the same footing as every other citizen. A million lives were sacrificed to vindicate this principle of liberty in the United States on its physical and corporeal side. We struck the manacles from off the black limbs under the inspiration of the ideal set forth in the Constitution of the United States. There are ten times one million men who will lay down their lives rather than allow the shackles that were struck off from black limbs to be fastened to white souls in this country. If there be but one Moslem whose heart is moved to celestial beatings by the word, the fame or the name of Mohammed within the limits of these United States, the entire resources of the Government from the President down to the humblest policeman on our streets, is at the service of that Mohammedan to secure his God-given rights as written in the constitution of men, the constitution of the universe first, and in the Constitution of the United States afterwards. Let me not be theoretic or fanciful. If there is but one hard-headed, and if you please hard-hearted infidel who by the best use of his judgment and honest resources of his own soul, is compelled to say, "I know no God, I honor no Jesus, and I have found no Bible," still that man in his isolation, in his mental barrenness and spiritual poverty, if you will, is a citizen of the United States with a right to his opinion, a right to the liberty of his mind as of his limb, and the United States must guard his rights, else it is a greater infidel and has proven atheistic to its own divine affirmation of God, an affirmation made in the most Godlike words that human lips can frame, the most God-revealing words that dictionary has ever yielded; and these words are to-day in the Preamble of our Constitution,—“Justice” and “Liberty.” God is in the Constitution and will stay there until we make it a document of injustice, change it from being a magna charta of spiritual liberty, to a petty charter of slavery. We cannot keep God out of the Constitution except by putting the word “God” into the Constitution in such a way as to infringe upon individual rights, to the menace of spiritual liberty, to the reproach of human brotherhood.

We Want no God that Can Be "Put In" or "Taken Out."

Oh, friends, a god that can be "put in" or "taken out" of the printed document is no god upon which the soul may rest with a sense that it is cradled in infinity. Well does Bishop Trench say:—

If there had anywhere appeared in space,
Another place of refuge, where to flee,
Our hearts had taken refuge in that place,
And not with thee.

For we against creation's bars had beat
Like prisoned eagles, through great worlds had sought,
Though but a foot of ground to plant our feet,
Where thou wert not.

And only when we found in earth and air,
In heaven or hell, that such might nowhere be,
That we could not flee from thee anywhere,
We fled to thee.

A Personal Appeal.

I have made my point. I have preached my sermon. Let me cease here, but not without a personal appeal to each one of you. It is more than a freak of language that applies the word "constitution" to the fundamental document of the government and the foundation organism of your life and mine. How is it in regard to our "constitutions," yours and mine? When the red blood courses joyously in the veins, when pure air finds its way through sound tissues to kiss these red rivers into vigor and vitality, then God is in our physical constitution. When by sins of omission and commission the rivers grow stagnant and the red stream darkens, then we put God out of our physical life.

So in the life of the soul, when love courses joyously in all the chambers of the soul, when thought touches love into vitality, when God is in the heart, the life of the soul is God-life; but when selfishness or indolence causes love to languish and the streams of usefulness become festering pools, then we have lost the life of God in the soul, we have missed him out of our "constitution." He is to be sought in the body, in the soul, in society and in the state of indirection. We may miss him when we pursue him. We must find him when we forget him in our divine quest for that in which when we live in those things which are eternal, we find the highest manifestations of that spirit and the noblest expressions of that power.

Destroy the False that the True May Live.

"Kill Buddha" was the motto of that Buddhist sect which our friend Kinza Riuga Hirai of Parliament of Religion memories, belonged to. "Kill the Buddha" of form, "kill the Buddha" of doctrine, kill the official Buddha, kill the sacerdotal Buddha in order that Buddha, the spirit of gentleness, Buddha, the prophet of humanity, Buddha of the pitying hand, Buddha of the inquiring mind may be found. So with Christ, the official; Christ the dogma; . . . Christ the stately "Ruler of Nations" in the words of the resolution; let him be killed, pass out of our statute books, wither in our creeds, fade in our minds, that Jesus the tender lover of babes, Jesus the compassionate brother of the fallen and stained, Jesus the shepherd of the lost, Jesus the inspirer of the discouraged, Jesus the advocate of the poor, Jesus the open-handed brother of humanity, the splendid prophet of justice, may live more and more abundantly.

Sweet thought of God! now do thy work
As thou hast done before;
Wake up, and tears will wake with thee,
And the dull mood be o'er.

The very thinking of the thought
Without or praise or prayer,
Gives light to know, and life to do,
And marvelous strength to bear.

Oh, there is music in that thought,
Unto a heart unstrung,
Like sweet bells at the evening time,
Most musically rung.

'Tis not His justice or His power,
Beauty or blest abode,
But the mere unexpended thought
Of the eternal God.

It is not of His wondrous works,
Not even that He is;
Words fail it, but it is a thought
Which by itself is bliss.

MORE RELIGIOUS PERSECUTION IN MARYLAND.

Ford's Store, Md., May 15, 1896.

EDITOR AMERICAN SENTINEL: I drop a few lines to inform you of the persecution here at Ford's Store.

Alick Dodd and myself, both Seventh-day Adventists, have been arrested for Sunday work. The road men took Brother Dodd's bridge up on Saturday at the foot of his lane and left it up, so that he could not get out on the public road without replacing the plank. He replaced them Sunday and was arrested. I live near the M. E. Church, and while looking round a little on Sunday, picked up two or three roots and tossed them upon a pile of such rubbish in my own lot. For this I was arrested, charged with two offenses—breaking the Sunday law, and disturbing public worship. I was at least one hundred and thirty feet from the church, and did not make any noise.

Both Brother Dodd and myself were brought up for trial, but waived examination, and were bound over to the Circuit Court, as I would not be tried by the magistrate because he had expressed his feelings toward our people in my presence, and I knew he would not do justice.

The accusers are as usual the class leader of the Methodist Church, and members of his flock for witnesses. Brother Dodd's hearing was on the 11th of May, and mine was on the 13th.

W. A. MANSFIELD.

THE POLITICAL SITUATION IN COLOMBIA.

BY FRANCISCO CORTIS.

THE political situation is an enigma and presents the same aspect no two days. The government's position as briefly stated by its minister of government is: "The government cannot to-morrow show the clemency that it did yesterday." The government tells the people that "it keeps its promises and guarantees the liberties it recognizes." What these liberties are the reader shall judge for himself, from the statement of facts herewith given.

The former constitution granted many liberties not allowed by the present one, which by its terms, and under certain conditions, permits the president to exercise "extraordinary powers." This, to a certain extent at least, makes him equal to a king. By other specifications he is placed in a position which leaves him practically free from responsibility for his actions. The extraordinary powers, it is asserted, have been used to advance party interests and curtail the liberties guaranteed by the constitution.

A large class of citizens demand a return

to the strict letter of the constitution as it now is. To secure this end they have organized political clubs opposed to the present regime. Whether they exist for any other purpose than to secure a full vote at the elections, which take place during the next four weeks, I am unable to say. It is certain, however, that they are not viewed with favor by the ruling party, but are regarded as revolutionary organizations. Another thing is also very evident, that if the elections are left to take a free and unobstructed course, others will be chosen for the places occupied by the present rulers.

There is a factor in the struggle that many of the people do not recognize, and that factor is the Roman Catholic Church. She may pose in the United States as the champion of civil and religious liberty, but her claims would have to be discounted considerably more than one hundred per cent. in this country in order to arrive at their true value. Those who are struggling for greater liberty think that they are good Catholics, and would not say anything to injure the church, regarding her as their friend. But does she regard them as her friends? By no means. Did she not, only a year ago, excommunicate and curse all who would not do her bidding? She certainly did in a circular issued by Bernado, Archbishop of Bogota, May 6, 1895, and printed in the SENTINEL June 27. The archbishop's circular was only a prelude to the following circular just issued by the government:—

Circular No. 656.

Bogota, Republic de Colombia, April 4, 1896.

OFFICE OF THE MINISTER OF GOVERNMENT.

To the Governors, Department Commanders, Chief of Police, and Commanders of Military Posts:—

The Government has desired to surround, with all classes of guarantees, the important right of suffrage, and to this end its agents have been instructed.

But that which it has done to guard the rights of the citizen and fulfill a duty, some classes, who do not understand what it is to discharge a duty in an election, have taken as a sign of impotency or weakness on the part of the government. The sound of war, the hasty movements of warlike organizations, exist already in various parts of the republic. These do not tend toward a peaceful discussion. They are forerunners and producers of various disorders. The press already adopts a shamefully-insulting tone calculated to fire and stir up the mind, and it hardly ever fails to be a forewarning of a revolt. It appears as though a considerable part of our people, strangers to the practices of a republic, were totally incapable of peaceable electoral contests.

Confronted by such a situation the government cannot remain a silent and inert witness. It keeps its promises and guarantees the liberties it recognizes, but it does not confound, neither will it permit others to confound right with abuse, suffrage with sedition, in the revolutionary organizations at the voting places.

If on one hand it is not disposed to limit or restrict electoral rights, on the other hand it is prepared to suppress with energy and rigor the disorders that are announced as already existing in various parts of the republic on account of the elections. Public order and peace are above all else, and it is the government's duty—and it will perform it—to preserve these at whatever price; it will vigorously use the means that are in its hands to that end, although deploring that in a republic which appeared to be entering upon a settled life, such conflicts still arise.

Now, if these constant enemies of law and order have not learned from the recent severe chastisement given them, and intend again to renew armed resistance and rebel against the government; . . . the government cannot to-morrow use the clemency that it used yesterday. It must kill once and forever that revolutionary hydra and exterminate completely the virulent, loathsome ulcer of anarchistic liberalism of Colombia.

You, the immediate agents of the government, will follow your former instructions upon this subject; but in no case must be tolerated the above-mentioned

abuses. On the contrary, you will make use of the means that are at hand to arrest and hinder them wherever met, reporting your actions to this office.

Your obedient servant,
MANUEL CASABIANCA,
Minister of Government.

As I stated in the article referred to, printed in these columns June 27, 1895, the Roman Catholic Church in this country is the "essential element of social order." It is a well-known fact that the Roman Church has condemned through its head, the Pope, every idea and doctrine favoring civil or religious liberty. This fact is overlooked by those who are working for more liberty, or it may be unknown to them. It is certain that they do not recognize it as applying to themselves. They are honest in the belief that they are not working against the church when trying to obtain more civil liberty, but simply against the political organization known as the Conservative Party. For the church to plainly say to them, You have no more a part with me, would be to place her at once at their mercy, for those who are seeking more liberty are vastly in the majority. They would at once know who is their foe; but as it now is, they think her their friend, and she permits them to do so for the sake of gaining her own ends. Let us examine the part the church has been playing.

Under the former constitution Church and State were separate, but the religious leaders were not satisfied, and at last succeeded in organizing a revolution which proved successful. The former constitution was abolished and a new one made, in which, while appearing not to have any part in the affairs of the government, it really has control.

The first move on the part of the church was to get "God into the constitution," by inserting these words in the preamble: "In the name of God, supreme fountain of all authority." Now the church's claim that the Pope is God's representative on the earth, and that he is "Lord of the earth, the Master of the Universe;" that "the Pope is all in all, and above all, so that God himself and the Pope, the vicar of God, are but one consistory," really placed the State in the hands of the church when the name of God was admitted into the constitution.

The next step was to proclaim that the Holy Apostolic Catholic religion was the religion of the nation, but that the church was not an official one. This was done in Article 38 of the constitution, which also binds the government to protect and cause it to be respected as the "essential element of social order." Still not satisfied, a treaty had to be made with the "Holy See," and by its terms the church was reconciled with the civil powers of Colombia. But where in history do we read of the Roman Church being satisfied with the civil power, excepting where the civil rulers were subject to the authority of the church?

In the last presidential elections, Mr. R. Nuñez was chosen president, and Mr. M. A. Caro as vice-president. A little less than two years ago President Nuñez died. Since that time Vice-President Caro has discharged the duties of president, but has always signed as "vice-president in charge of presidential affairs."

Mr. Caro has all along desired to become the president, and in harmony with Articles 123 and 127 of the constitution, temporarily resigned, on March 12 of this year, and his successor, General G. Q. Calderón, on the same day duly took charge of his post. Gen. Calderón immediately sent a circular to the

various governors, from which is quoted the following points:—

We shall endeavor to faithfully carry out the laws in harmony with the Constitution; . . . to be strict, rigid, and economic in matters of finance; to provide for the retirement of the paper money; . . . to reestablish the circulation of gold and silver; . . . to continue doing . . . the constitutional duty of protecting and causing the Holy Apostolic Catholic Church to be respected as the essential element of social order of the Republic; to advocate the establishment of public education upon this firm basis.

The reception accorded the proclamation, as well as that given to the General, indicated that he had struck a popular cord.

I will only add a brief comparison between the condition of the country while under a government in which the Church and State were separate, and that under which the Church has in fact been the ruling spirit.

Under the former, entire civil and religious liberty existed; the press was free, and freedom of thought and speech was enjoyed; gold and silver was the money in use; national credit excellent at home and abroad; education compulsory only in the sense that all must go to school a certain number of months during the year; prosperity and advancement was on every hand. Under the present, gold and silver has been replaced by a depressed paper money which requires more than \$2.50 of it to equal one dollar of American gold, while before, the money of the country was often worth more than United States gold. National credit is all but gone; the debt is on the increase, with the greater part of its interest unpaid; with the educational institutions in the priests' hands, and after ten years' trial the rising generation rates lower in education than the former did; poverty has taken the place of prosperity; freedom of speech and press is restricted to the tolerance of the ruling party. My unhappy country, when wilt thou be free? When will peace and happiness reign within thy borders, and prosperity fill thy bosom? When? The dying echo replies, "Only when thou hast learned that thy foe has been her who has so long enjoyed thy love, thy confidence, and thy bounties."

"ERRORS IN DIET," No. 1 of Health Reform Library, published by the International Tract Society, Battle Creek, Mich., has come to our table. It is a twelve-page tract, 7½ x 5¼ inches. The subject treated is one of vital interest to everybody. The sub-headings are: Hasty Diet; Drinking at Meals; Temperature of Foods; Too Frequent Eating; Eating between Meals; Improper Food combinations; and Mental conditions. The *Health Reform Library* is issued quarterly at 15 cents per year. Address International Tract Society, Battle Creek, Mich.

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THE "CYCLONE" STILL WHIRLS Sweeping Everything Clean Before It.

SEE WHAT THE PEOPLE SAY:

Douglas Center, Wis., Jan. 25, 1896.
To whom it may concern: I have but little faith in the common washing machine, preferring the good old way; but we are converted thoroughly, and have a Cyclone; it has been in use three months, and we like it well: it is a fine machine.
Yours truly,
MRS. GEO. LANDGRAFF.

Address,

COON BROS., Battle Creek, Mich.



NEW YORK, MAY 21, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

A COMMUNICATION received May 6 from Mr. C. D. Wright, a Seventh-day Adventist, living in Walnut Ridge, Ark., states that one of his neighbors—an influential man and prominent church member—had gone to town threatening him with arrest for Sunday work. Consequently Mr. Wright was in hourly expectation of being taken into custody by the sheriff.

THE article published in this number, "God in the Constitution," is of unusual length, but we do not believe that it will be passed over by any who begin reading it. It is worthy not only of careful perusal, but of study, showing, as it does, that opposition to the so-called Christian amendment is perfectly consistent with the highest reverence for the divine attributes.

THE *Christian Statesman*, of April 25, says that Jesus Christ "has heard our prayers for pardon as a nation, and has saved us by his death on Calvary from the just consequences of our national sin." But the Scripture says that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. This means individuals, not governments.

THE *Christian Statesman*, of May 2, 1896, says: "To plead for liberty, so far as the civil law is concerned, to play base ball on the Lord's day, because that is a matter of religion or irreligion, is worse than to plead for Mormon liberty as a matter of religious conviction to violate the seventh commandment with the abominations of polygamy." This has the ring of genuine Puritanism, which counted almost no crime as quite so bad as indulgence in worldly recreation on Sunday.

WE print on another page a letter from Mr. Simpson, the Adventist minister imprisoned in Chatham jail, Ontario, for quiet Sunday work that interfered with nobody. This man was locked in his cell all day Sabbath, May 9, because he refused to chop wood. He is required to wear the striped clothes of a convict, and is limited to a diet of dry bread because he is unable to eat the miserable skilly prepared for the prisoners.

The same day that Mr. Simpson was kept in his cell as a punishment for refusing to break the fourth commandment, a constable went to the meeting-place of the Adventists

for the purpose of arresting Mr. Howe, another Seventh-day Adventist minister, who he supposed was to preach there that day. We do not understand that any of these men have made any effort to keep away from the authorities; they have simply gone about their business as ministers, and have not felt under obligation to go out of their way for the sake of being locked up. These things are done in the 19th century and not in the 15th or 16th, though they sound amazingly like records of the doings of the officers of "justice" in those days. The picture on page 163 shows the prison in which Mr. Simpson is confined, and which will shortly be the home of one or both of his brother ministers, convicted at the same time that he was of the heinous(?) offense of doing some preliminary work on Sunday toward laying the foundation of a new church, late last fall.

THE Supreme Court of Georgia has rendered a decision in the cases of Messrs. McOutchen and Keck, Seventh-day Adventists, arrested in Gainesville on Nov. 19, 1893, for doing work on Sunday. They were tried before the mayor of the city, on the charge of violating a city ordinance, and by him adjudged to be guilty and sentenced to pay fines of fifty dollars each, with costs, or work ninety days on the streets.

The Supreme Court has now reversed the decision, holding that a city ordinance forbidding disorderly actions and "unnecessary noise within the corporate limits, . . . calculated to disturb the peace, quiet or good order of the city," was not violated by the quiet work done inside a building by Messrs. McOutchen and Keck on the day of their arrest, or by the mental disturbance caused in some minds by a knowledge of the fact that the work was being done; also holding that the mayor had exceeded his authority in trying the cases, he having power only to hear and commit to the city court cases for trial. The decision therefore does not touch the question of the rightfulness of Sunday labor; but doubtless it is not less welcome to the defendants.

COMMITTEE No. 3, "Sabbath" Observance, Brodhead Link, Civic Association, have given notice through the local papers of that place of its purpose to strictly enforce Section 4595 of the Wisconsin Sunday "law," which is as follows:—

Any person who shall keep open his store, warehouse or workhouse, or shall do any manner of labor, business or work, except only works of necessity and charity, or be present at any dancing or public diversion, show or entertainment, or take part in any sport, game or play, on the first day of the week commonly known as Sunday, shall be punished by fine not exceeding \$10; and such day shall be understood to include the time between the midnight preceding and the midnight following the said day, and no civil proceeding shall be served or executed on said day.

Of course, as is usual in such cases, the motive of the so-called Civic Association is

purely benevolent! It would not interfere with any religious liberty for the world!! It only proposes that the people shall keep Sunday for their health, and *incidentally* for the benefit of the churches and especially of the contribution baskets.

"THE Political Situation in Colombia" will be read with interest by all. It is apropos of the effort now being made in this country to "put God into the Constitution," and shows how the official recognition of religion must necessarily be so interpreted as to put political power in the hands, if not of a church, at least of a church party.

The Roman Catholic Church is not the official church of Colombia, but as the representative of Christianity, that church is guarded and protected as the conservator of social order. In our own country the National Reformers have declared that when the religious amendment shall have been adopted, the church will interpret the Scriptures, which will then be the fundamental law of the land, and the government must respect that interpretation. The situation will then be practically what it is to-day in Colombia. This fact gives special point and interest to this article.

THE Supreme Court of Illinois on May 12 passed upon the validity of the "Cody law" of Illinois, which prohibited barbers in that State from exercising their vocation on Sunday. The court declared the "law" to be contrary to the Constitution of the United States and also to that of the State of Illinois, inasmuch as it sought to deprive a class of citizens of their property (in the form of their labor) without due process of law. The court also held that this "law" "is not calculated to promote the health, comfort, safety, and welfare of society, and hence cannot be regarded as an exercise of the police powers of the State." This decision places Illinois in line with California and Missouri in respect to this form of Sunday legislation.

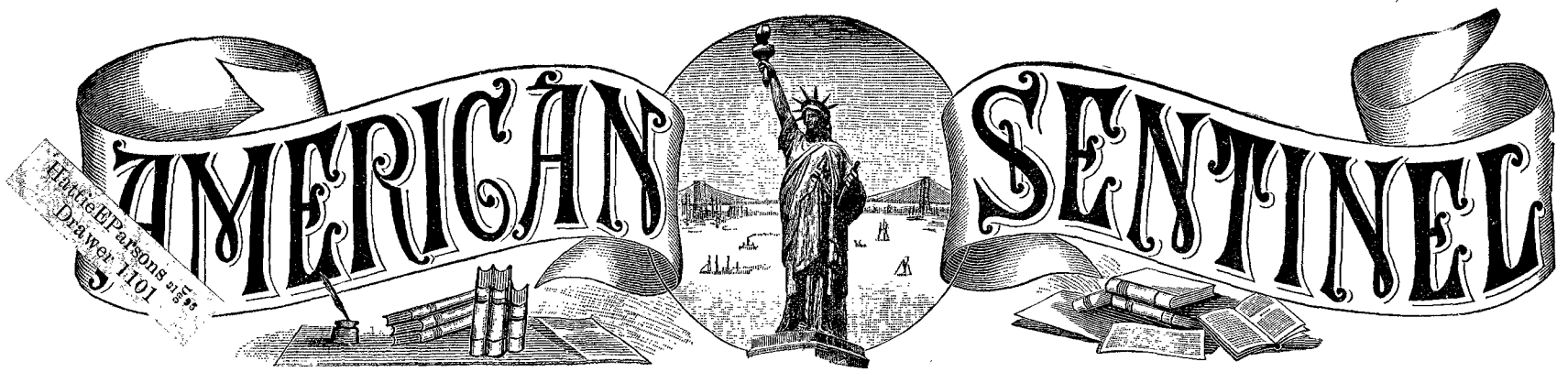
THE most radical, far-reaching and openly religious Sunday bill ever yet before Congress was introduced into the Senate of the United States on the 13th inst. by Mr. Kyle, "by request." The bill is quite long, and was received by us too late for publication this week. We will print it next week with appropriate comment. The terms "Lord's day" and "religious observance," "religious worship," etc., are freely used in this bill, and but little attempt is made to disguise its real character.

AMERICAN SENTINEL.

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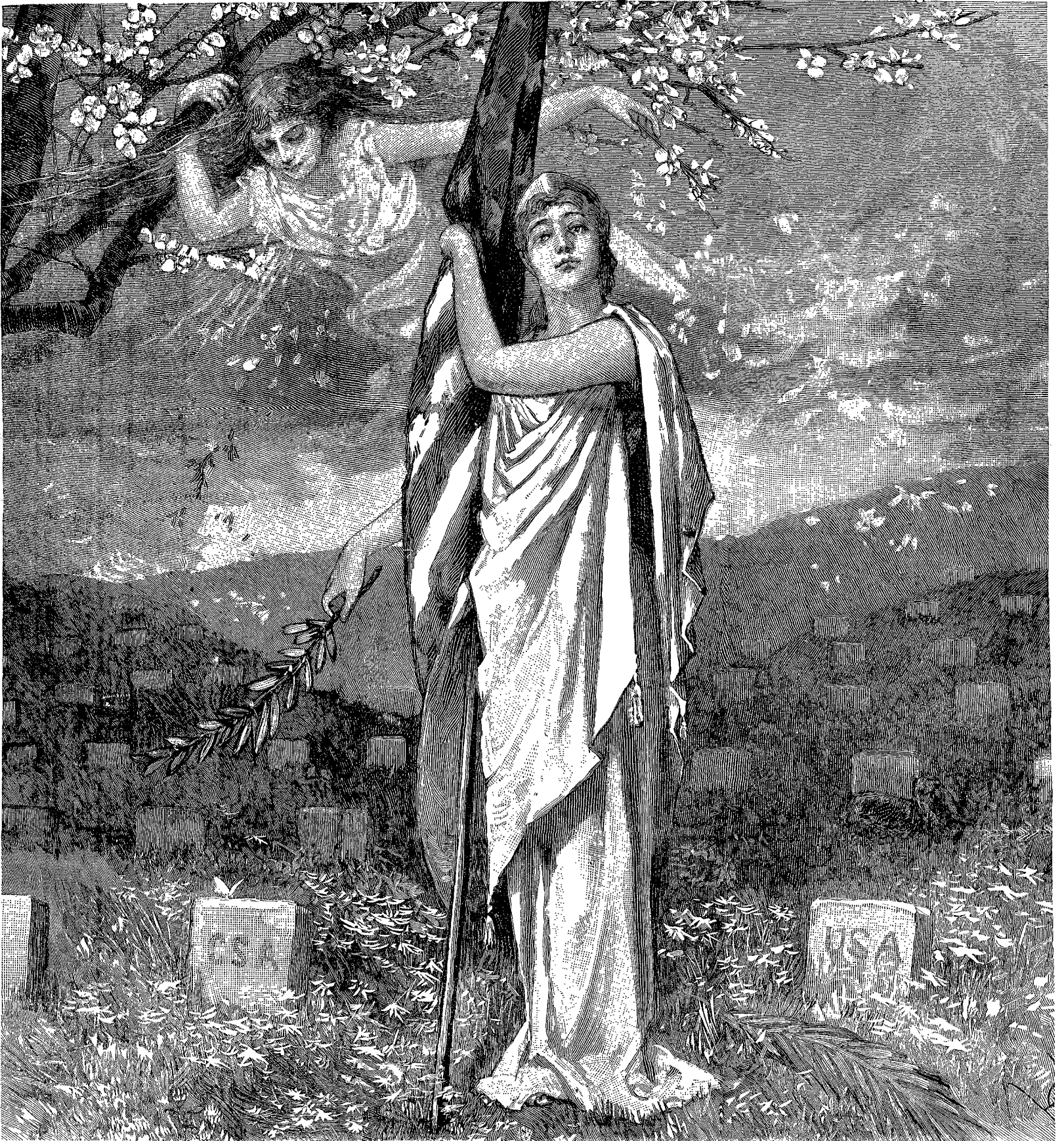
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"We stand again upon the verge, as it were, of that dark drama, and sorrow for the dead."

American Sentinel.

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DECORATION DAY AND ITS LESSON.

THE tragedy of war casts a long shadow. More than thirty years removed from the last echo of our nation's fratricidal strife, we stand again upon the verge, as it were, of that dark drama, and sorrow for the dead.

He that lacks time to mourn lacks time to mend.
Eternity mourns that. 'Tis an ill cure
For life's worst ills to have no time to feel them.
Where sorrow's held intrusive and turned out,
There wisdom will not enter, nor true power,
Nor aught that dignifies humanity.¹

Again we pause to pay our tribute of respect to the thousands who yielded up their lives in the great struggle, and to contemplate with sadness and awe, the scenes which memory unveils or voice and pen depict, characteristic of the great crisis in which our national existence hung trembling in the balance.

Why the War Was Necessary.

That our country was involved in a great civil war which spread death and ruin far and wide and brought bereavement into almost every home, is a familiar fact to all within our national borders. But what was the meaning of the fearful sacrifice which is commemorated in the scenes and exercises of this day? Why was it necessary that our nation should experience the terrible convulsion of civil war? The answer cannot be better given than in the words of the man who, during that terrible period, stood at the nation's head, and which were spoken by him upon that battle field where the climax of the struggle had been reached. We refer to President Lincoln's speech at the dedication of the Gettysburg national cemetery, Nov. 19, 1863. Mr. Lincoln said:—

Fourscore and seven years ago our fathers brought forward on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle field of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth.

Recognition of Human Rights, the Issue.

The mighty issue had been raised whether "government of the people, by the people, and for the people," should continue or should "perish from the earth;" and the fearful

sacrifice of life, the waste of blood and treasure, the suffering and misery and ruin, came in order that this Government might be preserved. And what is "government of the people, by the people, and for the people," that it should be preserved at such cost? Ah, it is that form of government, and the only form, which recognizes the rights of the people. It is government built upon the divine principles enunciated in the Declaration of Independence,—that "all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." Such was this Government in theory; and if it had been such in reality, the terrible scenes of the civil war would never have been enacted.

"O war! begot in pride and luxury,
The child of malice and revengeful hate;
Thou impious good, and good impiety!
Thou art the foul refiner of a State,
Unjust scourge of men's iniquity,
Sharp easer of corruptions desperate!"

Governmental Sanction of Human Slavery.

Our Government sanctioned, even in its fundamental law, a most glaring denial of that principle of equal individual rights upon which it professed to be based. The system of negro slavery had been planted in our land and had flourished until it had become too firmly fixed to be voluntarily given up. And when at length the Supreme Court of the United States, in the famous, or rather infamous, Dred Scott decision, gave its sanction to this iniquitous system by which man in the image of God was deprived of his God-given rights and treated as if he were a beast, the woe upon this nation was sealed. God could not longer tolerate such injustice to his creatures made in his own image; and the prophetic words of Thomas Jefferson, who foresaw that the time would come when our rights would revive or expire in a convulsion,² were fulfilled. The convulsion came, and the rights of the negro were revived. And with them, in a sense, our own rights revived; for the rights of one race of men are but the common rights of all mankind.

A New Effort to Overthrow Our Government.

But attempts to overthrow this Government have not been abandoned. What could not be directly accomplished by force of arms, is now sought by a more peaceful, but more subtle and dangerous means. A party has arisen in our nation, hostile to that conception of government set forth in the memorable address of President Lincoln, and which aims at nothing less than the overthrow of that ideal and the establishment of a theocratic government in its stead. A new slavery now threatens not one portion of the people merely, but all classes,—a slavery which would take away freedom of conscience, and bind about the soul the chains of religious despotism. This party have laid siege to our National Congress, and intend to prosecute the siege until Congress capitulates, and enacts for them such legislation as will place all "Christian" institutions and usages "upon an undeniable legal basis in the fundamental law of the land." And they have succeeded in drawing to their aid almost the entire religious forces of the land. They demand that the National Constitution shall be so amended as to recognize Jesus Christ as the Ruler of nations, and his will as being of supreme authority in civil affairs. Under such a consti-

tution American citizens of every class would inevitably become the victims of legislation which seeks to bind the conscience, regulating it by congressional action. "The individual conscience," it is said, "must yield to the conscience of the whole people, which is over him, and should be over him."³

Danger That the Effort Will Succeed.

Such is the doctrine of the party which is seeking to enslave the individual conscience; and its zeal and persistence, and the number and influences of those whom they have drawn to their support, combined with the general apathy of the people toward the issue involved, make the danger of their success exceedingly great. And when they do succeed, this "government of the people, by the people, and for the people," will have perished as certainly as though it had gone down in the shock of civil war. For their theocratic government and our popular government are utterly at variance with each other, the former demanding that our civil codes shall include the "revealed will of Jesus Christ," and denying that human governments "derive their just powers from the consent of the governed."

Our Present Duty.

But to preserve this Government upon those principles of justice which have made it the world-wide champion of human rights, this nation drained the cup of woe and humiliation, and unnumbered thousands of her chosen sons poured out their blood upon the field of battle; and that blood now cries to us from the ground, that we who live to-day should dedicate ourselves to the great cause of human freedom; that we should guard with ceaseless vigilance the liberties secured to us by the wisdom and privations of the noble founders of our Republic; and that as we with gratitude remember our nation's dead, we each for himself "highly resolve" that our life service shall be freely given to the end that men may enjoy genuine religious liberty, and that "government of the people, by the people, and for the people, shall not perish from the earth."

THE ILLINOIS SUNDAY STATUTE AND THE SUPREME COURT DECISION.

LAST week we referred very briefly to the decision handed down on the 12th inst. by the Illinois Supreme Court, declaring unconstitutional the "Cody law" which prohibited barbers from following their trade on the first day of the week.

This decision is in line with, but goes much further than the decision by Judge Gibbon of the Cook County Criminal Court reviewed at some length in these columns November 28 of last year.

In declaring the statute in question void, Judge Gibbons said:—

I could never willingly consent to a law which would single out one class of citizens and visit them with penalties and punishment for actions which are innocent in themselves, from which all other classes are exempted.

The inference is that had the act in question been one of general application Judge Gibbons would have sustained it; indeed this is more than an inference, for he said also:—

I should gladly uphold impartial legislation or-

¹ Sir Henry Taylor.

² Jefferson's "Notes on Virginia," Query XVII.

³ Dr. David McAllister, editor *Christian Statesman*, in Report of Hearing before the Committee on the Judiciary, House of Representatives, March 11, 1896, page 29.

daing one day of rest in every seven; and if that day should fall on Sunday, it would meet with hearty approval from the great majority of the American people.

The decision by Judge Gibbons amounted to little more than a bid to the Sunday people to secure the passage of a statute of the general and sweeping character referred to,—a "law" that would prohibit not only one class but every class from "actions [on Sunday] which are innocent in themselves."

But the decision of the Supreme Court is open to no such criticism. True, one reason assigned for declaring the statute void is that "the act affects one class of laborers, and one class alone;" but the fundamental reason assigned is that "the barber is thus deprived of property without due process of law, in direct violation of the Constitution of the United States and that of this State."

"The statute declares," says the court, "that it shall be unlawful for any person or persons to keep open any barber shops on Sunday. The owner is prohibited from doing any business whatever during one day in the week. The income derived from this place and his own labor and the labor of his employes is his property, but the legislature has by the act taken that property away from him. The journeyman barber is by the law denied the right of laboring one day in the week. His labor may be the only property he possesses. And yet this law takes that property away from him."

As already stated the court holds that time and business opportunities are property, and declares the act void because it takes from men this property without due process of law. This is both good law and good sense. And when it comes to be realized by people generally that time is property it will be seen how immense is the tribute which, by means of Sunday "laws," the churches levy upon the people! If any man is willing to pay such a tax out of regard for the Divine Being, that is his privilege; but how monstrous is the assumption on the part of the State of the authority to compel such payment!

But this decision does not stop with the barbers. If it is unconstitutional to deprive the barbers of one day each week because time is property, is it not manifest that the State cannot for the same reason deprive any man or set of men by legislative act, of any portion of their time by forbidding them to employ it in labor or business? It certainly is. Certainly no Sunday "law" worthy the name can now be sustained in the State of Illinois.

Indeed according to the decision of the Supreme Court the State of Illinois has never had a law protecting the first day of the week. The court says:—

Under the law of this State, as it existed prior to the passage of the act in question [the Cady law], each and every citizen of the State was left perfectly free to labor and transact business on Sunday or refrain from labor and business, as he might choose, so long as he did not disturb the peace and good order of society.

Just what would constitute a disturbance of the peace and good order of society it of course remains for the courts to decide, but in view of the Supreme Court decision under discussion it is clear that mental annoyance arising from religious bigotry and intolerance cannot constitute a disturbance "of the peace and good order of society" within the meaning of the law. It would seem that in view of the action of the highest court of the State the people of Illinois will be comparatively free for a time at least from the harassing bondage of meddlesome Sunday statutes.

A NATIONAL SUNDAY BILL.

We made brief mention last week of Senate bill number 3,136 introduced on the 13th inst. by Senator Kyle, read twice and referred to the Committee on Education and Labor. This bill is as follows:—

A BILL FOR SUNDAY REST.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person or corporation or agent, servant, or employé of any person or corporation shall perform or authorize to be performed any secular work, labor, or business to the disturbance of others, works of necessity and mercy and humanity excepted; nor shall any person engage in any play, game, or amusement or recreation to the disturbance of others on the first day of the week, commonly known as the Lord's day, or during any part thereof, in any Territory, district, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

SEC. 2. That no mail or mail matter shall hereafter be transported in time of peace over any land postal route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: *Provided,* That whenever any letter shall relate to a work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the Postmaster-General shall provide for the transportation of such letter or letters in packages separate from other mail matter, and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest: *And provided further,* That when there shall have been an interruption in the due and regular transmission of the mails, it shall be lawful to so far examine the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week.

SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited; and any person or corporation, or the agent, servant, or employé of any person or corporation who shall willfully violate this section shall be punished by a fine of not less than ten nor more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or paid for the same.

SEC. 4. That all military and naval drills, musters, and parades, not in time of active service or immediate preparation therefor, of soldiers, sailors, marines, or cadets of the United States on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the Lord's day.

SEC. 5. That it shall be unlawful to pay or receive payment or wages in any manner for service rendered or for labor performed or for the transportation of persons or property in violation of the provisions of this Act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

SEC. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthy use, and such transportation for short distances from one State, district, or Territory into another State, district, or Territory as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this Act, but the same shall be construed, so far as possible, to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the sabbath day.

As we remarked last week, this bill is in some respects the most intensely religious

Sunday bill ever before Congress. It is entitled "A Bill for Sunday Rest," but the closing words of Section 5 show its purpose to be to secure "the religious observance of the sabbath day," by which is meant Sunday of course.

It is not the expectation of those who have secured the introduction of this bill that its passage can be secured during the present session if at all. Their purpose is to make it the basis of a vigorous campaign something similar to that conducted in behalf of the World's Fair Sunday closing clause. Congress will be overwhelmed with individual and representative petitions, until as was the case in the World's Fair legislation the petitioners from some states will outnumber the entire population.

The "representative" petition was sprung on the country in 1892 by Mr. Crafts, late of the *Christian Statesman*, now of the National Bureau of Reforms, or more properly speaking, of the national lobby for securing religious legislation by Congress. The scheme was worked in this way: The "petition" was first indorsed by vote of the highest representative body of each of the denominations interested in the matter; and then the entire membership of each denomination taking such action was counted as petitioners. Then presbyters, synods, State conferences, local associations, etc., etc., of the same denominations indorsed the "petition" and thus the entire membership of each denomination was counted again. Then the "petition" was adopted by local congregations, W. C. T. Unions, Christian Endeavor societies, etc., and thus the same individuals were counted again and again until, as before stated, some States furnished more "petitioners" than they had men, women, and children within their borders. We are doubtless entering upon a similar era of "reform."

"CIVIL AND RELIGIOUS LIBERTY UNDER CHRIST'S LAW."

THE *Christian Statesman*, of May 9, published an article so remarkable for the sound principles which it so plainly states, that we print it herewith, setting it in briefer, giving our comments in long primer type. The *Statesman* says:—

The law of Christ is the perfect law of liberty. If it were made the ultimate moral standard in both Church and State, and if all legislation and administration in these spheres of life were conformed to that final standard, civil and religious liberty would be enjoyed by all the subjects of both ecclesiastical and political authority.

This is sound doctrine. The law of Christ is the perfect law of liberty, "and if all legislation and administration" "were conformed to that final standard, civil and religious liberty would be enjoyed by all." But while this is true, it is also a fact that Christ is the best expositor of his own law, and as he defined that law he gave no authority to any man to coerce his fellowman in matters of conscience. He plainly said, "Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's;" and by so ordaining he necessarily declared the freedom of every man to act according to the dictates of his own conscience. But again we quote:—

It is true on the one hand, that if Christ's perfect law is not acknowledged as supreme, there may be a measure of liberty. So far as government is in fact administered in harmony with that law, even though there may be no acknowledgment of its supreme authority, true liberty will be enjoyed. It is reasonable to believe, however, that the acknowledg-

ment of the supremacy of that divine law, lying at the basis of all legislation and administration, will help to secure practical conformity to its just and benign requirements on the part of any human government.

This is another truth plainly stated. There are some things that God has revealed not only in the sacred Scriptures but in the great book of Nature. The founders of this Republic declared it to be a *self-evident* truth that "all men are created equal," and "that they are endowed by their Creator with certain inalienable rights." Wherever this truth is seen and recognized, true civil liberty may be enjoyed without any intelligent recognition of "Christ's perfect law," as such.

There is no divine law higher than the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them." Indeed, it is the sum and acme of all law, and wherever there is practical recognition of this divine rule there is liberty. But there can be no practical recognition of the Golden Rule where there is an effort to coerce the conscience or to deny to men the rights of conscience.

In the next paragraph the *Statesman* discusses a phase of the question which should be considered seriously by everyone who proposes to clothe the Government, or any civil power, with authority to interpret the divine law. Our contemporary says:—

On the other hand, even when the perfect law of Christ is acknowledged as supreme in either Church or State, there may be such an interpretation and application of it as to infringe most grievously upon the civil and religious liberties of mankind. It only adds to the repulsiveness of despotism when men in power impose their own will upon others in the name of God. Rulers may formally acknowledge Christ's law as supreme, and then give their distorted and unjust interpretation of it the absoluteness of the law itself, and compel obedience to what is in fact opposed by that very law which the governing power is professedly seeking to enforce.

And this is just the very thing that is done and has been done by every government that has ever undertaken to enforce the divine law. It is just what this Government did when in its World's Fair legislation it undertook to decide what day is the Christian sabbath according to the fourth commandment; and it is just what the *Christian Statesman* and its co-laborers in the National Reform movement would do should they be successful in their efforts to incorporate into the Constitution their proposed "Christian" amendment. Nor is this all. The *Statesman* proceeds to show that even a church may err in its interpretation of the divine law, and that "to attempt to enforce obedience in such cases in either Church or State is an infringement of the liberty of the subjects or members." The truth of this is too patent to require demonstration or argument, and it is scarcely conceivable that this was written by the same man who, only a few weeks ago, declared before a committee of Congress that the individual must yield his conscience to the majority, as quoted on page 170 of this paper.

Our contemporary then proceeds after this fashion to show that Rome has failed to solve the problem of church authority, and denies very properly that the decisions of that church are entitled to rank with the utterances of the council held by the apostles at Jerusalem, as follows:—

Let us see how this infringement of liberty may have a place in the sphere of the Church. A church having the Christian name will as a matter of course make its final appeal to the law of Christ. But it is possible for any church to err in its understanding of that perfect law and to base unjust legislation upon it. Christ, the divine and infallible Head of the Church, has given the keys of rightful ecclesiastical authority to the human officers of

her government, and has promised to them his Holy Spirit to lead them into all truth. But this is not a promise of infallibility. It is parallel with the divine appointment in the civil sphere of the magistrate as "the minister of God." The civil magistrate is the minister of God in doing what is in harmony with the divine law of civil life. But if he transgresses that law, as he may, his authority in such transgression loses the only foundation on which it can rest. In like manner ecclesiastical rulers may transgress the divine law of the Church, and when they do so transgress, their authority so far becomes invalid. To attempt to enforce obedience in such cases in either Church or State is an infringement of the liberty of the subjects or members.

The attempt of Romanism to solve the difficulty as to authority by clothing the Church either in her ecumenical councils or in her supreme pontiffs, in their deliverance *ex cathedra* or as the official head of the ecclesiastical government, with infallibility, is in its very nature the subversion of the liberty of men. The appeal to the decision of the council at Jerusalem, of which we have the record in the 15th chapter of the Acts, as a warrant for the infallibility of the Church of later times, and for the irreformability of her official decrees, is based on a mistaken ground. That council was divinely guided in doing what became a part of the infallible law of Christ. What it decreed was what seemed good to the Holy Ghost as well as to the council itself. Acts 15:58.

To put the decrees of later councils or of supreme pontiffs on the same level is to make them in effect a part of the inspired and infallible word of God. The determination of Romanism to be possessed of an authority from which the consciences of men were to be allowed no release drove the system logically to the blasphemous dogma of the papal infallibility. And the very fact that this dogma imposes the papal decrees, given *ex cathedra*, or from the pontiff in his official position and character, upon the consciences of men, is the proof that it is an assault on their civil and religious liberties.

The supposed possession of such infallibility by any human being, individual or collective, necessarily begets and nourishes the spirit of despotism. It logically denies to individual men and collective bodies of men the right to investigate and interpret the divine law for themselves. It represses the exercise of the intellectual faculties and dulls the moral sense. God gives moral law to men in all the relations of human life in such a form in his Holy Word as to stimulate thought and quicken conscience. Each individual is to decide for himself, like Peter and John, when he ought to obey God rather than men. And church councils and Roman pontiffs are included in the word "men" in this case no less than the Jewish Sanhedrin. Require men to take God's law as given by any man or body of men as infallible, and the mainspring of the study of God's word and thus of all mental activity and moral quickening is destroyed. Men become mentally and morally dependent on the power that in any emergency of human life gives the infallible and irreformable decision or decree to which all are required to submit.

The most essential principle of the Roman Catholic or papal system is this assumption of the right of a mere mortal man to give deliverance on moral and religious questions that are to bind the consciences of all other men as if the official utterances were the very voice of God. Where this principle is accepted no true civil or religious liberty can be enjoyed. Its assertion is a hindrance to all social progress. It imposes a barrier in the way of the communion of the individual soul with God as God speaks to each soul in his word. It represses the longings of the spirit of man for the indwelling of the Divine Spirit within itself to lead it into all truth. It denies both to the Church of Christ and to the State the progress in their individual members which is the only effectual means for the progress of the social and collective bodies themselves, and thus proves the worst of foes to civil and religious liberty.

It is true, as the *Statesman* says, that the supposed possession of infallibility by any human power, individual or collective, necessarily begets and nourishes the spirit of despotism, and this is the very thing against which James Madison warned the American people a century ago, when he declared: "It is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the church of Rome." This, however, is the very thing which National Reformers propose to do, namely, to so amend the Constitution as not only to make it possible for the civil authorities "to adjudge the right of preference among the various sects that profess the Christian faith," but to

make it absolutely necessary for Congress or the courts to do that very thing, and this would erect a claim to infallibility that will inevitably lead the Government and the whole people, if not back to the church of Rome in name, at least back to the principles that governed that church, and to an image of the Roman hierarchy. The editor of the *Statesman* has certainly written better than he knew.

SOME "REASONS" FOR THE "CHRISTIAN AMENDMENT."

SOME of the "reasons" by which the party striving for the so-called "Christian" amendment to the Constitution are endeavoring to persuade the Christian people of the country to join with them in their effort, are given by the *Christian Statesman*, of April 25, in an article "prepared by direction of the sub-executive committee of the National Reform Association," to be "sent to bodies of Christians, such as presbyteries, conferences, conventions, ministers' associations, etc., etc., all over the country." That they are arguments only in name, will be readily apparent from a brief inspection; it is strange, indeed, that their sophistical character should not be apparent even to these "reformers" themselves. But the latter must of course be given credit for honesty in their opinions.

We are told, in the first place, that there are two theories of the relations of civil government to God and religion; that "the one is that civil government has nothing to do with God and cannot touch religion anywhere, which is the *secular* theory; the other is that it properly has to do and must have to do with God and religion, and this is the *Christian* theory."

In this statement of the case an attempt is made to mislead the reader at the very start by setting up a distinction which does not exist in fact. It is begging the question to say that the Christian theory demands that civil government must concern itself with God and religion. That is a religious theory, but not all that is religious is Christian. Pagan religion is much more widespread in our world than Christianity; and as a matter of fact this theory has pertained to all the great pagan systems of which history tells us. It had its origin in them, and through the Papacy—that combination of pagan principles and Christian forms—has been transmitted to our own times.

There are very many Christians who hold to the secular theory of civil government; not, however, in the sense of total disconnection from God as portrayed by the National Reform argument, but as being ordained of God, as declared in Romans 13:1. God has ordained that there should be civil government in this world, in order that the world may not be filled with anarchy, and "that we may lead a quiet and peaceable life, in all godliness and honesty." 1 Tim. 2:1, 2. God has created all men equal, and wishes all to live in the enjoyment of their equal rights. This is the secular theory of the ordained sphere of civil government, and it is the one which accords with Scripture and with the Golden Rule. It ought therefore to be held by all Christians.

The "reform" argument appeals to precedent in the matter of the employment of chaplains by the Government to officiate in connection with the transaction of public business by Congress, or with the exercises of the army and navy, and says, "The only thing consistent with the secular theory is to discontinue prayers in Congress." True;

and such prayers ought to be discontinued. It is all right for people to pray for Congress and for the success of all worthy undertakings with which that body may be concerned; but such prayer must be offered merely as the prayer of an individual, and not in the capacity of a government official, which is that of a representative of the people. Religiously, the people have no representative save Jesus Christ, he whom the high priest typified in the service of the sanctuary, in the days of the Jewish theocracy. To set up a religious representative of the people in Congress is really nothing less than blasphemy, though it is done, of course, with motives no one will impugn.

Persons acting in representative capacity naturally feel under some obligation to give expression in their official action to the wishes and ideas of those to whom they owe their appointment. Hence it is not strange that the official prayers in Congress should frequently, as they do, have a partisan coloring. Again, it is quite natural that "patriotism," in a time of some national crisis, should cause the official prayer to breathe forth anything but the gentle spirit of love to our enemies which is characteristic of Christianity. The last session of our National House of Representatives, which convened while the Venezuelan excitement was at its height, was opened with the prayer, "Heavenly Father, let peace reign throughout our borders. Yet may we be quick to resent anything like an insult to this our nation," etc. The business of a nation is not Christianity; it is not for this that it keeps its standing armies and builds its navies. It is not in pursuance of this that it demands reparation for an injury and satisfaction for an insult. And it cannot consistently hire an individual to pray for that which is contrary to its own policy. But any prayer that is dictated by anything else than the pure spirit of Christianity, is a mockery, and would far better remain unuttered. And it might be added, that any work for souls which is actuated by the love of temporal reward rather than by the movings of the divine Spirit, can only result in far greater harm than good.

The secular public-school system is next brought forward as an evil to be remedied by the proposed "Christian" Amendment; and the "reform" party, pointing to this system, exclaim, "Secular teaching, secular books, secular history, secular science,—every branch godless, Christless, religionless!" But this is mere assumption. Who can limit or locate the presence of God? Who can tell through what means God may be working? Is not his presence everywhere, indeed, save in sinful hearts which have shut him out by their own volition? May not God reveal himself to the student of the sciences, or of history, in the things which he studies? Does not all nature speak of his power and glory? Ah, it is not the secular books, or the secular teaching, which shuts out God and his lessons of divine truth from the mind; but it is the heart itself which welcomes the truth or turns from it, according as it is controlled by the forces of good or evil.

There is a world-wide difference between the meanings of the terms "secular" and "godless." "Secular" has no reference to religion at all; "godless," on the contrary, means irreligion. The teaching of the discovered laws and phenomena of science is purely secular teaching; but it is not anti-Christian teaching. The laws of nature are the laws of God; and God has made all his works to testify of him. "The heavens declare the glory of God, and the firmament sheweth his handiwork." Ps. 19:1. And

further, we read that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they [all men] are without excuse." Rom. 1:20. Let the laws of God and the works of God speak for themselves, and they will never testify against their Maker.

But the religious amendmentists would have in our public schools teachers whose religious qualifications were determined by the State, to teach the word of God as interpreted and construed by the courts, or by some other human authority. They would convert these schools into sectarian institutions, thus making them no longer public, though maintained and controlled by the State. They would open the door for this injustice, in order that God might enter. But God will not walk hand in hand with injustice.

We are asked also to "remember that the logical and consistent friends of secular government are atheists, infidels, deists, Spiritualists, and skeptics generally." This is mere word-painting. The real truth is, as the amendment party must know, that their opponents will when the final issue comes, include all who may find themselves in the position of dissenters from the prevailing religious views. In every land where the government assumes to take charge of religious exercises and teaching, there are numerous dissenters who profess the Christian religion. It could not possibly be otherwise in this age of diversified religious beliefs.

Then let the National Constitution remain as it is,—the charter of the common rights and liberties of all. Let not any injustice be perpetrated in the name of God; and let religious teaching be left to the home, the church, and the denominational school, free from the compulsion of the civil arm, to be impressed upon the mind by the divine power of that Spirit which alone is able to reveal the things of God, and to guide the human understanding into all truth.

WORDS ARE NOTHING.

[New York Herald, May 14, 1896.]

THE Christian Endeavorers are a very admirable class of people, and on more than one occasion it has been a pleasure to commend their work. They ought not however, to waste valuable energy in the attempt to accomplish the impossible or the unnecessary. There is so much which must be done that it is poor policy to try to do what would be of no special value if it were done.

They have set themselves to the task of having the name of Deity inserted in the Constitution, and of late have sought the aid of certain Methodist and other conventions for the purpose of emphasizing their claim.

But the introduction of the name of Deity in a public document is not of any practical moment. Putting the word "God" everywhere does not put the Spirit of God anywhere. Mere words count for nothing when things rather than words are what we want. If by a popular vote you were to insert the Apostles' Creed into the Constitution it wouldn't make us all Christians.

The Constitution is a document containing a good deal of wisdom, and the men who framed it put into it all they thought necessary to political orthodoxy. They were God-fearing and worshipping men, whose faith

and faithfulness compare favorably with our own. They at least did not need the word "God" in print in order to keep them in the path of virtue, public or private. Do we?

It is better to have the thing without the word than the word without the thing. The Endeavorers should bend their energy to get what the word stands for rather than insist on the word itself.

TRYING TO EVADE THE FACTS.

[Evangel and Sabbath Outlook, May 14.]

THE *Christian Statesman* is anxious to evade the facts which were brought out at the late "hearing" on the "Constitutional Amendment" at Washington, D. C. We do not wonder at this anxiety, for the application which various members of the Judiciary Committee made not only sustained the claims of the *Evangel and Sabbath Outlook* as to the Bible Sabbath, but they showed the self-destructive nature of the amendment scheme. The *Statesman* takes the usual way of trying to escape from its own defeat by finding fault with some one else. It pays its compliments to us as follows:—

The *Evangel and Sabbath Outlook* is responsible for the following misrepresentation which has been copied into other journals:—

"In the cross-questioning, which was put upon the speakers who closed the debate for the affirmative, various members of the committee, able lawyers, brought out the weak points in overwhelming confusion. This part of the hearing developed the fact that the Sabbath question is a prominent feature of this movement. The logic of the situation was set forth by a member of the committee, when, by questioning, he showed that under the amendment, if a case of 'Sabbath-breaking' were carried to the Supreme Court, the advocates of the amendment would be compelled to abandon Sunday and keep the Sabbath. He showed that no 'interpretation' could permit any other decision under the text of the Bible. That episode alone was worth a volume of arguments in favor of the Sabbath."

The *Statesman's* attempt to evade the facts in the case runs as follows:—

The question asked by the member of the committee was in reference to the interpretation by the Supreme Court, in case the members of the court believed the seventh-day Sabbath to be the Sabbath of the Bible. He did not show "that no 'interpretation' could permit any other decision under the text of the Bible." With the simple acknowledgment of the Bible in the Constitution our Supreme Court as it has always been made up, would interpret the Bible as Christians with so great unanimity have always interpreted it in our country as teaching the observance of the first-day sabbath. But if by any possibility the majority of the judges of the Supreme Court should ever be Seventh day Baptists, or Adventists or Jews, and should interpret the Bible as enjoining the observance of the seventh-day Sabbath, then the nation which believed in the first-day sabbath would have to speak more definitely and in its own sovereign legislation lay down the constitutional basis so clearly that the Supreme Court could not override the explicit expression of its will in this matter of Sabbath law.

Since the *Statesman* wrote the above the official report of the hearing is at hand, as noted in another column. We are content to place before our readers those points in the hearing on which our "misrepresentation" (?) was based since the case is shown to be far more telling against the *Statesman* than our conservative report made it. It is rather unfortunate for the *Statesman* that the Committee concluded to publish this report. It will also be seen by the following that the friends of the amendment introduced the Sabbath question at the hearing. We quote as follows:—

(Dr. McAllister is defending the Amendment.)

THE CHAIRMAN—I want to know whether you intend

at all to subject the true meaning of the Bible itself to the construction of the courts?

DR. MCALLISTER—No, sir; it cannot come in that way.

THE CHAIRMAN—It is not a question whether it would or would not. I ask you what you intend.

DR. MCALLISTER—This is what is intended. Let me give you an illustration. You had the question in Congress as to whether the gates of the World's Fair should be kept open on sabbath or not. That was a practical question, and that was a question on which the law-making power had to decide. Now, Congress must take into consideration, as it did then, what the word of God says. The senator from Pennsylvania sent up to the clerk's desk a copy of the Bible with the page marked on which was "Remember the Sabbath day to keep it holy."

A VOICE—That is the seventh day.

DR. MCALLISTER—It is not the seventh day. "Remember the Sabbath day to keep it holy." That is what it says. There was a case of Congress having to decide whether the gates would be open on a particular day or not, and the appeal was made to the authority of the divine word. The Congress, having the law making power, having thus decided, the courts should be bound by the law-making power; for it is not the business of the courts to make laws.

MR. BURTON—Now, suppose we adopt this amendment, and a party should be arrested for breaking the sabbath, the first day of the week, commonly called Sunday; that he should be convicted, and he should appeal to the Supreme Court of the United States; and say, "You have adopted the Bible as the standard in civil affairs, claiming that the Sabbath day is Saturday," and that the Supreme Court of the United States should decide that it was Saturday?

DR. MCALLISTER—The Supreme Court of the United States would have to go by the law.

MR. BURTON—Very well; but when they did go by it that is the end of it.

DR. MCALLISTER—Certainly.

MR. BURTON—Now, do you want to put into the Constitution of the United States a clause which will permit the Supreme Court of the United States to say that you must keep Saturday or else you violate the law of the land?

DR. MCALLISTER—No, sir.

MR. BURTON—That is just what you are trying to do. (pp. 32, 33.)

MR. BURTON—Suppose in case of war the President should call out the militia, and it should be said, "Under the Bible which you have adopted as the standard we are not permitted to fight," and the Supreme Court should say, "that is true," what would become of your army?

DR. MCALLISTER—He can do that now.

A MEMBER—Oh, no!

DR. MCALLISTER—Certainly he can; and he could not interfere with the Congress of the United States in the case of war.

MR. JONES—But could he not then raise the case to the Supreme Court and have a decision?

DR. MCALLISTER—He can raise any case now, just as the case may be raised to-day in regard to the sabbath law.

DR. LEWIS—There are to-day in the United States by the last census, and I give my statement on the authority of Mr. Charles Buell, who was a prominent member of the census corps, one million of people observing the Sabbath according to the Bible, Seventh-day Baptists, Adventists, and Hebrews. Now, I put the question to you, Doctor: Is it not the purpose of this movement—it has certainly been so announced—to compel us, who, on conscientious biblical grounds, hold to the seventh day, according to the Bible and not according to a tradition, is it not the purpose to compel us to submit?

DR. MCALLISTER—No, sir.

DR. LEWIS—It has been so announced.

DR. MCALLISTER—I am not responsible for any such announcement.

MR. BURTON—Conceding that it is not the purpose, would it not be the result?

DR. MCALLISTER—No, sir; not at all. It could not be. Now, let me give my answer as to this matter in regard to the Bible. In the first place, my good friend, Dr. Lewis, says explicitly that the seventh-day Sabbath is the Bible ground. That is his interpretation. He has a right to interpret it in that way. I say that the first day of the week is the Bible ground. And that is the way it ever will be. Now, here comes the Congress of the United States, and it must decide; the nation must decide.

MR. BURTON—Let me ask you why should anyone decide except the individual?

DR. MCALLISTER—The Congress must decide.

MR. BURTON—But why?

DR. MCALLISTER—You meet here to do certain work, and like every man, you have to decide whether

you will work seven days or six. You must decide whether you will work seven days or not. You have to give a decision. The next point is that when you decide not to work more than six days you must decide which day you will rest. And you have decided to rest on Sunday, the first day. Why? Because it is a Christian country. It is the Christian sabbath. (P. 34.)

MR. CONNOLLY—Suppose the Bible has already settled that question, how could any act of Congress interfere with it if that is to be in the Constitution?

DR. MCALLISTER—Because we must interpret the Bible. [Laughter.] Those gentlemen on the other side look at that as ridiculous, and yet you have to interpret every law. Congress has to interpret every law.

MR. BURTON—Supposing the Supreme Court should decide that Saturday was the seventh day?

DR. MCALLISTER—No, sir; they would not. The people themselves are back of the court.

SEVERAL MEMBERS—Oh, no.

DR. MCALLISTER—Now, gentlemen, don't get this thing mixed up. I have been making the matter perfectly clear between constitutional law and statutory law. Now, if the legislature, in its enactment of statutory law, feels that the first-day sabbath is in harmony with the Constitution, then of course it puts that interpretation on its acts. If the Supreme Court overrules it, there is a conflict, and the question goes back as to what the constitutional law is. Then the sovereign people, the maker of constitutions, if they have not got their will sufficiently clear, can act.

MR. CONNOLLY—They could put it back the way it is now. (p. 36.)

MR. CONNOLLY—In two ways—by the long way or by waiting till the Supreme Court die and by putting in new men; but until it is changed by either of these ways, if we should adopt this and a case of this kind should come up, and the Supreme Court should hold that Saturday was the Sabbath, you would have to respect their decision. You would have to worship for at least thirty years on Saturday. It would take thirty years to change the Constitution back again.

DR. MCALLISTER—Is that a fair representation? Would that compel me to worship on Saturday any more than the Seventh-day Adventists are compelled to worship on Sunday at present?

MR. CONNOLLY—No, sir; not in one sense, but you could not work on Saturday.

If we can understand the evasion of the *Statesman*, it is this. The Supreme Court would interpret the Bible according to the theological creed of the judges, and not according to the letter of the law. If the court should happen to be Seventh-day Baptists, they would "interpret" the law which says "the seventh day is the sabbath" to mean what it says. If they were of a different faith, they would interpret "seventh" to mean "first," especially if a majority of the people so believed. That is putting an estimate upon the candor and judicial ability of the highest court in the nation, so low that our readers shall undoubtedly rise above it, and will agree with Congressman Burton, that in seeking the amendment, those who so sharply oppose the Sabbath, seek to compel themselves to observe it. We do not wish to see the Sabbath restored under a decision of the Supreme Court of the United States, but rather under the ruling of the Supreme Statute of the Christian world—the Bible. But we would willingly risk the test of our position with the Supreme Court.

SUNDAY AND THE BICYCLE.

THE bicycle is making such inroads into Sunday as a sacred day that many of the ministers of the Sunday-keeping churches are up in arms against it, and some are demanding the legal prohibition of Sunday cycling.

The difficulties surrounding this question are however great. Can bicycle riding be

prohibited while horseback riding and carriage riding are permitted? Can one kind of vehicle be forbidden on Sunday while other kinds are permitted? It would seem that such discrimination cannot be made. It follows that the "abuse" complained of by the Sunday preachers must either continue, or all riding, driving, etc., must be prohibited on Sunday, except riding or driving "reverently to and from church." This would be only an adaptation to modern manners and customs of the famous "Blue Law" of Connecticut which forbade outdoor exercise upon Sunday, "except walking reverently to and from meeting."

Of course if this matter were left to the individual conscience there would be no trouble, for in that case those who felt free to ride would do so while others would walk; but as it is becoming quite the thing to erect statutory standards for the conscience, it is probable that ere long we shall see legislatures besieged to enact "laws" regulating or even prohibiting the use of bicycles on Sunday.

TAMPERING WITH THE CONSTITUTION.

[New England Evangelist.]

SPEAKING of the Constitution brings to mind the insane idea that there was a fatal mistake in its construction, in that there is contained in it no recognition of the Almighty, nor of the Christian religion; and that it is the consequent duty of all Christians, and of the Church as such, to endeavor to amend that charter of our civil government by securing therein a proper recognition of both. To this end there exists a national organization of persons whose conceptions of the things of Cæsar and of God are so imperfect or confused that they imagine that the former must acknowledge the latter in his secular affairs, else the divine kingdom may perhaps perish from the earth! Now, for our part, we believe that it was God's will that his name be left out of that *Magna Charta* of the land of liberty, and that he was on hand to see that it was left out. We appreciate the mistaken zeal with which some are laboring to correct God's mistakes; but we would say to any such that their efforts would better avail something for the good of mankind in this case, if they would devote themselves to getting the name of God written in the hearts of men, rather than upon the pages of the civil Constitution. The Lord has never told us to seek by such means to promote the glory of his name and kingdom.

Of the same nature as the before-mentioned effort to amend the National Constitution in the supposed interest of the Christian religion, is the endeavor to secure primary or additional legislation to enforce the observance of the Lord's day, or so-called Christian sabbath, as a religious institution. Probably many who are active in this endeavor do not advocate it with the purpose of forcing a religious institution upon any, but to make the observance purely a *civil* one so far as the law is concerned. Nevertheless, it is essentially a *church* movement, and its supposed benefits are not expected to be social or political, but spiritual. With the establishing of a civil day for rest we have nothing to do, except as citizens of a free country; and it may be considered as a matter of social and political expediency, as in a hundred other things. But as to the Church, and the establishing of a day of religious observance, we would dispose of the whole question by saying that if God has ordained any

day to be kept, it must be that there is abundant inherent power in the religion itself to maintain it, for God does not call upon the civil authorities to uphold the ordinances of his church.

The growth of Christianity would have been small indeed in the early centuries of its era if it had depended upon the enactment of a Lord's day or sabbath observance by Nero and the Roman Senate. We have no hesitation whatever in maintaining that Christian people have no more warrant for endeavoring to secure and enforce the legal observance of a day of Christian worship as such, or as a matter of church interest, than they have to secure and enforce a similar enactment that people shall be baptized and observe the Lord's supper. It would be well if those who are zealous in getting the civil power to back up the traditions of men, would look to the end whence they are tending.

LOW GROUND ON WHICH SUNDAY-OBSERVANCE IS URGED.

BY REV. A. H. LEWIS, D. D.

No institution rises higher than the average reasons which men give for its existence. If there be both higher and lower reasons supporting it, and the lower reasons be urged to the exclusion of the higher, the institution is correspondingly degraded. This is an inevitable law, against which it is useless to complain. The history of the Sunday question presents some marked illustrations of this truth. The popular interpretation of the meaning of the fourth commandment is, in the narrowest sense, materialistic. That interpretation makes physical rest to be the central point in the matter of Sabbath-keeping. A "rest day once in the week," is as high as the average theory rises. Instead of making the rest secondary, as it really is, to the higher idea of spiritual rest and religious instruction, the order is reversed, and the religious phases of the question are either secondary, or wholly eliminated. Such a view places the whole question on the low, earthly, human plane. Such a conception cultivates the idea that when one has rested from ordinary business or labor, he has sabbatized. Whereas, the higher truth is, that he only has sabbatized, according to the spirit of the fourth commandment, who has rested, that he might thereby attain communion with God, spiritual rest and religious culture.

This low conception necessarily appeals to the lower motives as a ground of obedience; indeed, the popular theory has gone so far that no motive higher than the individual choice enters into the mind of the average man in the matter of Sunday observance. But where anything like authority is sought, it is sought on the lower plane, thus increasing the evil which the conception of sabbatizing already noticed has begun. For instance, it is urged that man's physical health demands rest one day in seven; that this is most conducive to long life; that thus men are enabled to do more work, therefore, to earn more money; that machinery wears longer when permitted to rest; that beasts of burden are more valuable if permitted to rest; that soundness of mind and soundness of body demand periodic rest. It is further urged, that the interests of the commonwealth are thereby served, since the individual health and the productive power, and the economic habits of the individual members of the commonwealth, are all increased by giving the

body periodic rest. Even religious teachers often appeal to this line of argument, either because there is no higher conception in their own mind, or because they think the masses can be made to apprehend the low-ground argument, rather than the higher. Whatever reason may induce this appeal, the result is the same in each case,—a low conception, the lowest conception which can possibly be called true, in regard to Sabbath-keeping.

Such arguments and conceptions neither appeal to religious conscience, nor cultivate it. When we add to this the fact, that since the introduction of no-sabbathism in the second century, the great mass of those who have professed Christianity have held to and taught that theory, we have an additional reason why the public mind is conscienceless concerning Sunday. When this no-sabbath philosophy drove the Sabbath from the church, the void which was left was filled (through the action of civil law) by not only the Sunday, but by many other festivals. This shows why the low-ground conception has become the prevailing one, and why the popular appeal is to the lowest arguments. There is no place in the general theory concerning Sunday for the higher argument, or the divine authority. The results which are upon us, therefore, are legitimate.

While there is a degree of truth in these low-ground appeals, more careful investigation is revealing the fact that much of the argument so claimed is not supported by facts. The report of the Massachusetts Bureau of statistics made a few years ago, shows that the effect of Sunday labor in different departments indicates that there is no perceptible loss in physical strength, or in the money earned by Sunday laborers. They get pay for seven days' work in the week, and while some of them would prefer the leisure, none were found suffering in their physical health for want of it. It must be granted that investigation in this direction has not gone far enough, nor been continued long enough, to make a positive argument, *pro* or *con*, upon this point. If, however, the popular claim concerning the advantages and disadvantages of Sunday labor were true, with the rapid increase of Sunday labor throughout the land, there would already have come a corresponding decrease in general health, and general prosperity, which has not come, and is not promised by existing facts.

"ALL MUST REST, OR NONE CAN."

[Sabbath Recorder.]

THE statement is made in several ways by the advocates of Sunday legislation that the possibility of rest for any is contingent upon compulsory resting on the part of all. If this be true, no one has ever had a day of rest, and no one has such a day at the present time. Those who advocate stricter Sunday legislation urge, as a prominent reason, that hundreds of thousands of people are now engaged in business on Sunday; this being the fact, and the logic of the claim which stands at the head of this article being correct, the most devout, who give Sunday wholly to worship and deeds of love, do not yet have a day of rest, neither can they have until the whole are compelled to rest, for their sakes. Putting the facts alongside this claim is sufficient answer to the claim. They show it to be false. Several other facts show the same thing.

Devout Jews in all lands, and through all the centuries, though often persecuted and bitterly opposed, have conscientiously and

successfully rested from their labors and business, not only upon the Sabbath, but upon many other religious festivals. If there were no other facts in history bearing on this point, other than those in connection with the Hebrew nation, the foregoing claim would be absolutely condemned. For more than two centuries in the United States, the Seventh-day Baptists, and in later years the Seventh-day Adventists as well, have observed the Sabbath strictly, finding no trouble in securing a day of rest and worship, though in "the insignificant minority"—as the friends of Sunday legislation describe them—and in the midst of the world's busiest day. What is needed to secure a day of rest and worship, or, better still, "keep the Sabbath according to the commandment," is a conscience toward God, and a determination to obey him. All else is valueless, and the strictest legislation does no more than create a legal holiday.

The arguments upon which men attempt to base statements like that which heads this article, are futile, illogical, and deceptive. Facts deny the statement, and the attempted argument based upon the statement is destructive of regard for God and of conscience toward him. Not the outward compulsion of civil law, but the inward choice of the heart, settles the question, and regard for any day as a Sabbath will be destroyed in proportion as men induce themselves to believe that such regard must depend upon similar regard on the part of others, or upon the fact that others do or do not cease from their labors. It would be as logical to ask civil legislation to forbid all profanity, upon the claim that the ability to refrain from taking the name of the Lord in vain on the part of one depended upon compelling all thus to refrain. He who respects God as he ought will not take his name in vain, though he dwell in the midst of blasphemy. He who regards the Sabbath as he ought will observe it as God requires, though he dwell in the midst of those who forget God, and trample upon his law.

THE absurdity of the Roman Catholic production of infallibility for the pope from the decisions of a number of fallible cardinals, is paralleled by the "national reform" doctrine that the people, being incompetent to govern themselves, should by their votes evolve a form of government which will be free from the defects of popular government. It would seem that these "reformers" have yet to learn that a stream cannot rise higher than its fountain head.



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MAY 20, the grand jury of Union County, N. J., found a presentment against the officials of the city of Elizabeth for failure to enforce the Sunday "laws." No particular official is mentioned, but the action of the jury is regarded as a great victory for the Sunday forces.

A DISPATCH from Jacksonville, Ill., under date of May 22, says: "The grand jury has returned indictments against the heads of the Illinois College and the Catholic and parochial schools for not having flags on their school buildings. Among those indicted are Bishop Ryan, of the Alton Diocese, and Vice-General Hickey, of Springfield."

RELIGIOUS toleration was secured in Maryland by the Roman Catholic minority for themselves from a "Protestant" governor and legislative assembly, as has been repeatedly proved in these columns; but the Catholic press never tires of boasting how "the church" established religious liberty in that colony.

A GOOD deal of comment has been occasioned by the fact that Vice-President Stevenson was seen walking arm-in-arm in the Capitol at Washington a few days since with Cardinal Satolli. Such an event would be without significance were it not for the fact that the Catholic Church has always and everywhere meddled to a great extent in politics.

A DISPATCH from Rome under date of May 15, says that "the Pope has issued an encyclical letter to the Hungarian episcopate regarding the celebration of the thousandth anniversary of the founding of the Hungarian kingdom. His Holiness recalls the *entente* which endured so long between the Church and Hungary, and deplores the recent 'departure of Hungary' from that relation. He asks the civil authorities of Hungary to act in accord with the Catholic Church, and beseeches the Hungarian people to follow in the footsteps of their ancestors."

In connection with the recent consecration of the "Right Reverend" Thomas O'Gorman as Bishop of Sioux Falls, S. D., Bishop Keene, of the Catholic University, said:—

The Church recognizes as her own sphere faith and morals; she possesses and claims no mission in civil and political matters. If the Church encroaches upon the sphere of the State we should bid her be away. *If the State enters into the sanctuary of conscience, the proper empire of the Church, the appeal is to God, and the State is ordered to hold off its hands.*

Separation of Church and State, as it is in America, Church and State revolving freely in their separate and distinct spheres, Catholics fall behind none of their fellow-citizens in admiring it and demanding its continuance. The Catholic Church wishes no aid from the State in the preaching of the gospel.

But liberty from the State she wishes and clamors for as a sacred and inalienable right, liberty in its fullest gifts under the common law of the land. I am a Catholic, I am a priest and bishop, but I am an American citizen, and I must be debarred from no rights and privileges accorded to other citizens because I am a Catholic; my words betray no fear for the future.

This language sounds well, but it must be understood in harmony with other utterances from representative Roman Catholic sources. It is true that the Roman Catholic Church demands liberty for "the church," but it is also a fact that by liberty the Roman Catholic Church always and everywhere means monopoly for herself. It will not be forgotten by the American people that in one of his latest encyclicals, Pope Leo XIII. plainly stated that separation of Church and State was not the highest or most desirable condition; and that notwithstanding the fact that "the church" had prospered in America, that prosperity would have been greater had the church "enjoyed the favor of the laws and the patronage of the public authority."

IMPORTANT NOTICE.

OUR readers will be glad to learn that the International Religious Liberty Association, with headquarters formerly at Battle Creek, Mich., has removed to this city. Mr. A. F. Ballenger, formerly of the editorial staff of this paper, has been appointed Corresponding Secretary, and has taken an office adjoining the editorial room of the AMERICAN SENTINEL. This places the SENTINEL in close touch with the Association, and will, we are sure, add much to the efficiency of both the paper and the Association. All the correspondence for the International Religious Liberty Association should hereafter be addressed to 39 Bond St., New York City.

ARCHBISHOP IRELAND, one of Rome's leading prelates in this country, in a recent speech directed against the American Protective Association, illustrated the manner in which Rome is accustomed to ignore both history and the intelligence of the American people, by the following utterance: "The liberties, the democracy, the spirit of progress which are the glories of America, are the outcome of the deepest principles of the Catholic Church. Liberty and progress came into the world with her." The intrinsic value of this may be seen by placing beside it this statement from Bancroft's History of the United States, Vol. V., page 295:—

The British gained numerous recruits from immigrants. Cultivated men of the Romish Church gave hearty support to the cause of independence; but the great mass of its members, who were then but about one in seventy-five of the population of the United States and were chiefly newcomers in the middle States, followed the influence of the Jesuits, in whose

hands the direction of the Catholics of the United States still remained, and who cherished hatred of France for her share in the overthrow of their order. In Philadelphia Howe had been able to form a regiment of Roman Catholics.

This early opposition of the Catholics to American independence reflects of course much less upon the character of the Catholic people than upon their condition of mental and moral subserviency to the will of their superiors, who were well versed in "the deepest principles of the Catholic Church." The evil work of the Papacy is due not to the character of the mass of its adherents, but to the nature of its principles.

A RECENT Constantinople dispatch says that "as a result of the vigorous action of the foreign ambassadors and ministers, the Porte has ordered that the enforced conversion of Christians to Islamism at Biredjik be stopped. The Sultan has ordered the withdrawal of the local troops at that place and the substitution of regular troops, and has decreed also that a commission proceed at once from Marash to Biredjik to arrange for the rebuilding of the mosque and the Christian church and to remain there until confidence in future order is completely restored."

The fact is that the political difficulties in Armenia have given the Mohammedans an opportunity of venting the hate which they have against all people bearing the name of Christian; and these so-called forced conversions to Moslemism would be a common occurrence not only in Armenia, but wherever the Turks bear rule, were it not for the influence of civilized nations.

In the Presbyterian General Assembly at Saratoga, on the 22nd inst., Eld. L. P. Main, of Kearney, Neb., introduced a resolution expressing "lack of sympathy with the criminal prosecution of those persons who honestly and conscientiously observe the seventh day of the week instead of the first;" *but his motion was tabled.*

The report on "sabbath observance" was presented by Eld. William R. Worrell, of New York. It denounced all work on Sunday, various theories of individual liberty, excursions, ball games, bicycle riding, lax views of the "sabbath," social entertainment and the Sunday newspapers. The resolutions which were adopted reaffirmed former deliverances as to the perpetual binding obligations of the fourth commandment, and called upon all people to discontinue practices adverse to the strict observance of Sunday!

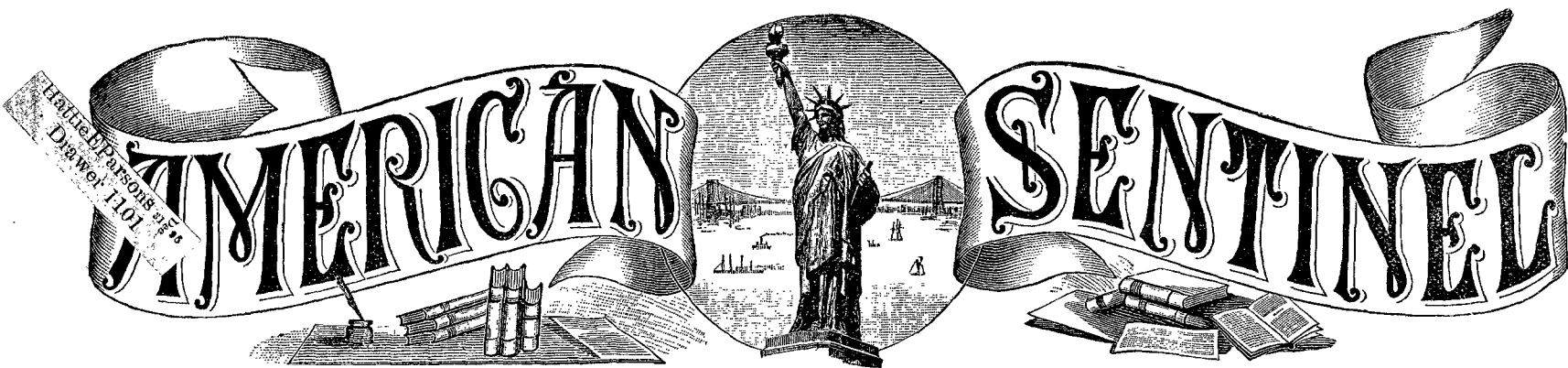
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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SUN WORSHIP.

SUN worship was doubtless the earliest form of idolatry, as it was also the most debasing.

In all probability the orb of day was first adored, not as God, but as his most fitting representative. That it soon came to be regarded as God was not only the logical but even the necessary result.

To the sun was early ascribed life-giving power. His rays shining on the earth caused her to bring forth her fruits in their seasons. All nature responded to his genial warmth. What was more natural than that man, forgetting the Source of all light and life, into whose presence he was no longer permitted to come, should change "the truth of God into a lie," and worship and serve "the creature more than the Creator?"

"A dark cloud stole over man's original consciousness of the Divinity," says Döllinger, "and, in consequence of his own guilt, an estrangement of the creature from the one

living God took place; man, as under the overpowering sway of sense and sensual lust, proportionally weakened, therefore, in his moral freedom, was unable any longer to conceive of the Divinity as a pure, spiritual, supernatural, and infinite Being, distinct from the world, and exalted above it. And thus it followed inevitably, that, with his intellectual horizon bounded and confined within the limits of nature, he should seek to satisfy the inborn necessity of an acknowledgment

Divinity manifested itself in nature as ever present and in operation." But how terribly has the truth of God's presence in nature been perverted!

The phenomena of nature differ but little in various countries, and the human heart is everywhere the same. Whether in the valley of the Nile, on the banks of the Euphrates, on the shores of the Mediterranean, or in the valleys of Mexico or the mountains of Peru, the sun appeared as the great benefactor of the race, and was worshiped under various forms and titles.

More properly speaking, certain functions or powers supposed to reside in the sun were worshiped,—indeed, sun worship was simply the worship of the power of reproduction in nature, including man.

"The influence of the sun on nature," says the "Encyclopedia Britannica," "either brightening the fields and cheering mankind, or scorching and destroying with pestilence, or again dispelling the miasma collected from marshes by night, was . . . taken to be under the control of a divine being, to whom men ascribed, on human analogy, a form and

character in which were reflected their own sensations."

All ancient religions except Judaism and Christianity (and they are really one), were



In the Temple of Osiris.

The visitor from the city of Romulus finds in the Egyptian Osiris simply another phase of Hercules, and having offered his petition to this God of Kem, he receives with all the humility at the command of a Roman, the blessing of the Egyptian priest ministering at the altar of "the lord of the lower world."

and reverence of the Divinity by the deification of material nature; for even in its obscuration, the idea of the Deity, no longer recognized, indeed, but still felt and perceived, continued powerful; and in conjunction with it, the truth struck home, that the

¹ "Jew and Gentile," Vol. I, p. 65.

² Vol. II, p. 185.

almost wholly sun worship, or nature worship, which is the same thing, as the sun plays so important a part in all the processes of nature.³ All pagans were polytheists, but the chief deity everywhere was the sun, or, as we have already explained, some real or fancied power of that great luminary, and all others were honored because of their fancied relation to him.

Ammon-Ra.

One of the gods of Egypt was Ammon, which name "is said to have meant, etymologically, 'the concealed god,' and the idea of Ammon," says Rawlinson,⁴ "was that of a recedite, incomprehensible divinity, remote from man, hidden, mysterious, the proper object of the profoundest reverence. Practically, this idea was too abstract, too high-flown, too metaphysical, for ordinary minds to conceive of it; and so Ammon was at an early date conjoined with Ra, the sun, and worshiped as Ammon-Ra, a very intelligible god, neither more nor less than the physical sun, the source of light and life, 'the lord of existences, and support of all things.'"

The Greeks worshiped the sun under various names, among which was Adonis. The same name was also applied to the sun by the Babylonians by whom it was associated with Tammuz.⁵ But both were sun gods, the former being the father of the latter. Tammuz was the "sun when obscured by night or in winter." That is to say, Adonis was the sun shining in his strength; Tammuz, the same luminary, wholly or partly obscured. Hence the custom of weeping for Tammuz and rejoicing at his "resurrection." A similar relation was by the Egyptians supposed to exist between Ra and Osiris, namely, that of father and son.

The Feast of Tammuz.

The annual festival of Tammuz, "which celebrated his supposed death and resurrection, was a time of mourning followed by one of joy."⁶ It was one of the most abominable of festivals, being a season of prostitution as a religious rite. It was upon the occasion of the celebration of this festival that Babylon was taken by the Medes and Persians, as recorded in the 5th chapter of Daniel. Reference is also made to this most abominable of religious customs in Ezek. 8:14.

Sun worship always involved a multitude of gods. Probably no people ever exceeded the Egyptians in the number of their objects of worship, but they were all more or less remotely connected with sun worship.

Like other nations of antiquity the Egyptians attributed to the sun life-giving, or reproductive power, and like the Babylonians, some of their religious rites were too vile for description. They worshipped both the male and female principle in nature, the former residing in the sun and derived from him; the latter belonging to the earth, moon, etc.

The most sacred symbol of divinity was the bull-god Apis. This beast was kept at Memphis and was attended by nude women. But Ra or Ammon-Ra was preëminently the sun-god of the Egyptians "and was," says Rawlinson, "especially worshipped at Heliopolis. Obelisks, according to some,

represented his rays, and were always, or usually, erected in his honor."⁷

Osiris was a form of Ra, and corresponded in some respects to the Babylonian Tammuz, the Roman Hercules and the Greek Adonis. "He was the light of the lower world," says Rawlinson, "from the time he sinks below the horizon in the west to the hour he reappears above the eastern horizon in the morning. This physical idea was however, at a later date modified, and Osiris was generally recognized as the perpetually presiding lord of the lower world, the king or judge of Hades or Amenti,"⁸ hence was specially worshipped by penitents.

A Roman at the Altar of Osiris.

Our illustration is a scene in the temple of Osiris at Abydos. The visitor from the city of Romulus, finds in the Egyptian Osiris simply another phase of Hercules, and having offered his petition to this god of Kem, he receives with all the humility at the command of a Roman, the blessing of the Egyptian priest ministering at the altar of "the lord of the lower world."

Sun-worship has left its indelible mark upon the civilization of the race. Even modern Christianity is largely influenced by some of its customs. At a very remote period the days of the week were dedicated to the principal heavenly bodies. The sun being regarded as the source of all things was honored with the first place; and his day, identical with the modern Sunday, was esteemed the most sacred of festivals. It was not however, a period of rest but one of festivity; nor was it until the early centuries of the Christian era that it came to have any sabbatic character whatever, which was first attached to it by Gentile "Christians" in opposition to the Sabbath observed by the Jews.

The Sabbath of the Hebrews was the seventh day, and was given to them by the Jehovah as a memorial of the finished creation. Sunday was the sign, rather, of the continual activity of the sun, and was by the pagans contrasted with the Sabbath rather than likened to it. The Sabbath testified that "the works were finished from the foundation of the world"; the Sunday, that the creation was still in progress under the divine energy of the Sun. The two days were the signs of rival systems.

Reason for Sunday Observance.

When the early Christians, from reasons of expediency, adopted the Sunday of paganism in lieu of the Sabbath of the Lord, they adopted likewise the pagan reason for its observance; conjoining it, however, to some extent, with reasons for the true Sabbath, and of course ascribing the work which it was supposed to commemorate to Jehovah instead of to the sun, as did the pagans. For instance, Justin Martyr, in his apology for the Christians, addressed to the Emperor of Rome, said: "Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world." Of course, to the pagan the sun was God, and the reason assigned by Justin Martyr was the pagan reason for honoring the sun's day.

It will be seen that Sunday in its every phase is opposed to the Sabbath of the Lord, and it is for this reason that Sabbatarians uniformly refuse to pay it any regard. Instead of being the Christian Sabbath, it is, and always has been, the symbol of a false god and a false and debasing worship—a worship the most hateful to God of any form of idolatry.⁹ (See 8th chapter of Ezekiel.)

SPIRITUALISM IN BALTIMORE.

THE *Catholic Mirror*, of May 23, devotes a column of editorial comment to the prevalence of Spiritualism in Baltimore. "Every morning," says the *Mirror*, "in the [Baltimore] *Sun* we find half a column of announcements of where wonderful mediums are to be seen and sésances are to be held, and all over town one hears of signs and wonders. Last week Spiritualism even figured in a murder trial, and at least one jurymen was governed in his contribution to the verdict by his belief in the reality of certain incidents that were sworn to as having occurred at a sitting where spirits were called up."

"Everybody, it is said, attends these sésances, and many do beyond doubt; otherwise the mediums, who, while dealing in unsubstantial things otherwise, handle only hard cash, would not flock here in such numbers. Some of them are declared to be coining money, and in their waiting rooms, as described to us, are gathered, morning after morning, crowds of visitors of all classes, the scene not unlike that at some fashionable physician's."

What seems to have called forth this comment from the *Mirror*, is the fact that Roman Catholics are included among these visitors to the haunts of professed intercourse between the living and the dead; and at this the Catholic organ professes some surprise. "Catholics among the rest," it says, "are said to go to these places; but one naturally wonders what sort of Catholics. By the church, dabbling in Spiritualism is distinctly forbidden, and Father Clarke, S. J., of England, in an interesting pamphlet, has pointed out why. Any one who consults mediums positively imperils his or her spiritual welfare. The sincere Spiritualists frankly admit that at least nine-tenths of the operators are frauds and their exhibitions the dreariest sort of humbuggery. . . . But if any part of the exhibitions given belongs to the other world, what world is it? Father Clarke plainly tells us that such manifestations can only come from a diabolic source, with which any God-fearing and sensible person wishes as little to do as possible."

This view given by "Father" Clarke and indorsed by the *Mirror* is undoubtedly true; but what consistent ground has either of these Catholic authorities for advocating it? Do they not both believe in communication between the living and the dead? Is not the Roman Catholic religion based upon the doctrine of prayers to the dead, which bring aid from the latter to the living? Does that religion not hold that prayers to the Virgin Mary and a large number of "saints" who have been many years dead, are of vital importance to our welfare? Does it not also countenance many tales of the miraculous appearances of the Virgin and these dead "saints" to the living? There can be no denial upon these points. How then can Roman Catholics consistently oppose the idea that the dead appear and communicate with the living in the manner which Spiritualism sets forth?

We think it not at all strange that the city which is the seat of the highest papal authority in this country, should also be distinguished as a center of the manifestations of Spiritualism. The two religions are founded upon the same idea, and naturally belong together.

The time will come,—has indeed all but come,—when false religions and religious bodies which have fallen away from God and retain merely the forms of godliness, will join hands with Spiritualism for mutual support and advancement. The testimony of the dead, who are supposed to know so much

³ All paganism is at bottom a worship of nature in some form or other, and in all pagan religions the deepest and most awe-inspiring attribute of nature was its power of reproduction. The mystery of birth and becoming was the deepest mystery of nature; it lay at the root of all thought-paganism, and appeared in various forms, some of a more innocent, others of a most debasing type.—*Encyclopædia Britannica*, Article "Christianity."

⁴ "Ancient Religions," p. 17.

See "Encyclopædia Britannica," Vol. III., p. 199.

⁵ "Schaff-Herzog," Vol. IV., Art. Tammuz.

⁷ "Ancient Religions," p. 20.

more than do even the wisest of the living, and especially of men noted for their high moral standing in this life, is a source of power which the politico-religious "reformers" of our time cannot much longer afford to pass by. And while not much evidence(?) of this nature may have come to the surface as yet, it is as certain as that Scripture is true that there will be plenty of it forthcoming when these "reform" movements shall have progressed a little further. It is in such communications that Sunday "laws" and other oppressive enactments against such as adhere to God's moral code, will yet find one of their chief sources of support.

SUPERSTITION AND THE PAPACY.

"THAT was certainly a most remarkable procession," says the *Christian Work*, of May 14, "which marched through the streets of Madrid one day last week." Spain had been suffering from a protracted drouth. Added to this misfortune was the drain upon Spain's military and financial resources caused by the Cuban war, with the dark prospect of the loss of this last of her American possessions. In such an emergency, papal superstition suggested, as usual, an appeal to some dead "saint." This procession, we are told, "constituted an appeal to the patron saint of the city, St. Isidore, to put an end to the drouth from which Spain has been suffering, and at the same time to put an end to the Cuban rebellion. It was a magnificent affair. Both civic and military organizations participated, and there were nearly a thousand priests in line, all carrying lighted tapers. The route was lined with enthusiastic spectators, who threw so many flowers that the very streets were filled with them. At the head of the procession were carried the remains of the saint, who died six hundred years ago."

The scene is one thoroughly characteristic of the papal religion. That religion is built upon the idea that we are to look to the dead for that aid which it is beyond human power to give. The idea is essentially pagan, as an examination of any pagan religion will show. The Lord's testimony concerning it may be seen from the language of Isa. 8:19: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living, to the dead?"

The Scriptures nowhere sanction the idea of seeking to the dead for aid. The Almighty declares himself to be the source of our strength and wisdom and righteousness, and directs us to seek unto him. From many texts in his Word we learn that it is utterly useless to seek unto the dead for anything; since they "know not anything" (Eccl. 9:5), have no "more a portion forever in anything that is done under the sun" (verse 6), their thoughts have perished (Ps. 146:3, 4), etc. Any such demonstration, therefore, as this religious procession to invoke the aid of some dead man whose bones are carried at its head, is simply nothing else than an exhibition of superstition.

The idea that when people die they are still alive, knowing more and having more power than they ever did before, is well calculated to foster superstition of the grossest kind. Worship of the dead was one of the earliest marks of apostasy from the true God. The civil power, through the common belief in the consciousness and superhuman power and wisdom of departed spirits of men, which imagination and superstition had transformed

into gods, very early came to look to these "gods" for aid in times of emergency, and to connect their worship with the affairs of the State. Probably nothing has contributed more powerfully than this superstition to the union of Church and State.

WHAT NATIONAL REFORM HAS NOT DONE FOR GERMANY.

ACCORDING to the National Reform theory, Germany ought to be one of the most moral countries in the world, for there the nation has a religion; God is recognized as supreme, and the emperor reigns by "divine right." But what are the facts as to morals in Germany? They are as bad probably as in any civilized country in the world.

May 23, in a meeting of the Baptist Missionary Union, at Asbury Park, the Rev. F. A. Remley delivered an address, in which he attacked social and religious conditions in Germany. The question on which he spoke was, "Are Missions Needed in Germany?"

"Although the question seems to be preposterous," said Mr. Remley, "a more than four years' residence and study of the condition of things in Germany showed me a deplorable condition of affairs.

"My heart bleeds to disclose it, for I love the German people. In Germany every one belongs to some church. In 1890 there were 31,000,000 Protestants, 17,500,000 Roman Catholics, and 500,000 Jews. The people are grouped together in monstrous churches, and no adequate arrangements are made for their religious and spiritual instruction.

"In 1891 I attended services in a Lutheran church, in Hamburg, and there were eighteen persons present. That church has a membership of 41,000. In a suburb of Leipsic, in a church of 10,000 membership, they frequently hold the principal services of the day with from twelve to forty-five persons present. The average attendance at all the services on Sunday in all the churches in the city of Leipsic, according to a Lutheran pastor, ranges from 5,000 to 8,000. For the great masses in Germany religion and morality have no necessary connection, and they see nothing improper in thieves, drunkards, and debauchees remaining members of the church.

"It may be stated on competent German authority that in 1888 there were 200,000 women in Germany who made their living by immorality; that in Berlin there are as many such women as seats in all the churches of the city; that in large cities 90 per cent. of all men are impure, and that most of the unmarried men of all classes are fallen. A Leipsic paper is authority for the statement that in the empire between 1880 and 1890 an annual average of over 166,000 illegitimate children were born. This is not the place to give more of this hideous picture. Only think of it. All this is within the pales of the Jewish Church and the churches of Jesus Christ!

"The Lutheran Church, in its 'homes' for tramps and its hotels for travelers, is engaged in the sale of intoxicating liquors. The drink habit holds the German people in its iron grasp. Of the three drinks—wine, beer, and whiskey—in 1890 there was consumed in Germany an average of over twenty-eight gallons per inhabitant. Nearly a barrel was the share of every little babe! German authorities estimate that annually not less than 10,000 people in the empire fall victims to

delirium tremens. Twenty-seven per cent. of the inmates of the insane asylums of the Rhine Provinces became insane through drink. Of the 32,837 prisoners in Germany (1885), 41 per cent. committed their crimes while under the influence of liquor. Of the 300,000 or more persons annually convicted of crimes and offenses in the empire, it is estimated that drink is responsible for 70 per cent., and this, too, is all within the Church.

"At Sunday-school picnics, temperance meetings, and social religious meetings, beer and wine are freely used. A brewery in Leipsic has the following inscription in large gold letters on a marble slab over the front door: 'To the Lord is this brewery intrusted; only there is prosperity and blessing where his hand labors.' Social life centers in the beer glass. Hospitality without beer or wine is impossible. A theological professor, at whose home I was being entertained, said to me: 'It is sad, Mr. Remley; one does not know how to entertain you, for you do not drink or smoke.'

"Gambling is rampant in Germany. The different States and the churches, Protestant and Catholic, conduct lotteries; and gambling in lotteries is considered to be the respectable, proper thing to do.

"Having received their religious and philosophical instruction in the universities, many pastors have their own private philosophy of life and views of the Bible and Christianity which they cannot give to the people, for the dogmas of the Church have been accepted by the State and are made binding upon all pastors. So there is a tendency toward one faith or belief for the pastor and another for the people. The Church is crippled by being united to the State, and being made a prop for monarchy. Germany, it seems to me, stands before a religious crisis. The Church is losing its grip upon the people. That large and increasing power—Social Democracy—is opposed to the Church and in the main hostile to Christianity. The spiritual life of the Church is at a very low ebb, and great waves of rationalism, materialism, and infidelity threaten to overwhelm her."

"CONFUSION WORSE CONFOUNDED."

THE *California Standard*, an A. P. A. paper, published in San Francisco, has in its issue of May 2, an editorial paragraph, which runs as follows:—

An earnest friend requests us to define the bad results of uniting State and Church. We are glad that he has changed the common expression of "Church and State," thus half answering the question by placing State first. The Church could not exist without the State well organized to support it. To understand this proposition thoroughly it is necessary to go back to first principles and accept the declaration of the head of the Church, and the person upon whom it is founded in a spiritual sense. Christ declared in most emphatic terms, "My kingdom is not of this world," and through all ages since the era from which all dates in the civilized world are taken, the civil and political powers have been recognized as nurseries of the Church. Wherever the Church has wielded power over the civil and political concerns of a nation, and assumed temporal power, that country has been overthrown and its people held in gross ignorance. There is but one nation of any importance at this time where the Church and State are united, and that is Spain. Its decadence marks the effects of papal rule. Its history is a sad one. Once the grandest in the world; now the weakest and most despised. Italy is only emerging from dense ignorance since the civil power dissolved the unity of Church and State. One is liberty and progress, the other is ignorance and slavery.

The thought underlying this paragraph is

as mischievous as is the papal idea of the State subservient to the Church; in fact, it is in effect the same thing. The Catholic position is that the State exists for the sake of, and to serve the Church. The *California Standard* asserts, and evidently approves the idea, that "civil and political powers have been recognized as nurseries of the Church."

Civil governments have been recognized as nurseries of the Church only where they have been perverted from their true purpose. Civil government is properly recognized only as the conservator of civil rights. The State can properly be the nursery of the Church only in the same sense that it is the nursery of any other institution with which it has no connection whatever any more than to guard its rights. The State should sustain no different relation to the Church than it sustains to Oddfellowship or Freemasonry. The State guarantees to every organization and to every peaceable assemblage protection from disturbance. The State guarantees property rights to every properly organized association or society regardless of the object for which it is incorporated; it does this alike for the Church and for the Liberal club. The moment the State makes any difference between the Church or between churches and other organizations not destructive of civil society, it is upon dangerous ground.

Our contemporary says that the Church could not exist without the State; that is true only in a limited sense. The Church could exist as well or better without the State than could any other association of individuals. But of course the State is necessary for the preservation of civil order, and churches share, and are entitled to share, the benefits equally with individuals and with other associations.

We think, however, that the *Standard* has been unfortunate in expression rather than in thought, and that the editor believes and desires better than he has stated.

SALVATIONIST ARRESTED.

A SENSATION was caused in Tottenville, Staten Island, last week, by the arrest and imprisonment of a Salvation Army captain for "obstructing the streets."

"The prisoner," says the *Journal* of the 26th inst., "is Captain James Fairbrother, who commands the English Salvation Army Corps, located at Perth Amboy. Sunday afternoon Captain Fairbrother, with twenty-five members of his corps, came here to hold services. The Salvationists took a position on Main Street, and with drums and tambourines, songs and exhortations, soon attracted a crowd numbering several hundred. They were within earshot of the principal hotels in the village.

"Private Stumbles was engaged in fervent prayer when a policeman forced his way through the crowd and the ranks of the Army and tapped the soldier on the shoulder. Private Stumbles stopped and turned in surprise to the policeman, who quietly asked him to suspend the meeting on the public street. The only answer of the soldier was the continuance of the prayer. He was brought to a stop, however, when the bluecoat informed him curtly that he was under arrest. The prisoner was taken to the station, but the meeting continued with even greater fervor than before. After a consultation the police decided that they would not hold a mere private, and released the prisoner. Private Stumbles hastened back to the meeting, followed leisurely by the policeman, who

found Captain Fairbrother making an address.

"The policeman made his way again into the circle and requested the captain to desist. This the Salvationist leader refused to do, and he was arrested and the meeting was broken up. When Captain Fairbrother was arraigned in court he declined to make any defense except to declare that he was serving God. Justice Smith found him guilty and imposed a fine of \$10. In default of the payment of this fine he was sentenced to ten days' imprisonment in the County Jail. He will serve out his sentence, as he says the Army's policy is not to pay fines of those imprisoned for such offenses."

HOW THE POPE REGARDED IT.

SPEAKING of the recent move made by the Catholic cardinals of England, Ireland, and America, toward the establishment of a court of international arbitration, a writer in the *Western Watchman*, of May 14, says:—

At the Vatican the scheme proposed has been highly applauded. It is the practical deduction from the Pope's teaching and the continuance and outcome of his aims toward universal peace. Indeed, reference is made to this in the appeal itself. "Such a court [of international arbitration] existed for centuries when the nations of Christendom were united in one faith. And have we not seen nations appeal to that same court for its judgment in our own day?"

The incident referred to here was the selection of Leo XIII. by the Emperor of Germany to arbitrate between Germany and Spain regarding the right of proprietorship in the Caroline Islands. Leo XIII. did not consider it fitting, in the circumstances, that he should arbitrate between the two Powers. He consented to be a mediator between them. His mediation was accepted and his conclusions received as binding.

When the matter was settled Leo XIII. sent to Prince Bismarck the insignia of the very distinguished Order of Christ, accompanied by a kindly letter. And so important did the Pope deem this selection of himself as mediator that it formed the subject of the medal cast in the following year on the feast of St. Peter. The figure of the Pontiff bearing an olive branch stands between the figures of Germany and Spain; around the border of the medal are the words: "Controversia de insulis Karolinis ex aequitatis dirempta," and beneath the feet of the figures are the words: "Pacis arbitra et conciliatrix," with the date "MDCCLXXXV."

The Pope was quite right in regarding the selection commemorated by this medal as an important one; and he now aims to give a practical character to this importance by extending the idea to the formation of an international papal court of arbitration.

PRESENT-DAY PROTESTANTISM.

THE spokesmen of the Papacy have much to say at the present time, and with much apparent reason, concerning the decay of Protestantism. We say "apparent" reason, since in reality Rome has no reason whatever to congratulate herself upon the prospect of her victory over Protestantism.

It is true that vast numbers of people, nominally Protestants, are indifferent to the distinctive principles of Protestant belief. It is true that the number of such persons is increasing, and that Rome is rapidly gaining adherents from all classes of the people. It is true also that the Protestant churches as such are fast placing themselves upon papal ground by their advocacy of religious legislation, and that by this course and their adherence to the papal dogma of Sunday sanctity they give Rome all the advantage in the contest for supremacy, so far as they themselves are concerned. But Protestantism has a

strength entirely above that which these human elements can supply; and that strength, despite all contrary appearances, will give Protestantism the victory.

Protestantism cannot be represented by an army of men, or by a creed evolved from the conceptions and deductions of original minds. Protestantism is religious truth, and as such is represented by the word of God. Over that word the Papacy will never triumph; but that word will triumph completely over the Papacy. And when the Papacy and all the powers of earth which it will have drawn to its support, and even the very earth itself, shall have passed away, the word of the eternal God will still remain, a sure foundation for all who shall have made that word their trust.

The truth is that Protestantism is not declining in the earth, but rising, and the present generation is to see such a manifestation of its power as no generation ever yet beheld. For truth—the eternal truth of God which is given to set men free from every yoke—is to shine forth with a brightness that will lighten all the earth. It is to be proclaimed with a voice so loud that every ear shall hear. It will be the word of God—"the Scripture and the Scripture only," and will go with all the power of that word, which is the power that created all things. It will proclaim God's eternal law—that law which the Papacy has thought to change. The conflict with papal error will be short, sharp, and decisive, and God's own voice will give it a fearful and glorious termination.

The God of truth will not keep silence for ever. The same voice which spoke against sin from the flaming summit of Mount Sinai, is to be heard once more. "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Heb. 12:26, 27.

Let it be ours to stand with Protestantism upon the foundation which cannot be shaken.

IF NOT, WHY NOT?

[*South African Sentinel*, Cape Town, May, 1896.]

THE Commission appointed by the *Raad* in the Orange Free State to draft a law for a better sabbath observance, recommend the prohibition of the following, as recently published in a Free State paper: "Slaughtering, baking, catching fish, planting, sowing, and work of all kinds at public diggings, riding loaded vehicles (except passenger vehicles), races, giving or attending dancing parties, concerts, processions, cricket, tennis (except in closed grounds at distance from churches). Penalty for contravention not exceeding £20 or two months."

Such proposed legislation leads naturally to the inquiry, does not the State go beyond its rightful jurisdiction in enforcing religious observances? The Sabbath is not an institution of the Free State; it was ordained by Jehovah before the fall of man. The observance of the Sabbath, therefore is a religious duty that man owes to his Creator. God has never delegated to the *Raad* the right to incorporate into its statutes the laws of his Government, and to enforce them by fines and penalties. If they may enforce the Sabbath, why may they not also enforce baptism, the Lord's supper, or any other religious duty? Sabbath-keeping is a religious duty, and as such it is rendered, not to man but to

God. Man is responsible to God alone for the observance of a Sabbath, just as well as for every other act of worship. If he chooses to use that day in recreation or work, instead of in rest or worship, who has the right to say that he may not do so? If he chooses to bake, to plant, to play cricket, or to have a game of tennis on the Sabbath, who is injured? Are not these things lawful on any other day of the week? Every one must see that these things are not wrong in themselves, but they are wrong because they are considered irreligious. No man's civil or religious rights are infringed by these acts; for one man's work does not interfere with another man's rest, nor does one man's irreligion deprive another man of his religious rights.

When civil governments enact laws touching religious duties, or dictate to man in reference to his duty to his Creator, they overstep the bounds of their lawful jurisdiction; they assume the prerogative of Deity, a right to judge even the consciences of men. Every such act is a step backward, and if carried to its logical end, will result in the erection of another inquisition, and a repetition of the scenes of the "Dark Ages." If not, why not?

CHRIST IS KING.

BY R. C. PORTER.

JESUS of Nazareth is recognized by all Christians as the world's infallible teacher. A "Thus saith the Lord" is with them an end to all controversy. This is right, or their claim that he is the Son of God come from heaven to live and teach an absolutely perfect gospel is untrue. Anything less than this unqualified confidence is positive unbelief, and nullifies all just claim of discipleship. Believe and be saved, and believe not and be lost, is the simplicity of Christ's gospel.

Salvation hinges wholly upon voluntary, individual faith. In all Christ's teaching, not one sentence can be found favoring religion being enforced by civil law. His position is plainly stated in many places as follows: "Broad is the way that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "If any man hear my words, and believe not, I judge him not." "The word that I have spoken, the same shall judge him in the last day." "Let both grow together until the harvest." "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Christ not only plainly enjoins upon his disciples faithfulness in their duty to the State, but at the same time he admonishes them to render to God his due.

The claims of God and those of the State do not conflict so long as the State requires of citizens no more than its due. It is not the work of the State to compel people to be religious, for Christ has said, "Let both grow together until the harvest." He will not judge them till then. And, further, until then the majority will walk the broad way that leads to death, while only the few will choose the narrow way. How absurd, then, to attempt to follow Christ and enforce Christianity at the same time. It is as decidedly opposite to Christianity to enforce religion, as a lie is contrary to the truth, or antichrist to Christ.

The Golden Rule.

Some have thought that because it is very desirable that all should be Christians, it

would therefore be right in nations where the majority are professed Christians to enforce the Christian religion upon all. In this way they propose eventually to enthrone Christ as "this world's king." To all such I would earnestly recommend the careful reading of the following from Christ himself: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." In other words, if you would not think it right for nations where infidelity or Mohammedanism prevails to force Christians to accept the religious belief of the majority, do ye even so to them where Christianity prevails.

Since the majority in this world will always be unchristian, to adopt the view that the religion of the majority may be enforced in any nation professedly Christian is, according to the Master, to say to the heathen nations, Do so to us. The logic of the theory is that foreign missionaries must become heathen or quit the field; that missionary work in those nations must be abandoned; and that the commission of Christ to his disciples to go into all the world and teach the gospel to every creature, is entirely set aside. The fact is, the theory is false. Some sincere Christians may believe the theory, but that does not alter the fact. Paul believed the same theory until he met Jesus on the way to Damascus, and learned more fully the way of salvation. After that he abandoned it forever. So it will be with all enlightened Christians.

Church and State Both Ordained of God.

The Church and the State were both ordained of God. The commission of the State was to operate in civil matters, while the Church was to deal with things pertaining to religion. Who ever read Christ's commission to the State to call and conduct prayer meetings, and administer baptism, and take charge of Sabbath services? The Church was fully instructed in all these things, but the State was not. The reason is obvious. The State is to bear the sword in civil affairs, but that is the extent of its commission.

The power of the Church is the power of Christ. It is a shocking confession of infidelity in regard to the power of Christ to ask Congress to enact laws enforcing any religious observance. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." When the religion of love so loses its power as to call upon the power of the State to enforce it, it has become apostate, and should be abandoned. True Christianity, like its author, is heaven-sent, and depends for its supplies upon him who sent it into the world. We have fallen upon dangerous times, as the following pointed words from Boston clergymen, reported in the *Advertiser*, of April 20, will show.

Rev. M. J. Savage said:—

There are a few things I wish to warn you of. We must guard against a mixture of official religion with our Government. You have been so interested in Cuba and Armenia that you have perhaps not noticed that we have just escaped one of the most serious dangers that has menaced our liberty. One of our Massachusetts members of Congress has attempted to push through the lower House a bill which would have been the most wicked, dangerous, bigoted piece of legislation that ever passed had it done so. I refer to the bill which Congressman Morse introduced, putting God and Jesus Christ into the Constitution, and making the ordinary old time conception of the Bible law for man.

Dr. Lorimer also spoke to the same purpose in these words:—

Our Lord could be king of Judea, but he knew that a temporal kingdom would end his spiritual reign. The Church of our Lord must be equally disinterested

and unselfish. The Church should not become a part of the Government. It is for the Church to stand in her independence.

Is it not time Christian people were awakening? Is it not time that religious despotism be unmasked in its pious advances, so that it may be seen in its deformity and avoided before its delusive snare has entrapped the nation?

Christ is King of Kings.

But Christ said he was born to be king, therefore must we not enthrone him as king of the nation by placing his name in the National Constitution? This is a fair sample of the philosophy of religious despotism. It is a piece of the same kind of philosophy that Jacob's mother used when she undertook to fulfill a promise of God for the Lord in the case of Jacob. The promise was all right, but the human meddling with its fulfillment caused Jacob and others much trouble. So Christ has said he was born to be king, but he has also said, "My kingdom is not of this world." Human hands have once crowned him king in mocking fulfillment of this promise. Will it be less shameful for a nation to place the scepter in his hand to-day? His diadem no human hand will bestow. His kingdom no earthly power will usher in. When his servants, amid scoffs and persecution, have enshrined him as their king, and by his Father's hand the scepter has been given, he will come to earth again with all the holy angels with him. Then, and not till then, will he take the kingdom and reign as "King of kings" for ever and ever. Let Christians abide His time.

A SUNDAY-LAW MURDER.

[The following dispatch appeared in the morning papers in this city on the 25th ult. If the facts are as stated, the action of the officers was a dastardly outrage:—]

PROVIDENCE, R. I., May 24.—A double tragedy occurred just over the State line in Massachusetts to-day. It was at the old Robinson Homestead, near Broadway, in Attleboro.

For some time past there have been complaints that the Pawtucket toughs were crossing the line from Rhode Island and desecrating the sabbath. The Selectmen ordered the town constables to see that the laws were enforced, and last Sunday they started to weed out the law-breakers. Early last week the members of the East Side Checker Club, of Pawtucket, obtained permission from George G. Parker, the present occupant of the Homestead, to hold a clam-bake on the farm to-day. The club is composed of Pawtucket liquor dealers, and has never borne a bad reputation.

This morning about seventy people drove out to Attleboro. They carried all the material for the bake, including seven barrels of beer. The company then amused themselves until 2 o'clock, when the bake was served, and at 4 o'clock all, with the exception of a few late comers, left the table.

Just at that moment two men were seen emerging from the woods and were recognized as special officers. Officer John Nearey was in front and Officer Briggs was close behind. As they crossed the fields to the grove Daniel Mountain, a saloon-keeper on Norton Street, Pawtucket, and Michael, or "Muxsie" Conners, of No. 24 Water Street, Pawtucket, advanced to meet them, while seventy others hurried up to witness the result of the interview. The story of the tragedy that followed

is told by George T. Fisher and James R. Tyler, both of whom are given a good name by the Pawtucket police.

The First Bullet Fatal.

They say that Mountain ordered the officers to leave, as they had the right to use the property, and that Officer Nearey, without other provocation, pulled his revolver and shot twice at Conners, who had not spoken a word. The first ball went directly through his heart, and as he fell Nearey sent the other bullet through the top of his head, while the other officer, not content with what had been done, drew his pocket billy and began to pound the dead man on the head.

In a moment there was an uproar. The crowd surrounded the officers and Tyler seized Nearey's pistol hand by the wrist. He grabbed him also around the neck and succeeded in pulling him to the ground. There the men fought like demons, Tyler, as he says, having no other intention than to prevent further bloodshed. Twice Nearey pressed the muzzle of his pistol against Tyler's abdomen and each time Tyler was quick enough to prevent him from pulling the trigger. At last Tyler managed to get the muzzle of the pistol between the first and second fingers of his hand, and it was in this position when Nearey managed to pull the trigger three times. The first shot struck Dan Mountain in the abdomen and he died almost without a struggle. At this Tyler freed Nearey, and as the latter arose and looked at the two dead bodies, he said: "Gentlemen, I'm sorry, but I lost control of my temper."

Then the Officer Ran.

He then turned and ran up the hill, the crowd close at his heels, throwing stones after the thoroughly frightened officer. Some of these struck him on the head, and although the blood was trickling down his face, he did not stop until he reached the top of the hill, where he met Deputy Sheriff Brown. He placed Nearey in the charge of Briggs and sent him home while he remained to pacify the excited crowd.

Mr. Parker, who owns the farm, corroborated the story of the men in every particular. He says that the club was perfectly orderly and that the shooting was entirely unprovoked. Nearey is now at home suffering severely from the punishment he received, but a writ will be issued for his arrest in the morning.

Conners was twenty-eight years old and leaves a widow and seven children, the oldest eight years and the youngest a few months old. Mountain was thirty-two and had a wife and three children.

GOD IN THE CONSTITUTION.

[*The Examiner, Butte, Mont., May 14.*]

In the columns of the *Examiner* we have before referred to God in the Constitution. Our attention is once more called to it by a portion of a recent letter from Supreme President Traynor, in which he refers to the joint resolution introduced by Congressman Morse, to amend the Constitution of the United States by inserting the words: "Acknowledging Almighty God as the source of all power and authority in civil government, our Lord Jesus Christ as the ruler of nations, and his revealed will as the supreme authority in civil affairs."

As Traynor well and aptly says: "If this remarkable and dangerous proposal had emanated from the pen of the Pope of Rome him-

self, it could not have been more inimical to the true spirit of our national government."

In the canon law of the church of Rome, Art. 9 reads, "That the pontiff was called God by the pious Prince Constantine, and that as God he cannot be judged as man." Art. 10, "That he as God is far above the reach of all human law and judgment."

Let Protestants, and all true Americans, consider this question and ask themselves fairly what the result would be, and what opportunities the introduction of God in the Constitution would present to the Roman hierarchy.

It is not our purpose here and now to speak of those of the Jewish faith, of liberals and agnostics, who by such introduction would be disfranchised. As the Constitution now stands, it guarantees to all perfect civil and religious liberty. With the proposed change the way would be opened to unlimited strife, bickering and contentions which if ever decided in favor of any would result in injustice to the rest.

EULOGIZING WAR.

IN a speech delivered in St. Louis, Mo., May 9, Archbishop Ireland alluded to the agitation in behalf of international arbitration, in these words:—

War is the great instigator of patriotism. If we come to a stage where everything in dispute is to be peacefully settled, we will gradually lose the interest in the affairs of our country in its relation with other governments that now animates us.

The policy of the Papacy is consistent with war as well as with international arbitration. It knows how to turn each to its advantage. But we can well afford to dispense with that bloodthirsty brand of "patriotism" which cannot be kept alive without being fed upon the ghastly horrors of war.

THE STATE AS A RELIGIOUS TEACHER.

[*Present Truth, London, Eng.*]

THE dullest observer of events in the religious education controversy can now see very plainly why the Roman Catholic Church has always favored compulsory religious teaching in the Board schools, even when they had the gravest objections to what was taught. The great thing with Rome was to have the principle of State-taught religion maintained, trusting in its own power to turn the principle to the direct advantage of the Roman Church.

We remember commenting on this seven or eight years ago in these columns, quoting from the chief organ of the Catholic Church in England to show that, while they held the religion taught to be little better than heathenism, still they regarded those who were insisting that the Board schools should give religious instruction as "doing the work of the Pope as surely as if they were his hired emissaries." They said:—

Every year that passes sets a widening of the circle to which Catholic influences extend in this country. The day will certainly come when the true religion will be placed before the common people of England as it has not been placed before them since the time of Henry VIII.

At that time it was perhaps hardly supposed, even by them, that by 1896 they would be working in the lobbies of the House of Commons, with fair promise of success, in favor

of a bill practically establishing their own schools. The bill does not go far enough to suit them, it is true, but the Pope, according to a recent dispatch, says that it is possible to tolerate the bill, and so it is accepted as a further confirmation of the purely papal principle that the State should be the servant of the Church, do as it is told, and pay the bills. So the hierarchy in England has issued an episcopal message favoring the partial endowment of their schools:—

The Education Bill now before Parliament has our goodwill and approval, because it proposes to recognize by statute Voluntary and Christian schools as an integral part of the national system of elementary education. It embodies a Christian principle which, as Catholic bishops, we must ever assert and maintain. That principle is that Christian parents possess an indefeasible natural right to have their children taught catechetically by approved teachers the definite doctrines of Christian faith and morals.

Those who have all along insisted on having a little religion made compulsory in the Board schools now find themselves illy prepared to struggle against this direct establishment of State-paid Catholic teaching. The Catholics, Roman and Anglican, both retort that the Protestant element has always wanted compulsory religious teaching, and they can say that the objectors to the proposed scheme differ only in degree and not in principle. Everything is working out in Rome's favor simply because the papal principle of advancing religion by human authority and political scheming will always work out in favor of the papal religion. The preaching of the Word—not by the State, but by those who believe—is the only thing that succeeds against Rome.

QUEER BRANDS OF "CHRISTIANITY."

THE *San Francisco Monitor* (Roman Catholic) of May 9, has this note:—

The account of the "Trilby Auction" in one of the Sunday papers throws a curious light on the methods of the Epworth Leaguers. The auction was held in a Methodist church for the purpose of raising the back salary of the preacher. The village belles, old, middle-aged and young stood behind a curtain and their feet were auctioned off. If this is Christianity, it is a mighty queer brand.

This kind of "Christianity" will do to go with another "queer brand" exhibited of late to a considerable extent by this Methodist organization, in the support it has given to the movement to secure religious legislation. It is a "queer brand" of Christianity indeed which aims to compel men to religious observances by the power of the civil arm. The two brands go well together. Both are indications of the absence of the power and Spirit of Christ.

SUNDAY NEWSPAPERS AND SUNDAY SERMONS.

[*Detroit Free Press, May 4, 1896.*]

A KALEIDOSCOPIC view of yesterday's sermons is strikingly suggestive of the modern Sunday newspapers. The various pulpit discourses contained a little of politics, a little of stage gossip, a little of religion, a little of society, a little of advertising, a little of literature, and a little of various other elements that go to make up the Sunday newspapers. In addition there was a great deal of editorial comment, and opined matter that could hardly be classified. One preacher denounced the theater as a cesspool of immorality and vice. Another warmly commended the thea-

ter as a power in the upbuilding of humanity. One scored the newspapers and another took the view that even the Sunday paper is a great moral agent. It is evident that the ministers of Detroit have never held a caucus, and determined just what their composite belief is. It may be taken for granted that the authors of the multi-moral sermons yesterday are all sincere Christians, and all conscientious in their efforts to uplift humanity. The disagreement is merely on the means to the end, and should be comforting to everybody. With such a multiplicity of beliefs, nobody should experience any difficulty in finding the kind of doctrine that suits him, and here is where the resemblance of the various sermons to a Sunday newspaper is again in evidence.

LITERARY NOTICES.

"The only Alternative to Success."

We have received from the author, G. H. Lyon, a copy of a little 46 page pamphlet, with the foregoing title. It is inscribed, "For prohibition with a party behind it, and for the Sabbath with God's law behind it; each sustained in the strong defenses of its own realm."

The pamphlet is a review of the attitude of the Prohibition Party toward prohibition, and enforces religious observance, especially as pertaining to the so-called "Christian sabbath."

As shown by the inscription quoted above, Mr. Lyon is not in favor of political religion, nor of enforcing any religious observance by law; and in the brief compass of the pamphlet referred to, he gives the Prohibition Party some excellent advice which it would do well to take, but which, as evidenced by the action of the recent Prohibition Convention at Pittsburgh, it has not seen fit to act upon.

We shall take occasion, ere long, to quote at some length from Mr. Lyon's booklet, especially in regard to "prohibition one day in seven."

Everything is not said in this pamphlet as we would say it, yet it is a valuable little work and ought to have a wide circulation. It sells for fifteen cents per single copy, or eight copies for one dollar. It is well printed on good paper, has a neat paper cover, and is substantially stitched with wire. Address the author, G. H. Lyon, Sistersville, Va.

The June "Arena."

THE June Arena opens its 16th volume, appearing in a new dress, and being printed by Skinner, Bartlett & Co. It is an unusually strong number, opening with a brilliant paper by Rev. Samuel Barrows, D. D., the distinguished editor of the *Christian Register*, of Boston, on "The First Pagan Critic of Christian Faith and His Anticipation of Modern Thought."

Justice Walter Clark, LL. D., of the Supreme Bench of North Carolina, contributes an instructive and delightful paper on Mexico, the interest of which is enhanced by several excellent illustrations, including a recent portrait of the President of the Mexican Republic. The President of the Mercantile National Bank of New York contributes "A Proposed Platform for American Independents for 1896," which illustrates how strongly the silver movement is taking hold of Eastern financiers, no less than the mass of voters in the South and West. Recently Jay Cook, the veteran banker, who floated the government bonds in 1861, at the time of our sorest need, came out boldly for free silver. Mr. St. John, who has made finance a study for more than twenty years, and who is president of a bank having a capital of \$1,000,000, is no less pronounced on this subject.

Another paper of special merit, on "Bimetallism," appears in this number by A. J. Utley. It is able and from a silver point of view very convincing.

Professor Parsons, of Boston University Law School, continues his masterly papers on the "Government Control of Telegraph," a series of careful papers hitherto unapproached in authoritative character.

Mr. B. O. Flower, the editor of the *Arena*, writes in most captivating manner of Whittier, considering him in the aspect of a "Poet of Freedom," and giving many of Whittier's most stirring lines. A fine portrait of the Quaker Poet forms a frontispiece to this number. The editor also discusses somewhat at length in his editorials, the message of Whittier to men and women of to-day, and the proposed platform of Mr. St. John. Another interesting feature of this issue is Mr. Eltwed Pomeroy's illustrated

paper on the "Direct Legislation Movement and Its Leaders."

Students of the higher metaphysical thought of our time will be deeply interested in Horatio W. Dresser's paper, entitled, "The Mental Cure in its Relation to Modern Thought." Will Allen Dromgoole continues her powerful serial of "Tennessee Life," and Mrs. Calvin Kryder Reifsnider's "Psychical Romance," which opened a few months since, is prefaced by a digest of the preceding chapters. It is also profusely illustrated with exceptionally fine drawings.

These are by no means the full quota of the strong attractions of this brilliant number of America's great progressive, reformativé and liberal review.

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A NEW BIBLE, Or rather the Old Bible in a New Style.

They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And ^{rv} because of all this we ^v make a sure covenant, and write it; and our princes, ^{rv} Lé'vites, and ^{rv} priests, ^{2h} seal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 28
The points of the covenant.

NOW ³ those that sealed were, ^a Nê-he-mi'ah, ⁴ the Tîr-sha-thâ, ^b the son of Hâch-a-lî'ah, and Zîd-kî'jah,

2 ^c Sêr-a-i'ah, ^â z-a-rî'ah, ^j êr-g-mî'ah,

3 Pâsh'ûr, ^â m-a-rî'ah, ^m âl-chî'jah,

4 Hât'tûsh, ^{sh} êb-a-nî'ah, ^m âl'luch,

5 Hâ'rim, ^m êr-g-môth, ^ô b-a-dî'ah,

6 Dâ'n'jêl, ^g î'n-nê-thon, ^b â'ruch,

7 Mê-shûl'lam, ^â bî'jah, ^m î'j'a-mîn,

8 Mâ-a-zî'ah, ^b îl'ga-i, ^{sh} êm-a-i'ah:

these were the priests.

9 And the Lé'vites: ^{rv} both Jêsh'u-â the son of ^â z-a-nî-ah, ^b î'n-nu-i of the sons of Hên'a-dâd, ^k âd'mî-el;

10 And their brethren, ^{sh} êb-a-nî'ah, ^h ô-dî'jah, ^k êl'î-tâ, ^p êl-a-i'ah, Hâ'nan,

11 Mî'châ, ^r êh'ôb, ^h ash-a-bî'ah,

12 Zâc'cur, ^{sh} êr-g-bî'ah, ^{sh} êb-a-nî'ah,

13 Hô-dî'jah, ^b â'nî, ^b ên'î-nû.

14 The ^{rv} chief of the people; ^d Pâ-rôsh, ^p â'hath-mô'ab, ^ê l'âm, ^z ât-thu, ^b â'nî,

15 Bûn'nî, ^â z'gad, ^b êb'â-i,

16 Âd-ô-nî'jah, ^b îg'vâ-i, ^â d'î'n,

17 Â'têr, ^h îz-kî'jah, ^â z'zur,

18 Hô-dî'jah, ^h â'shum, ^b ê'zâi,

19 Hâ'rîph, ^â n'a-thôth, ⁿ êb'a-i,

20 Mâg'pî-âsh, ^m ê-shûl'lam, ^h ê'zir,

21 Mê-shêz'a-be-el, ^z â'dôk, ^j âd-dû'â,

22 Pêl-a-tî'ah, ^h â'nan, ^â n-a-i'ah,

23 Hô-shê'â, ^h ân-a-nî'ah, ^h â'shub,

24 Hâ'lô'hesh, ^p îl'g-hâ, ^{sh} ô'bek,

25 Rê'hûm, ^h â-shâb'nah, ^m â-a-sê'jah,

26 And Â-hî'jah, ^h â'nan, ^â nan,

27 Mâ'luch, ^h â'rim, ^b â'a-nah.

28 ¶ And the rest of the people, the priests, the Lé'vites, the porters, the singers, the ^{rv} Nêth'i-nîms, and

Interesting Facts

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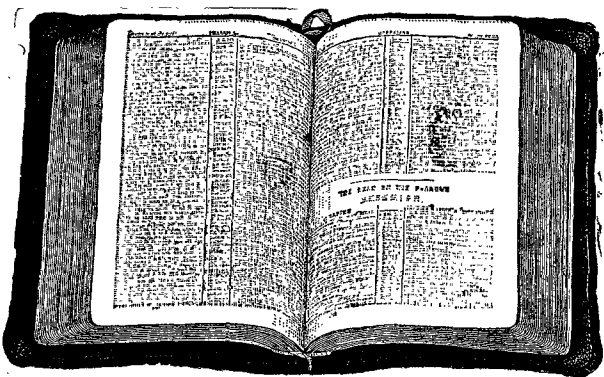
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NEW YORK, JUNE 4, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE *London Times*, of the 26th ult., published a dispatch from Athens saying that since Sunday anarchy has reigned in Canea, where the Turkish soldiery has poured through the streets, shooting, massacring, and pillaging Christians.

The immediate cause of the disturbance in Canea is unknown and inexplicable. In that city there has not been the slightest provocation offered by the Christians to the Turks throughout the anomalous régime of the past six years.

THE *Eagle* of Gainesville, Ga., commenting on the decision of the Georgia Supreme Court in the cases of Messrs. McCutchen and Keck, the Seventh-day Adventists fined fifty dollars each for "disturbing the peace" by working on Sunday, says: "It looks like any one ought to know that doing carpenter work in the ordinary way is not a disturbance of the peace. We are glad to know that our upper court has stepped in and placed the conscientious members of a Christian church on the same footing before the law as the keeper of a livery stable."

C. B. HALL, a Seventh-day Adventist of Fayetteville, Mo., sends word that he has been threatened with arrest by some citizens of that place for working at his trade on Sunday. His business is sharpening tools, which he does in a small movable booth in the streets of the city. Other people not Adventists, who do business in the streets on Sunday, such as milk and ice peddlers, pop-corn sellers, liverymen and railroad men, are not disturbed. The Sunday statute of Missouri contains a sweeping exemption for all seventh-day observers, but this does not seem in the least to deter religious bigotry from attempting to make Mr. Hall its victim.

SOME clergymen of Long Island City have put their heads together and succeeded in suppressing a prize-fight, or "glove contest," advertized to be held in that place. They did this through a shrewd manipulation of the legal forces which they were able to summon to their aid.

We have, of course, nothing to say in favor of exhibitions of brutality; but it seems that glove contests are not the kind of fighting which the clerico-civic reformers of this day are prepared to sanction. What they want in that line is something more genuine, such as is foreshadowed by the church and school "boys' brigades," with their military uniforms and drill, and their real muskets and

bayonets. When these "brigades" come to put their military knowledge into practical use, or in other words, when people are shot, stabbed, and clubbed in regular military warfare, it will be justifiable by the rules of our "Christian" civilization, in harmony with which these "boys' brigades" were formed. Fighting in itself is all right, but it must be conducted in the manner approved by civilized "Christian" nations! The prize-ring style of fighting does not kill or maim individuals in the proper way.

But what must be the effect of this action of the clergymen upon the class of people interested in exhibitions of the kind prevented on this occasion? Must it not tend to embitter them against the clergymen and that for which they stand, and thus drive them further away from that gospel which they so much need? If it were not clerical action and recognized as such, we would have nothing to say against it. But when the gospel of Christ is so misrepresented as in this and other similar proceedings, by appeals to the civil authorities, the resulting evil is much greater than that which is sought to be suppressed.

As noted in these columns a week ago, the Presbyterian General Assembly, in session at Saratoga, May 22, tabled a resolution introduced by Elder L. P. Main, of Kearney, Neb., expressing "lack of sympathy with the criminal prosecution of those persons who honestly and conscientiously observe the seventh day of the week instead of the first." "Mr. Main was given to understand," says the *Chicago Tribune*, of the 23rd ult., "that the assembly had no control over criminal law." Nevertheless that assembly proceeded at once to pass this resolution:—

Resolved, That those sabbath associations of our land, having a Christian basis, and being in sympathy with Sunday laws passed with a view to protect the day of rest and worship, should have a claim upon the coöperation and practical support of the Christian public, and that we especially indorse with our cordial approval the American Sabbath Union, and the Woman's National Sabbath Alliance (auxiliary to the American Sabbath Union), and recommend these organizations especially to Christian men and women in all our communities.

It seems that consistency is about as rare in the Presbyterian General Assembly as anywhere else; it is, therefore, still a jewel.

SUNDAY evening, May 24, Rev. Dr. Leighton Williams told the congregation of the Amity Baptist Church, in West Fifty-fourth Street, this city, the details of the murder of the missionary Dr. Charles F. Leach, and his wife and young son, which occurred on May 7, at Fsax, near Tunis, in North Africa. Dr. Leach was formerly a physician of New York, and eight years ago the Amity Baptist Church sent him to Algiers to do missionary work. Two years later he was transferred to another field, and while in Fsax he conducted a dispensary for the Arabs in addition to his regular work. Dr. Leach's home was on the out-

skirts of the town, and, according to the letter received, he was found dead in his room on the morning of May 8. There were ten knife wounds in his body. His wife had been stabbed four times, and the boy, who was six years old, had been murdered in the same manner. No reason is known for the murder except religious hate. Dr. Leach was the first missionary to venture into the territory about Fsax.

THUS far only one of the three condemned Seventh-day Adventist ministers has been imprisoned at Chatham, Ont. William Simpson, as our readers know, has been in prison for nearly four weeks, and has still about two weeks to serve. P. M. Howe has been in the neighborhood several times, and the authorities have known where to find him, but have not troubled themselves to arrest him. He has made no effort to keep out of their way, neither has he offered to deliver himself up, but has simply gone about his business as an itinerant minister without any reference to the sentence hanging over him. The opinion has been expressed by one in a position to know, that he is not wanted.

William Simpson, the imprisoned minister, was, at last accounts, enjoying good health, and rejoicing even in tribulation. His fare is little but bread and water, as he cannot endure the prison skilligalee.

J. W. Lewis, imprisoned in Tiptonville, Tenn., for a similar offense, is likewise enjoying good health, and is happy in the consciousness of having done right. He is still permitted all the liberty consistent with imprisonment; has plenty of good food and finds no fault whatever with his treatment, though he is deprived of liberty.

THE *Weekly Spokane (Wash.) Review* recently had this significant item:—

Waitsburg has seldom had such an exciting election as that which just ended. The contest was between the upholders and opponents of Sunday closing, and the Church people won the day.

These contests in which the church people are arrayed on one side, and non-church people on the other, are becoming entirely too frequent; they bode no good to our country. The Church as such has no proper place in political affairs; and the fact that the church people rally so readily in behalf of Sunday enforcement is an evil omen.

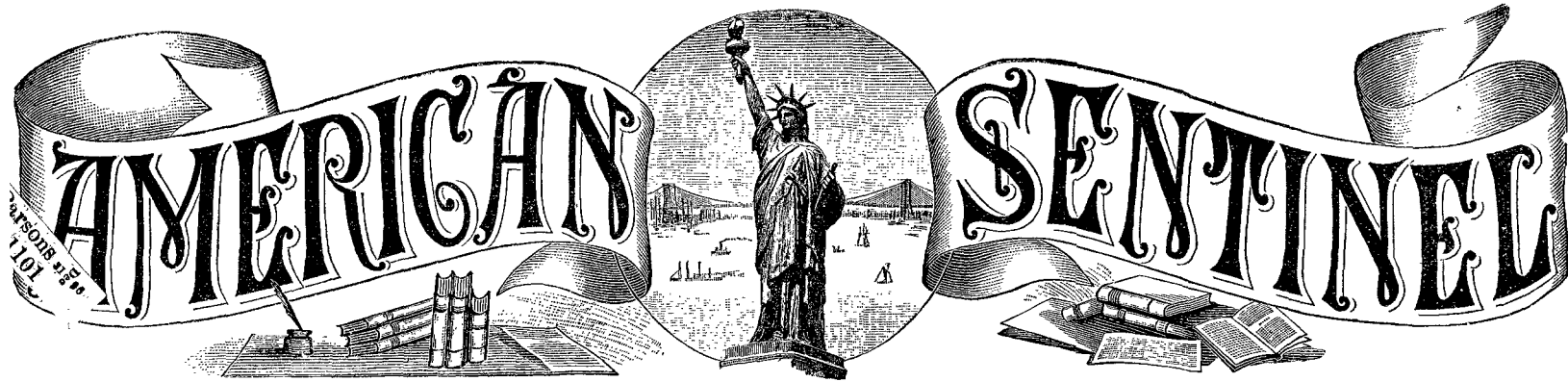
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International Religious Liberty Association,

President, ALLEN MOON. - Vice-President, A. T. JONES.
Secretary, - - - A. F. BALLENGER.

EDITOR, - - - C. P. BOLLMAN.
ASSISTANT, - - - L. A. SMITH.

RELIGIOUS PERSECUTION IN ARMENIA.

Origin and Religion of the People.

THE present disturbed state of Armenia, which has been attended with so much bloodshed, and characterized by atrocities worthy of the Dark Ages, lends a peculiar interest to the history of that unhappy country.

The origin of the Armenians is lost in the mists of antiquity. According to tradition they are descended from Togarmah, a grandson of Japheth, one of the three sons of Noah, who settled in Armenia, after the ark rested upon Mount Ararat.

Tradition also relates that the gospel was preached in Armenia early in the first century by the apostles Thaddeus and Bartholomew; and certain it is that in A. D.

276, both the king and the great mass of his people became at least nominally Christian.

"As a Christian nation whose lot has been cast beyond the frontiers of Christendom," says Alice Stone Blackwell, "the Armenians

have had to suffer constant persecution,—in early times from the Persian fire worshippers, in later centuries from the Mohammedans."¹

The Armenians received aid and sympathy from the Crusaders, and in return gave them active support. This is doubtless one reason for the hatred with which they are regarded by the Mohammedans everywhere. After the failure of the Crusades they were subjected to fierce persecutions and great barbarities at the hands of Tartars, Persians and Ottoman Turks. But through it all the Armenians have held tenaciously to their faith.

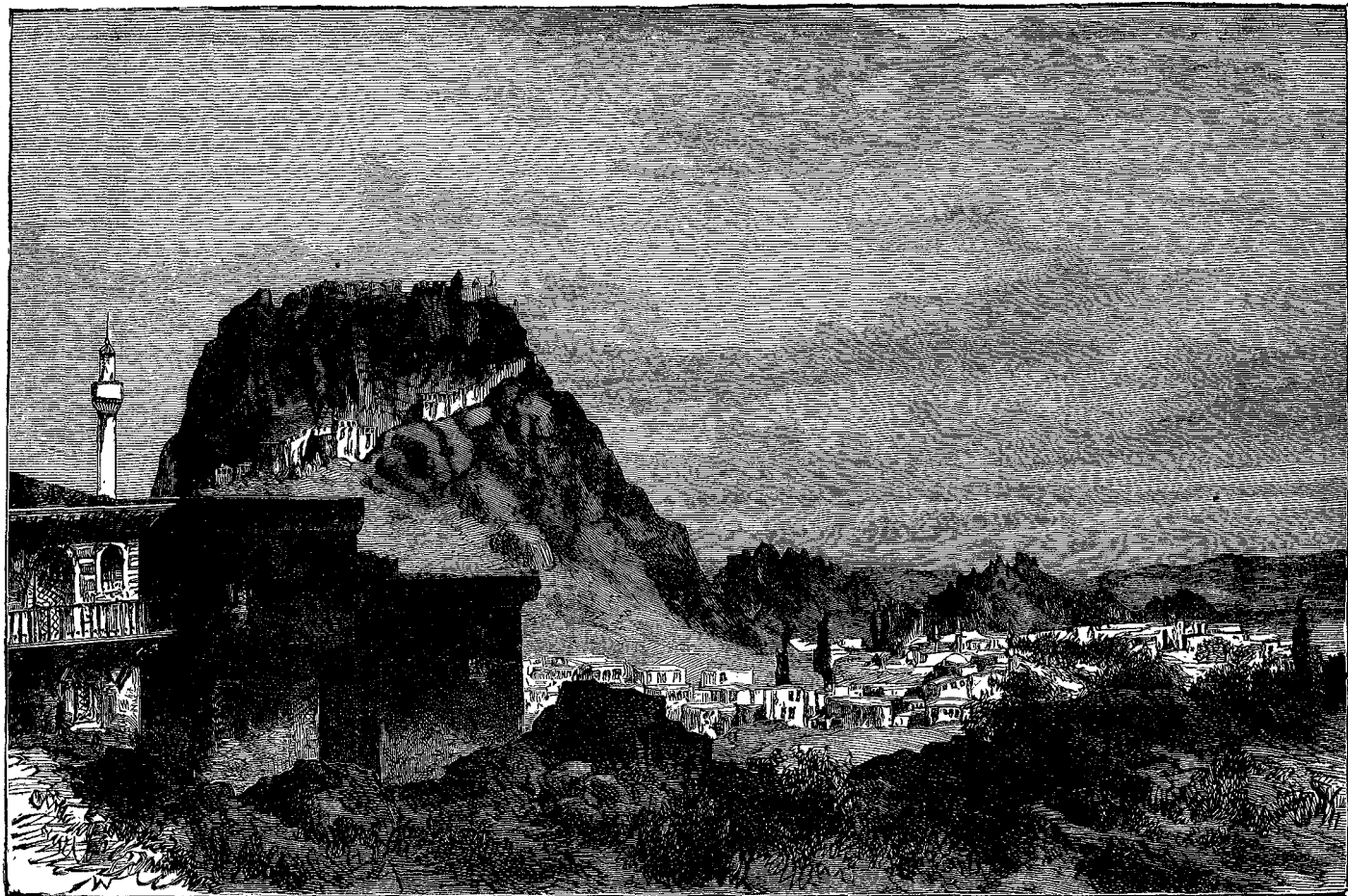
Demand of the Persian King.

It was about the middle of the 5th century that the Armenians first lost their independ-

of the inhabitants into Persia. "Since then," says the "Encyclopædia Britannica," "the Armenians have had no political position as a nation, though they continue to form an important and valuable portion of the population in Russia, Turkey, and Persia."²

In A. D. 450, the Persian king sent a letter to the Armenian princes in which he highly extolled fire worship, contrasting it with Christianity, much to the disadvantage of the latter, as he painted it, and demanding that the Armenians should embrace the religion of Persia.

Upon receipt of the king's letter a council was called, and after due deliberation, an answer was returned to the imperious letter of the Persian monarch.



From the Missionary Herald.

AFION KARAHISSAR, TURKEY.

By permission.

ence. They remained a nation, however, until in 1604, Shah Abbas laid the whole country waste, and forcibly transplanted about 40,000

The Reply of the Armenians.

After replying at considerable length to the argument of the king against the Christian

¹ "Armenian Poems," page 4 of Introduction.

² Article "Armenia."

faith, the Armenian princes and bishops concluded:—

From this faith no one can move us,—neither angels nor men; neither sword, nor fire, nor water, nor any deadly punishment. If you leave us our faith, we will accept no other lord in place of you; but we will accept no god in place of Jesus Christ; there is no other god beside him. If, after this great confession, you ask anything more of us, lo, we are before you, and our lives are in your power. From you, torments; from us, submission; your sword, our necks. We are not better than those who have gone before us, who gave up their goods and their lives for this testimony.

This noble reply filled the Persian king with rage. His rejoinder was an army of 200,000 men, which invaded Armenia, carrying death and destruction everywhere. A battle was fought at the foot of Mount Ararat, in which the Armenians were defeated; but the obstinate resistance to his will offered by rich and poor, men, women and children, soon convinced the king that he could never make fire worshipers of the descendants of Togarmah. An old historian thus quaintly expresses it: "The swords of the slayers grew dull, but the necks of the Armenians were not weary."

The Armenians' Love of Country.

After ages of injustice and oppression the spirit of the Armenians is unbroken and their love of liberty is perhaps unsurpassed by any people; while their affection for their country is something touching. One of their poets³ has thus expressed this latter sentiment:—

Had a lifetime of ages been granted to me
I had given it gladly and freely to thee,
O my life, my Armenia!

Were I offered the love of a maid lily-fair,
I would choose thee alone for my joy and my care,
My one love, my Armenia!

Were I given a crown of rich pearls, I should prize,
Far more than their beauty, one tear from thine eyes,
O my weeping Armenia!

If freedom unbounded were proffered to me,
I would choose still to share thy sublime slavery,
O my mother, Armenia!

The Armenian's Love of Liberty.

As is to be inferred from the last stanza of the foregoing quotation, the Armenians' love of freedom is only second to their love of country, and it may well be doubted if it is not equal to it. Centuries of wrong and oppression seem only to have intensified in the Armenian bosom the God-given passion for liberty, as is witnessed by the following from another of the poets⁴ of that oppressed land:—

When first my faltering tongue was freed,
And when my parents' hearts were stirred
With thrilling joy, to hear their son
Pronounce his first clear-spoken word,
"Papa, Mamma," as children use,
Were not the names first said by me;
The first word on my childish lips
Was thy great name, O Liberty!

"Liberty!" answered from on high
The sovereign voice of Destiny:
"Wilt thou enroll thyself henceforth
A soldier true of Liberty?
The path is thorny all the way,
And many trials wait for thee;
Too strait and narrow is this world
For him who loveth Liberty."

"Freedom!" I answered, "on my head
Let fire descend and thunder burst;
Let foes against my life conspire,
Let all who hate thee do their worst:
I will be true to thee till death;
Yea, even upon the gallows tree
The last breath of a death of shame
Shall shout thy name, O Liberty!"

Political Insurrection and Religious Hate.

This intestine strife in Armenia in which 50,000 men, women and children lost their lives, was not primarily religious but political.

Political insurrection gave opportunity, however, for religious hate to manifest itself, and thousands of non-combatants fell victims to the fanatical hate of Moslem soldiers. The *Independent*, of March 19, published a list of twenty-one preachers and pastors who laid down their lives directly for their faith, during November and December, 1895. "Each one of them," says the *Independent*, "was offered his life if he would renounce Christ and accept Islam; but they counted not their lives dear unto them."

Of these twenty-one martyrs, the *Independent* says: "They were the best men, the most highly educated men among their people, their natural leaders. Every one was put to death for refusing to become a Mohammedan. In every case the offer of life on these terms was made; in several cases time was allowed for consideration of the proposal; and in each case faith in Jesus Christ was the sole crime charged against the victim."

Not only are the names of these men given, but the names of the places where they suffered death and the dates are also given.

"Christians" Persecuting Christians.

But the saddest feature of religious persecution in Armenia and among Armenians in other parts of Turkey, is that "Christians" have in many instances persecuted Christians. The bulk of the Armenian people belong to the Armenian Church, which is almost identical in faith with the Greek or Russian Church. The head of the church is called "Patriarch" or "Catholicos," and the Armenian Church never accepted the decision of the Council of Chalcedon.

Of course the breach between the Armenian Church and the Roman Church is much wider than between the Greek and the Armenian Churches, and much of the persecution of the Armenians has been at the instigation of Roman Catholics. Our illustration, which we are permitted to use by the courtesy of the *Missionary Herald*, shows the scene of the severe persecution of this character which took place in 1892. Rev. Lyman Bartlett, of Smyrna, in an article in the *Missionary Herald*, for May, says of Afion Kara Hissar:—

During the summer of 1892 I visited this place with my daughter at a time when the persecution was at its height, and during our stay of three weeks the house we occupied, which was the home of the preacher, was stoned every night but one. The front windows, being protected by wire netting, were uninjured; but the back rooms, whose windows were exposed, could not be used for a time, and the windows were taken out to save them from destruction. The brethren were almost daily stoned by the boys in the streets, and one Sunday during our stay a crowd gathered about the door, railing at those who dared to enter, and stoning the door after we had assembled for worship, till finally we were obliged to call on the Turkish police to protect us from the violence of the mob. For a long time most active measures were employed to prevent people coming to the worship, both slander and threats being freely used, and the preacher was most shamefully maligned.

At one time a document was presented to the governor accusing him of having, in a public place, shamefully slandered the Virgin Mary, and this document was emphasized by 200 signatures, mostly Armenians. The governor informed me of this foul accusation, but declared that he should not submit it to the court, as it could be nothing but slander. Yet, after we had gone, it was served in due form, and the good man was summoned before the Turkish court for trial. He had no one to plead his cause, and his accusers were many, but being allowed to speak in

his own defense, he easily convinced the court and all who heard him, of his entire innocence and of the perfidy of his accusers. The case was dropped without further trial. In this affair he rejoiced in the fulfillment of our Lord's promise: "It shall be given you in that hour, what ye ought to speak."

Persecution by Mohammedans.

The *Missionary Herald*, for June, has also the following paragraph, which is of interest in this connection:—

In the town of Severeke, in Central Turkey, there were recently three of the original members of the Protestant community formed forty years ago. Two of these became martyrs, one while praying on his housetop. The third denied his faith in order to save his life. It is said that every minister and priest in the place sealed his faith with his blood, excepting one Catholic priest, who saved his life by flight.

Miss Grace E. Kimball, M. D., writing to the *Missionary Herald*, under date of March 1, says:—

The villagers from the districts of Khizan, Norduz, and Moks show the most distress. In Khizan, a district partly in the Bitlis, partly in the Van vilayet, there is a large Koordish population—fanatical Moslems, headed by a sheikh, the son of the famous Sheikh Jeladin. Last fall the sheikh instituted a regular campaign against the Christian population, with a view to rooting out that religion from his borders. This outburst of fanaticism was avowedly brought to a climax by the visit of a British vice-consul to the region. All the Armenians who entertained him, or in any way had to do with him, were either killed or barely escaped by flight and hiding. As a result of this crusade of last fall, practically the whole Christian population has nominally accepted Islam, the churches are turned into mosques, and even the grave-stones, bearing the sign of the cross, have been pulled down and defiled by serving as lavatories for the Koords. Very many—it is impossible to know how many—were killed out of special spite, and as an argument to facilitate the "conversion" of the rest. The priests in particular were victims either of slaughter or of forcible conversion.

Many other details might be given, but enough has been said. The fact is established that to the horrors of war have been added in the last decade of the nineteenth century the additional horrors of religious persecution; and that thousands have been slaughtered, not alone because they were "rebels," but because they bore the hated name of "Christian." How many of them were such indeed, only the Judge of all the earth knows, and he alone will make it manifest in his own good time.

METHODISTS AND THE "CHRISTIAN AMENDMENT."

A COMMITTEE of the Methodist Episcopal General Conference have been wrestling with the question of giving the indorsement of the M. E. Church to the proposed "Christian amendment" to the National Constitution; but, according to the *Christian Statesman*, of May 23, the latest news from the conference regarding the matter was "a good deal of a disappointment." It seems that the cause of the amendment has not had very smooth sailing within the sphere of action of this highest of Methodist representative bodies, but its friends console themselves—not without reason, we fear—with the hope of better success at an early day.

The *Statesman* records that when the matter of indorsing the amendment came up for consideration, one "member of the conference attributed the origin and pushing of the amendment to the Christian Endeavor societies as one of their 'idiotic movements.' A delegate from the Wilmington, Del., Conference, proposed as a substitute, an amendment containing simply an acknowledgment of God, declaring that the Christian amendment would establish a theocracy in America and unite Church and State. The entire matter

³ Archbishop Khorine Nar Bey De Lusignan, a descendant of the last dynasty of Armenian kings. He was an eloquent preacher and a distinguished poet. He died at Constantinople in 1892, poisoned, it was commonly believed, by emissaries of the Turkish Government for political reasons.

⁴ Michael Ghazarian Nalbandian, born in Russian Armenia in 1830; died in 1896 of lung disease, contracted while confined in a Russian prison as a political suspect. He was a graduate of the University of St. Petersburg. His writings and picture are alike forbidden in Russia, but both are secretly circulated.

was referred to the committee on the state of the Church. This committee laid the matter on the table. But on the earnest presentation of the cause by Mr. R. M. Downie, of Beaver Falls, Pa., it was taken up again and discussed at considerable length. Once more it was proposed to substitute the acknowledgment of Almighty God without any reference to Christ. But many of the committee insisted that the amendment should be Christian in its character. And as there was such determined opposition in the committee to the acknowledgment of Christ, the whole matter was laid on the table."

Strongly attached as the Methodists are to Sunday observance, and to the doctrine that Sunday is the Lord's day, it is yet evident that a large element in the denomination recoil from such a step in the process of securing Sunday enforcement as the proposed amendment embodies. It is evident that many are not yet blind to the fact that its success would mean a union of Church and State.

The *Statesman* takes this action as representing an attitude of indifference, if not of hostility, to the "reform" scheme on the part of the entire Methodist body, and says: "It is a deep grief to multitudes of the most patriotic members of this great church, in which the spirit of Christian reform is strong, that this committee has, by its official action, put itself and the General Conference which it represents and thus the entire church as a unit, on record against the nation's acknowledgment in its fundamental law and in its most public confession of national character before the world, of the kingly character and claims of our Lord Jesus Christ. But," the *Statesman* adds, "this record will not stand."

We fear it will not. Already the Prohibition Party in Iowa and Pennsylvania have signified allegiance to the cause, and it is not to be expected that the churches will fall behind political bodies in giving the amendment support. We are persuaded, however, that large numbers in all the leading churches will refuse to sanction a scheme so contrary to the spirit of Christianity and the demands of justice, whether sanctioned by the representative church bodies or not. S.

NO COMPROMISE WITH THE SALOON.

At a convention of the Seventh-day Baptist churches of West Virginia, held May 20-24, at Greenbriar, that State, the following resolutions relating to Sunday laws were passed, together with others condemning the rum traffic and advocating prohibition:—

Resolved, That we believe that the Sabbath is a divine institution, the appointment of the seventh day of the week to be kept holy unto the Lord; and that it is not the province of the civil law to determine or enforce its observance.

Resolved, That we ask the legislatures of States to repeal existing Sunday laws, because of the encroachment thereby of the State upon matters which men owe alone to God; and because the simulation of the Sabbath imposes a hindrance to the discernment and observance of the day we are commanded of God to keep holy.

Resolved, That we esteem the blessings of the Sabbath to be a great good, but that the compulsory idleness which the attempted supervision of civil law presumes to interpose is subversive of that good; that it gives, and only can give, a holiday instead of a holy day; and that the enforced idleness intended for aid of the church is, instead of that, a coralling of the world in the interests of the saloons.

Resolved, That we will have nothing to do with laws for prohibition of the liquor traffic one day in seven, because it is such a compromise as implies a tacit admission for it to continue the other six days; because it diverts from efforts for entire prohibition, and that it absorbs largely the efforts in behalf of prohibition,

engaging its friends in a very much harder task than it would be to maintain entire prohibition.

These resolutions were printed in the *Pittsburg Press*, of May 27, which added the pertinent comment that "if a compulsory holiday operates in favor of the saloon, rather than against it, it behooves Prohibitionists to modify their action respecting the Sunday laws."

THE CALIFORNIA SUNDAY LAW.

THE following is a letter from the clerk of one of the standing committees of the 31st Session of the California Legislature:—

St. Helena, Cal., May 22, 1896.

TO THE EDITOR OF THE AMERICAN SENTINEL,
New York City, N. Y.

Dear Sir: In your issue of May 14, page 156, speaking of the decision of the California Supreme Court declaring the "Barbers' Law" unconstitutional, you say:—

"The real protection aimed at was protection for a religious institution."

Whatever may have been the result, allow me to say that this conclusion of a fact is erroneous. The "Barbers' Law" was devised and advocated by the Barbers' Union, and its expressed intention, or rather, the expressed intention of its advocates and sponsors, was to "protect" the business of barbers who desired to close up their shops one day in the week and not lose the trade that would thereby go to the shops of men who did not close up.

From actual contact with the proponents of the "Barbers' Law," I can say that there was no thought of religion in their scheme, although they did use the religious argument where they thought it would be of service.

There was a general belief at the time the law was passed that the governor only signed it for the political favor of the Barbers' Union, knowing it was unconstitutional.

California is not irreligious, but there is no State in the Union where religious laws are looked upon with less favor.

Very respectfully,

FRANK H. OWEN.

We are glad that Mr. Owen has written so fully and freely. Doubtless the object that the barbers had in view when they asked for the passage of the act in question, was just what he says it was. Being right on the ground he certainly had a better opportunity to know the facts than we would have at this distance.

Nevertheless the motive of the barbers does not greatly alter the case. The fact is that Sunday laws, whatever may be the motive back of them, tend to the exaltation of Sunday as a religious institution; and were it not for the fact that Sunday is a religious institution, and is so regarded by a very large number of people, such legislation would not be sought; and if it were sought, could not be secured.

We find no laws forbidding labor upon our national or State holidays. All legislation on that subject seeks to make it possible for as many as desire a holiday to have it; but nobody is compelled to observe a holiday except as the circumstances may be such as to render it out of the question for them to do business because others are not doing business. But no penalty is provided for a man who works on New Year's Day, Washington's Birthday, Decoration Day, Fourth of July, or Christmas. It is true that in some countries abstinence from labor is made compulsory on other days than Sunday, but it is always because of the religious character of such days. Such laws are never put upon a civil basis at all—they are confessedly religious in purpose.

People make a great mistake when they ask for such legislation in order that they may be freed from competition. "The sphere which

the State invades it dominates; the jurisdiction which it takes it keeps." If the State may forbid labor by a certain class, it may forbid it by all; and if it may forbid Sunday labor, and it certainly can do it only on religious grounds, it may also forbid pleasure upon that day. To this latter the barbers would doubtless object, as many of them are among the number who desire to make Sunday simply a holiday. But when they have asked the legislature to prohibit labor upon that day, they cannot with any consistency protest against an act prohibiting pleasure-seeking also; so that even granting that the barbers could be benefited by an act forbidding them to carry on business on Sunday, it must be admitted that they lose more in the end than they gain by consenting to the violation of the principle of non-interference with the reserved rights of the people.

That government is best which governs least and yet preserves the natural, inalienable rights of the people. Men should be self-reliant and self-governing, and should be permitted to use their time as they see fit; provided in so doing they do not trench upon the equal rights of others.

California should be devoutly thankful that the Supreme Court has declared the mischievous barber law unconstitutional; and the barbers themselves should rejoice that this mischievous legislation has not been fastened permanently upon the State.

ONE DAY'S RELIGIOUS PETITIONS.

THE following is from the first, second and fourth pages of the *Congressional Record*, of February 4, 1896, and will be of interest to our readers as showing the trend of the times:—

Mr. Sherman presented a memorial of the Woman's Christian Temperance Union of Xenia, O., remonstrating against the passage of Senate Bill No. 1055, providing for military education in the public schools; which was referred to the Committee on Military Affairs.

He also presented sundry petitions of the Woman's Christian Temperance Union of Cincinnati, Dayton, and Troy, in the State of Ohio, and a petition of the Woman's Christian Temperance Union of Deposit, N. Y., praying for the passage of a Sunday-rest law for the District of Columbia; which was referred to the Committee on the District of Columbia.

He also presented a petition of the Christian Endeavor Society of Dayton, O., praying for the repeal of the ninety-day divorce law of Oklahoma and Arizona Territories, and for substituting in its stead the stricter divorce law of the District of Columbia; which was referred to the Committee on the Judiciary.

He also presented a petition of the Christian Endeavor Society of Dayton, Ohio, praying for the enactment of legislation establishing an impartial commission for the investigation of the labor problem; which was referred to the Committee on Education and Labor.

He also presented a petition of the Christian Endeavor Society of Dayton, Ohio, praying for the enforcement of the compulsory education law in the District of Columbia; which was referred to the Committee on Education and Labor.

He also presented a petition of the Christian Endeavor Society of Dayton, Ohio, praying for the passage of the so-called Erdman Bill, substituting voluntary arbitration for railway strikes; which was referred to the Committee on Education and Labor.

He also presented a petition of the Ministerial Association of the eastern portion of the Heidelberg Classes of the Reformed Church of Bucyrus, Ohio, praying for the enactment of legislation in the interests of morality, education, labor, etc.; which was referred to the Committee on Education and Labor.

He also presented a petition of the Ministerial Association of Galion, Ohio, praying for the enactment of legislation in the interest of morality, for a Sunday-rest law, for the repeal of the Oklahoma divorce law, for compulsory education, for the arbitration of labor strikes, and for investigation of the labor problem;

which was referred to the Committee on Education and Labor.

Mr. Cockerell—I present a petition in behalf of the Missouri Woman's Christian Temperance Union, of Kansas City, Mo., praying relief for those who are suffering in Armenia. I move that the petition lie on the table.

The motion was agreed to.

Mr. Mills presented a petition of the Woman's Christian Temperance Union of Granbury, Texas, praying for the enactment of a Sunday-rest law for the District of Columbia; which was referred to the Committee on the District of Columbia.

Mr. Vest presented resolutions adopted by the Society of Christian Endeavor of Lexington, Mo., favoring the enactment of legislation by Congress to prevent Armenian outrages; which were ordered to lie on the table.

Mr. Cullom presented a petition of the Woman's Christian Temperance Union of Oneida, Ill., praying for the enactment of a Sunday-rest law for the District of Columbia; which was referred to the Committee on the District of Columbia.

The total number of petitions presented on this occasion in the Senate alone (those we quote were all in the Senate) was seventy-seven. Fifteen, or nearly one in five, either asked for religious legislation or else emanated from some religious body seeking *as such* to influence legislation.

The fact that one is a Christian does not necessarily debar him from participation in the affairs of government, nor take away his right of petition; but neither does it give him any greater rights than belong to other men.

A man's religion should control his political action only so far as to make that action honest and straightforward and in due and practical recognition of the equal rights of others. Neither nature nor grace affords the slightest warrant to any man or set of men to use religion as a political force or to use political force for the furtherance of religion.

IS IT TRUE CHRISTIAN ENDEAVOR?

A RECENT step taken by the "Law and Order League" in Jersey City for the purpose of securing evidence against Sunday liquor sellers in that city, has been to secure young men and boys of the Epworth League and Christian Endeavor societies, to visit the saloons on Sunday and sample the beer and whiskey, in the guise of customers. For this course the league has been severely criticised, which criticisms, says the New York *Sun*, of June 1, called out a champion of the league in the person of the Rev. Dr. John L. Scudder, pastor of the Tabernacle, who prefaced his Sunday evening sermon by some remarks in answer to the question, "Should Christian Endeavorers do Detective Work?" In these prefatory remarks the speaker said:—

There is only one way to get the evidence, and that is to order up the liquor. This was a severe cross for many Christian men to bear, and many refused when spoken to on the subject, for entering saloons is essentially distasteful to Christian Endeavorers; but modern Christians are not cowards, and they realize that Christianity involves cross-bearing and fighting disagreeable battles for righteousness' sake.

Is it true Christian endeavor and Christian cross-bearing to enter liquor saloons and call for and taste the various intoxicants for sale, for the purpose of getting evidence against the seller? True Christian cross-bearing is denial of self; and while it may be claimed that these were acts of self-denial to the persons selected to perform them, it cannot be truthfully said that Christian self-denial ever calls an individual to handle the devil's fire. The inspired warning, "Go not into the way of evil men," applies to all. The best of men are not above temptation, and especially may his be said of young men and boys, such as

make up the membership of these societies. Vice is naturally abhorred at first sight, but—

"Seen too oft, familiar with her face,
We first endure, then pity, then embrace."

We shall be much mistaken if these young people can continue to enter the haunts of vice and put the devil's fire in their bosoms without receiving injury. The "cross" involved in such an act tends naturally to become eliminated as the act is repeated. The "battle for righteousness" in behalf of others, becomes a struggle for the mastery with the demon of self within.

Nor is the object to be attained by this detective kind of "Christian endeavor" one which is at all contemplated in the bearing of the cross of Christ. For the bearing of his cross is not for the purpose of imposing civil pains and penalties upon any, but in order that the bearer may himself become a partaker of the divine nature, and spiritually identified with Christ. See Gal. 2:20.

Some other remarks of Dr. Scudder in this connection are fraught with unhappy significance. Speaking of those who had criticised such methods of opposing evil on the part of the church, he said (*italics ours*):—

They would have the church fold its hands in holy contemplation and discourse somniferously about the hereafter, and the moment live Christians leap in the arena and *fight sin along practical lines* they inform us we are transgressing our proper limits. But it so happens that we discredit them as a source of authority, and consider them a point or two off in their theology. They little understand the *virile nature of twentieth century religion* and its determination to maintain righteousness by positive and aggressive methods. We understand our business and need no points from law-breaking saloon keepers and their backers and sympathizers.

In this language it is plainly implied that the plain preaching of the Word of God is not a practical way of fighting sin. But the Scriptures tell us that it is a practical way and the only way to battle with sin successfully. They tell us that the power of the word of God is infinitely greater than the power of man. See Ps. 33:6, 9; Eph. 6:17; 2 Cor. 10:3-5; Heb. 4:12. The battle is already lost when we have reached the conclusion that the preaching of the all-powerful Word is not the only successful way of contending with unrighteousness.

The language quoted also implies that "virile" Christianity manifests itself by such methods of procedure as these which have substituted the machinery of the civil power for the word and grace of God in the combat with sin; for it is always against sin that Christianity wars. But our country may well sigh for more of that Christianity exhibited in the godly lives of our old-time ancestors, who had implicit faith in God's word and knew nothing about such methods of "Christian endeavor" as those lately devised in the interests of "law and order."

In concluding, Dr. Scudder said, "Law and order are not meaningless words, and a combination of churches is an organization not to be trifled with." As a political power, no doubt a combination of churches is "not to be trifled with." The churches have shown already, on several occasions, what their power is when combined for the purpose of securing legislation from Congress and other political bodies. But are politics and civil government the proper sphere of the church of Christ? While the church combination is showing that as a political power it is "an organization not to be trifled with," we may be sure that it is accomplishing but a trifling amount in the work of evangelizing the world, set forth in Christ's great commission to his followers.

"NATIONAL CHRISTIANITY."

Conspicuously Exemplified by the Ceremony of the Czar's Coronation.

THE eyes of the civilized world have but just been turned from beholding the imposing spectacle of the coronation of his imperial majesty the Czar of Russia, in the historic city of Moscow. Among all that which was calculated to render the occasion great and impressive, nothing was more conspicuous than its deep religious character, which found expression through all the ceremonies in an acknowledgment of national dependence upon God. What the "National Reformers" have been long striving for in this country is in Russia an accomplished fact. It will now devolve upon this "reform" party, to bring the Government of the United States up to the level of national righteousness already occupied by Russia.

Only a Union of Religion and the State.

The Czar of Russia, we are told, holds no office whatever in the Russian Church. He is simply a pious ruler, exercising the civil power and authority for the glory of God, as every ruler ought to do, according to the National Reform theory. Hence there is no union of Church and State, and hence no chance for religious injustice and persecution. The Czar aims, of course, to exercise his power as ruler in harmony with the views of the leading religious representatives of the realm, just as we are told Congress and the civil rulers should do here. This is merely a union of religion and the State, or in other words, "national Christianity," which we are told is not to be feared, but desired.

Description of the Coronation.

The following description of the coronation ceremonies is taken slightly abbreviated, from the New Orleans *Times-Democrat* of May 27. Let the reader imagine, as he reads it, an inauguration of a President of the United States conducted upon similar principles, such as would be demanded by a governmental profession of Christianity. We quote (*italics ours*):—

Before the procession started the grand almoner of their majesties, bearing a large golden cross, studded with jewels, and assisted by the deacons carrying a golden bowl full of holy water, sprinkled the whole route which was to be followed by their majesties from the palace to the Cathedral of the Assumption.

The ex-Empress Marie Feodorovna's departure for the Cathedral of the Assumption having been announced, the Czar and Czarina made their entrance into the throne hall and seated themselves on their thrones, over which was a magnificent canopy.

THE IMPERIAL CORTEGE.

A moment later a signal announced that the time had arrived for the departure of the imperial cortege, and the latter moved toward the Cathedral.

The grand procession was headed by the Chevalier Guards of the ex-Empress Marie Feodorovna. Following were the imperial pages, representatives of the syndics of the rural communes, the mayors of the leading cities and members of the various local governments, presidents of the commercial and financial bodies and of artisans' guilds of Moscow, etc. These were followed by Cossack soldiers and people, delegations from the nobility, the Senate, the church, etc.

As their majesties approached the entrance of the Cathedral, the metropolitan of Moscow pronounced the usual allocution, the metropolitan of St. Petersburg presented the cross to their majesties, and the metropolitan of Kieff presented them with holy water.

Entering the Cathedral, *their majesties bowed the knee three times before a holy door and venerated the saintly images.* They afterward moved toward the estrade and took their seats on the thrones of the Czars of Michael Feodorovitch and John III. The archbishops, archimandrites and the officiating clergy placed themselves in two ranks between the estrade of

the throne and the holy door, and the choir chanted the Psalm: "*Misericordiam et Judicium Cantabo Tibi, Domine.*"

THE CORONATION CEREMONY.

The ceremony of the coronation and anointment was then accomplished, as follows: "The metropolitan of St. Petersburg mounted the steps of the throne, placed himself in front of the Emperor and invited his majesty to make, before his faithful subjects, and in a loud voice, his profession of orthodox faith, and presented him with the open book from which the Emperor recited the symbol of the faith. After this the metropolitan of St. Petersburg pronounced the ritual: "*Gratia Spiritus Sancti Sit Emperor Tecum. Amen.*"

The metropolitan then left the estrade, and after the reading of the holy gospels, the metropolitans of St. Petersburg and of Keiff mounted the steps to the throne.

The Emperor arose and, taking off the collar of the Order of St. Andrew, ordered that the imperial mantle with the collar, in diamonds, of that order, be presented to him. They were presented on cushions by the metropolitans of St. Petersburg and Keiff, who also assisted his majesty to put on the mantle. The metropolitan of St. Petersburg then pronounced the words: "*In nomine Patris et Filii et Spiritus Sancti. Amen.*" (In the name of the Father and the Son and the Holy Spirit. Amen.)

His majesty received the pontifical benediction of the metropolitan of St. Petersburg, who placed his hands on the Czar's head in the form of a cross, reciting the two prayers prescribed by the ritual.

The prayers terminated, the Emperor ordered that the imperial crown be presented to him. Thereupon the metropolitan of St. Petersburg took the imperial crown and handed it to the Emperor, who took it in his hands and placed it on his head.

The metropolitan then, in a loud voice, pronounced the prescribed allocation.

In a similar manner his Majesty caused to be presented to him the scepter and the globe, and, having taken the scepter in his right hand and the globe in his left hand, he seated himself upon the throne. A few moments later his Majesty arose and placed the scepter and globe upon cushions.

The monarch then called upon her Majesty the Empress Alexandra Feodorovna to approach, and she knelt before him on a velvet cushion richly embroidered with gold.

CROWNING OF THE CZARINA.

His Majesty thereupon solemnly lifted the crown from his own head and touched with it the forehead of the Empress. He then replaced the crown upon his own head.

His Majesty afterward took up the crown of the Empress and placed it on the head of her Majesty.

Her Majesty's imperial mantle and the collar of the Order of St. Andrew were next presented with the same ceremony. This done, her Majesty took her seat on the throne while the Emperor again took the scepter in his right hand and the globe in his left.

The archdeacon next proclaimed the imperial title *in extenso* and intoned the verses: "*Domine. Salvum Faci Imperatorem,*" and "*Domine. Salvum Faci Imperatricem,*" followed by the "*Ad Multus Annos,*" which the choir repeated three times.

After the chanting the bells of the cathedral and of all the other edifices throughout Moscow were rung and a salute of 101 cannon shots were fired.

The Emperor then arose, handed the scepter and the globe to attendants and knelt down to recite from the book presented to him by the metropolitan of St. Petersburg, the prayer prescribed for the occasion. The prayer terminated, the metropolitan and all present knelt, and, in the name of the nation, offered up prayers to the Almighty.

After the prayer the metropolitan of St. Petersburg addressed a short allocation to the Emperor, and the choir intoned the *Te Deum* to the sound of the bells of all the churches of the Kremlin. During this ceremony the Czar stood with bared head.

The reading of the holy gospel followed, and two of the archbishops presented the holy book to their Majesties to kiss.

The anthem terminated and the officiating clergy having been notified that the holy door was open, two archbishops, assisted by archdeacons, advanced from the altar toward his majesty to announce to the latter that the holy ceremony of the anointment was to begin.

Thereupon his Majesty, having handed his sword to one of his assistants, descended from the throne, and, preceded by the sceptre, the globe and the crown, went toward the holy door, followed by the Empress Alexandra Feodorovna.

On both sides of his Majesty were his assistants, the Minister of the Imperial Household, the Minister of War, the aide-de-camp, etc. Approaching the holy door, the Emperor and Empress stood on the golden cloth. The attendants grouped themselves on either

side behind their Majesties. The metropolitan of St. Petersburg, bearing the precious amphora with the holy chrism, dipped in it the bowl prepared for the purpose and anointed the forehead, eyelids, nostrils, lips, ears, chest and hands of the Emperor, pronouncing the words: "*Impressio Domi Spiritus Sancti.*" (The seal of the gift of the Holy Spirit.)

The ringing of bells and firing of a salute of 101 guns notified the populace of the conclusion of this ceremony.

ANOINTING OF THE CZAR.

After the holy unction, his Majesty placed himself on the right, in front of the image of the Saviour, and the Empress approached the holy door, where the metropolitan of St. Petersburg anointed her on the forehead, pronouncing the words of the ritual.

The metropolitan of St. Petersburg afterward introduced the Emperor into the sanctuary by the holy door, the other prelates officiating holding up the imperial mantle from the moment he passed the door.

Subsequently the Emperor received the holy communion as it is administered to priests,—that is, separately—by virtue of his sovereignty. Leaving the sanctuary, his Majesty again took up his place before the image of the Saviour, while the Empress received holy communion according to the usual rite.

Their Majesties returned to their thrones, where the post-communion ceremonies were performed, and at the end of the mass the archdeacon intoned the verses: "*Domine Salvum Fac Imperatorem,*" and "*Domine Salvum Fac Imperatricem,*" the choir repeating three times "*Ad Multus Annos.*"

At the end of the service the clergy presented the cross to their Majesties for them to kiss, the Emperor replaced the crown on his head, again took the scepter and the globe, and the clergy and all the persons present presented their felicitations upon the conclusion of the ceremonies of the coronation and the anointment.

The procession then moved back to the palace in the same order and with the same ceremony as upon the occasion of leaving it, preceded by the cortege of the ex-Empress Marie Feodorovna.

After leaving the Cathedral of the Assumption, the Emperor and Empress repaired to the Cathedral of the Archangel Michael, where they were received by the Bishop of Kostroma, who presented them with a cross and holy water, and preceded them into the cathedral.

Upon entering the sacred edifice, his Majesty placed his crown, scepter and globe in the hands of attendants, their Majesties knelt and prayed before the holy images, relics and tombs of their ancestors, and the archdeacon read the lines.

Resuming the crown, scepter and globe, the Emperor proceeded in state with the Empress to the Cathedral of the Annunciation, where they were received by the Archbishop of Kherson and the clergy. There, also, his Majesty took off his crown and placed the scepter and globe in the hands of those charged to receive them, and the usual religious ceremonies followed. From the Cathedral of the Annunciation their Majesties went to the palace, and at the Krasnoe Kryltsso received the benediction of the metropolitan of St. Petersburg.

This seems to have terminated the religious part of the proceedings, and certainly no God-in-the-Constitutionist could have wished for a more full or solemn expression of national allegiance to God than these contained.

During the progress of the succeeding festivities, which continued for several days, an appalling catastrophe occurred, by which between 2,000 and 3,000 of the new Czar's subjects lost their lives. It was, however, deemed in harmony with the national profession of Christianity just made that the Czar should be present and dance at a "brilliant ball" given a few hours after the disaster, at the French Embassy. The press reports that "preparations had been made on the most elaborate scale for this ball, and it is asserted that \$70,000 was expended on the supper alone, rare viands and delicious fruits and vegetables being brought from the most distant climes to add to the delights of the feast, while France furnished the costliest and most elegant fabrics and furniture to set off the beauties of the palace where the Embassy is lodged. . . . While the dance within the French Embassy continued amid all the accompaniments of luxury and gayety, disconsolate friends and relatives wandered over the desolate plain among the dead and the suffer-

ing dying, looking, often in vain for their missing."

The Russian government is determined to make its religion a truly national religion, and to this end is endeavoring to weed out from the empire all unorthodox religions, by exterminating the dissenting sects, such as the Stundists, Baptists, Jews, etc., who will not change their religion for the Orthodox "faith." This again is just as it ought to be under the "National Reform" God-in-the-Constitution theory of government. We have but to look at Russia, with its system of religious proscription and Siberian exile, to see this theory in all the beauty(?) of practical realization. But we are not at all charmed by the sight.

May it be long indeed ere the people of this land are induced to arm the civil power with authority to profess religion in their name and establish a national code of religious belief to which all must conform or subject themselves to the penalty of disfranchisement and the loss of their civil rights. S.

"NATIONAL REFORM" ARGUMENT USED IN ECUADOR.

THE Panama Star and Herald, of May 23, prints the following:—

Great consternation prevails in Ecuador, owing to the recent earthquakes, which partially destroyed the town of Porloviejo and some others. The Conservatives have seized this opportunity to dilate on divine retribution and to work up the religious fanaticism of the people against the present administration, asserting that God shows his anger by permitting such awful calamities to befall the people who support Alfaro. Their efforts in this direction seem, however, to have miscarried, for the people appear to be determined to have a government that will not defraud and oppress them.

The argument is just as good in Ecuador as it is in the United States.

AN ESTABLISHMENT OF RELIGION.

In a speech in the House of Representatives on the 4th of last February, recorded in the *Congressional Record* of the same date, page 1439, Mr. Maguire of California said:—

"There is an establishment of religion right here in this House, and repeated appropriations of public money for the establishment and promotion of religion here, which, in my judgment, we ought to stop before we take up the subject of charitable appropriations to sectarian hospitals and asylums. The election of a chaplain of this House is an act respecting an establishment of religion. You cannot select a chaplain to pray for heavenly guidance for this House without having first determined that he is a minister of the true religion. How worse than useless, nay, how terrible it would be to select a minister of a false religion to serve as a medium of communication between this House and the Almighty. His appointment would be an insult to divinity, and his prayers would be blasphemies, bringing curses instead of blessings. We do necessarily establish a religion in the election of a chaplain to conduct religious services for the House, and we do it in defiance of the constitutional provision which absolutely forbids it. We have no right to do it, and no right to appropriate a dollar of public money for that purpose.

"Now, let those who object to sectarianism in our laws and in our appropriation bills—in which I quite agree with them in principle—do away with this unconstitutional establish-

ment of religion and put a stop to this unconstitutional appropriation of public funds to pay for sectarian teaching and sectarian religious ceremonies. I will go as far as any of these gentlemen in supporting the spirit of our institutions as embodied in that provision of the Federal Constitution; but let us commence where no harm and no wrong can be done. If principle be the sole motive of the objection to these appropriations, and I assume that it is, here is a grand and conspicuous field for patriotic effort. Let our national church establishment be disestablished and leave these minor violations of principle until the Government is better prepared to substitute public care for private care of its charges.

"I make these suggestions in no spirit of hostility to the churches nor to any church. I recognize their great power for good among men. I believe they will be stronger and greater when they shall be entirely separated from the State, and I believe the State will be likewise made stronger and better and purer by such separation.

"This is a civil government, deriving nothing from the church and capable of giving nothing to it. It should be strictly nonsectarian—professing no religion, but respecting and equally protecting all."

PROHIBITIONISTS AND THEIR PLATFORMS.

THE Prohibitionists of the country held their national convention in Pittsburg, Pa., on the 27th and 28th ult. The result must certainly have been a disappointment to all in sympathy with the Prohibition movement.

The convention resulted in a division of the party, two tickets being placed in nomination, and two platforms adopted. The candidates of the regular Prohibition Party are: Hon. Joshua Levering, of Maryland, for President, and Hon. Hale Johnson, of Illinois, for Vice-President.

The "bolters" organized what they call the "National Party," their candidates being Rev. C. E. Bentley, of Nebraska, for President, and J. H. Southgate, of North Carolina, for Vice-President.

The regular Prohibition platform as printed in the *Voice* of June 4, is as follows:—

THE PROHIBITION PLATFORM.

We, the members of the Prohibition Party, in national convention assembled, renewing our declaration of allegiance to Almighty God as the rightful ruler of the universe, lay down the following as our declaration of political purpose:—

The Prohibition Party, in national convention assembled, declares its firm conviction that the manufacture, exportation, importation, and sale of alcoholic beverages has produced such social, commercial, industrial, and political wrongs, and is now so threatening the perpetuity of all our social and political institutions, that the suppression of the same by a national party organized therefor, is the greatest object to be accomplished by the voters of our country, and is of such importance that it, of right, ought to control the political actions of all our patriotic citizens until such suppression is accomplished.

The urgency of this course demands the union without further delay of all citizens who desire the prohibition of the liquor traffic; therefore be it

Resolved, That we favor the legal prohibition by State and national legislation of the manufacture, importation, and sale of alcoholic beverages. That we declare our purpose to organize and unite all the friends of Prohibition into one party, and in order to accomplish this end we deem it of right to leave every Prohibitionist the freedom of his own convictions upon all other political questions, and trust our representatives to take such action upon other political questions as the changes occasioned by Prohibition and the welfare of the whole people shall demand.

To this was subsequently added this plank on motion of Mrs. Ella A. Boole of this city:—

"*Resolved*, That the right of suffrage ought not to be abridged on account of sex."

The platform of the National Party, as published in the *Voice* of the same date previously referred to, reads as follows:—

The National Party, recognizing God as the author of all just power in government, presents the following declaration of principles which it pledges itself to enact into effective legislation when given the power to do so:—

The suppression of the manufacture and sale, importation, exportation, and transportation of intoxicating liquors for beverage purposes. We utterly reject all plans for regulating or compromising with this traffic, whether such plans be called local option, taxation, license, or public control. The sale of liquors for medicinal and other legitimate uses should be conducted by the State without profit and with such regulations as will prevent fraud or evasion.

No citizen should be denied the right to vote on account of sex.

All money should be issued by the General Government only and without the intervention of any private citizen, corporation, or banking institution. It should be based upon the wealth, stability, and integrity of the nation. It should be a full, legal tender for all debts public and private, and should be of sufficient volume to meet the demands of the legitimate business interests of the country. For the purpose of honestly liquidating our outstanding coin obligations we favor the free and unlimited coinage of both silver and gold at the ratio 16 to 1 without consulting any other nation.

The National Constitution should be so amended as to allow the national revenues to be raised by equitable adjustment of taxation on the properties and incomes of the people, and import duties should be levied as a means of securing equitable commercial relations with other nations.

The initiative and referendum and proportional representation should be adopted.

Having herein presented our principles and purposes we invite the cooperation and support of all citizens who are with us substantially agreed.

The original report on the Committee on Platform before the "bolt" made no mention of Sunday or of Sunday "laws." The minority report, however, contained this:—

Eighth: All citizens should be protected in their right to one day's rest without opposing anyone who conscientiously observes any other day than the first day of the week.

The minority report was, by vote of 492 to 310, made a part of the report of the Committee on Platform. But this Sunday plank does not appear in either platform, as published in the *Voice*.

Mr. G. H. Lyon, of Sistersville, W. Va., a member of the Convention, writes us, however, under date of June 3, that this plank was retained by the "bolters," in which case it is a part of the platform of the National Party.

We have stated these facts without comment simply for the information of our readers, and shall discuss those planks of the two platforms bearing upon religious liberty, at another time.

A CLERGYMAN'S DAY.

[*The Journal (New York)*, June 2, 1896.]

AN idea of the present state of the evolution of the clergyman, from a mere adviser in spiritual matters to an active participant in the affairs of the world, is furnished by the following leaf from a chapter of the Rev. Dr. Parkhurst's daily life, published in yesterday's *Evening Post*:—

The Rev. Dr. Parkhurst, so it happened, had come down to the criminal courts to attend the trial of Roundsman Redner for bribery before Judge Newburger, a case in which the Society for the Prevention of Crime, of which Dr. Parkhurst is the president, figures as complainant. Instead of attending that trial, however, Dr. Parkhurst went into the Recorder's Court and witnessed the trial of Mrs. Fleming for murder. According to his own explanation the clergyman became so interested in this trial that he for-

got all about the other and remained there until recess, when he and Recorder Goff went out to luncheon together. After that he went to witness the police parade, as a specially invited guest.

Perhaps if, as we are told, the pulpit is losing its influence, it is just as well that the clergy should find a field of usefulness outside of the church; and there is far more excitement, anyway, in prosecuting criminals, attending murder trials, lunching with judges, and reviewing police parades than in writing sermons, visiting the sick and merely warning sinners, as was the early notion of a clergyman's duties.

THE SCHOOL QUESTION IN CANADA.

[*The Outlook*.]

THE campaign of the Canadian general elections is now in progress. Parliament has been dissolved, and polling takes place on June 23. The main issues are tariff reform and the Manitoba school question. The former involves either the retention or the overthrow of the present protection system; the latter, remedial legislation compelling Manitoba to restore the system of separate schools abolished by the legislature of that Province in 1890.

In regard to the latter issue, a recent re-statement of opposing attitudes and intentions by the leaders on both sides has deepened the interest of the contest. The policy of the Conservative party, which favors remedial legislation, is now directed by the new Premier, Sir Charles Tupper, whose speeches on opening the campaign give no uncertain sound, and are without the faintest tinge of compromise. The Hon. Wilfrid Laurier, the Liberal leader, advocates the appointment of a commission whose impartial investigation of facts may be expected to point a way out of the difficulty and facilitate the removal of the vexatious question from politics. Sir Charles Tupper insists vigorously that the question is really not one of separate schools so much as the carrying into effect of the provisions of the Constitution under which the educational rights of Roman Catholic minorities were guaranteed protection.

Mr. Laurier's position is that, according to the judgment of the Imperial Privy Council in 1892, no educational right or privilege was taken away by the Manitoba Public Schools Act of 1890, and that the subsequent judgment of the same tribunal in 1895 did not touch that point, but gave the Dominion Government the right of interfering, if it should choose to do so, upon an appeal to it by the Catholic minority—the judgment not indicating any particular line of action, in fact not recommending any action at all. There was no necessity of bringing the question into Dominion politics, and it might have been referred back to Manitoba for settlement with quite as well founded a hope of peace and satisfaction as may be based on any threat of coercion.

A significant feature of the contest is the direct intervention of the Roman Church. Archbishop Langevin has been making vigorous efforts to influence the voters, and presumptively under his influence, a "Bishops' Mandate," signed by all the Roman Catholic bishops in the Province of Quebec, has been issued instructing Roman Catholics that it is their duty to vote for the Conservative government which is pledged to restore to the hierarchy their separate schools. It remains to be seen whether clerical interference like this will be effective.

Not long ago, in the county of Charlevoix,

in the same Province, a similar Episcopal interference was rebuked by the return of the Liberal candidate. In Ontario the Roman Catholic clergy have thus far given no sign of meddling with the civic rights and duties of their parishioners. There is greater probability of such interference in Nova Scotia, where a notable instance of some time ago caused much excited comment.

It should not be forgotten that, even should the verdict of the elections be in favor of remedial legislation (though this may be looked upon as improbable), new embarrassments would quickly succeed the old. For, independently of the question whether Manitoba *ought* to be coerced, there is another far more perplexing, namely, how *can* she be coerced? The Province controls the machinery of educational administration within her own limits. Can the Dominion, against the wish of the Province, effectually put that machinery in operation? Or can the Dominion set up its own administration of educational affairs in the Province and collect the funds for the support of separate schools? Greater than all legal or technical difficulties of interpretation or compromise is the paramount one of enforcing upon this strongly opposed Province a system of public education which has been found antiquated and unsatisfactory by a very large majority of the people.

FROM A MEMBER OF THE PROHIBITION CONVENTION.

Sistersville, W. Va., June 2, 1896.

EDITOR SENTINEL: The resolution respecting protection for the Sunday, adopted by the National Prohibition Convention last week, before the bolt, and which was retained by the bolters, evinced a drawing towards religious liberty more than ever before.

It evinces a preference to use the language of protection rather than compulsion. I objected to it, however, because it did not give assurance of equal protection. Also, in view of the general thought that protection involves compulsion to observe the day; that this was not clear of that imputation. I preferred the action of the other faction, to say nothing, rather than make a declaration that has lurking in it the possibility of a "civil sabbath."

I made efforts to have the following amendment substituted:—

Every man should be protected equally in his right to one day of rest in seven, whichever day he holds; not by compulsory sabbath laws, but in freedom to worship God.

Several who favored this, thought that the other was about the same thing. The intense interest in the question that divided the convention held every one from giving that scrutiny to the matter of Sunday legislation that may be secured for it when free from such pressure.

The National Reform Association members are generally Prohibitionists. They are, however, a much smaller factor in the party than the friends of religious liberty have usually supposed. The utterances of the party voicing their views, have been made because of the organized persistent effort on their part, and default of effort on our part to thwart it. Wherever there has been a small protest from friends of religious liberty in Prohibition conventions, it has generally modified or wholly thwarted the efforts against us.

G. H. LYON.

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THE STOMACH

Its Disorders and How to Cure Them

BY J. H. KELLOGG, M. D.,

Superintendent of the Battle Creek (Mich.) Sanitarium; Member of the British and American Association for the Advancement of Science; the American Microscopical Society; the Society of Hygiene, of France. Author of the Home Hand-Book of Domestic Hygiene and Rational Medicine, etc.

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NEW YORK, JUNE 11, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE address of G. H. Lyon, author of "The Only Alternative to Success," noticed in these columns last week, is Sistersville, W. Va., instead of Virginia.

THE "National Bureau of Reforms," Mr. Crafts' latest contribution to National Reform auxiliaries, has been incorporated. It is nothing more nor less than an incorporated National Reform lobby.

MR. ISAAC BAKER, another Seventh-day Adventist has been arrested at Ford's Store, Md. We have not heard the particulars. His offense was doubtless violation of the statute-intrenched Maryland "sabbath."

THE recent decision of the Supreme Court of the United State affirming the constitutionality of the "law" of Georgia which prohibits the running of freight cars on Sunday, does not of course touch the question of the right of the State to forbid Sunday labor by private parties; but it does show a tendency on the part of the Court of last resort to sustain Sunday legislation as a whole. We shall have more to say on this subject as soon as we shall have procured a copy of the decision.

THE Sunday-law question is being vigorously agitated in Louisiana. It seems that a movement is on foot to secure the repeal of the "law," and the Sunday-keeping churches are rallying to its support. Memorials to the legislature are being circulated and signed asking not only that the "law" be maintained, but that it be enforced. This fight was not inaugurated by the International Religious Liberty Association, but now that it is on, representatives of the association are doing all they can to render the people intelligent in regard to the principles underlying all religious legislation.

NOT satisfied with depriving J. W. Lewis of his liberty for exercising his God-given and constitutional right to labor on Sunday, the authorities of Lake County, Tenn., propose to require him to work. The County Court arranged to hire him out about a week since to a farmer. But Mr. Lewis told the sheriff that as soon as he passed into private hands he should consider himself free and act accordingly. The farmer thereupon declined to have anything to do with the matter, and the "criminal" was remanded to the custody of the sheriff. The chairman of the County Court remarked, however, that

"this jail business must stop. When we have only one we cannot afford to hire a guard," said he, "but when we have as many as two or three we will work them."

Four of Mr. Lewis' brethren are under indictment and will be tried July 13 or 14; it is therefore likely that Lake County will soon have a sufficient number of these dangerous criminals to form a chain-gang; and, by the way, they have been threatened with balls and chains. Lake County could learn a useful lesson from Rhea and Henry Counties, where Adventist chain-gangs were found to be both unprofitable and unpopular.

PRESS dispatches announce that Mr. W. E. Gladstone, the English ex-premier, has come forward as an advocate of "Christian unity," by means of papal recognition of the validity of Anglican orders, having written a long letter on the subject to Cardinal Rampolla. The Pope, it is said, has directed an inquiry into the subject, whereupon Mr. Gladstone declares that he regards this gracious attitude on Leo's part as "in the largest sense paternal, and one which he will ever cherish with cordial sentiments of reverence, gratitude, and high appreciation." It would be needless to state who is the gainer in such transactions.

As we note the fact brought out by a press reporter in connection with the Fleming murder trial, now in progress in this city, that the prosecution refused to call upon the stand the young daughter of Mrs. Fleming as a witness against her, we call to mind by way of contrast the course pursued by the prosecution in the trial of W. D. Dortch, a Seventh-day Adventist, of Springville, Tenn., for having done secular work on Sunday. In the former case the prosecution said it would be inhuman to make the child testify against her own mother. But in the case of the man arrested for desecrating Sunday, the prosecution made every effort to compel Mr. Dortch's young son to act the part of a witness against his father.

CALIFORNIA is a bad State for Sunday laws. In declaring the Sunday Barber Law unconstitutional, the Supreme Court of that State said:—

The laboring barber, engaged in a most respectable, useful and cleanly pursuit, is singled out from the thousands of his fellows in other employments and told that, willy-nilly, he shall not work upon holidays and Sundays after 12 o'clock noon. His wishes, tastes or necessities are not consulted. If he labors he is a criminal. Such protection to labor, carried a little further, would send him from the jail to the poor-house.

How comes it that the legislative eye was so keen to discern the needs of the oppressed barber, and yet was so blind to his toiling brethren in other vocations? Steam car and street-car operatives toil through long and weary Sunday hours, so do mill and factory hands. There is no Sunday period of rest and protection for the overworked employes of our daily papers. Do these not need rest and protection? The bare suggestion of these considerations shows the injustice and inequality of the law.

Commenting on this decision, the *Daily Ledger* of Tacoma, Wash., well says: "It is only demagogues, idlers, professional agitators and mischief-makers who talk of overwork

and encourage the making of laws to make honest labor criminal." The *Ledger* might have added misguided Sunday religionists to the list of those who ask for such legislation.

OF the same decision referred to in the preceding note, a weekly paper, published in this city, says:—

There is one sentence in the opinion delivered by the California judges which should be conspicuously engraved where all the labor agitators, the legislators who pass labor laws, and the courts that affirm their constitutionality can see it daily. It is this:

"It is a curious law for the protection of labor which punishes the laborer for working."

It is a peculiarity of meddling laws like those passed in the interest of Sunday observance that they are never what they profess to be. This law could not possibly protect any laborer in his right to rest on Sunday, because his right to such rest never has been infringed, and, in the absence of chattel slavery, cannot be. No employer can force any of his employes to work on Sunday. The law could be used only by those who desired to be idle on Sunday to oppress those who wanted to work; and the same is true with regard to the Sunday law of New York and other States.

Now that the supreme courts of three States, California, Missouri, and Illinois, have seen and declared the injustice of such laws may we not hope that still others will see it?

A CORRESPONDENT asks us to state "why idleness cannot be enforced on a certain day on purely civil grounds." We reply, simply because no civil reason exists for such prohibition.

Joseph Cook says:—

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

Again, in reply to the question: "Could not this weekly rest-day be secured without reference to religion?" the answer given by Mr. Crafts, the then Field Secretary of the American Sabbath Union, was:—

A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out and you take the rest out.

The fact is, as these men state, that the observance of a weekly day of rest is wholly dependent on religion.

Even admitting for the sake of the argument that a weekly day of rest is a physical necessity and therefore justified by civil reasons, there is absolutely nothing to show that all should rest at the same time. The very utmost that could be justified even then would be a law providing a weekly rest-day for each individual, allowing employer and employé to arrange the matter between them according to their convenience. But nobody wants such a law. The demand for a civil rest-day is altogether in the interests of Sunday "sacredness."

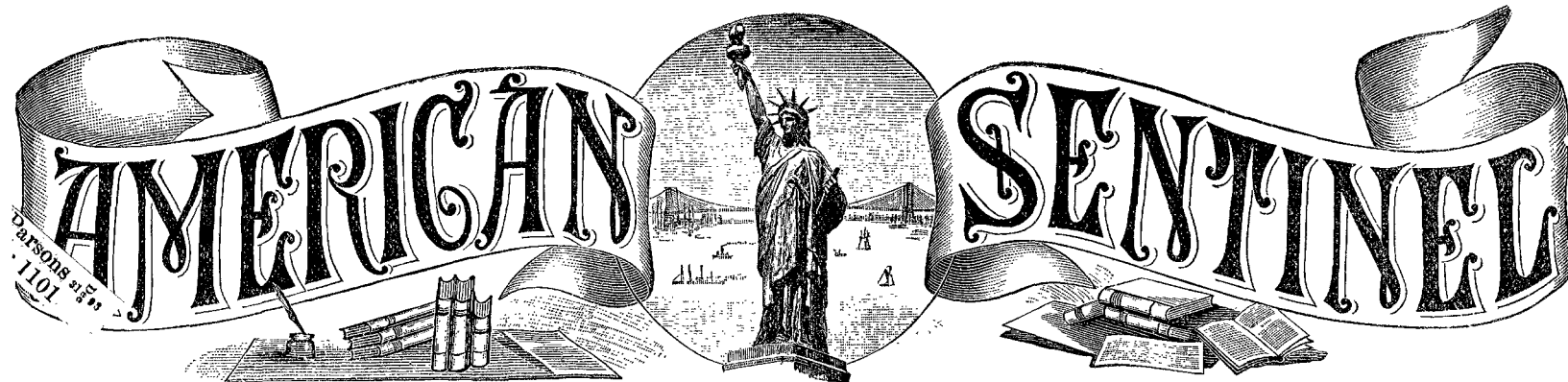
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FOR THE

International Religious Liberty Association,

President, ALLEN MOON. - Vice-President, A. T. JONES.
Secretary, - - - A. F. BALLENGER.

EDITOR, - - - C. P. BOLLMAN.
ASST. EDITOR, - - - L. A. SMITH.

THE SCOTTISH COVENANTERS' CONTEST FOR THE RIGHTS OF CONSCIENCE.*

THE long struggle between freedom and despotism which has centered around the rights of conscience, affords perhaps no picture more pathetic and sublime than that presented by the lowland Christians of Scotland, in their heroic maintenance of their faith under bitter persecution, in the latter half of the seventeenth century.

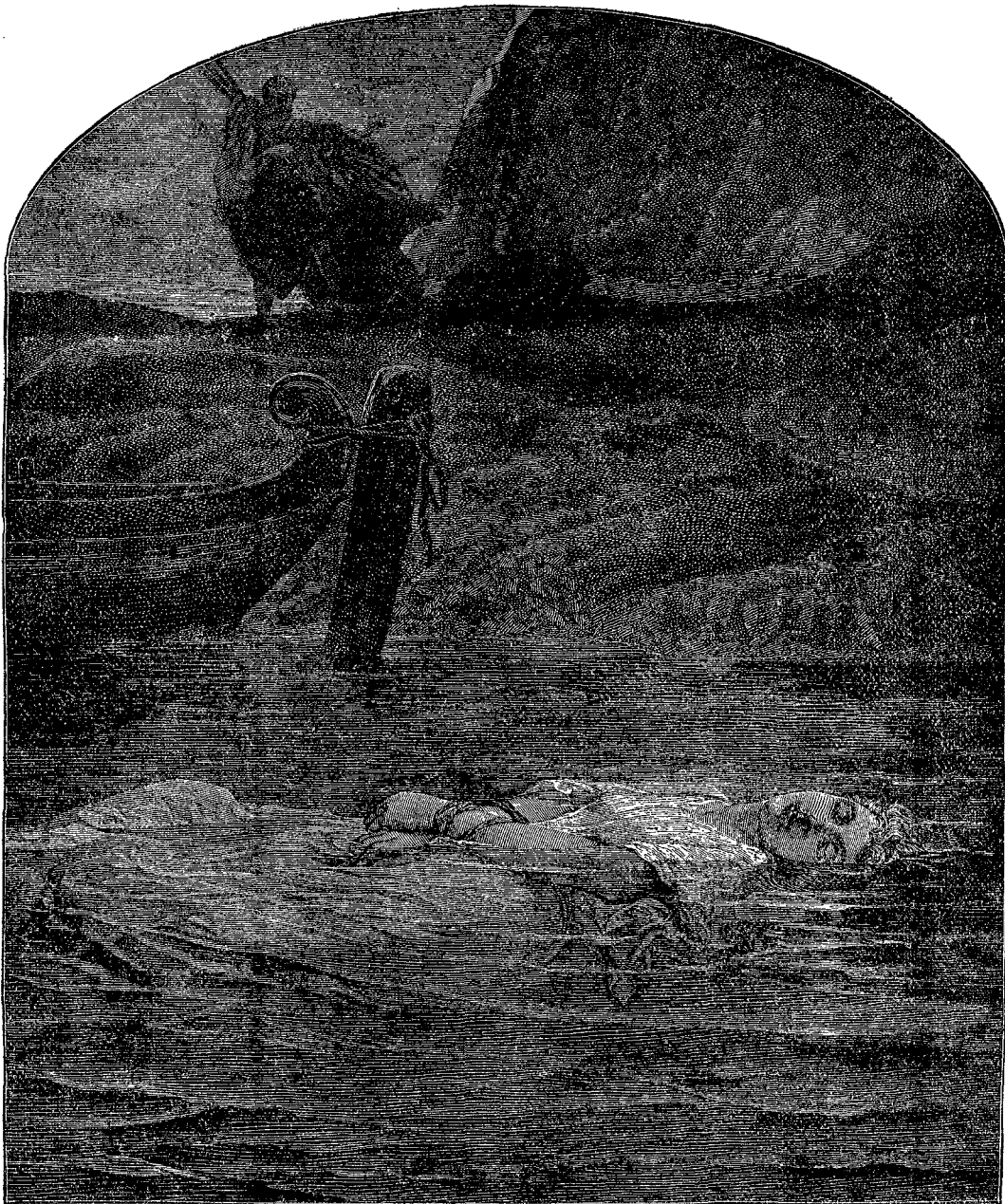
It is at a critical epoch of the Reformation that the "Covenanters," as these Christians were called, came prominently upon the stage of action. "The Reformation was ebbing in Germany, in France, in Holland, in all the countries of Christendom; everywhere a double-headed tyranny was advancing on men, trampling down the liberties of nations and the rights of churches." But God had left not himself without witnesses, and in that as in every other crisis of his work he had chosen ones who would not bow the knee to Baal,—men and women who held not their lives dearer than their Master's cause, which was the cause of humanity, and whose zeal waned not either in the face of general spiritual declension, or of the dragon of prosecution. These held aloft the standard of liberty which elsewhere was trailing in the dust, and the value of their service to humanity cannot be measured. In the persons of these noblest of her representatives, Scotland "had so illustrated the fundamental principles of the struggle and the momentous issues at stake, and she had so exalted the contest in the eyes of the world, investing it with a moral grandeur that stimulated England, that she mainly contributed to the turning of the tide and

the triumph of the Protestant cause all over Christendom."

Theirs Was a Contest With the Government.

The contest of the Covenanters was a contest with the government. Charles II. was then seated upon the throne of Great Britain. Though professedly a Protestant, he was a

was ambitious, unscrupulous, despotic. He determined that no authority other than his own should be acknowledged in his kingdom in any matter, either civil or religious. Accordingly, one of his first acts as king was the securing from the Scottish parliament of the "Act of Supremacy, which transferred the



THE MAIDEN MARTYR.

"Aged matrons and pious maidens were executed on the scaffold or tied to stakes within the sea-mark and drowned."*

Romanist at heart, and a ready tool in the hands of the Jesuits. As a civil ruler he

whole power of the Church to the king, by making him absolute judge in both civil and ecclesiastical matters."

"This act was immediately followed by an-

* The quotations in this article are from Wylie's "History of Protestantism," Vol. III., chapters 23, 26, 27, 28.

* (See also the poem on page 196.)

other, which was meant to carry into effect the former. This second act imposed an oath of allegiance. . . . The new oath bound the swearer to uphold the supremacy of the king in all religious as well as all civil matters; and to refuse the oath, or deny the principle it contained, was declared to be high treason." But the Scottish Christians felt themselves bound by the "Solemn League and Covenant," to which they had sworn only a short time before, and which stood in direct opposition to the oath demanded by the king. It was an oath which allegiance to Christ would not permit them to take.

The obligations imposed by the "Solemn League and Covenant," as summarized by the historian, were: "1. Defense of Reformed Presbyterian religion in Scotland. 2. Promotion of uniformity among the churches of the three kingdoms. 3. Extirpation of popery, prelacy, and all unsound forms of religion. 4. Preservation of parliaments, and of the liberties of the people. 5. Defense of the sovereign in his maintaining the reformed religion, the parliaments, and the liberties of the people. 6. Discovery and punishment of malignants, and disturbers of the peace and welfare of the nations. 7. Mutual protection and defense of each individually, and of all jointly, who were within the bonds of the Covenant. 8. Sincere and earnest endeavor to set an example before the world of public, personal, and domestic virtue and godliness."

The Purpose of the King.

The king—the government—was determined to establish prelacy in Scotland. It was to this end that these acts had been passed aiming to make him the acknowledged authority in both the civil and spiritual realms. Accordingly, "the bishops held diocesan courts, and summoned the ministers to receive collation at their hands. If the ministers would obey the summons, the bishops would regard it as an admission of their office. . . . To their great mortification very few ministers presented themselves. In only a few solitary instances were the episcopal mandates obeyed."

Middleton, the king's prime minister in Scotland, was very wroth at this contumacious disregard of authority. "To the irascibility and imperiousness with which nature had endowed him, Middleton added the training of the camp, and he resolved to deal with this matter of conscience as he would with any ordinary breach of military discipline. He did not understand this opposition. The law was clear. The king had commanded the ministers to receive collation at the hands of the bishop, and the king must be obeyed, and if not, the recusant must take the consequences."

Yes, "the law was clear," and, by the "logic" which persecution invokes, there was nothing left for the king's officer but to enforce it; and enforce it he did. It was quite in harmony with his nature to inflict cruelties upon such as dared stand for liberty of conscience against his own command and the "law" of the realm; and had his nature been otherwise, he would doubtless still have been able to foresee, after the manner of some eminent men of our times, that "the best way to get rid of a bad law is to enforce it;" so that the result to the unfortunate Scots would have been the same. It is bad enough to become the victim of the passions of men by nature base and unprincipled; but no cruelty of human passion ever exceeded the cruelty of "logic," in the grasp of short-sighted finite intellects fired by religious zeal. No

weapon has ever proved more dangerous to the rights and liberties of mankind.

Banished for Their Faith.

At a meeting of the King's Privy Council, held in the College Hall of Glasgow, Oct. 1, 1662, for the purpose of devising decisive measures for crushing the opposition to prelacy, it was resolved "to extrude from their livings and banish from their parishes all the ministers who had been ordained since 1649, and had not received presentation and collation as the king's act required. In pursuance of this summary and violent decision, a proclamation was drawn up, to be published on the 4th of October, commanding all such ministers to withdraw themselves and their families out of their parishes before the 1st of November next, and forbidding them to reside within the bounds of their respective presbyteries."

"Hardly four weeks had he given the ministers to determine the grave question whether they should renounce their Presbyterianism or surrender their livings. They did not need even that short space to make up their minds. Four hours—four minutes—were enough when the question was so manifestly whether they should obey God or King Charles. When the 1st of November came, four hundred ministers—more than a third of the Scottish clergy—rose up, and quitting their manse, their churches, and their parishes, went forth with their families into banishment."

"It was the beginning of winter, and the sight of the bare earth and the bleak skies would add to the gloom around them. They went forth not knowing whither they went. . . . The sacrifice they were now making had only added to their guilt in the eyes of their monarch, and they knew that, distressing as was their present condition, their future lot was sure to be more wretched; but rather than take their hands from the plough they would part with even dearer possessions than those of which they had been stripped. They had counted the cost, and would go forward in the path on which they had set out, although they plainly desecrated a scaffold at the end of it."

They Met in the Fields.

"It was now that the field-meetings termed 'conventicles' arose. The greater part of the pious ministers cast out, and their places filled by incapable men, the people left the new preachers to hold forth within empty walls. It was in vain that the church doors were thrown open on Sunday morning; few entered save the curates' dependants, or the reprobates of the place; the bulk of the population were elsewhere; . . . they had gathered by hundreds or by thousands, devout and reverend, on some moorland, or in some sequestered glen, or on some mountain side, there to listen to one of the ejected ministers, who taking his stand on some rock or knoll, preached the word of life."

All this, of course, was exceedingly mortifying to the bishops, and only added to their rage and determination to crush out the spirit of religious liberty. The common people now became the victims of their tyranny. "The conventicle was denounced as a rendezvous of rebellion, and a rain of edicts was directed against it. All persons attending field preachings were to be punished with fine and confiscation of their property. Those informing against them were to share the fines and the property confiscated, save when it chanced to be the estate of a landlord that fell under the Act. These good things the Privy Council kept for themselves. . .

Magistrates were enjoined to see that no conventicle was held within their burgh; landlords were taken bound for their tenants, masters for their servants; and if any should transgress in this respect, by stealing away to hear one of the outed ministers, his superior, whether magistrate, landlord, or master, was to denounce or punish the culprit; and failing to do so was himself to incur the penalties he ought to have inflicted upon his dependants. These unrighteous edicts received rigorous execution, and sums were extorted thereby which amazed one when he reflected to what extent the country had suffered from previous pillagings. It was not enough, in order to escape this legal robbery, that one eschewed the conventicle; he must be in his place in the parish church on Sunday; for every day's absence he was liable to a fine."

Made a Capital Crime.

Finally an edict was issued which made it a capital crime to attend a field-preaching bearing arms. That the Covenanters did bear arms at these gatherings, and that they offered armed resistance to the king's forces, was a source of great weakness to their cause. They were engaged in a contest which, while conducted simply through faith in God, could know no defeat, for God himself has made victory sure to faith. But when they essayed to fight the battle with worldly weapons of warfare, the event by no means justified their position. The battle for God's authority against the king's was God's battle; but the Lord's battles are not fought by the losing side. They took the battle out of God's hands, and the result was disaster. God's battles are fought not with carnal weapons, but with "the sword of the Spirit, which is the word of God." Nothing can stand before that sword, and all who hold to that word by faith will triumph with it.

Their Military Power Broken.

A disastrous engagement with the king's forces on June 22, 1679, left the military power of the Covenanters completely broken, and 1,200 of the latter prisoners in the hands of their enemies. These unfortunates were made the victims of every species of barbarity. At the end of five months their number was reduced by nearly 1,000, the most of these having succumbed to inhuman treatment. The remainder were transported to Barbadoes, and the ship being wrecked in a storm, many were drowned, and others who reached the land were sold into slavery.

"The years that followed are known as 'the killing times;' and truly Scotland during them became not unlike that from which the term is borrowed—the shambles. The Presbyterians were hunted on the mountains and tracked by the bloodhounds of the Privy Council to the caves and dens where they had hid themselves. Claverhouse and his dragoons were continually on the pursuit, shooting down men and women in the fields and on the highways. As fast as the prisons could be emptied they were filled with fresh victims brought in by the spies with whom the country swarmed. . . . Aged matrons and pious maidens were executed on the scaffold, or tied to stakes within sea-mark and drowned. The persecution fell with equal severity on all who appeared for the cause of their country's religion and liberty. No eminence of birth, no fame of talent, no luster of virtue, could shield their possessor from the most horrible fate if he opposed the designs of the court. Some of lofty intellect and famed statesmanship were hanged and quartered on the gallows, and the ghastly

spectacle of their heads and limbs met the gazer in the chief cities of the kingdom, as if the land were still inhabited with cannibals, and had never known either civilization or Christianity. It is calculated that during the twenty-eight years of persecution in Scotland, 18,000 persons suffered death, or hardships approaching to it."

Thus heroically did the Scottish Covenanters maintain upon their native heath the contest for the supremacy of that principle long before enunciated by the apostles Peter and John to the Sanhedrim,—“We ought to obey God rather than men.” That they grasped the principle in its full breadth, as separating the sphere of religion from that of the civil power, cannot be said. The views expressed and attitude maintained by them during this period clearly show that they did not. They battled with error in its grosser forms, as was necessary while the world was just emerging from the shadows of the Dark Ages. It was left for a later generation to proclaim to the world the rightful freedom of the conscience from all human coercion, and of man's natural right under it to believe and practice whatsoever he will, so long as he does not invade the rights of his fellows. All this was involved in and justified by the resistance of the Covenanters to the government and the “law;” and it is a pity that their descendants of this day, instead of upholding the doctrine of the inviolability of conscience against coercion by the civil power, are striving to erect in this country the same religio-civic despotism which brought such a bitter experience to their ancestors two centuries ago. S.

CIVIL GROUNDS OF RELIGIOUS INTOLERANCE.

IN No. 18 of the current volume of this paper was published an article under this title in which it was shown that “in all ages and in every country religious intolerance has been defended on the ground of public policy,” and that “dissenters have ever been stigmatized as enemies of the State, subverters of social order, and disturbers of the public peace.” The proof of these propositions was conclusive, but by no means as full as it might have been. Indeed, to exhaust the subject would be to review the entire history of the world, for substantially the same arguments have been urged in justification of restrictions of freedom of conscience in every country and in every period.

Speaking of the causes of pagan persecutions, Lecky says that “they were partly political and partly religious.” The same writer explains this statement in this way:—

In the earlier days of Rome religion was looked upon as a function of the State; its chief object was to make the gods auspicious to the national policy, and its principal ceremonies were performed at the direct command of the Senate.²

Of certain repressive measures directed by the Romans against other religions than their own, Lecky says:—

They grew out of that intense national spirit which sacrificed every other interest to the State, and resisted every form of innovation, whether secular or religious, that could impair the unity of the national type, and dissolve the discipline which the predominance of the military spirit and the stern government of the Republic had formed.³

It thus appears that the real motive that led the pagans to persecute the Christians

was a desire to preserve intact their civil institutions; the very motive which to-day actuates the Czar in the persecution of Jews and Stundists, and that is urged in our own country in justification of certain measures of religious legislation. In justification of Sunday laws, Mr. Crafts says, as quoted in our former article:—

It is the conviction of the majority that the nation cannot be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws, therefore Sabbath laws are enacted by the right of self-preservation, not in violation of liberty, but for its protection.

This is but a revamping of the old pagan theory firmly believed by the multitude. Lecky says, “that the prosperity and adversity of the empire depended chiefly upon the zeal or indifference that was shown in conciliating the national divinities.” That the Christian religion is true while the religion of the Romans was false does not affect the principle; civil government was as much a divine ordinance in Rome as it is in the United States, and if the preservation of social order justifies religious laws now, it justified them as fully then. Nor is this all; if the preservation of either this or any other nation justifies religious restrictions at all, it justifies such restriction to any extent which in the judgment of those in authority may be necessary for the preservation of that nation. But to maintain such a position would be to justify all the persecution that has ever cursed any land, or disgraced any system of religion.

Another point of semblance between ancient and modern intolerance, between pagan and so-called Christian bigotry, is found in the fact that when Rome reached the point of tolerating professors of all religions in Rome, this liberty did not free the Roman “from the obligation of performing also the sacrifices or other religious rites in his own land.” The parallel to this is found in Tennessee and some other of our American States in which perfect religious liberty is supposed to be guaranteed, notwithstanding the fact that a certain amount of deference must always be paid to the religion of the majority, in the observance of Sunday.

American colonial history is exceedingly fruitful in illustrations of how religious intolerance has sought to shield itself behind civil considerations, and justify persecution on the ground of protecting public morals and preserving the peace and dignity of the State. In “The Emancipation of Massachusetts,” Brooks Adams relates how the clergy of that colony “used the cry of heresy to excite odium, just as they called their opponents Antinomians, or dangerous fanatics,” to stir up the people against them. “Though the scheme was unprincipled,” says Mr. Adams, “it met with complete success, and the Antinomians have come down to posterity branded as deadly enemies of Christ and the commonwealth; yet nothing is more certain than that they were not only good citizens, but substantially orthodox.” Of course the motive of the clergy was wholly religious, yet they made it appear that while they were concerned for what they regarded as the true faith they were equally interested in the welfare of the colony. Henry Dunster, the first president of Harvard College, did not believe in infant baptism, and for this he was indicted and convicted on the charge of *disturbing church ordinances*. The disturbance was as real as is the disturbance charged in Tennessee against Seventh-day Adventists—it was all in the minds of those, who, having control of legislation, were determined that the civil power should be used in support, to some extent at least, of their tenets. Dunster

was driven out as an enemy of the commonwealth, and died in poverty and neglect.

In 1651, John Cotton denounced certain Baptists as “foul murderers” because they denied infant baptism. And in “The Emancipation of Massachusetts” page 116, we are told that under the Puritan Commonwealth, the moment a man “refused implicit obedience, or above all, if he withdrew from his congregation he was shown no mercy, because such acts tended to shake the temporal power.” “Therefore,” says the same writer, page 118, “though Winslow solemnly protested before the commissioners at London that Baptists who lived peaceably would be left unmolested, yet such of them as listened to ‘foul murderers’ were denounced as dangerous fanatics who threatened to overthrow the government, and were hunted through the country like wolves.”

Regarding the facility with which civil offenses were for religious reasons charged in Massachusetts against dissenters, Charles Francis Adams says:—

A species of sweep-net was now needed which should bring the followers no less than the leaders under the ban of the law. The successful prosecution of Wheelwright afforded the necessary hint. Wheelwright had been brought within the clutches of the civil authorities by a species of *ex post facto* legal chicanery. Even his most bitter opponents did not pretend to allege that he had preached his Fast day sermon with the intent to bring about any disturbance of the peace. They only claimed that his utterances tended to make such a result probable, and that his own observation ought to have convinced him of the fact. Therefore, they argued, although it was true that no breach of the peace had actually taken place and although the preacher had no intent to excite to a breach of the peace, yet he was none the less guilty of constructive sedition. Constructive sedition was now made to do the same work in New England which constructive treason, both before and after, was made to do elsewhere.⁴

But it mattered not that Wheelwright could be accused only by a legal fiction, and that an extremely attenuated one. Mr. Adams thus relates the sequel:—

The court being now purged of all his friends Codrington only excepted, Wheelwright's case was taken up. He appeared in answer to the summons; but, when asked if he was yet prepared to confess his errors, he stubbornly refused to do so, protesting his entire innocence of what was charged against him. He could not be induced to admit that he had been guilty either of sedition or of contempt, and he asserted that the doctrine preached by him in his Fast-day discourse was sound; while, as to any individual application which had been made of it, he was not accountable. Then followed a long wrangle, reaching far into the night and continued the next day, during which the natural obstinacy of Wheelwright's temper must have been sorely tried. At his door was laid all the responsibility for all the internal dissensions of the province. He was the fruitful source of these village and parish ills; and every ground of complaint was gone over, from the lax response of Boston to the call for men for the Pequot war, to the slight put by his church upon Wilson, and halberdiers upon Winthrop. To such an indictment defense was impossible; and so, in due time, the court proceeded to its sentence. It was disfranchisement and exile. . . . His sentence stands recorded as follows: “Mr. John Wheelwright, being formally convicted of contempt and sedition, and now justifying himself and his former practice, being to the disturbance of the civil peace, he is by the court disfranchised and banished, having fourteen days to settle his affairs; and if within that time he depart not the patent, he promiseth to render himself to Mr. Stoughton, at his house to be kept till he be disposed of; and Mr. Hough undertook to satisfy any charge that he, Mr. Stoughton, or the country should be at.”⁵

Similar facts might be given at almost any length both in the history of Massachusetts and in that of England and other countries, but the reader can pursue the study for himself. Enough has been said to fully sustain the proposition that religious intolerance ever

¹ The article to which reference is here made will appear shortly in tract form as a number of the “Religious Liberty Library.”

² “History of European Morals,” Vol. I, page 308.

³ *Id.* page 403.

⁴ “Three Episodes of Massachusetts History,” Vol. I, page 477.

⁵ *Id.* pages 480, 481.

seeks to hide its hideous face behind some civil law, and to justify its crimes against humanity on the ground of public necessity; but nobody is deceived except the poor bigots themselves. Everybody else knows full well the real motive.

THE MAIDEN MARTYR.*

IN the early summer of 1685, two girls of the name of Wilson, the older of whom was eighteen, and the younger thirteen years of age, were sentenced to be drowned for refusing the Abjuration oath.

The younger sister was saved, upon the payment of a hundred pounds by her father. The elder, and a poor widow named McLaughlin, were tied to stakes within flood-mark in the river Blendnock. The girl saw her aged companion in tribulation painfully perish, as she had been fastened furthest out in the tide. Still her faith failed not; and though importuned by her friends to save her life by praying for the king and taking the oath, she steadfastly refused. Calmly she awaited death, singing psalms till her voice was choked by the rising water; and, a little after, the slight ripple, and the air-bell rising to the surface, told she had breathed her last. And as though in sympathy, the fast westering sun, too, sank from sight and nature threw over the scene her sable mantle of the night.

A troop of soldiers waited at the door,
A crowd of people gathered in the street,
Aloof a little from the sabres bared
And flashed into their faces. Then the door
Was opened, and two women meekly step
Into the sunshine of the sweet May-morn,
Out of the prison. One was meek and old—
A woman full of years and full of woes—
The other was a maiden in her morn,
And they were one in name and one in faith,
Mother and daughter in the bonds of Christ,
That bound them closer than the ties of blood.

The troop moved on; and down the sunny street
The people followed, ever falling back
As in their faces flashed the naked blades.
But in the midst the women simply went
As if they two were walking, side by side,
Up to God's house on some still Sabbath morn,
Only they were not clad for Sabbath day;
But as they went about their daily tasks,
They went to prison, and they went to death
Upon their Master's service.

On the shore
The troopers halted; all the shining sands
Lay bare and glistening; for the tide had drawn
Back to its furthest margin's weedy mark,
And each succeeding wave, with flash and curve
That seemed to mock the sabres on the shore,
Drew nearer by a sand-breadth. "It will be
A long day's work," murmured those murderous
men,
As they slacked rein—the leaders of the troop
Dismounting, and the people pressing near
To hear the pardon proffered, with the oath
Renouncing and abjuring part with all
The persecuted, covenanted folk.
And both refused the oath, "because," they said,
"Unless with Christ's dear servants we have part,
We have no part with Him."

On this they took
The elder Margaret, and led her out
Over the sliding sands, the weedy sludge,
The pebbly shoals, far out, and fastened her
Unto the furthest stake, already reached
By every rising wave; and left her there,
As the waves crept about her feet, in prayer
That He would firm uphold her in their midst,
Who holds them in the hollow of His hand.
The tide flowed in. And up and down the shore
They passed, the Provost, and the Laird of Lag—
Grim Grierson—with Windram and with Graham;
And the rude soldiers jested, with rude oaths,
As in the midst the maiden meekly stood
Waiting her doom delayed—said "she would turn
Before the tide—seek refuge in their arms

From the chill waves." And ever to her lips
There came the wondrous words of life and peace:
"If God be for us, who can be against!"
"Who shall divide us from the love of Christ?"
"Nor height, nor depth,——"

A voice cried from the crowd—
A woman's voice, a very bitter cry—
"Oh, Margaret! my bonnie Margaret!
Gie in, gie in, and dinna break my heart;
Gie in, and take the oath."

The tide flowed in:
And so wore on the sunny afternoon;
And every fire went out upon the hearth;
And not a meal was tasted in the town
That day.

And still the tide was flowing in:
Her mother's voice yet sounding in her ears,
They turned young Margaret's face toward the sea,
Where something white was floating—something
white
As the sea-mew that sits upon the wave:
But as she looked it sank; then showed again;
Then disappeared. And round the shoreward stake
The tide stood ankle deep.

Then Grierson,
With cursing, vowed that he would wait no more;
And to the stake the soldiers led her down,
And tied her hands; and round her slender waist
Too roughly cast the rope, for Windram came
And eased it, while he whispered in her ear
"Come, take the test." And one cried, "Margaret,
Say but 'God save the king.'" "God save the
king
Of His great grace," she answered; but the oath
She would not take.

And still the tide flowed in,
And drove the people back and silenced them.
The tide flowed in, and rising to her knee,
She sang the psalm, "To thee I lift my soul."
The tide flowed in, and rising to her waist,
"To thee, my God, I lift my soul," she sang.
And the tide flowed, and, rising to her throat,
She sang no more, but lifted up her face—
And there was glory over all the sky;
And there was glory over all the sea—
A flood of glory—and the lifted face
Swam in it, till it bowed beneath the flood,
And Scotland's Maiden Martyr slept in God.

PERSECUTION FOR SUNDAY LABOR AT FORD'S STORE, MD.

BY J. E. JAYNE.

MR. ISAAC BAKER, of Ford's Store, Md., has been arrested, tried, and I suppose convicted, of Sunday labor. Briefly the circumstances are as follows.

On Sunday, May 24, L. T. Vansant, a constable, "chanced to be" at the home of one of his neighbors. They looked across a piece of land and strip of water, a distance of about two miles, and saw what they thought was a man at work in a field. They walked to the water and then rowed about three quarters of a mile and accosted Mr. Baker, who was marking out ground for corn.

The constable laid complaint before a magistrate on Kent Island, who issued the warrant, and set the trial for June 1. Mr. Baker was allowed his liberty, and on the day for trial the constable visited him at his home intending to accompany him to the magistrate's office. Mr. Baker objected to going, stating that he would take the case before a magistrate for their own town, who had been recently appointed. The constable did not require him to appear in court, but himself arranged for the trial to be held before another magistrate on Thursday, the 4th of June.

When the case came to trial the magistrate was very much confused, and the crowd that filled the room did about as they pleased. Mr. Baker employed no attorney. So far as I could learn, no record of the proceedings

was kept, except what I took for my own use. The trial proceeded about as follows:—

Magistrate to Mr. Baker.—"Are you ready for trial?"

Mr. Baker.—"I have not heard the warrant read."

The magistrate then read the warrant and said:—

"I don't suppose there is any use of swearing witnesses, for you will plead guilty of the crime."

Mr. Baker.—"I do not plead guilty of violating any law in harmony with our National Constitution."

Magistrate.—"O, that's no plea."

Mr. Baker was not required to plead, and the constable was sworn.

Magistrate to constable.—"What was he doing?"

Constable.—"He was marking out ground for corn."

Magistrate.—"Anything else?"

Constable.—"No."

Magistrate.—"There were three State's witnesses summoned, are they here?"

Constable.—"All but Mr. Mansfield." (Who is a Seventh-day Adventist.)

The magistrate talked of how he would punish Mr. Mansfield for failing to obey the summons.

Bystanders to Court and constable.—"Mr. Mansfield has not been summoned."

Constable.—"I summoned him."

Bystanders.—"You did not read the summons, nor tell him when or where the trial was to be held, nor who was to be tried."

Magistrate.—"Do you swear that you summoned him?"

Constable.—"Yes."

Bystanders.—"You did not read the summons."

Magistrate.—"Do you swear you read the summons?"

Constable.—"No; I read his name to him off the back of the warrant. I had no summons. You did not give me any, and I am green and do not know how to do this business."

Magistrate.—"Why did you not tell me you had no summons?"

Constable.—"I did try to tell you, but I could not make you understand."

Magistrate.—"Well, there are no witnesses in this case except yourself. I guess we are both pretty badly mixed."

Mr. Baker to magistrate.—"Well, I guess it makes little difference as I should have to appeal the case anyway."

The magistrate then tried to make out an appeal bond but was so confused that he could not do it. He then tried to find a friend who has sometimes assisted him at his work, but this friend had absented himself, refusing to have anything to do with the matter.

Magistrate to Mr. Baker.—"There is one way left for me, you state any day you like within a week and appear here, and we will proceed with the trial."

Mr. Baker to magistrate.—"I am here for trial now and want the matter settled to-day."

Magistrate.—"I can't do it; I don't know how to make out the bond. I am in no condition to proceed with the trial. Who are to be your bondsmen?"

Mr. Baker made arrangements with two of his friends, and then the magistrate proposed that it was not necessary that Mr. Baker again appear in court, but that he (the mag-

* From Frank Leslie's "Sunday Magazine," with slight additions and changes.

istrate) would present himself before Mr. Baker's bondsmen some time within one week and arrange it satisfactorily with them.

Magistrate to Mr. Baker.—"Costs are eighty-five cents."

Mr. Baker.—"I will not pay costs, as I have done nothing wrong. Had I done anything wrong I would not refuse."

Magistrate.—"I have been very lenient with you, but I may not be so in the future; but as you will pay no costs, I will give you my costs."

And then without offering opportunity for defense, and without pronouncing the prisoner guilty or innocent, without imposing any fine, holding him in bail or dismissing the court, the magistrate gathered up his effects and disappeared.

Just what turn matters will take no one seems to know.

I visited both the magistrate and constable at their homes before the trial and talked with them of the matter, and am thoroughly convinced that before the case was heard they had determined to convict Mr. Baker.

The magistrate is an "alldside" Methodist class leader, and the constable attends that church. Religious prejudice is at the root of the difficulty, but without a Sunday law intolerance would be powerless.

A SIGNIFICANT DECISION.

OUR readers are already familiar with the fact that a decision was handed down May 18 by the Supreme Court of the United States affirming the constitutionality of Section 4,578 of the Code of Georgia prohibiting the running of freight trains in that State on Sunday, except under certain conditions and circumstances.

The "law" was assailed on the ground that it was in violation of the Constitution, which provides that Congress shall have power to regulate commerce between the States; but the majority of the court held that the said act was only "an ordinary police regulation designed to secure the well-being and promote the general welfare of the people within the State by which it was established, and, therefore, not invalid by force alone of the Constitution of the United States."

Like the Christian Nation Decision.

Like the "Christian Nation" decision of February 29, 1892, this decision is more broad and far-reaching than was really required by the question before the Court. Mr. Justice Harlan who delivered the opinion of the court, seems to have gone out of his way to lay broad and deep the foundation of Sunday "laws."

Judging from this opinion, the power of the several States to enact and enforce Sunday "laws" is not regarded as open to question. Immediately after stating the facts in the case the learned Justice says:—

If the statute in question forbidding the running in Georgia of railroad freight trains, on the sabbath day, had been expressly limited to trains laden with domestic freight, it could not be regarded otherwise than as an ordinary police regulation established by the State under its general power to protect the health and morals, and to promote the welfare, of its people.*

Policy of the State to Protect "the Sabbath."

"From the earliest period in the history of Georgia," continues the opinion, "it has been the policy of that State, as it was the

policy of many of the original States, to prohibit all persons, under penalties, from using the sabbath as a day for labor and for pursuing their ordinary callings. By an act of the colonial legislature of Georgia, approved March 4th, 1762, it was provided: 'No tradesman, artificer, workman, laborer or other person whatsoever shall do or exercise any worldly labor, business or work of their ordinary callings, upon the Lord's day, or any part thereof (works of necessity or charity only excepted), and that every person being of the age of fifteen years or upwards, offending in the premises, shall for every such offense, forfeit the sum of ten shillings. And that no person or persons whatsoever shall publicly cry, show forth, or expose to sale, any wares, merchandise, fruit, herbs, goods, or chattels whatsoever upon the Lord's day, or any part thereof, upon pain that every person so offending shall forfeit the same goods so cried or showed forth, or exposed to sale, or pay ten shillings.'

The "Law" Cited.

The court then cites the act against the running of freight trains on Sunday, described in the act as "the sabbath day," and then continues:—

In what light is the statute of Georgia to be regarded? The well-settled rule is, that if a statute purporting to have been enacted to protect the public health, the public morals or the public safety has no real or substantial relation to those objects, or is a palpable invasion of rights secured by the fundamental law, it is the duty of the courts to so adjudge and thereby give effect to the constitution. *Mugler v. Kansas*, 123 U. S. 623, 661; *Minnesota v. Barber*, 136 U. S. 313, 320.

In our opinion there is nothing in the legislation in question which suggests that it was enacted with the purpose to regulate interstate commerce, or with any other purpose than to prescribe a rule of civil duty for all who, on the sabbath day, are within the territorial jurisdiction of the State. It is none the less a civil regulation because the day on which the running of freight trains is prohibited is kept by many under a sense of religious duty. The legislature having, as will not be disputed, power to enact laws to promote the order and to secure the comfort, happiness and health of the people, it was within its discretion to fix the day when all labor, within the limits of the State, works of necessity and charity excepted, should cease.

The legislature of Georgia no doubt acted upon the view that the keeping of one day in seven for rest and relaxation was "of admirable service to a State considered merely as a civil institution." 4 Bl. Com. 63. The same view was expressed by Mr. Justice Field in *Ex parte Newman*, 9 Cal. 502, 520, 529, when, referring to a statute of California relating to the sabbath day, he said: "Its requirement is a cessation of labor. In its enactment, the legislature has given the sanction of law to a rule of conduct, which the entire civilized world recognizes as essential to the physical and moral well-being of society. Upon no subject is there such a concurrence of opinion, among philosophers, moralists and statesmen of all nations, as on the necessity of periodical cessation of labor. One day in seven is the rule, founded in experience and sustained by science. . . . The prohibition of secular business on Sunday is advocated on the ground that by it the general welfare is advanced, labor protected, and the moral and physical well-being of society is promoted."

So, in *Bloom v. Richards*, 2 Ohio St. 387, 392, Judge Thurman, delivering the unanimous judgment of the Supreme Court of Ohio, said: "We are, then, to regard the statute under consideration as a mere municipal or police regulation, whose validity is neither strengthened nor weakened by the fact that the day of rest it enjoins is the sabbath day. Wisdom requires that men should refrain from labor at least one day in seven, and the advantages of having the day of rest fixed, and so fixed as to happen at regularly recurring intervals, are too obvious to be overlooked. It was within the constitutional competency of the general assembly to require the cessation of labor, and to name the day of rest."

"Essential" to the Well-Being of Man.

The same principles were announced by the Supreme Court of Georgia in the present case. . . . That court, speaking by Chief-Justice Bleckley, said: "There can be no well-founded doubt of its being a police regulation, considering it merely as ordaining the cessation of ordinary labor and business during

one day in every week; for the frequent and total suspension of the toils, care and strain of mind or muscle incident to pursuing an occupation or common employment, is beneficial to every individual, and incidentally to the community at large, the general public. Leisure is no less essential than labor to the well-being of man. . . ."

That court further said: "With respect to the selection of the particular day in each week which has been set apart by our statute as the rest day of the people, religious views and feelings may have had a controlling influence. We doubt not that they did have; and it is probable that the same views and feelings had a very powerful influence in dictating the policy of setting apart any day whatever as a day of enforced rest. But neither of these considerations is destructive of the police nature and character of the statute. . . ."

Courts are not concerned with the mere beliefs and sentiments of legislators, or with the motives which influence them in enacting laws which are within legislative competency. That which is properly made a civil duty by statute is none the less so because it is also a real or supposed religious obligation; nor is the statute vitiated, or in anywise weakened, by the chance, or even the certainty, that in passing it the legislative mind was swayed by the religious rather than by the civil aspect of the measure. Doubtless it is a religious duty to pay debts, but no one supposes that this is any obstacle to its being exacted as a civil duty. With few exceptions, the same may be said of the whole catalogue of duties specified in the ten commandments. Those of them which are purely and exclusively religious in their nature cannot be made civil duties, but all of them may be, in so far as they involve conduct as distinguished from mere operations of mind or states of the affections. Opinions may differ, and they really do differ, as to whether abstaining from labor on Sunday is a religious duty; but whether it is or is not, it is certain that the legislature of Georgia has prescribed it as a civil duty. The statute can fairly and rationally be treated as a legitimate police regulation, and thus treated it is a valid law. There is a wide difference between keeping a day holy as a religious observance and merely forbearing to labor on that day in one's ordinary vocation or business pursuit." *Hennington v. The State*, 90 Ga. 396, 397 399.

In quoting and adopting this language of the Supreme Court of Georgia, as he does, Justice Harlan shows a most astonishing lack of appreciation of the essential difference between paying debts and observing a religious ordinance. The payment of debts is not made a civil duty because it is a religious duty; while it is admitted that abstinence from labor on Sunday is made a "civil duty" because it is supposed to be first of all a religious duty. On the other hand, the payment of debts is a religious duty because it is first of all a natural civil duty. Peoples knowing nothing of the ten commandments recognize the obligation to pay debts, and enforce it by civil law; but we find the so-called civil Sabbath only where its observance has first been enjoined as a religious duty. But so well satisfied is the Supreme Court with the reasoning of the Georgia Court on this point, that the learned justice continues:—

Assuming, then, that both upon principle and authority the statute of Georgia is, in every substantial sense, a police regulation established under the general authority possessed by the legislature to provide, by laws, for the well being of the people, we proceed to consider whether it is in conflict with the Constitution of the United States.

The Contention of the Defense.

The defendant contends that the running on the sabbath day of railroad cars, laden with interstate freight, is committed exclusively to the control and supervision of the National Government; and that, although Congress has not taken any affirmative action upon the subject, State legislation interrupting, even for a limited time only, interstate commerce, whatever may be its object and however essential such legislation may be for the comfort, peace and safety of the people of the State, is a regulation of interstate commerce forbidden by the Constitution of the United States. Is this view of the Constitution and of the relations between the States and the General Government sustained by the former decisions of this court? . . . If the people of a State deem it necessary to their peace, comfort and happiness, to say nothing of the public health and the public morals, that one day in each week be set apart by law as a day when business of all kinds carried on within the limits of that State shall cease, whereby all persons of every race

* All italics in these extracts are ours.—ED. SENTINEL.

and condition in life may have an opportunity to enjoy absolute rest and quiet, is that result, so far as interstate freight traffic is concerned, attainable only through an affirmative act of Congress giving its assent to such legislation?

The court holds that such is not the case, and concludes the opinion thus:—

Local laws of the character mentioned have their source in the powers which the States reserved and never surrendered to Congress, of providing for the public health, the public morals and the public safety, and are not, within the meaning of the Constitution, and considered in their own nature, regulations of interstate commerce simply because, for a limited time or to a limited extent, they cover the field occupied by those engaged in such commerce. The statute of Georgia is not directed against interstate commerce.

It simply declares that, on and during the day fixed by law as a day of rest for all the people within the limits of the State from toil and labor incident to their callings, the transportation of freight shall be suspended.

We are of opinion that such a law, although in a limited degree affecting interstate commerce, is not for that reason a needless intrusion upon the domain of Federal jurisdiction, nor strictly a regulation of interstate commerce, but, considered in its own nature, is an ordinary police regulation designed to secure the well-being and to promote the general welfare of the people within the State by which it was established, and, therefore, not invalid by force alone of the Constitution of the United States.

The judgment is

Affirmed.

No Recognition of Individual Rights.

It will be observed that in all this, while there is a careful guarding of "the powers which the States reserved and never surrendered," there is not so much as a suggestion of any rights for the individual. The State is supreme over the time, health and morals of the people. *They have no reserved rights.*

A noticeable feature in this decision is the matter-of-fact tone employed in referring to Sunday "laws." Their propriety is beyond question! "From the earliest period in the history of Georgia it has been the policy of that State, as it was the policy of many of the original States, to prohibit all persons, under penalties, from using the sabbath as a day of labor and from pursuing their ordinary callings." The argument amounts to no more than this: it has long been so, therefore it must be right. And this "policy" and the "laws" enacted in preservice of it are purely "civil," the court asserts, notwithstanding the admitted fact that "religious views and feelings" "had a controlling influence" in the framing of "laws" requiring Sunday observance!

It is assumed that Sunday "laws" are necessary for the preservation of "health and morals." We have not time now to discuss the question of health; but submit that Sunday labor or business cannot be shown to be immoral, and it will not ever be claimed that it is immoral, on any other ground than that it is irreligious. It inevitably follows that the Supreme Court has upheld a "law" prohibiting Sunday work because it is irreligious, for if it were not irreligious it could not be immoral, and if it were not immoral it could not be prohibited by law.

Sunday Receives the Seal of Judicial Approval.

In our opinion this decision from which only two Justices (Justices Fuller and White) dissented, dashes to the ground all hope of a decision by the Supreme Court of the United States adverse to Sunday "laws." The fiction of Sunday sacredness has now received the seal of approval from the Supreme Court, for only on the supposition that it is a sacred day can Sunday labor or business be regarded as immoral; but it is on this very ground that the Supreme Court sustains not only the Georgia statute prohibiting the running of freight trains but the whole Georgia Sunday

"law" as well as the Sunday "laws" of all the States.

The learned Justice delivering the opinion of the Court talks of the power of the State to fix a day of rest for all the people, and intimates that the choice of Sunday was only incidental; but does anybody suppose that the Supreme Court would sustain a statute enacted by any State which would undertake to stop interstate commerce upon any other day of the week than Sunday? Suppose that Utah instead of being settled by Mormons had been colonized by Mohammedans, and that they had passed a "law" prohibiting the running of freight trains on Friday, does anyone suppose for a moment that seven out of nine of our learned Supreme Court Justices would have sustained the "law"? Does anyone suppose that a single justice could have been found to champion such a statute? Certainly not.

We Have a Recognized Religion.

The truth is that while it was the purpose of the founders of this Government to establish on this continent a State without a Church, yea, even without any officially recognized religion, we have to-day and have long had a recognized religion, namely, Christianity, according to the general acceptance of that term. President Washington declared that the Government of the United States was not in any sense founded upon the Christian religion, but a Supreme Court has arisen that knows not Washington. In 1892 it declared that this is "a Christian Nation," and found evidence of this in Colonial Charters and State Constitutions from the very beginning of our history to that very moment; and now in 1896 it is assumed that labor or business upon the "Christian sabbath" is immoral and therefore properly prohibited by the police power of the States!

Leaves no Room to Doubt the Attitude of the Supreme Court on the Whole Question of Sunday Laws.

It is true that no question was raised before the court upon the right of the individual to have and exercise his own individual conscience, being answerable only to God for the abuse of that privilege so long as in so doing the individual does not intrench upon the equal rights of others; but the opinion delivered by Justice Harlan leaves no room to doubt what the decision would have been had the question been upon the right of a State to forbid private Sunday labor by the individual. The court has held that the guardianship of morals is within the legitimate police power of the State, and on this ground the court sustains the Sunday "law" of Georgia; it follows that in the opinion of the learned justices Sunday labor and business are immoral; and as before shown that is the same thing as to hold that Sunday work is irreligious; for on no other possible grounds can it be held to be immoral.

Every department of the Government is now fully committed to the support of the Sunday institution; but the Judiciary has gone further than either the Legislative or the Executive. Until now there has been a question whether Sunday legislation would be sustained by the Supreme Court; whether that tribunal would not hold it to be in violation of the First Amendment; but that question is now settled. The Supreme Court has said that even though it be a religious institution, and even though religious convictions are the potent influence in securing the legislation, it is within the legitimate power of legislatures and must be sustained as a

civil institution. Processes of the mind are alone free from governmental regulation; and religious liberty in the United States is only a name.

McKINLEY ON SUNDAY LEGISLATION.

UNDER the heading of "A Decided Opinion by Major McKinley," the New York Sun, of May 25, prints the following:—

At a meeting of the Brooklyn Philosophical Association yesterday afternoon, held in the Long Island Business College in that city, one of the speakers asserted that her father had told her that Major William McKinley had once expressed to him a decided opinion, and this, too, at a time when he was running for governor:

"I am," said Major McKinley to the lady's father, "in favor of Sunday legislation and a strict observance of the Christian sabbath."

Mr. McKinley's prominence in the presidential race makes this utterance especially significant.

THE CLIMAX APPROACHING.

[Journal (New York), June 9.]

THE awful tragedy that has been swiftly approaching its climax in Armenia during the past two years is likely to be finished, in one way or another, before the end of this year, or of the next at the latest. Either torture, outrage, degradation and massacre will have wiped out everything that makes the Armenian people worth persecuting, or some means of rescue will have been found.

The hope of European armed intervention is practically extinct. Russia will not consent to a joint interference, and England is not sufficiently unselfish to invite her to interfere alone. Whatever is done for the salvation of the Armenians must be done by peaceful means.

CONSCIENCE AND SABBATH.

BY A. H. LEWIS, D. D.

THE average American citizen has no conscience in the matter of Sabbath-observance. The question has been so long treated as a subordinate one, and the human and utilitarian element has been made so prominent, that even religious men have little conscience in the matter. Customs and prevalent modes of teaching have combined to put Sabbath-observance outside the realm of religious duty, in a very large degree. The mere "rest-day" theory is a popular one, i. e., if body or brain need rest, it is well to rest. Upon this theory it is easy to invent methods of resting (?) which will gratify worldly tastes and desires, and benumb conscience. Upon the same low plane is the average notion concerning church going and religious culture. Popular opinion says, if there be a service conveniently near, where music and oratory will entertain one, it is a pleasant way of spending a part of a leisure day; but if the music be second class and the preaching common-place, there is little or no conscience to compel men even to attend service on their "rest-day." The "rest-day" theory does not necessarily, nor usually, involve the idea of sacred time, or of a divine obligation in the matter of Sabbath-keeping.

The church and the pulpit are in no small degree responsible for this state of things.

One would think from much of the current discussion on the question that even Christian men are loth to discuss the Sabbath from a religious point of view, so much do men plead with railroads and pleasure seekers about the "utility of a rest-day." We do not object to these lower elements in the discussion, but they are merely secondary; and if men make these the prominent, or foundation idea, all conscience as of duty toward God is at an end. The same is true when the "civil sabbath" is made the prominent thing. Religious conscience is neither awakened nor cultivated by an appeal to civil law. If the church does not take high religious ground, the world will certainly drift far away from it. The work of awakening the latent conscience of the people, if it exists, or of cultivating, creating it, must be done by the church, if it is done at all. Evils do not cure themselves. A revival of Sabbathism will never be obtained on the "rest-day" theory of utilitarianism, nor the testimony of medical experts, and managers of street car service. Conscience toward God alone will form the permanent foundation for such a revival. Even the resolutions of synods and conferences, and the wisdom of creed-makers will prove useless, unless the masses are trained to a higher religious conception of the Sabbath as a divine and especially religious institution. It would not be far from the entire truth to say that one of the first steps toward reform is the creating of a conscience on the Sabbath issues.

Sunday-Law Civilisation Dramatically Illustrated.

Brief Sketch, with Moral.

SCENE is located in the city of Columbus, Ga. Georgia is the banner State for Sunday "laws" (has a "law" which makes the Sunday laborer liable to fine of \$1,000, and a year in the chain-gang). Scene presents to us a negro prisoner in the court room, charged with rape. Judge and court officials are present, and proceeding in legal form to impanel a jury to try the prisoner. (Sudden interruption.) Enter mob of "best citizens" undisguised, who take forcible possession of prisoner and drag him away before the judge's eyes. Mob drag prisoner through the street; shooting him meanwhile, and hang him to tree in prominent part of city. Next proceed to city jail, break in and secure another negro prisoner and hang him to same tree. Mob disperses, leaving bodies. No arrests. "Parties unknown."

Moral.—Give us Sunday "laws" to make the people moral and teach them respect for law and order.



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THE STOMACH

Its Disorders and How to Cure Them

BY J. H. KELLOGG, M. D.,

Superintendent of the Battle Creek (Mich.) Sanitarium; Member of the British and American Association for the Advancement of Science; the American Microscopical Society; the Society of Hygiene, of France, Author of the Home Hand-book of Domestic Hygiene and Rational Medicine, etc.

This Book Presents in a Nut-shell What Every Person Ought to Know About the Stomach, Its Functions in Health, the Symptoms Produced by Disease, and the Best Methods of Cure

The Work is Thoroughly Practical.

The work concludes with an explanation of the new and elaborate method of investigating disorders of the stomach, in use at the Battle Creek Sanitarium, and largely the result of researches undertaken there. The following is a list of the leading sections of the book: The Organs of Digestion; Foods; the Digestive Fluids; General View of the Digestive Process; The Maladies of the Modern Stomach; Important New Discoveries Relating to Digestion; Symptoms of Dyspepsia; Quacks and Nostrums; Explanation of the Author's Graphic Mode of Representing the Results of Stomach Work, Obtainable from Examination of the Stomach Fluid by the System of Investigation Employed in the Hygienic and Research Laboratories of the Sanitarium at Battle Creek, Mich., U. S. A.

The work contains over one hundred cuts, including eleven plates, several of which are colored. Price of the book, bound in fine English cloth, with embossed cover, \$1.50. Half-binding, gilt edges, \$2.00.

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NEW YORK, JUNE 18, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

No Paper Next Week.

As this number of the SENTINEL completes the first half of the volume for 1896, we shall issue no paper next week. Number 26 will bear date of July 2. It will be a specially interesting and attractive number, containing at least three illustrations, instead of only one as is usually the case.

BETTER order a few extra copies of the SENTINEL of July 2; you will want them for your friends. They will cost you only 1 cent apiece if sent to you, or you can send us five cents for each four copies and we will wrap and mail them to the addresses which you furnish.

A MAN in Jersey City was fined \$3 last week for selling a box of sardines on Sunday.

UNUSUALLY stirring times are just ahead of us, and everybody ought to be reading the AMERICAN SENTINEL.

THE National Reformers were never so active as they are now, and every friend of liberty of conscience ought to be on the alert to counteract so far as possible the influence of their work.

REMEMBER that the SENTINEL of July 2 will be a specially attractive number and ought to have a wide circulation, for it will be filled with matter of interest to everybody.

As our readers are aware, one honest Christian man is already undergoing imprisonment at Tiptonville, Lake County, Tenn., for fidelity to his conscientious convictions of duty in the matter of Sabbath observance. Four other men of like character will appear for trial July 13, and will in all probability not only be imprisoned, but compelled to work in a chain-gang. The SENTINEL is arranging not only to have full reports of these trials and of any subsequent proceedings, but to publish a number of illustrations in connection therewith.

It will be remembered that some months since Ira Babcock, a Seventh-day Adventist, of Greensboro, North Carolina, was arrested, charged with working on Sunday; but as it was not clear that there was any statute in North Carolina forbidding private Sunday work, the charge was changed to one of "disturbing public worship," when it reached the District Court, notwithstanding

the fact that there was not a shadow of ground upon which to base such a charge. We are informed that the case has recently been dismissed. This outcome is doubtless due to the active interest taken in this matter by the International Religious Liberty Association.

When the case was first called in the District Court the latter part of last February, the authorities were not disposed to give Mr. Babcock any show whatever. But when the best attorney in the county was put in charge of the case, and it was seen that Mr. Babcock would not tamely submit to injustice, the program was changed; the case was continued to the next term of court, and has now been dismissed at it ought to have been at first.

"A SIGNIFICANT DECISION."

By all means read the article, "A Significant Decision," on page 197. This is the most far-reaching Sunday-law decision ever rendered by an American court. It is just such a decision as might have been expected to follow Judge Brewer's "casual obiter dictum" of February 29, 1892, and is closely related to it in logic and effect. We shall have more to say about it in our next issue.

PERSECUTION FOR CONSCIENCE' SAKE.

It will be remembered that in April C. A. Gordon and wife, two Seventh-day Adventists, of Eagle Township, Ark., were arrested for "sabbath-breaking," and were sent to jail by a justice of the peace, notwithstanding the fact that the statutes of that State provide that observers of the seventh day shall have the right to work on Sunday.

These Seventh-day Adventists were hired out with other convicts, and were required to work on the Sabbath. When the facts were brought to the attention of the governor he promptly "pardoned" them. The following letter, which appears in the *Arkansas Reporter*, of May 28, a local Seventh-day Adventist paper, tells the sequel:—

May 11, 1896.

It has been some time since you heard from me. I have had a little trouble in securing a place to work. On being released from prison I returned home only to find my portion of land re-rented and my household goods removed and the house possessed by another family. I had to accept this condition of things or enter a law suit, with all chances against me. I concluded to move. We are now within four miles of the city. I will try to get employment among some Seventh-day Adventist for myself and wife, for persecution still holds up its prejudiced head. My wife was in her house doing some hand-sewing, a woman passed and told her it was against the law to do anything on Sunday, and that she would be arrested if she did not stop.

To reserve the right to not work on Saturday makes it difficult to secure work. For this cause I must work for Sabbath-keepers.

CHESTER GORDON.

It will be seen that while the legal right of Sabbatarian Christians to work on Sunday is recognized in Arkansas, Seventh-day Adventists in that State are by no means free from

persecution. If such a thing as this were to happen to some Sunday-keeper because he worked on the seventh day, what a cry of persecution would go up from the friends of Sunday everywhere!

In order that Sunday-keepers may be "protected," they must even have "laws" forbidding anybody else to work; but the Seventh-day Adventist must suffer not only legal but petty persecution for keeping the Sabbath, and is denied even his legal rights.

J. W. LEWIS, the Seventh-day Adventist, imprisoned at Tiptonville, Tenn., for obeying the fourth commandment just as it reads, writes us that at the conclusion of his trial two ministers were at the jail to see that he was "thrust into the cage, which is the inner prison." We presume if there had been stocks they would have seen to having his feet made fast in them.

One of these ministers has discovered that the International Religious Liberty Association, which has been looking after Mr. Lewis' interests, is composed of infidels, and that Ingersoll ought to be its president! For the information of this minister, as well as others who may not be aware of the facts, we print herewith the Declaration of Principles of the International Religious Liberty Association:—

We believe in the religion taught by Jesus Christ. We believe in temperance, and regard the liquor traffic as a curse to society.

We believe in supporting the civil government, and submitting to its authority.

We deny the right of any civil government to legislate on religious questions.

We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.

We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

The object of the International Religious Liberty Association is thus stated in its constitution:—

The object of this Association shall be to protect the rights of conscience; to maintain a total separation between religion and the civil government; and by means of the platform and the press to educate the public mind on the relations that should exist between the Church and the State.

Article 3 of the same instrument provides that—

All persons approving these objects, and who will subscribe to the Declaration of Principles, may be members of this Association by the payment of one dollar, and an annual due thereafter of one dollar.

Evidently the Tennessee preacher has not been as fully informed concerning the Religious Liberty Association as he ought to have been before attempting to tell others about it.

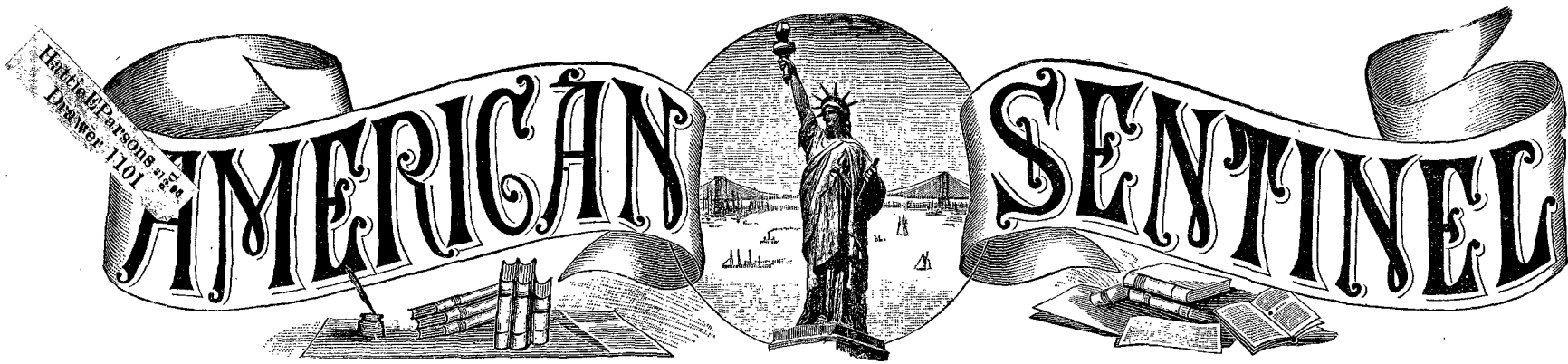
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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MEANING OF THE DECLARATION OF INDEPENDENCE.

THE Declaration of Independence has a deeper meaning than that of simple renunciation of allegiance to the government of Great Britain. While it was just that that allegiance should be renounced, the occasion was a vastly greater one than could be measured by the commercial and personal interests bound up in our colonial relationship with the mother land. A greater cause was to be championed by that declaration—a vaster audience addressed than the assembled Parliament of Great Britain.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundations on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." Such a declaration was of necessity addressed to the whole civilized world. It

spoke in behalf not only of the thirteen American colonies, but of all the victims of oppression the world over.

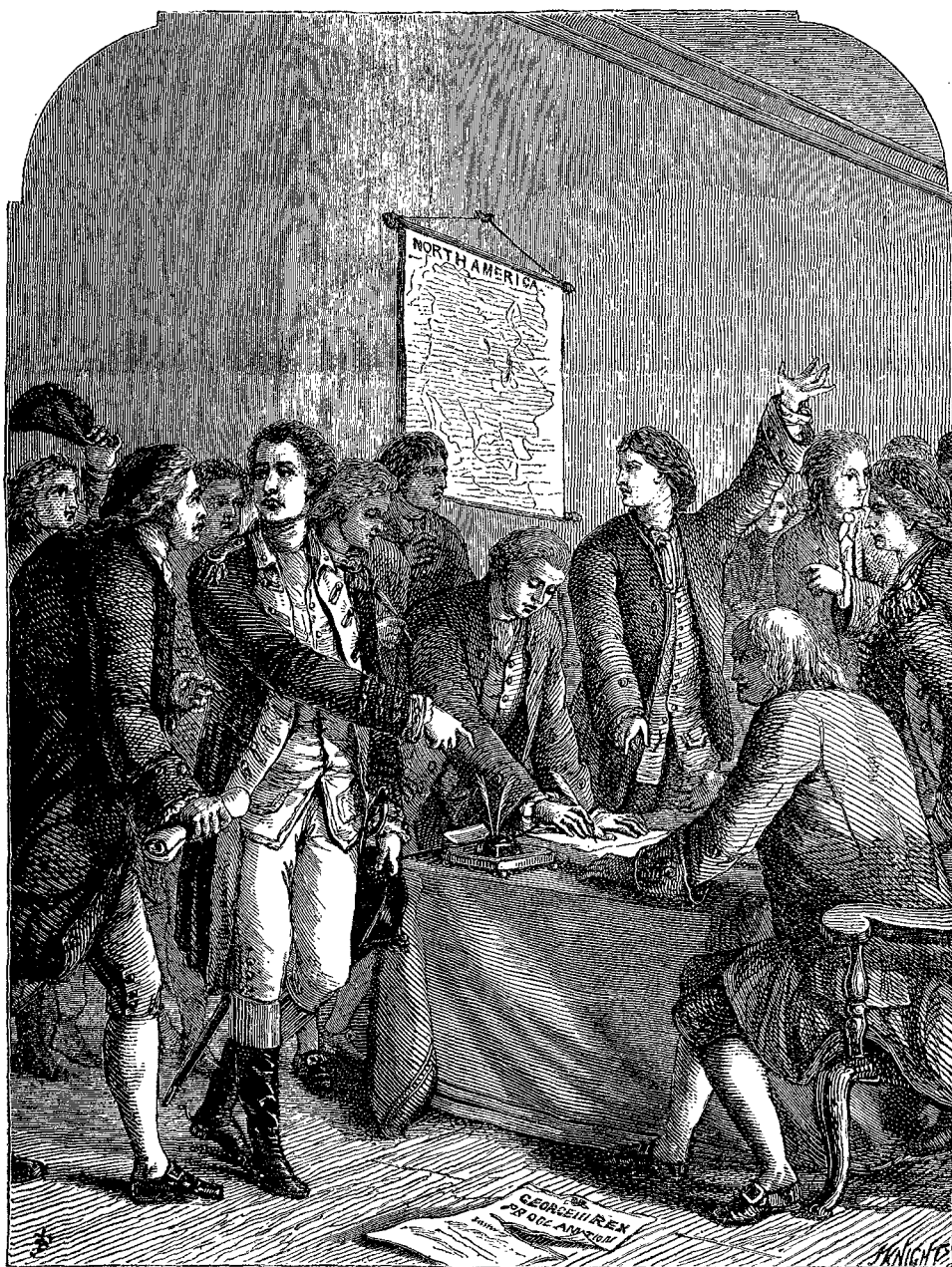
"The heart of Jefferson in writing the declaration, and of Congress in adopting it, beat for all humanity; the assertion of right

make the circuit of the world, passing everywhere through the despotic countries of Europe; and the astonished nations, as they read that all men are created equal, started out of their lethargy, like those who have been exiles from childhood, when they suddenly hear the dimly-remembered accents of their mother tongue."*

The Rights of the People.

In the long contest which has made all lands its battlefield, between liberty and oppression, the time had at length arrived when the world was to hear proclaimed in no uncertain tones the doctrine of individual rights, and not merely the rights of certain individuals, but the rights of all individuals, or in other words, the rights of the people. The world had long been hearing about the "divine right" of kings; the monarchs had diligently proclaimed this doctrine to the people. The world had heard also about the rights of barons and nobles; Magna Charta had proclaimed them. The Petition of Right, Bill of Rights, and the Writ of Habeas Corpus, had also struck more or less effectually against monarchical usurpation of power, in favor of the rights of the people. But in the immortal Declaration put forth by Jefferson and his associates, the doctrine of the rights of the people first found full and complete expression. Then

was heard a voice proclaiming liberty throughout all the land to all the inhabitants thereof,—a voice which went "out through all the earth," and its "words to



THE SIGNING OF THE DECLARATION OF INDEPENDENCE. AT PHILADELPHIA, JULY 4, 1776.

was made for the entire world of mankind and all coming generations, without any exception whatever; for the proposition which admits of exceptions can never be self-evident. As it was put forth in the name of the ascendent people of that time, it was sure to

* Bancroft's History of the United States, Vol. IV., p. 450.

end of the world;" and which, while it could not directly confer liberty upon the oppressed, announced to them their possession by divine right of a personal independence of those oppressive relations which had bound them in slavery to their rulers, and roused them to put forth manly efforts to make that freedom real.

One more proclamation of liberty remained to be given,—the Proclamation of Emancipation;—and that was necessary only because the principles of the Declaration of Independence had been denied and prevented from being universally carried into effect in the very land which gave it birth, by the institution of negro slavery.

To Deny Rights Is to Deny the Creator.

The significance of the Declaration of Independence lies in the fact that it speaks for the individual. Considered from the standpoint of what is theirs by creation, the human race must be considered as individuals; and it is upon the fact of creation that the whole Declaration is based. "All men are created equal;" they "are endowed by their Creator with certain unalienable rights," among which "are life, liberty, and the pursuit of happiness;" and "to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." These are the fundamental, self-evident principles which support and justify all else which the Declaration sets forth. Man has certain rights which are unalienable; and he has these rights not as a part of society, but as an individual. And therefore the primary rights of mankind are individual rights, and not rights which pertain to men in the aggregate. The rights of the organized body are secondary, growing out of the rights of the individuals composing it. And any form of government which subordinates the individual's right to "life, liberty, and the pursuit of happiness" to the real or supposed rights of the majority, ignores the fact of man's creation, and with that ignores God.

The Declaration of Independence has lost none of its force by transmission through the century that has elapsed since its original proclamation. It is to-day a charter of civil liberty for every individual,—a declaration of independence from the despotism which to-day would mask itself in the garb of civil authority, as it did formerly in the days of George III. He who sees in it only an interesting relic of antiquity,—a mere memento of the wisdom and determination of our forefathers—is blind to its real significance, and to his own best interests as well.

The Declaration of Independence is the world's charter of civil liberty, as the gospel is its charter of soul liberty. It was—and is—the mission of Jesus Christ "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. It was the same Jesus Christ who created man;† and by creation endowed him with the unalienable rights which the Declaration of Independence sets forth. The two are in harmony with each other. S.

"THE SHADOWS OF VICTORY."

THE National Bureau of Reforms was incorporated on the 23rd of May, under the name of the Reform Bureau. In a circular issued under date of May 25, the secretary, Mr. Crafts, states that "the receipts for the last four weeks have been only \$109.14,

while the liabilities for the same time are \$290."

The work of the Bureau for a single week is thus recounted by Mr. Crafts:—

The Shadows of Victory.

On May 25th, President Cleveland sent to the office of the Reform Bureau the pen with which he had just signed the F. H. Gillett divorce bill, in recognition that the Bureau had originated and promoted the bill, in coöperation with the Congressman named, who had ably done his part. Only a week previous, May 17, the Bureau, in coöperation with a movement originated by the Endeavorers of Mt. Vernon, N. Y., had secured not only the sabbath closing of the post-office in that place, but also the implied adoption of the local option principle, originated by Hon. John Wanamaker, for all such cases, of which Endeavorers and others in many towns should hasten to avail themselves. The Saturday preceding, the distinguished trustees of the Bureau named elsewhere, incorporated it; and the Monday following the Commissioners of the District of Columbia approved the sabbath law for the Capital which the Bureau had introduced in Congress in coöperation with the Churchman's League. This is but a week of the Bureau's work.

Do our readers realize that a powerful ecclesiastical lobby is at work in our national capital, and that already our institutions have begun to bend under the weight of its influence?

THE CASE FOR SUNDAY "LAWS."

"TIME is money." What right then has the State to demand one-seventh of an individual's time by a Sunday "law"? If time is money, it is property, and the State cannot, by the express declaration of the National Constitution, deprive any citizen of it "without due process of law."

What does the State want with a person's time, anyway? Unless that time is spent in labor for the State, the State can have no possible use for it. And the State has no right to appropriate the labor of an individual except in the case of a criminal. But by a Sunday "law," the State appropriates no labor, but merely the individual's time. It simply robs the individual without enriching itself.

The Creator alone has the right to demand one-seventh of every individual's time, and he has done this by the commandment to rest on the seventh day. But he does not, like the State, demand mere idleness, but he asks that the seventh day shall be actively employed in communion with him, through his word, his works, and by prayer and other forms of religious devotion. This is the purpose for which the Sabbath was instituted, and the only basis upon which it can in reason be sustained.

And this is the basis which in the minds of men upheld the Sunday "laws," when such "laws" were first framed. They were, in other words, based solely on religious grounds. They were religious "laws," and as such they have come down the centuries to us. The thousand and one civil "reasons" for them were never heard of until their manufacture became a necessity on account of the enlightened sentiment of modern times, which repudiated the principle that the State can rightfully enact laws on religious grounds.

It is absurd for the State to assume the right to claim a part of the people's time; it is sacrilegious for it to thus—albeit unwittingly—put itself in the place of God. It is unjust for it to tax the people by taking one-seventh of their time, and foolish to demand a tax for which it can have no possible use. This presents in part the case for Sunday "laws," considered from the standpoint of reason and justice. S.

PROPOSED OATH OF ALLEGIANCE.

A CORRESPONDENT sends us the following for publication:—

OATH OF ALLEGIANCE

TO AMERICAN CONSTITUTIONAL LIBERTY, DESIGNED TO FORM A PART OF THE LEGAL QUALIFICATION OF EVERY AMERICAN VOTER.

I, A B, do solemnly swear (or affirm) that I believe in and will ever strive to preserve, unimpaired, American Constitutional Liberty, as thus defined:

The right and privilege of every civilized American citizen of adult age and sound mind, to act upon his or her personal conscience and judgment, in every action that may arise, without interference from others, till it can be plainly shown that his or her action is a positive interference with or a serious menace of the equal rights of others.

Our correspondent adds this comment in a subsequent paragraph:—

Most intelligent American citizens are willing to defend American liberty if they can only get a clear concept of what it is; and this measure is designed to give every voting citizen, and, through them, all others, such a concept.

This suggests the only value such an oath could possibly have. The man who is genuinely attached to the principles of liberty will cheerfully award to every other man the rights which he demands for himself; and this he will do to the best of his understanding, whether bound by an oath to do so or not. On the other hand, the man who has not this genuine love of liberty, but who is actuated simply by a selfish desire for freedom for himself, will not regard the rights of others, even though he has taken a solemn oath to do so. What the American people want is not to take iron-clad oaths to do justice; but the principles of justice implanted in their very souls. The form of oath to which we have given place may, as our correspondent suggests, assist some to an understanding of the subject, and for this reason we print it.

THE ILLINOIS SUPREME COURT ON SUNDAY LEGISLATION.

WE print on another page of this paper the recent decision of the Supreme Court of Illinois declaring void the so called "Cody Law" of that State prohibiting barbering on Sunday.

The opinion of the Court in this case is of more than ordinary interest, because unlike many judicial decisions it deals more in principles than in technicalities.

The broad principle underlying the decision is that "if the law prohibits that which is harmless in itself, or requires that to be done which does not tend to promote the health, comfort, safety and welfare of society, it will in such a case be an unauthorized exercise of power; and it will be the duty of the courts to declare such legislation void."

It is true that the court does say that "if the public welfare of the State demands that all business and all labor of every description, except work of necessity and charity, should cease on Sunday," etc., "the legislature has the power to enact a law requiring all persons to refrain from their ordinary callings on that day." But before using this language the court very clearly shows that no such condition exists, and that in the very nature of certain employments it could not exist, for barbering and other secular pursuits are declared to be not only not harmful but laudible and even necessary to the health and comfort of the people; and if harmless and even nec-

† Col. 1, 14-16.

essary six days in the week they certainly cannot become harmful upon one day by reason of anything of which the legislature can take cognizance.

Some of the remarks made by Justice Craig in passing seem very favorable to general Sunday legislation, but common sense forbids such an interpretation of his language. The court holds that the workingman's labor is his capital, and asks: "Can a law which takes that from a laborer be sustained?" The question admits of only a negative reply; and it is obvious that the case would not be made better by making the law broad enough to deprive all laborers in the State of one-seventh of their capital instead of taking it from a certain class only. It is a well-established principle of constitutional law that no one can be deprived of property without compensation. A man's time being property the State has no right to deprive him of any portion of it unless the public service requires it, and even then a man's time can no more be taken from him without compensation than could his land or his money.

The fact is, that under this decision the State of Illinois cannot maintain any Sunday statute prohibiting either labor or business on that day, but only such laws as may be necessary to protect "the peace and good order of society," which in the very nature of the case could not be disturbed by ordinary employments on Sunday followed in a quiet and orderly manner. It is safe to say that for the present, Illinois is safe from the inroads of Sunday "law" fanaticism. But be it remembered that "eternal vigilance is the price of liberty."

WILL IT SATISFY ANYBODY?

MAY 28, the following bill was introduced in the Senate by Mr. Kyle, by request, was read twice and referred to the Committee on the District of Columbia:—

A BILL

To regulate labor and business on Sunday in the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the heads of Government Departments or bureaus, the courts of justice, and the board of trustees of common schools in Washington shall not, except as hereinafter provided, require subordinate officers or employés to perform work on or during Sunday: *Provided however,* That nothing herein contained shall apply to the Executive Department, the Capitol, the Naval Yard, the Weather Bureau, the Metropolitan Police, or the employés about the courts, the police stations, the jail, or the District buildings.

Sec. 2. That it shall not be lawful for any person to keep open on Sunday any place of business for the transaction of business in which money is received, except restaurants, apothecaries, physicians, bakers, undertakers, venders of milk, venders of ice, venders of fruit or other perishable merchandise, venders of soda water, ice cream, or refreshments other than intoxicants, publishers and venders of newspapers, telegraph and telephone operators, street-car, railroad, steamboat, herd, and omnibus companies, hotels and boarding-house keepers, and salaried preachers, janitors, livery-stable keepers, and other persons whose business contributes to the comfort or instruction of the public and is not of such a nature as to disturb public assemblies or the peace or good order of the community.

Sec. 3. That public assemblies of any kind held on Sun-

day shall be conducted in a quiet and orderly manner, so as not to interfere with the peace of residents in their neighborhood.

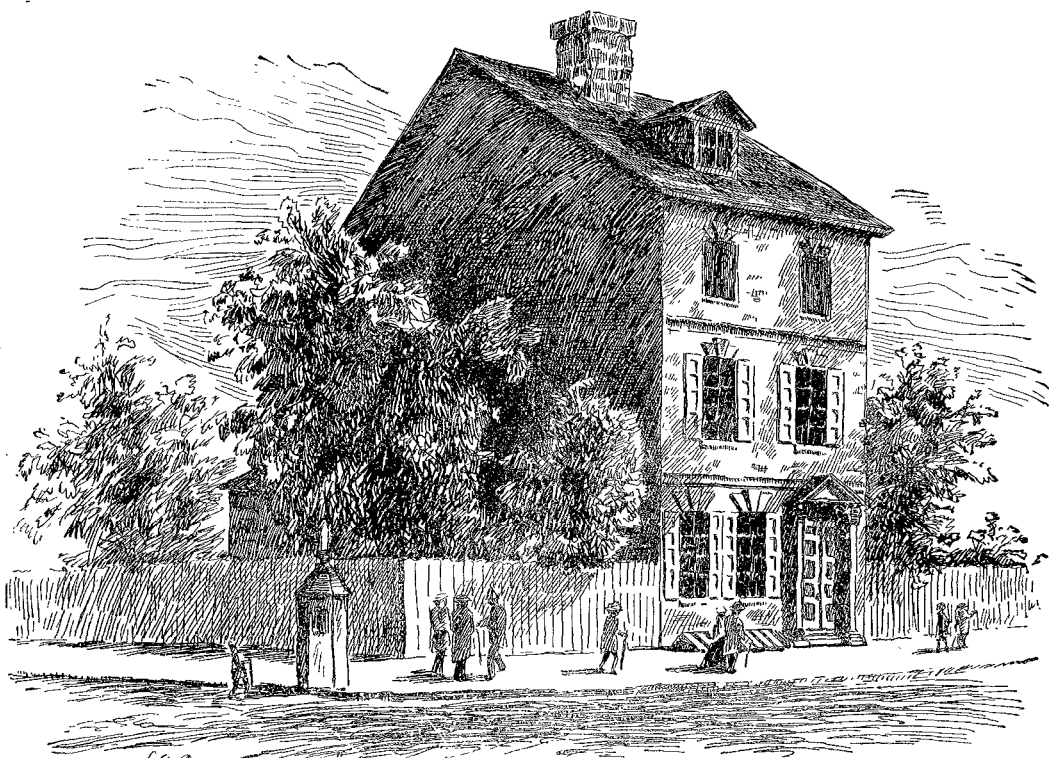
Sec. 4. That no church bells shall be rung before eight o'clock antemeridian, or after seven o'clock postmeridian; and no bell shall be rung more than two minutes at a time or oftener than every half hour.

Sec. 5. That the Congressional Library, National Museum, Smithsonian Institution, Monument, and Capitol shall be kept open on Sundays, from nine o'clock in the forenoon to four o'clock in the afternoon, for the accommodation of the public.

Sec. 6. That the penalty for the willful violation of any of the provisions of this Act shall be a fine not exceeding twenty dollars or imprisonment not exceeding ten days, at the discretion of the court; but it shall be a sufficient defense to a prosecution for labor on Sunday that the defendant usually keeps another day of the week as a day of rest.

Sec. 7. That all acts and parts of acts inconsistent with this Act are hereby repealed.

This bill is a curious illustration of the universality of the idea that there must be some legislation concerning Sunday. It reminds one of the story of the boys in a sinking boat. They could neither pray nor sing, so one of them, remarking that "something religious has got to be done," proceeded to take up a collection!



House at 702 Market Street, Philadelphia, in Which the Declaration of Independence Was Written.

• An unwholesome sentiment demands something religious of the government, and so divers Sunday bills are proposed. This, the latest one introduced, would be about as harmless as any such "law" could be, so far as interfering with anybody is concerned; but it violates the principle just as much as though it were an ironclad National Reform measure.

SOUTH AFRICAN CORRESPONDENCE.

BY G. B. THOMPSON.

THE South African Republic, or Transvaal, is governed by the Dutch, the larger part of whom are supposed to be descendants of the Huguenot refugees who landed in Cape Colony in A. D. 1688, and afterwards emigrated across the Vaal River, and thus laid the foundation of what is now the Transvaal.

The legislative power is vested in two chambers, called the Volksraad (from *volks*, people, and *raad*, advice, or counsel). The members of both chambers are elected by the

people. The following qualifications for office are required:—

The qualifications of a member of the First Chamber are that he must be thirty years of age, and that he must either have been born in the country or have been a qualified voter for fifteen consecutive years. *He must, furthermore, be a member of a Protestant church, a resident in the country, and in possession of fixed property within its limits.* No person of an openly bad character, or one who has been sentenced for some criminal offense, or an rehabilitated insolvent, or persons being to each other in the relationship of father and son, or stepson or colored persons, or bastards, or officials receiving salary, are allowed to take a seat in the Volksraad.—*The Transvaal*, by John De Villiers, p. 16.

Unbelievers and Catholics are thus excluded from a voice in the law-making assembly; also persons of color. Religion is a qualification for office. This is very different to the stipulations of the American Constitution; and much might be said concerning the iniquity and injustice of such requirements. With such legislators, and a strict Sunday law, such as already exists, the country is one on which the most puritanical National Reformer can look and exclaim, Thou art a child after my own heart! It is a Christian government, according to National Reform Christianity. Yet, what do we find? Many of the inhabitants, thinking that their lives were in danger from revolutionary strife in Johannesburg, fled at the beginning of this year from the country. The country for months has been seemingly on the point of war, and every preparation for the probable conflict has been made. At the present time about three-score of the leading citizens are in the jail of the capital under sentences of imprisonment for the crime of treason in a greater or less degree. Rumors are everywhere rife of corruption, both State and municipal. Boodlers abound, and capital rules the same as in other places; prostitution flourishes, and poverty and wretchedness abound the same as in other lands.

The Volksraad is now in session, and some steps are contemplated toward a more strict censorship of the press. A new press law has been published in the *Staats Courant* which is to be laid before the present session of the Volksraad. One article of this contemplated law reads as follows:—

The State president has at all times the right (with the advice and consent of the Executive Council) to prohibit entirely or temporarily the dissemination of publications printed outside the republic, the contents of which, are, in his opinion, contrary to good morals or dangerous to peace and order in the republic.

It is through some such imperial ukase as this that the *Herold der Wahrheit* a paper published in Hamburg, Germany, and devoted entirely to the teaching of Bible truth as understood by its managers, and which takes no sides whatever in political questions, has been proscribed in Russia. What was taught in the paper did not coincide with the "opinions" of the law-making power of the government, and was, therefore, deemed to be against the best interests of the State, and inimical to peace; so it was prohibited.

The prospective law of the Transvaal seems to find its precedent in the imperial ukases of the Czar. While the intent of the law-making power may be the very best, such a law is exceedingly dangerous, and apt to be made a wrong use of. Take, for instance, the literature which is printed outside of the domain ruled by the Republic which teaches that the seventh day is the Sabbath, and that Sunday is only a relic of popery, and a day on which it is no sin to do manual work. This, in the "opinion" of the State president (the executive concurring), might be deemed heresy, and therefore "contrary to good morals," or "dangerous to peace and order in the Republic." Especially so, when they could cite such examples as in Canada where some gospel ministers were sentenced to imprisonment for such acts as pouring water in a barrel, etc., on the "venerable day of the sun." And in various portions of free(?) America, where Christians who had kept the Sabbath "according to the commandment," have been immured in filthy prison cells for such misdemeanors(?) as husking corn, gardening, cutting a little fuel for a widow, plowing away from any residence or road, removing sprouts from stumps in a secluded place, lifting a wheel-barrow over a fence, etc., on Sunday.

Another important division of South Africa is the Orange Free State. This is also a republic governed by the Dutch. The Volksraad is now in session; and the Sunday question has been introduced, and an effort is being made to secure a more strict Sunday law. The following, taken from the *Cape Times*, of May 16, 1896, will show what is being done:—

This morning the Raad discussed the law for the better observance of the sabbath. The commission reported the work at the mines was necessary for the welfare of the industry, recommended doubling the tariff on Sunday telegrams, and were of the opinion that not much sabbath desecration in way of amusements existed. Mr. C. Wessels opposed it on the grounds that it infringed the liberty of the subject, and referred to the case of the Jews, whose Sabbath was on Saturday, but would, under the proposed law, be compelled to observe the Christian sabbath. Messrs J. Wessels and Steyn objected that if the Jews did not care to observe the Christian sabbath, they should stay away. Mr. Clote argued that the law was contrary to the institutions which guaranteed full religious liberty. Mr. Van der Walt said that under this law the President could be arrested for driving to church on Sunday. This afternoon in the Raad the discussion was continued. The law was strongly supported by Mr. Fraser, who said that mine owners rest on Sunday as well as burghers, and there was not the slightest necessity for games such as tennis, football, etc. After a lengthy discussion, the Raad approved of the principle of the law.

It is thus that Church and State are bound together in all lands, and the dove of freedom, with weary wing, hovers over all civilized lands, seeking for a place of rest, but finding none. The place of her abode, if found, must be amid the haunts of the untutored aborigines. Can it be that religious freedom,—the right to worship God according to the dictates of conscience,—has taken its everlasting flight from the earth? Verily, it seems so.

Cape Town, So. Africa, May 20.

RESIGNED FOR CONSCIENCE' SAKE.

[Cincinnati Commercial Tribune, June 18.]

MIDDLETOWN, O., June 17.—Rev. Lyman J. Fisher, a retired Baptist minister, has resigned from the Board of City School Examiners, giving as his reason that the duties of that office conflict with his conscience. He sent a paper to the Board saying that he had, after a life-long investigation of the Script-

ures, concluded that Saturday is the Sabbath, and as most of the examinations fall on that day he can not, in keeping with his conscience, hold the position longer. He says:—

I will attempt no self-justification further than to say that my convictions of personal responsibility in the matter are the result of a life long search of the Scriptures. For a longer period than I have held the position to which you called me, I have been persuaded that the seventh day is the Sabbath of the Lord. But it was first a disclosure mainly to my intellect. Meanwhile, the immensity of the fact of Sabbath perversion dazed me, and left me with a feeling of helplessness to stem such a current. I still feel like a breaking, momentary bubble on the bosom of a resistless tide. But not wholly so, at least. An appeal breaks in from the skies. With tender directness it speaks to my conscience and heart. I feel my littleness enobled in the presence of a duty, which I am sure I can do for my King.

The resignation was unanimously accepted.

BISHOP WIGGER'S QUERY.

[Journal (New York), June 8.]

THE Catholic Diocesan Union of New Jersey held a large and enthusiastic meeting in the Y. M. C. A. hall in Harrison, N. J., yesterday afternoon. President Murphy, of Jersey City, was in the chair, and delegates from all parts of the State were present.

The coming Presidential election was discussed, and Rev. Father Bogan, of St. Mary's Church, Rahway, at the request of Bishop Wigger, of the diocese of Newark, offered a resolution that the secretary of the union be directed to forward to each of the Republican candidates for the nomination for President the following question:—

In the event of your election to the Presidency of the United States, will you, in the administration of that office, make any discrimination against Roman Catholics on account of their religious belief?

When the question was read there was great applause, and the resolution was adopted unanimously. Bishop Wigger was prompted in having the resolution offered by a letter which he received from the Marquette Club, of St. Louis, which recently took similar action. The letter was indorsed by Rt. Rev. John J. Kane, bishop of St. Louis. Other Catholic societies throughout the country will take similar action.

IMPRISONED FOR HIS FAITH.

P. M. HOWE, one of the three Seventh-day Adventist ministers, convicted of Sunday work some months since at Darrell, Ont., has at last been committed to jail at Chatham. He writes as follows to the president of the International Religious Liberty Association:—

Chatham Jail, June 19, 1896.

ELDER ALLEN MOON—Dear Brother: I am a prisoner in jail since 9:30 yesterday morning. The chief of police of Ridgerton came for me at 7 o'clock. He made many excuses for not taking me before. He has told so many tales that we hardly know when to believe him.

The jailer came very near refusing to take me, but did at last, and went to Judge Bell to see if I could be legally imprisoned. He said I could, and so settled the dispute as far as this court is concerned.

They treat me well. I have the same food as the other poor fellows have to eat; and besides, the comfort of the Holy Spirit bringing me joy and peace, with a contented mind. I feel as satisfied to be here as though I were sent to work for my heavenly Master in the open sunshine of heaven.

The Spirit has impressed upon my mind for some years that I would be imprisoned sooner or later, and I am sure that He who doeth all things well, will care for me while here and make me a power to some souls hereafter.

I never felt more determined to live out the truth of the Third Angel's message than now.

I know the power of a fallen Israel will unite with the State to crush out the truth by every kind of persecution; but God says for the comfort and encouragement of his little flock: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Isa. 66:5.

I am glad to suffer with Him.

Your brother in bonds,

P. M. HOWE.

It will be remebered by our readers that this man's offense, for which he must spend forty days in jail, was assisting in preparing some mortar preparatory to erecting a church building at Darrell late last fall. The work interfered with no one, and disturbed no one, except as it occasioned mental annoyance to bigoted minds simply from the fact that it was done on Sunday. It was only the annoyance of intolerance. Imprisoning a man for such an offense is not as bad as burning him at the stake, but the principle is the same.

THE TROUBLES IN CRETE.

[New York Observer, June 11, 1896.]

SERIOUS fighting in Canea, the political capital of Crete, between the Christians and the Turks, promises to bring the Cretan question again to the front. It is true that something approaching civil war has existed in the island for some months past, the Cretans have virtually besieged the Turkish garrison in Vamos, but as the disorder has been inland, and the lives of foreign consuls and merchants were not menaced, no attention has been given it. The outbreak in Canea, and the report that the Cretans are preparing for further trouble with a view to forcing some action in their behalf, has, however, at once aroused the interest of the powers, doubtless in the fear that the disturbances may reopen the Eastern question in an acute form. Though order has been temporarily restored in the capital, and the siege of Vamos has been raised, the Cretans retreating to the mountains, the hurried despatch of reinforcements by the Porte excites suspicion that it intends to restore order in its usual summary fashion. It is not impossible that this is precisely what the Cretan Christians hope it will attempt, in the certainty that it would compel the intervention of Greece, which claims Crete in reversion, and so that of all the powers if a general war were to be averted. Since the island was restored to Turkey in 1840, revolt after revolt has occurred, but either through concessions on the part of the Porte, or the use by the powers of concerted pressure upon Greece, any general embroilment has been staved off. The danger now is that the concert of the powers may no longer exist, and thus that the Cretan outbreak may give the signal for the long-expected convulsion; the assumption being that in the event of a change in the relations of Crete to the Porte, England would oppose its cessions to Greece, as being under Franco-Russian influence, while France, Russia, and probably Germany would support it. That any action will be taken by the powers until a general insurrection has occurred is not to be expected, though if proper pressure were brought to bear upon the Porte the whole question of Turkish sovereignty over the island, the rights of Moslems and the liberties of the Christians in it, might be bridged over until the Ottoman Empire is broken up. If the sultan were induced to recall his garrison and appoint a foreign Christian prince ruler of Crete for life, with absolute powers, binding him only to send an annual tribute to Constantinople, the Cretan

question would be settled for a generation. Such a prince could create his own army for the preservation of order, just as Prince Alexander did in Bulgaria, could protect Moslems and Christians equally as is now done in Bosnia, and could in time make government more liberal as was done in Serbia. The Cretans are not advanced enough for popular government, do not care for it so long as government is good and their rights are protected, any more than the prince would care whether his subjects were Moslem or Christian so long as they were orderly and paid their taxes. In this way the sultan could get all that he now gets out of Crete—his tribute—would still be sovereign, and as he has already promised the island a Christian governor, would not suffer indignity by delegating his authority to a Christian prince.

AN UNPUBLISHED LETTER BY THOMAS JEFFERSON.

THE following letter, written by Thomas Jefferson to Governor John Davis, of Worcester, Mass., was recently presented to the American Unitarian Association, by Hon. Horace Davis, of San Francisco. It will be of interest to all readers of the SENTINEL, not only as coming from the pen of the writer of the Declaration of Independence, but as bearing upon the subject of Jefferson's religious views, concerning which history has supplied us with little, if any, definite information:—

"Monticello, Jan. 18, '24.

"I thank you, sir, for the copy you have been so kind as to send me of the Rev. Mr. Bancroft's Unitarian sermons. I have read them with great satisfaction, and always rejoice in efforts to restore us to primitive Christianity, in all the simplicity in which it came from the lips of Jesus. Had it never been sophisticated by the subtleties of commentators, nor paraphrased into meanings totally foreign to its character, it would at this day have been the religion of the whole civilized world. But the metaphysical abstractions of Athanasius, and the maniac ravings of Calvin, tinctured plentifully with the foggy dreams of Plato, have so loaded it with absurdities and incomprehensibilities as to drive into infidelity men who had not time, patience, or opportunity to strip it of its meretricious trappings and to see it in all its native simplicity and purity. I trust however that the same free exercise of private judgment which gave us our political reformation, will extend its effects to that of religion, which the present volume is well calculated to encourage and promote.

Not wishing to give offense to those who differ from me in opinion, nor to be implicated in a theological controversy, I have to pray that this letter may not get into print, and to assure you of my great respect and good will.

THOS. JEFFERSON."

INGERSOLL ON LEGAL RIGHTEOUSNESS.

(Contributed.)

IN a recently published work by Melville D. Landon (Eli Perkins), entitled, "Kings of the Platform and Pulpit," I find the following:—

He [Mr. Ingersoll] is opposed to the enforcement of the old Connecticut Blue Laws to make people good. He believes a man made good by law is not really

good at heart, but is simply made to appear good. He is a legal hypocrite.

One day a fanatical talker—a Puritanical Blue Law man—who was in favor of enforcing strict Sunday laws, absolute prohibition, etc., came in on the New York Central train. Mr. Ingersoll heard him talk a spell and then asked him several questions.

"Would you like to live in a community where not one cigar could be smoked and not one drop of spirituous liquors could be sold or drunk?" "Certainly," said the Blue-Law man, "that would be a social heaven."

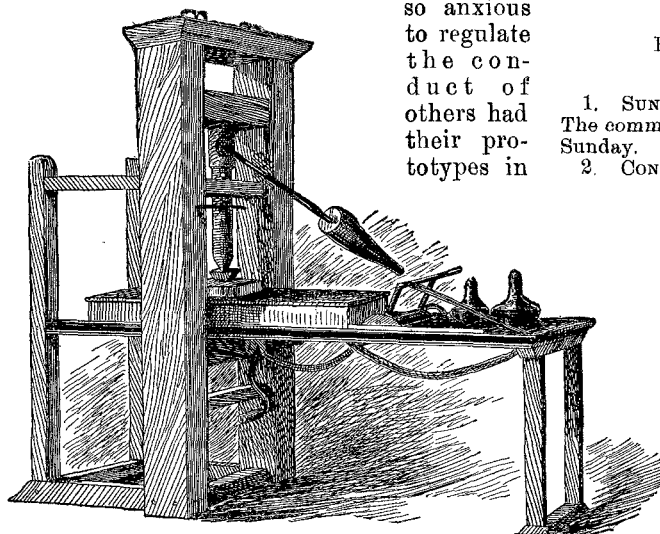
"And you would like to live where no one could play on the sabbath day; and where no one could laugh out loud or enjoy a frolic?"

"Yes, sir; that would suit me. It would be a paradise to live in a community where everyone was compelled to go to church every Sunday; where no one could drink a drop; where no one could swear; and where the law would make every man good. There the law would make every man's deportment absolutely correct."

"Then," said Mr. Ingersoll, "I advise you to go right to the penitentiary. At Sing Sing there is a community of 1,500 men and women governed in precisely that manner. There all are good by law."

There is many an infidel who to-day stands nearer the ideal taught by Christ than some of his professed followers. The same thing Jesus himself declared true in his time. "The publicans and harlots go into the kingdom of God before you." Matt. 21:31. This was addressed to those who made the loftiest profession ever made by men.

These modern would-be reformers who are so anxious to regulate the conduct of others had their prototypes in



The Press, on Which the Declaration of Independence Was Printed.

the first century. Jesus addressed them, "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye." Matt. 7:5.

Jesus Christ never used force and never approved of it, but always condemned it. If our friends who are trying to make men good by law would drink in a little more of the Spirit of the Master, it would lead them to labor more to convert the hearts of men, and not to be so strenuous about the outward conduct of sinners and those Christians who differ from them in some prominent points of doctrine.

When I consider how recent events in Canada and Tennessee and other places have revealed the disposition of professed Christians to inflict hardship and suffering on other professed Christians because they differ in the matter of Sabbath observance, I am almost dumb with amazement. Are not these Sabatarian Christians men who live above reproach and endure many inconveniences to carry out those principles which are impressed on them as they read the sacred volume? Is it not as painful to them to see men work on the seventh day of the week as it is to others to see them work on the first day? Are not these men kind neighbors, honest in their dealings and faithful in all their duties as citizens?

Their only offending is the violation of Sunday statutes which have come to us from the Dark Ages. And these modern professors who put this law in operation have forgotten the Golden Rule if they ever knew it. And most amazing, of all of the thousands of religious papers in the world, only about one in a hundred raises its voice in protest against these unchristian proceedings.

If these things had transpired a century or two in the past, they would have been classified with the doings of Nero and the Spanish Inquisition. It seems almost useless to appeal to the sensibilities of men who are so blind to the blazing light of the Christ who even prayed for his enemies. But let the hearts of those who cry for religious freedom take courage. Outside of the ranks of professed Christians are those who, like the Samaritans of old, will gladly welcome the divine light of the King of kings, who is the King of peace. "The Gentiles shall come to thy light, and kings to the brightness of thy rising."

SUNDAY LAWS UNCONSTITUTIONAL IN ILLINOIS. *

WILLIAM S. EDEN vs. THE PEOPLE OF THE STATE OF ILLINOIS.

Filed at Springfield, May 12, 1896.

161 Ill. Reports, p. 296.

1. SUNDAY—Common law rule as to observance of. The common law does not prohibit ordinary labor on Sunday.

2. CONSTITUTIONAL LAW—"Due process of law"—Laws of unequal operation. A barber is deprived of property without due process of law by a statute making it unlawful for him to do business on Sunday, where it does not apply to any other class of business.

3. SAME—Police power does not justify unequal statute. The police power does not justify a statute making it unlawful for barbers to do business on Sunday, without including any other class of business.

4. COURTS—May determine what callings are within police regulation. It is a judicial question whether a trade or calling is of such a nature as to justify police regulation.

Wilkin, J., dissenting.

Writ of Error to the Criminal Court of Cook County; the Hon. Judge Gibbons, presiding.

STATEMENT OF THE CASE.

This was a prosecution begun before a justice of the peace in the city of Chicago, under what is known as the "Cody law," which prohibits, under penalty, the keeping open of any barber shop on Sunday. An appeal was taken from the judgment of the justice of the peace convicting and fining the defendant. In the Criminal Court of Cook County, the case was, on appeal, tried *de novo* before Hon. John Gibbons, without a jury. In deciding the case the trial judge, after discussing extensively the statute, and holding it to be unconstitutional, said: "While I am irresistibly led to the conclusion that the law in question is void, I am, notwithstanding, anxious that the question should be decided and finally settled by the Supreme Court; and as the defendant may, and the State cannot, appeal, the judgment of the court is that William S. Eden be fined the sum of \$25 and costs, and that judgment be and the same is entered accordingly." From that judgment the present appeal is prosecuted.

BASIS OF OPINION.

Neither the common law nor any general statute of the State of Illinois prohibits the pursuit of one's ordinary labor, business or calling, in a quiet manner, on Sunday. *Richmond vs. Moore*, 107 Ill. 429; *State vs. Brookshank*, 6 Ired. 73; *Rex vs. Brotherton*, 1 Strange, 702; *Comyns vs. Boyer*, Cro. Eliz. 485; *Sayles vs. Smith*, 12 Wend. 57; *Drury vs. Defontaine*, 1 Taunt. 131.

Any legislation which is not general in its scope,

* For editorial comment, see page 202.

and which affects only one class or body of citizens, is in conflict with the spirit of this Government and with the Constitutions of the United States and of this State. *Calder vs. Bull*, 3 Dall. 386; Constitution of U. S. 14th Amendment; Constitution of Ill. 1870, Art. II., Sec. 2; and Art. IV., Sec. 22; *Ritchie vs. People*, 155 Ill. 98; *In re Jacobs*, 98 N. Y. 98; *Low vs. Printing Co.* 41 Neb. 127; *Ex parte Westerfield*, 55 Cal. 550; *Butchers' Union Co. vs. Crescent City Co.* 111 U. S. 746; *Millet vs. People* 117 Ill. 294; *Frorer vs. People*, 141 Ill. 66; *People vs. Gillson*, 109 N. Y. 389; *State vs. Goodwill*, 33 W. Va. 179; *State vs. Loomis*, 115 Mo. 307; *Railroad Co. vs. Jacksonville*, 67 Ill. 37; *Johnson vs. Railroad Co.* 43 Minn. 223; *Cooley's Const. Lim.* 393; *Railroad Co. vs. Baty*, 6 Neb. 37; *Godcharles vs. Wigeman*, 113 Pa. St. 431.

Where the ostensible object of an enactment is to secure the public comfort, welfare or safety, it must appear to be adapted to that end. It cannot invade the rights of persons and property under the guise of a police regulation when it is not such in fact. *Ritchie vs. People*, 155 Ill. 98; *Lake View vs. Cemetery Co.* 70 Ill. 191; *Railroad Co. vs. Jacksonville*, 67 Ill. 37; *People vs. Gillson*, 109 N. Y. 389; *Millet vs. People*, 117 Ill. 296; *Calder vs. Bull*, 3 Dall. 386; *In re Jacobs*, 98 N. Y. 109.

OPINION OF THE COURT.

Mr. Chief-Justice Craig delivered the opinion of the Court:—

Plaintiff in error was convicted in the Criminal Court of Cook County for the violation of an act to prohibit barber shops from being kept open on Sunday, and for a violation of the law he was fined \$25. The act was passed in the last session of the legislature, and contained two sections, as follows:—

"Sec. 1. Be it enacted by the People of the State of Illinois, represented in the General Assembly, That it shall be unlawful for any person or persons to keep open any barber shop, or carry on the business of shaving, haircutting or tonsorial work, on Sunday, within this State.

"Sec. 2. Any person, by himself, agent or employé, violating the provisions of Section 1 of this Act, shall, upon conviction thereof, be fined in any sum not exceeding two hundred dollars (200) for each and every offense."

It is contended in the argument that by the act in question that part of the Fourteenth Amendment of the United States Constitution (Sec. 1) has been violated, which reads as follows: "Nor shall any State deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws." It is also contended that the act violates Section 2 of Article 2 of the Illinois Constitution of 1870, viz.: "No person shall be deprived of life, liberty or property without due process of law," and also Section 22 of Article 4, the general clause of which reads, "In all other cases where a general law can be made applicable no special law should be enacted." It is conceded in the argument that if the legislature had enacted a law prohibiting all business on Sunday its validity could not be questioned,—that such a law would violate none of the constitutional provisions relied upon.

Common Law Does Not Prohibit Sunday Labor.

The common law of England, as adopted in this State as a part of our jurisprudence, does not prohibit the citizen from pursuing his ordinary labor on Sunday, nor is a contract entered into between two parties in this State void because executed on Sunday. (*Rex vs. Brotherton*, 1 Strange, 702; *Drury vs. DeFontaine*, 1 Taunt. 131; *Sayles vs. Smith*, 12 Wend. 57; *Richmond vs. Moore*, 107 Ill. 429.) On the other hand, at common law Sunday has always been regarded *dies non juridicus*—a day upon which courts could not transact other than necessary or ministerial business. In England, however, the law which permitted the transaction of business and the pursuit of one's ordinary labor was changed by statute (29 Char. II.), which provides that "no tradesman, artificer, workman, laborer or other person whatsoever shall do or exercise any worldly business or work on the Lord's day," works of necessity and charity being excepted.

This statute has been substantially adopted by the legislatures of many of the States in the Union. This State has not, however, followed the other States in the adoption of the English statute, but we have legislated on this subject for ourselves in a manner thought to be for the best interest of our people. That legislation will be found in paragraph 261 of our Criminal Code, as follows: "Whoever disturbs the peace and good order of society by labor (works of charity and necessity being excepted), or by any amusement or diversion, on Sunday, shall be fined not exceeding \$25. This section shall not be construed to prevent watermen and railroad companies from landing their passengers, or watermen from loading or unloading their cargoes, or ferryman from

carrying over the water travelers and persons moving their families, on the first day of the week, nor to prevent the due exercise of the rights of conscience by whomever thinks proper to keep any other day as Sabbath." The preceding paragraph (260) provides: "Sunday shall include the time from midnight to midnight."

There is a wide and well-marked distinction between the English statute and ours. The English statute prohibits labor and business on Sunday, while our statute merely prohibits labor and amusement which disturbs the peace and good order of society. In *Richmond vs. Moore*, supra, in speaking of the difference between the two statutes, it is said (p. 433): "A mere glance at that and our statute will show that they are materially different. That prohibits labor and business; ours only prohibits labor or amusement that disturbs the peace and good order of society. The offense by that statute is the performance of labor or amusement against the peace and good order of society. The offense by that statute is the performance of labor or business, and by ours it is the disturbance of the peace and good order of society. The British statute is much more comprehensive in its purposes and language than ours. Ours only prohibits labor that disturbs the peace and good order of society, not naming business, whilst the British statute renders the mere act of labor or business penal."

Under the law of this State, as it existed prior to the passage of the act in question, each and every citizen of the State was left perfectly free to labor and transact business on Sunday or refrain from labor and business, as he might choose, so long as he did not disturb the peace and good order of society. By the act in question an attempt has been made by the legislature to inaugurate a radical change in the law as to a class of the laboring element of the State,—the barbers. The statute, as has been seen, declares "that it shall be unlawful for any person or persons to keep open any barber shop, or carry on the business of shaving, hair-cutting or tonsorial work on Sunday."

Labor Is Capital.

That act is plain, and its meaning is obvious. The owner of a place where is carried on the barber business is prohibited from doing any business whatever during one day in the week. He may have in his employ a dozen men, and yet during one day in seven he is deprived of their labor and also deprived of his own labor. The income derived from his place, and his own labor and the labor of his employes, are his property; but the legislature has by the act taken that property from him. The journeyman barber who works by the day or the week, or for a share of the amount he may receive from customers for his services, is by the law denied the right of laboring one day in the week. He may rely solely upon his labor for the support of himself and family; his labor may be the only property that he possesses, and yet this law takes that property away from him. His labor is his capital, and that capital is all the property he owns. Can a law which takes that from a laborer be sustained?

The Constitution of the United States says the State shall not deprive any person of property without due process of law, and our State constitution declares the same thing. What is understood by the term "due process of law," is not an open question. "Due process of law" is synonymous with "law of the land," and the "law of the land" is "general public law, binding upon all the members of the community, under all circumstances, and not partial or private laws, affecting the rights of private individuals or classes of individuals." (*Millet vs. People*, 117 Ill. 294.)

Is the act in question a law binding upon all the members of the community? A glance at its provisions affords a negative answer. The act affects one class of laborers and one class alone. The merchant and his clerks, the restaurant-keeper and his employes, the clothing-house proprietor, the blacksmith, the livery-stable keeper, the owners of street car lines, and people engaged in every other branch of business, are each and all allowed to open their respective places of business on Sunday and transact their ordinary business, if they desire; but the barber, and he alone, is required to close his place of business. The barber is thus deprived of property without due process of law, in direct violation of the Constitutions of the United States and of this State.

In *Millet vs. People*, supra, the validity of an act of the legislature requiring owners and operators of coal mines to weigh coal in a certain specified manner arose, and it was held not competent for the legislature to single out owners and operators of coal mines and provide that they should bear burdens not imposed on other owners of property or employers of labor, and prohibit them from making contracts which it is competent for other owners of property or employers of labor to make, and that such legislation cannot be sustained as an exercise of the police power.

In *Frorer vs. People*, 141 Ill. 171, where the validity of an act of the legislature arose which prohibited persons engaged in mining or manufacturing from keeping stores for furnishing supplies, tools, clothing, provisions or groceries to their employes while so engaged in mining or manufacturing, the law was held to be in conflict with the constitution. In the decision of the case it is among other things said (p. 180): "The privilege or liberty to engage in or control the business of keeping and selling clothing, provisions, groceries, tools, etc., to employes, is one of profit,—of presumptive value; and thus, by the effect of these sections, what the employers in other industries may do for their pecuniary gain with impunity, and have the law to protect and enforce, the miner and manufacturer, under precisely the same circumstances and conditions, are prohibited from doing for their pecuniary gain. The same act, in substance and in principle, if done by the one is lawful, and if done by the other is not only unlawful but a misdemeanor. . . .

The privilege of contracting is both a liberty and a property right, and if A is denied the right to contract and acquire property in a manner which he has hitherto enjoyed under the law, and which B, C and D are still allowed by the law to enjoy, it is clear that he is deprived of both liberty and property to the extent that he is thus denied the right to contract."

In *Ramsey vs. People*, 142 Ill. 380, the case last cited was quoted with approval, and it was held that the act of 1881, which requires the owners and operators of coal mines, when the miner is paid on the basis of the amount of coal mined and delivered by him, to weigh the coal on pit cars before it is screened, and to pay on such weights, is a violation of Section 2 of Article 2 of the State Constitution, as depriving a class of persons of the liberty and property right of making contracts without due process of law.

In *Braceville Coal Co. vs. People*, 147 Ill. 66, the question of the validity of an act of the legislature arose which required certain specified corporations to pay their employes their wages weekly. It was held that as an act was applicable only to certain corporations, and did not operate upon all corporations for pecuniary profit, and individuals, it was unconstitutional, as depriving the corporations affected thereby of the right of liberty and property without due process of law.

Liberty Defined.

In speaking of the term "liberty," as used in the constitution, it is there said (p. 70): "There can be no liberty protected by government that is not regulated by such laws as will preserve the right of each citizen to pursue his own advancement and happiness in his own way, subject only to the restraints necessary to secure the same right to all others. The fundamental principle upon which liberty is based in free and enlightened government is equality under the law of the land. It has accordingly been everywhere held that liberty, as that term is used in the constitution, means not only freedom of the citizen from servitude and restraint, but is deemed to embrace the right of every man to be free in the use of his powers and faculties, and to adopt and pursue such avocation or calling as he may choose, subject only to the restraints necessary to secure the common welfare."

In *Ritchie vs. People*, 155 Ill. 98, the question arose in regard to the validity of a statute which provided that no female shall be employed in any factory or workshop more than eight hours in any one day or forty-eight hours in any one week, and it was held that the right to labor or employ labor, and make contracts in respect thereto, upon such terms as may be agreed upon, is both a liberty and a property right, and is included in the guaranty of Section 2 of Article 2 of the Constitution, and that the act prohibiting the employment of females in any factory or workshop for more than eight hours a day is unconstitutional, as being partial and discriminating in its character.

In the decision of the case it is said (p. 104): "Labor is property, and the laborer has the same right to sell his labor and to contract with reference thereto as has any other property owner. In this country the legislature has no power to prevent persons who are *sui juris* from making their own contracts, nor can it interfere with the freedom of contract between the workman and the employer."

If the legislature has no power to prohibit, by law, a woman from being employed in a factory or workshop more than eight hours in any one day or forty-eight hours in a week, upon what principle, it may be asked, has the legislature the right to prohibit a barber from laboring and receiving the fruits of his labor during any number of hours he may desire to work during the week? If a woman may be allowed to determine the number of hours she may work in a week, why not allow a barber the same right? Moreover, if the merchant, the grocer, the butcher, the druggist, and those engaged in other trades and callings, are allowed to open their places of business and

carry on their respective avocations during seven days of the week, upon what principle can it be held that a person who may be engaged in the business of barbering may not do the same thing? Why should a discrimination be made against that calling, and that alone?

But it is said that the law may be sustained under the police power of the State. In *Tiedeman on Limitations of Police Powers*, the author (Sec. 85) says: "The State, in the exercise of its police power, is, as a general proposition, authorized to subject all occupations to a reasonable regulation, where such regulation is required for the protection of the public interest or for the public welfare. It is also conceded that there is a limit to the exercise of this power, and that it is not an unlimited, arbitrary power, which would enable the legislature to prohibit a business the prosecution of which inflicts no damage upon others." The author also lays down the rule that it is within the discretion of the legislature to institute such regulations when a proper case arises. But it is a judicial question whether the trade or calling is of such a nature as to justify police regulation.

In *Millett vs. People*, supra, in speaking of police powers of the State as applicable to the case then before the court, it is said (p. 303): "Their requirements have no tendency to insure the personal safety of the miner, or to protect his property or the property of others. They do not meet Dwaris' definition of police regulations. They do not have reference to the comfort, the safety, or the welfare of society. (Potters' Dwaris on Stat. 458.) In *Austin vs. Murray*, 16 Pick. 121, it was said: "The law will not allow the rights of property to be invaded under the guise of a police regulation for the promotion of health, when it is manifest that such is not the object and purpose of the regulation." See also *Waterman vs. Mayo*, 109 Mass. 315, and cases referred to in *Matter of Application of Jacobs*, 98 N. Y. 109."

In *Cooley's Constitutional Limitations* (Sec. 484), in speaking in reference to a regulation made for one class of citizens, it is said: "Distinctions in these respects must rest upon some reason upon which they can be defended,—like the want of capacity in infants and insane persons; and if the legislature should undertake to provide that persons following some specified lawful trade or employment shall not have capacity to make contracts or receive conveyances, . . . or in any other way to make such use of their property as was permissible to others, it can scarcely be doubted that the act would transcend the bounds of legislative power, even though no express constitutional provision could be pointed out with which it would come in conflict."

Not a Sanitary Measure.

It will not and cannot be claimed that the law in question was passed as a sanitary measure, or that it has any relation whatever to the health of society. As has been heretofore seen as a general rule a police regulation has reference to the health, comfort and welfare of society. How, it may be asked, is the health, comfort, safety, or welfare of society to be injuriously affected by keeping open a barber shop on Sunday? It is a matter of common observation that the barber business, as carried on in this State, is both quiet and orderly. Indeed, it is shown by the evidence incorporated in the record, that the barber business, as conducted, is quiet and orderly,—much more so than many other departments of business. In view of the nature of the business and the manner in which it is carried on it is difficult to perceive how the rights of any person can be affected, or how the comfort or welfare of society can be disturbed. If the act were one calculated to promote the health, comfort, safety and welfare of society, then it might be regarded as an exercise of the police power of the State.

In *Toledo, Wabash and Western Railway Co. vs. City of Jacksonville*, 67 Ill. 37, it was held that if the law prohibits that which is harmless in itself, or requires that to be done which does not tend to promote the health, comfort, safety or welfare of society, it will in such case be an unauthorized exercise of power, and it will be the duty of the courts to declare such legislation void.

In *Ritchie vs. People*, supra, in speaking of the police power of the State, the court (110) said: "The police power of the State is that power which enables it to promote the health, comfort, safety and welfare of society. It is very broad and far-reaching, but is not without its limitations. Legislative acts passed in pursuance of it must not be in conflict with the constitution, and must have some relation, to the ends sought to be accomplished,—that is to say, to the comfort, welfare and safety of society. Where the ostensible purpose of an enactment is to secure the public comfort, welfare or safety, it must appear to be adapted to that end. It cannot invade the rights of persons and property under the guise of a mere police regulation, when it is not such in fact; and where such an act takes away the property of a citi-

zen or interferes with his personal liberty, it is the province of the courts to determine whether it is really an appropriate measure for the promotion of the comfort, safety and welfare of society."

We do not, therefore, think the law was authorized by the police power of the State. If the public welfare of the State demands that all business and all labor of every description, except works of necessity and charity, should cease on Sunday, the first day of the week, and that day should be kept as a day of rest, the legislature has the power to enact a law requiring all persons to refrain from their ordinary callings on that day. (Cooley's Constitutional Limitations, 725.) All will then be placed on a perfect equality, and no one can complain of an unjust discrimination. But when the legislature undertakes to single out one class of labor, harmless in itself, and condemn that and that alone, it transcends its legitimate powers, and its actions cannot be sustained.

The judgment will be reversed.

Judgment reversed.

Mr. Justice Wilkin, dissenting.

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NEW YORK, JULY 2, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

A CORRESPONDENT of the *Pittsburg American* complains that Roman Catholic influence is so strong in the management of some of the soldiers' homes of the country that meat is tabooed on Friday.

WE desire to call special attention to the advertisement of "The Only Alternative of Success," on the preceding page. The author has stated some vital truths in a striking way. His pamphlet ought to accomplish great good.

A SABBATARIAN in Germany writes to one of his brethren in London, saying: "In some parts of Germany the police already visit the houses to see whether the Sunday laws are strictly carried out, and these laws are becoming more and more severe."

"PATERNALISM" in religion is antichristian. "Call no man your father," said Christ, "for one is your Father, which is in heaven." Matt. 23:9. The child must be obedient to the father's word; and in spiritual things only the word of the Omniscient is invested with paternal authority.

JULY 13, four Seventh-day Adventists will be placed on trial at Tiptonville, Lake County, Tenn., for refusal to keep Sunday. One member of the same church has been in prison at Tiptonville since March 13, and will not be released until about the middle of September.

The SENTINEL will be represented at these trials, and we expect to publish illustrated reports of the proceedings.

"AN affecting incident," says the *Christian Leader*, "connected with the massacre at Oorfa, was that of a mother, in whose presence her two sons were caught by the mob, while men with drawn swords, ready to cut them down, demanded of the young men that they should accept the Moslem faith. But the mother called out to them: 'Die, but don't deny the Lord.' They stood firm, and were immediately cut down."

As reported in the *New York Journal*, of the 11th ult., Monsignor Antonio D. D. Conte Renior, an aged priest of the church of Rome, now ministering in this city, but for a number of years attached to the Vatican in Rome, has written a book entitled, "The Open Vatican." This fact was made public by the theft of the manuscript and the arrest of the thief. The priest intimates

that it was stolen for the purpose of suppressing it.

"The Open Vatican" is the revelation of the politics and diplomacy of the Vatican from 1846 to 1881. It gives new light upon European diplomacy showing how the Vatican's politics are pernicious to the development of civilization."

This is the priest's own description of his book, which is of course not yet published; but it is to be hoped that he will be successful in recovering his manuscript and giving the book to the world.

"THE National W. C. T. U. association is pushing its efforts," says the *Evangel and Sabbath Outlook*, "to sustain Sunday laws, with great vigor. It is making special efforts to secure the enactment of a Sunday law in the District of Columbia, in order to commit Congress to the principle of National Sunday legislation. While professing a certain patronizing toleration toward Sabbath-keepers, the W. C. T. U. is far from advocating genuine 'religious liberty.'"

A PRESS despatch from New Orleans, La., dated June 27, states that "after ten years' trial of the Sunday law, the Louisiana legislature has finally decided to abandon it, so far as New Orleans is concerned." Evidence upon the question of the repeal of the "law" was brought before the Judiciary Committee of the State Senate, and after a hearing of several days, every member of the committee was opposed to its further enforcement. With regard to the working of the "law," it was testified by four of the five members of the Police Board, that it tended greatly to demoralize the police force and to encourage blackmail. It was also testified that the attempt to enforce the Sunday "law" drew upon the strength of the police department so that not enough men were left to properly police the city; also that the arrests for drunkenness had not decreased but had increased since the "law" was passed.

June 26, the chaplain of the legislature created very much of a surprise in the Senate. When called up to begin the legislative services with prayer, he opened with a strong denunciation of the Sunday repeal bill.

THE *New York Observer*, in its issue of June 11, remarks that "the American people have come to a point when they must choose between Sunday and sabbath." The *Observer* hastens to explain that it does not mean by this a choice between the first and seventh days of the week, but only between the "Christian sabbath" and the "pagan Sunday." But there is no evading the fact that the choice must be made between the days as well.

It must ever remain as true as any other declaration of Holy Writ that "the seventh day is the Sabbath;" not a seventh day chosen by men, but the seventh day according to God's arrangement, ordained by his

word and assigned by his providence an undisputed and indisputable place in the calendar of all nations.

Sunday can never rise above its sanctions. Its weakness lies in the fact that its observance rests upon no divine authority. He who seeks to put it in the place of the Sabbath must first weaken the fourth commandment in the mind of the one upon whom he would impose first-day sacredness; but when that is done, when the divine law has been "abrogated" or made to appear indefinite, what is to bind the conscience?

The *Observer* quotes the words: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be persuaded in his own mind." If, as the *Observer* seems to infer, this text applies to the matter of Sabbath-keeping, by what authority does it or anybody insist upon Sunday-keeping? There can be none. The fact is, that in their mad zeal to strike down the seventh day, the advocates of Sunday sacredness deny the very authority to which they appeal, and thus practically destroy the only sanctions that can bind the conscience. "It is time for thee, Lord, to work: for they have made void thy law." "If the foundations be destroyed, what can the righteous do?"

THE church organizations in Jersey City having invoked the Sunday "law" against the saloons, the latter are attempting to retaliate upon the churches by using the same weapon against paid Sunday organists and church choirs. It is sad that organizations professing to be doing only gospel work should make use of weapons which can only drive further away from Christ the men whom they should be seeking to bring to him. The Church of Christ can have no excuse for not attempting to lead to Christ all souls which it can reach, whether they be saloon-keepers or others. There can be no true Christian endeavor which is not of this kind.

THE *Christian Statesman* says that the action of the British Parliament in opening museums and galleries on Sunday has stirred the people of both England and Scotland to renewed activity in behalf of the day. "Scottish papers," says the *Statesman*, "have published the list of members from Scotland who voted for the resolution; and the sentiment of the friends of the Sabbath is finding emphatic utterance against them."

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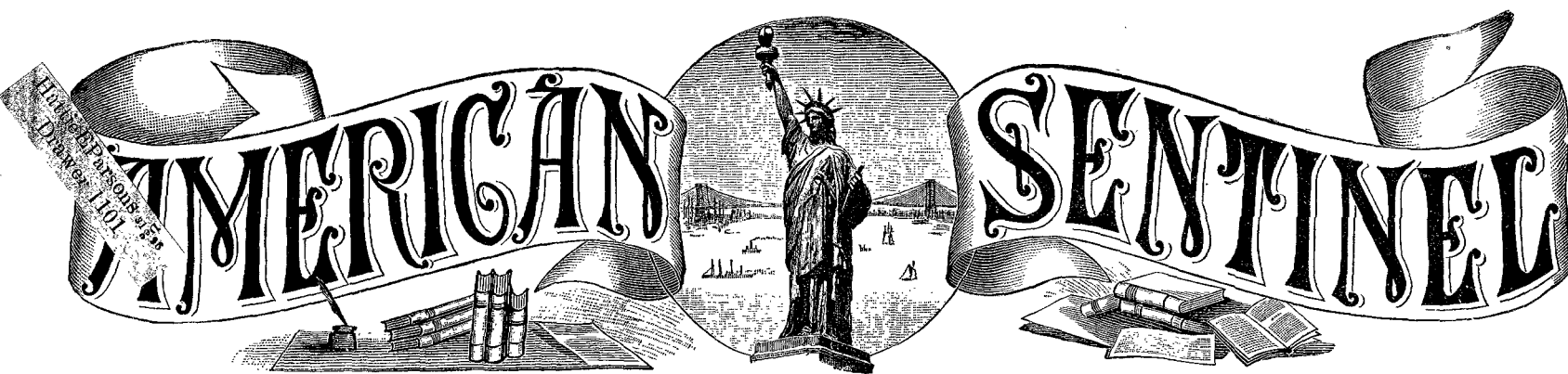
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Vol. 11, No. 27.

NEW YORK, JULY 9, 1896.

Price, Three Cents.

American Sentinel,

PUBLISHED WEEKLY BY THE

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EDITOR, - - - - - C. P. BOLLMAN.
ASST. EDITOR, - - - - - L. A. SMITH.

IS SUNDAY A CIVIL INSTITUTION?

THAT Sunday is primarily a religious institution nobody will deny.

In the case of *Hennington vs. the State of Georgia*,¹ the Supreme Court of that State said:—

With respect to the selection of the particular day in each week which has been set apart by our statute as the rest day of the people, *religious views and feelings may have had a controlling influence. We doubt not that they did have;* and it is probable that the same views and feelings had a very powerful influence in dictating the policy of setting apart any day whatever as a day of enforced rest.

But notwithstanding this admission, the Georgia court, as our readers know, sustained the statute on the ground that it could "fairly and rationally be treated as a legitimate police regulation." In reviewing the case the Supreme Court of the United States, as our readers are also aware, adopted both the reasoning and the conclusions of the State court, thus sustaining a *confessedly* religious statute, Justices Fuller and White only dissenting.

Let us analyze this confession of the religious origin and character of Sunday laws, and see just what is admitted by the high tribunals making it. (1) "*Religious views and feelings*" had "*a controlling influence*" in selecting the day of rest. (2) *The same views and feelings* "*had a very powerful influence in dictating the policy of setting apart any day whatever as a day of enforced rest.*"

It is difficult to see how, in the face of such admissions, any court could hold, as did the Supreme Courts of Georgia and of the United States, that a Sunday statute is "a legitimate police regulation."

Enforced Sunday rest can have no justification except on the hypothesis that Sunday labor is immoral; and such labor can be held

to be immoral only on the ground that it is irreligious. But it ought not to require any argument to show that no such question can become "a legitimate" subject of "police regulation." It is to be feared that the same "religious views and feelings" which confessedly "had a controlling influence" in the making of the Georgia Sunday statute had a like influence in sustaining it in the State and Federal courts.

The police power is "hard to define," but it will be admitted that it has its limitations. A law writer of some note has well said of this power that it is "*unquestionably limited to the prevention of interference by one man with another.*"² "The fact," continues the same author, "that a man's conduct, his behavior, or his manner of living, may be



Chief-Justice Melville W. Fuller.

unwise, in view of his own position, or his health, and may result in injury to himself alone, physically or morally, affords no ground whatever for the interference of the 'police power' with his proceedings. It is settled that the State may compel an unwilling citizen to be vaccinated. But on what ground?

Not because if he remains unvaccinated, he would be liable to catch the smallpox; nor yet because if he did catch it, he would probably die; but solely because his unvaccinated condition renders him specially liable to become a source of contagion to others. This is an extreme case. But beyond this the police power certainly could not go in this country. It could not, for example, compel a man with a weak back to wear a porous plaster, a man with *caries* to submit to amputation, a man with dyspepsia to take exercise, or a tired man to rest, because the suggested proceeding may be an advisable one in each case for the individual's own interest."

These observations are so apt and the truth stated so evident and the application of the principle to Sunday legislation so easy, that but for the exceedingly potent "religious views and feelings" to which Sunday statutes owe both their existence and maintenance, they must certainly ere this have been relegated to that period of the world's history when "the church" was supreme over the State and the Pope set up and deposed kings at his will.

The opinions of both the courts to which we have referred³ make mention of the "health" of the people as guarded by compulsory Sunday rest, but the idea is absurd. Even if it were demonstrated that a regular weekly period of rest was essential to health, it certainly could not be shown that that rest could not be had just as well on some other day as on Sunday. It is a fact that about one million persons in the United States do not take this rest upon Sunday, but upon the seventh day of the week; and they are not only not more unhealthful than those who rest on Sunday, but they are on an average actually even more healthful, but, it must be admitted, from causes quite aside from their weekly rest.

As we have seen in the very outset of this article, the Supreme Courts of the State of Georgia and of the United States of America, both confess the religious character of Sunday laws; but it may be of interest to add some additional testimony to the same effect. Says Mr. Tiedeman: "The most common form of

² "Church and State," by James T. Ringgold, Dean of the Baltimore Law School, and author of "The Law of Sunday," etc.

³ For the facts here referred to, see articles in our issue of February 27, by Chas. E. Buell, Chief of the Division of Church Statistics in the 11th U. S. Census.

legal interference in matters of religion is that which requires the observance of Sunday as a holy day. In these days the legal requirements do not usually extend beyond the compulsory cessation of labor, the maintenance of quiet upon the streets and the closing of all places of amusements; but the public spirit which calls for the compulsory observance of these regulations is the same which in the colonial days of New England imposed a fine for an unexcused absence from divine worship. Although other reasons have been assigned for the State regulation of the

tional guarantees of freedom of conscience, which, to be of any value, must carry with it freedom to act in accordance with the dictates of conscience. To say that a man is free to believe as he will, means nothing unless he is also free to act upon his faith, limited not by the faith of the majority, but by the equal rights of his fellowmen, be they many or be they few.

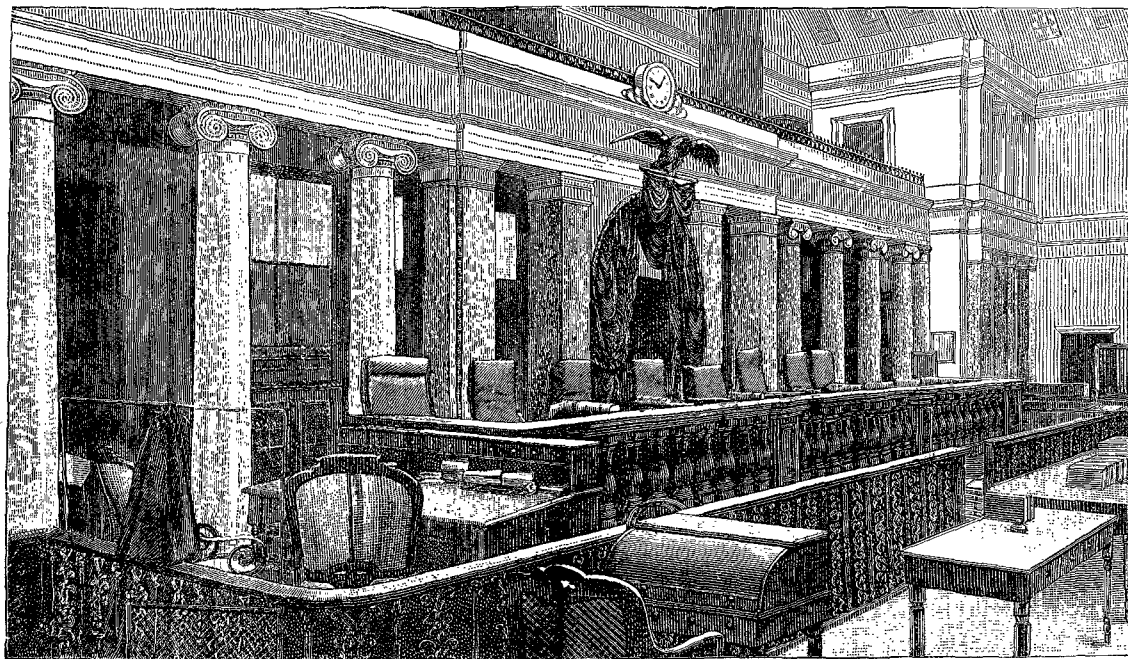
But mischievous as is this idea which subordinates the individual conscience to the will of the majority, or to the will of those having control of legislation and of the courts,

ruleth over all." But it is true that in this present world his authority is almost universally ignored and his laws trampled under foot. We cannot look around us anywhere without seeing this. Must we conclude then that God is unable to enforce his laws? No; certainly not. If he chose to compel men to keep them,—to use force, as is done in civil government—he could terrify men into submission, or could annihilate in a moment every transgressor of his precepts. And by the rule of civil government something like this would be necessary; for in civil government the penalty of the law must be executed, and the penalty for transgression of God's law is death.

But now, we are living under the merciful regime established by God himself, for the salvation of transgressors from sin and death. God is dealing with men through the provisions of the gospel, and will continue thus to do until the period of human probation is ended. And therefore, while he is the supreme ruler over all, and while Jesus Christ is exalted to a position of power and authority far above that of any earthly ruler, his power is manifested in his divine providences which overrule the purposes of man, rather than by the direct agency of earthly potentates.

God has ordained civil government upon the earth. "The powers that be are ordained of God." Rom. 13:1. No sensible person could suppose that God would have the world in confusion and anarchy. But because he has ordained that there should be civil rulers, it does not follow that we are bound by every decree or "law" which they may

enact. King Nebuchadnezzar was a civil ruler ordained of God, but the three Hebrews were justified in disobeying his "law" concerning worship of his golden image. The divine



View of U. S. Supreme Court Rooms.

observance of Sunday in order to escape the constitutional objections that can be raised against it if it takes the form of a religious institution, those who are most active in securing the enforcement of the Sunday laws do so because of the religious character of the day, and not for any economical reason.

The effectiveness of the laws is measured by the influence of the Christian idea of Sunday as a religious institution."³

In like manner Judge Cooley remarks that "it is clear that these laws are supportable on authority notwithstanding the inconvenience which they occasion to those whose religious sentiments do not recognize the sacred character of the first day of the week."⁴

Scores of authorities and of cases might be cited to prove that which is so patent in the Georgia case that it would be readily seen, even had the State and Federal courts not both admitted it, namely, that Sunday laws originate in, and are sustained by, "religious views and feelings," and that they are therefore "civil" only in the sense that they are made a part of the legislation of the State. A State "law" requiring the subject to be baptized or to partake of the Lord's supper, or to do any other religious act, would be "civil" in just the same sense.

The idea that "religious views and feelings," where strong enough and held by a sufficiently large number of the people, can be crystallized into civil statutes and be enforced upon all the people by the civil power, is utterly subversive of the principles of both civil and religious liberty. It ignores and even practically denies the existence of natural rights, and casts to the winds constitu-

it has in this Georgia case been fully adopted by the Supreme Court of the United States as it was adopted and declared by a United States Circuit Court, in the King case, in Western Tennessee, August 1, 1891.

JESUS CHRIST AND THE KINGDOMS OF THIS WORLD.

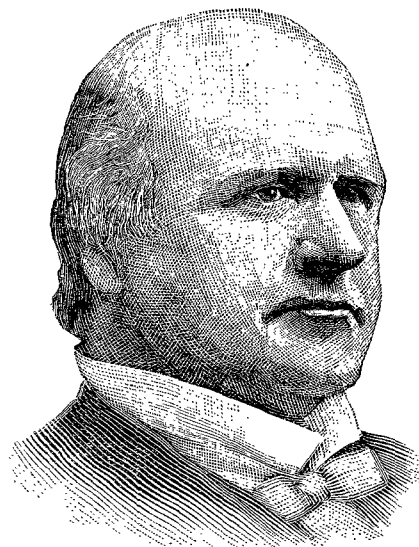
THE National Reform theory of "Christian" civil government sets forth Jesus Christ as the present civil ruler over the nations. Says the *Christian Statesman* of June 20:—

God rules over men in the person of his son, Jesus Christ. This is the testimony of the Word. "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth." "Jesus Christ, he is Lord of all." "Our Lord Jesus Christ who is the blessed and only Potentate, King of kings and Lord of Lords." "Jesus Christ . . . the prince of the kings of the earth." "He is Lord of lords and King of kings."

The "clear testimony of the Word," however, comes very far from justifying any man-made theocracy, which is what is demanded by the theory that Jesus Christ should rule the nations to-day through human agents. In ancient times God established a theocracy, and he could do the same again if he so chose to-day. But the people had nothing to do with it, except to acquiesce in his arrangements. A true theocracy cannot be set up by fallible, erring mortals.

But it is not God's plan that another theocracy should be established while the earth remains in its present state. The "clear testimony of the Word" is explicit upon this point. Those who appeal to Scripture should not ignore plain Scripture declarations.

It is true that the Lord sits upon the throne of universal dominion, and "his kingdom



Justice Harlan.

(Who wrote the recent U. S. Supreme Court decision sustaining Sunday "laws.")

rule was given by Peter and John: "We ought to obey God rather than men." Civil government was not ordained to take the place of conscience or be its guide. The ordinances of men sometimes come in conflict with the requirements of God; and we are never justified in disobeying God.

As before stated, it is very clear from the testimony of the inspired Word that the purpose of God does not contemplate any reestablishment in this age of his ancient theocratic government. To arrive at a differ-

³ "Limitations of Police Power," pp. 175-6, see 76. The italics ours in both this and in other citations in this article.

⁴ "Constitutional Limitations," p. 585, ch. xiii (ed. 1890).

ent conclusion it is necessary to ignore some very prominent and important Scriptural truths.

1. Christ's kingdom is not of this world. This the Saviour plainly stated when he stood before Pilate, and the meaning of his words is not doubtful. "If my kingdom were of this world," he added, "then would my servants fight, that I should not be delivered to the Jews." John 18:36. His kingdom therefore does not pertain to the domain of civil authority; for the exercise of such authority is inseparable from force of arms. If Christ were a civil ruler over men, force would be everywhere exercised for the suppression of wrong, and there would be no such thing as persecution of Christians. But he permitted the Jews to seize him, rebuking Peter for drawing the sword in his defense, and suffered himself to be put to death upon the cross. And he has never instructed his followers to use force against those who would deprive them of life or property.

2. The "prince of this world" who "worketh in the children of disobedience," is Satan. John 14:30; Eph. 2:2. The devil is now permitted to work out his evil purposes among men, not because God has not the power to stop him, but because the exercise of preventive force does not pertain to his present method of dealing with sinners. He will manifest his power as sovereign ruler over all things the moment that mercy ceases to be held out to sinners through the provisions of the gospel.

3. Christ refused to be made a king by the people. John 6:15.

4. He refused to receive the kingdoms of this world as a gift from the devil. Matt. 4:8-10. The Saviour knew that the possession which Adam had lost by becoming the servant of Satan, must be purchased back by the blood of the cross. The kingship of this world can no more be put in the hands of Christ by the act of sinful man than by the gift of Satan.

5. This present world is not reserved to be the abode of righteousness and the visible kingdom of Christ, but is reserved unto fire, which shall consume it at the great day of destruction and perdition of ungodly men. 2 Pet. 3:7.

6. The "kingdom, and dominion, and the greatness of the kingdom under the whole heaven," is finally to be given to "the people of the saints of the Most High." Dan. 7:27. This necessitates the destruction of the wicked, by whom the world is now filled.

7. In this world the many go in the broad road that leads to destruction, and but few walk in the path that leads to life. Under such a condition of things no Christian civil government on earth could be possible.

8. When God sets up his kingdom on the earth, all earthly kingdoms will be swept away like chaff before it; they will be visited with eternal destruction. Dan. 2:34, 35, 44, 45.

9. The kingdoms of this world are not given into the hands of Christ until the time comes when God will judge the dead and bestow the rewards upon his servants. Rev. 11:15, 18. This takes place in connection with the second coming of Christ in the clouds of heaven. Matt. 16:27.

10. When Christ takes the kingdoms of this earth, it is only to "dash them in pieces like a potter's vessel." Ps. 2:8, 9. This is the only thing that can be done with unrighteous kingdoms.

11. The actual scene which this earth will present when Christ comes will be that of "the beast [Papacy], and the kings of the earth, and their armies, gathered together to

make war against Him [Christ] that sat on the horse, and against his army." Rev. 19:19. And the outcome is that the former are utterly destroyed before him. Verses 20, 21.

All these are truths of great scriptural prominence and of the utmost consequence, which the party who are trying to reform this present world by religious legislation entirely ignore. Yet they talk to us about the "plain teaching of the Scriptures," and the "clear testimony of the word," as being in harmony with their unchristian and impossible undertaking.

The only purpose of the gospel of Christ in our world to-day is to save individuals. For this purpose let the gospel be preached in all the world, as "the power of God unto salvation to every one that believeth." Salvation can come only through faith, which is individual belief. As for the earth and the kingdoms and governments upon it, they are reserved unto the day of destruction and perdition of ungodly men, when they will utterly pass away, just as the word of God has said. S.

PLANS TO UNITE CHRISTENDOM.

Two plans for the "reunion of Christendom" are now before the religious world for consideration.

One is the old familiar plan of Rome, elucidated by the popes and set forth again in the recent encyclical of Leo XIII., which amounts simply to an invitation to the Protestant and Greek churches to surrender to the church of Rome. The question of the validity of anglican orders has brought the papal plan of reunion into much prominence of late as a theme of discussion by leading minds in the opposing churches, but no definite action seems likely to result in the direction of the end sought. The pope is willing to receive all dissenting bodies graciously back into the fold of Rome as soon as they will come to him in humble submission. But they must come all the way to him; he will make no material advance toward them.

The other plan is not altogether new, having been foreshadowed at times in the proceedings of certain Protestant bodies; but not until the recent session of the General Assembly of the Southern Presbyterian Church at Memphis, Tenn., has it assumed a definite shape. At that gathering, during the consideration of the report of the Committee on Sabbath Observance, the following was proposed as a part of the report, and "heartily adopted:"—

The permanent committee on the sabbath is authorized and directed to take such steps as may be necessary to arrange preliminaries for securing a united and simultaneous effort on the part of the different denominations of Christians in the United States to get up a mammoth petition to the civil authorities for the enactment and enforcement of laws to stop all unnecessary State and inter-State travel and traffic on the sabbath day.

Under the inspiration of this thought, the *Christian Statesman* turns its vision upon the near future and exclaims: "What a magnificent illustration would this be of the real unity of churches of Christ. In such practical work as this for the kingdom of our Lord will be reached the complete fulfillment of his prayer that all his people may be one."

The Presbyterian Assembly has struck the key-note of union for the clashing religious sects; not, indeed, such union as that for which Christ prayed in his memorable petition for unity among his followers, but a union which will admit of a united expenditure of effort for a common purpose,

that purpose being the exaltation of Sunday. Whatever else the churches cannot agree on, there is general unity upon the idea that Sunday is the Christian sabbath, and ought to be observed as such by all individuals. The plan proposed at the Presbyterian Assembly aims to set the churches into a grand concert of action upon this basis. We look for definite results in the line of "Christian unity"—man-made—from this beginning. S.

MISREPRESENTING THE GOSPEL.

THE colored supplement of the Sunday *World*, of June 28, devotes a page to illustrations, picturing "the busy life of a great preacher," under the "reform" régime of the present day. The illustrations present the well-known face and figure of a prominent New York City clergyman, and cover the principal events of one day's work. He appears at 9:30 o'clock, A. M., seated at his desk, "giving out his views to the press." At 10:30 he is shown inspecting the street-cleaners. At 11:30 he appears as prosecutor of a female delinquent in a police court. At 12:30 he interviews a prominent politician of the city. At 1:30 he takes tea and discusses matters of city government with the mayor in the latter's office. At 2:30 he is in the criminal court to witness the proceedings in a prominent murder trial. At 4:30 he inspects a police parade, and at 8:30 appears in the final scene of the day as umpire at a prize fight.

There would be nothing about this worth mentioning were it not for the amount of truth which the illustrations represent. For the most part, they have been suggested by actual occurrences in the experience of the prominent clergyman before mentioned. And the worst of it is that the general public know that such illustrations do not fall far short of the truth. They get the idea that such exercises constitute a legitimate part of the work of a minister of the gospel; and thus the divine calling is lowered to a level where it is shorn of its beauty and power, and forfeits not only the reverence but even the respect of very many whom it should reach and save. S.

SUNDAY IN GERMANY—THE OLD STORY.

BY F. W. SPIES.

A CLOSE observer cannot fail to discover the similarity of procedure on the part of many religious leaders of the nineteenth century, as compared with the procedure of the so-called leaders in religious thought of the fourth and fifth centuries. We see in either case, an endeavor, to bolster up institutions, the reason for whose existence cannot be found in the Word of God. But, as these religious leaders profess to minister in the things of God, it is not at all strange that we should see them claiming divine origin for these institutions, if not by attempting to bring biblical proof of such origin, at least by attaching such names to them, as would lead the less well-informed persons to think they are really such.

But while the gospel is the power of God unto salvation to every one that believeth (Rom. 1:16), and hence all divinely-ordained institutions possess this power in themselves, it is just as evident that the power of God does not sanction and lend its aid to promul-

gate these man-made institutions. Of this important truth, these religious leaders are painfully conscious; but as they do not see the need of coming back to the *Lord's* way, and are determined to make the whole world recognize and bow to *their* way; and as they cannot, of course, have the coöperation of the Lord's power to help them in their way, they seek for the only power available, the power of the State, to supply this lack.

Glancing back to the beginning of the fourth century, we see the bishops working for laws to secure the better observance of Sunday. About the first law enacted along this line, dates as is supposed from A. D. 314, and it requires that on Friday and on Sunday "there should be a suspension of business at the courts and civil offices, so that the day might be devoted with less interruption to purposes of devotion." This was something gained, but not enough; and in A. D. 321 Constantine enacted his famous Sunday-law, which was broad enough to compel all "magistrates and people residing in the cities," as also "all workshops," to cease work on Sundays.

But as there were some who still observed the Bible Sabbath, this could not satisfy the bishops, and so accordingly we find in A. D. 363 the Council of Laodicea enacting a canon to the effect that "Christians shall not Judaize, and be idle on Saturday, but work on that day, but the Lord's day [Sunday] they shall especially honor, and if possible, *do no work on that day*. If, however, they are found Judaizing, they shall be shut out from Christ." But this did not suffice, and in the year A. D. 386 the older laws were more rigidly enforced, and, "in general, civil transactions of every kind on Sunday were strictly forbidden."

But Sunday laws having from the beginning been enacted with the idea that the people might spend the day "with less interruption to the purposes of devotion," the promoters of such legislation must have been considerably disappointed to see that the "faithful" were not disposed to go to church on that day; but being free, they chose rather to visit the public shows and the circus. So next came the complaint that the circus "proved a great hindrance to the devotion of the Christians," and so the most-natural step now was for the church-leaders to enact a canon, which they did at the council held at Carthage in A. D. 401, that "on Sundays and feast-days no plays may be performed;" the reason assigned being that "the people congregate more to the circus than to the church."

But as the "faithful" did not have love enough for that which they professed to believe was right to do it, another step logically followed those already taken, and this was the doctrine that "it is indeed better that men should be brought to serve God by instruction rather than by fear of punishment or pain. But because the former means are better, the latter must not therefore be neglected." And thus the Inquisition was the logical outgrowth of such a system of church government and doctrine. This is an illustration of how the church worked in the fourth and fifth centuries. But we ask, How is it to-day?

As early as 1850, the subject of a better observance of Sunday began to be agitated in Germany, and since then, different organizations have here been working to this end. In 1891 the first Sunday-closing bill passed the Reichstag and became a law. This law closed nearly all the business places on Sunday, stopping also all agricultural pursuits on that day. The milk stores, bakeries, groceries and butcher shops were permitted to open on

certain hours, and hotels and beer saloons could be open all day. In April, 1895, another measure went into effect, closing all workshops on Sunday and permitting no work whatever in them. So if enforced idleness on Sunday can make a "Christian nation," Germany ought certainly to be one. But although they have now come a good ways along the line of compulsory Sunday observance in Germany, what do they discover?

In a tract published in the beginning of the present year by the "Sonntagsschutzverein," of Stuttgart, entitled, "Sunday Greeting for the New Year," the author laments that they are compelled to hear the bitter word, "the greatest profit of the recent Sunday legislation comes to the hotels and beer saloons." But this is not all they have observed. The writer continues: "It is well known that the greatest damage to persons and property occur between Saturday and Monday. This fact is only the plainest evidence of the incalculable evil, which has its origin in the beer shops, and especially on Sunday."

It would almost seem, that after realizing such results, these men would cease working on this line, for such a confession as to the results of Sunday legislation is surely anything but a flattering promise of raising the moral standing of a nation. But what do we hear? Do these men who profess to know the Scriptures realize that the carnal mind is enmity to the law of God? Do they realize that to compel such men to be idle on Sundays, or any other days for that matter, is only to place them in the way of temptation and bring them into just such a condition? Will they view it thus and abandon their evil scheme? No! that will never do. Listen to what is now proposed: "It is a difficult matter to successfully combat this evil, but a truly discerning legislation and administration will find it necessary to work with all earnestness against the aberration of soul and body which results from this unbounded saloon life on Sunday."

Here we have it. It is the old story, of forgetting God's way, and trying to convert men by the power of the State. From the first Sunday law until the Inquisition was a number of centuries ago, but at the progress things are taking in this nineteenth century, how long will it be until we will see the same results? May the Lord help those who do these things to see whither they are drifting.

Cassel, Germany.

RELIGIOUS PERSECUTIONS.

[Red Wing (Minn.) Argus, June 18, 1896.]

LET it still be kept in mind that "eternal vigilance is the price of liberty," and that in Tennessee, Mr. Lewis is still in durance vile, in Tiptonville jail, for doing quiet work on Sunday after resting on the seventh day of the week.

He writes that he is now kindly treated by the sheriff, but that when first arrested last November he was locked in an iron cage, in a room without fire and without sufficient clothing, and was nearly frozen to death, and may never recover from the effects. He makes no complaint. But all this will not make amends for the injustice and barbarity which may be laid at the door of the Sunday laws. While the Sunday laws are rigidly enforced, no person seems to be interested in the enforcement of the law for the proper care of prisoners, which is very explicit, providing for being

comfortably housed and given good and sufficient food.

In Alabama a Mr. W. J. Hasty was condemned to the mines, recently, where he was to work out the fine and costs, amounting to \$51.70, at 30 cents per day. This because his son, under age, plowed on Sunday, and testified that he did this work voluntarily. Mr. Hasty was found guilty by the jury, contrary to all evidence, contrary to the charge of the judge, and contrary to public sentiment. Yet they tell us that Sunday laws are just!

One of the ministers in Ontario, who was prosecuted for quiet work on Sunday, is now confined in Chatham jail, and fed on bread and water. In addition to this prisoners are allowed a dish of skilly—old-fashioned oatmeal gruel. But Mr. Simpson can't bear even the smell of this dish. Yet he complains not, but is thankful for bread and water, and rejoices that he is accounted worthy to suffer for truth and right.

But where are we in this world's history? Are we just entering the Dark Ages? Is this in "free" America?

TRUTH VERSUS "ORTHODOXY."

DISCORDANS. False Reasoning is the mirror in which the Jewish clergy, doctors of law, scribes, and pharisees, tried the doctrines and actions of Immanuel and all his followers. By these means they were fatally deceived, and led to reject the counsel of God against themselves; yea, hardened to that degree, as to say, the light which enlighteneth every man that cometh into the world, is absolutely darkness, and to charge the Maker of all things with being a magician; even to put forth their sanguinary hands, and murder the Lord of life.

You may think I was closely employed in those days, as there was not a pharisee in the whole world whom I had not furnished with an inverting mirror and telescope. By these means they became quite enamored with their own supposed virtue, and held all besides themselves to be accursed; that is to say, heretics, because they knew not the law; that is, they did not measure length and breadth exactly according to the standard of orthodoxy, which in all ages has been the traditions of the elders, and not the scriptures of truth, as some have erroneously asserted.

IMPIATOR. Hold, cousin, there I think you must be wrong; for I myself was wont to hear Immanuel (who you know could not lie), refer his hearers to the scripture for the resolution of all doubts.

DISCORDANS. That is nothing at all to the purpose, cousin. I readily grant, and none can honestly deny it, that the scripture is the standard of truth; but truth and orthodoxy are two things, very different, and sometimes diametrically opposite to one another. Bible doctrine is the same in all ages and nations; but orthodoxy in one nation differs at least as much from orthodoxy in another nation, as the several climates do from one another. To go no farther than Britain, you see what is south of the Tweed accounted the purest religion in the world, is, upon traveling farther towards the pole, deemed corrupt, superstitious, and antichristian. So it is *vice versa*. Moreover, what has been orthodox and apostolic in one age, has had the misfortune to become quite heterodox and damnable in the next; so that there is no certain standard of orthodoxy in

*From "Dialogues of Devils," by John Macgowan, V. D. M., London, 1832.

any nation: but truth is always the same, and knows no standard but one.

Indeed the synod of Dort, and the reformers of the English church, have done what mortal men could do to fix an everlasting standard of orthodoxy by tying all future professors to subscribe their traditions. But even that is insufficient. For, by the help of mental reservation, many subscribe contrary to their real belief; and others, who have not that address, even go without a benefice, let them believe the Bible ever so piously. Yea, I have known many deemed heretics, and burned at a stake, merely for believing the Bible. Orthodox papists, orthodox Episcopalians, orthodox Presbyterians, and orthodox Congregationalists, have all had the honor of putting people to death for their want of orthodoxy; that is, because they were daring enough to think for themselves, contrary to the known maxims of the orthodox priests, in every age. You know, it is observable, that the orthodox are condescending enough to suffer other people to have thought for them.

IMPIATOR. What, cousin, has any sect of Christians, besides our friends the papists, been found to persecute those who differed from them?

DISCORDANS. Yes, cousin, every sect which has at any time been happy enough to grasp the reins of government for the time being. The worthy papists bore the bell of orthodoxy for the space of twelve hundred and sixty years, during which time much blood was shed by open massacres, secret assassinations, pretended judicatures, acts of bloody faith; and, at last, to finish the bloody reign of antichrist, England, France, the Netherlands, and the valleys of Piedmont swam with the gore of such who would believe the Bible sooner than the voice of the priests. Queen Mary's reign furnished the orthodox in her day with a fine opportunity of discovering their zeal for the church, by murdering those who believed and obeyed the Bible; but her reign being short, and Elizabeth ascending the throne upon her demise, the other scale rose uppermost, and the Protestants in their turn became orthodox; that is, got the government into their hands.

O, the violence of reputed orthodoxy! Those same gentlemen were no sooner emerged from prison than they also let the world know that they were not to be differed from with impunity; that the formula of their faith and worship must be regarded with as implicit obedience as that in the former reign imposed by the papists. Now the Presbyterians, Independents, and other Congregationalists, felt the weight of their rage, or, if you please, zeal for orthodoxy, and the good of the church. Now the prison-keepers, and their friend Master Ketch, had pretty near as good a run of trade as in the reign of Mary. And now the wilds of America began to be well peopled with English Protestants and oppressed dissenters; and the good Episcopalians at home, kept the fleece to themselves, and had all the good of the church before them. But those said Presbyterians and Independents had no sooner crossed the ocean for conscience' sake and found themselves secure from Episcopalian rage, than they themselves commenced orthodox and set up their own formula as the standard of religion, to which they required as implicit submission from others as the good bishops of England had erewhile done from themselves; and now the poor anti-pedobaptists and Quakers were taught, that a mittimus is a mittimus, whether it is signed by a papist, an Episcopalian, or a Presbyterian; and that sentence of death is to be dreaded as much from the

mouth of the latter as of the former. Those same dissenters, who had so lately found Old England too hot for themselves, by the glowings of priestly zeal for orthodoxy, soon made New England too hot for the poor Quakers and anti-pedobaptists; who to escape the rage for Presbytery, fled, the one to Pennsylvania and the other to Rhode Island, that they might not be compelled to worship God according to other people's consciences, and contrary to their own.

INFIDELIS. So then the old spirit of calling down fire from heaven upon heretics, or those who walk in a different way, it seems has prevailed in modern times as well as of yore. O what a mask is that! human rage in the character of godly zeal! It is wonderful to see people glorifying the prince of liberty, but shutting their brethren up in a dungeon for conscience' sake; worshiping the Saviour of men's lives by putting people to death, because they will worship him in a different form; and it is as wonderful that the ambassadors of peace, as they call themselves, should be the principal agents of this violence.

DISCORDANS. But for the ambassadors, persecution had never been known in the world, sir. The laity have so little zeal for God, that they would, if not instigated by the clergy, suffer men to worship him according to the best understanding they have of his mind revealed in the Bible. But the ambassadors are quite of another opinion; for, by them it is determined that God shall be worshiped in the very mode by them directed, or he shall not be worshiped at all, if they can help it. The hour of persecution, alias punishing of heretics, must all be ascribed to the reverend ambassadors.

IMPIATOR. By ambassadors, I suppose, cousin, you mean popish priests in contradistinction from Protestant ministers.

DISCORDANS. I mean both papists and Protestants, cousin; and with me it is not very easy to determine which best deserve the honorable appellation.

But to return to my story. I taught the respectable Pharisees in general the use of my instruments, which, as you saw in the late experiment, perfectly inverteth every object; and so, by my prudent management, those very people, held to be the most religious of the Jews, were wrought up to such a degree of self-conceit, as to fit them for executing the will of the devil; still supposing that they were doing good service to the God of Israel. Contemplated under the reflection of my ingenious instruments, those Pharisees, who were darkness itself, considered themselves as angels of light, and each became so enamored of his own personal excellencies, that all who were not of their sect or persuasion, were held in the most consummate abhorrence; as accursed, and ignorant of their traditions, yea, even enemies to the Almighty.

They viewed Immanuel, the brightness of the Father's glory, and express image of his person, by the help of my glasses, in which, to them, he appeared as one come from Beelzebub, and performing miracles in the spirit and power of the great apostate. His immediate disciples were, indeed, men of whom the world was not worthy; yet, viewed by the help of these notable instruments, they appeared as creatures the most despicable. Although men of peaceful principles, willing to spend and be spent for the good of mankind, they were held to be enemies to the public good; men who turned the world upside down; unworthy of a dwelling in the tents of humanity, and therefore thrust out of the world with violence. Such wonderful works were accomplished of old, by the help of these

amazing instruments, and still they are perfect as ever, and fit for operation.

Even at this day, when the whole system of revealed truth is examined by my inventing mirror, it is misapprehended as cunningly devised fables; a well-concerted system of falsehood; or a priestly imposition on the consciences and understanding of the laity. Yes my fellow-destroyers, by my wise government many who value themselves as the greatest masters of reason, are so absolutely stupid as to suppose that the eternal God has left me at large, without any given law or revelation of his mind, to which their submission is required. Being thus stupidly absurd, you will not wonder that the same masters of reason have been ingenious enough to find out, that this world, unwieldy as it is, was dexterous enough to create itself, and possesseth wisdom enough to be its own governor.

INFIDELIS. By your leave, cousin, this last part of your account belongs to my administration. You preside only over dissension and division. I want to hear some of your operations of this kind.

DISCORDANS. True, sir. But if I preside over dissensions, divisions, animosities, etc. you know I must be allowed to use proper means by which my works are to be propagated; for I am not like those human fools who expect the end without using the means. Besides, sir, that one devil should assist another, is by no means against the laws of our fraternity. If I, to promote my beloved discord, call in the assistance of your bewildering influences, I also, in a kind return, by the divisions which I foment, greatly strengthen the slavish bands of great infidelity. Our interest being mutual, I hope the worthy Infidelis will never grumble to lend me all possible assistance, in striving to make this earth, as much as may be, to resemble the regions of the damned. Moreover, our great prince and parent is no way careful about which of his illustrious family is the instrument in damning a soul, so that the work of damnation is effected.

INFIDELIS. I have no objection, cousin, to assist you, or any of our kindred. All I desire is, to have due notice taken of my influence. Our leading view ought, undoubtedly, to be the destruction of men, in compliance with the will of our great ancestor. But I detain you.

PROGRESS IN ENGLAND.

[Special Cable Despatch to the Sun, June 28.]

THE prelates of the Church of England are having a pretty bad time. The abandonment of the Government Education Bill, which was drafted directly in the interests of the church denominational schools, was a stinging blow; but this week witnessed the humiliation of the whole Bench of Bishops in the passing by the Lords of the Deceased Wife's Sister Bill. It is known that nearly the whole royal family is personally interested in the bill, and it is a fact that those members who as Peers of the Realm are entitled to sit in Parliament have frequently voted for it. The Prince of Wales once travelled several hundred miles in order to record his vote. This year he went further and actively canvassed the Peers for votes to the horror and indignation of the Bishops, who, although vigorous canvassers themselves, strongly object to a prince of the blood royal doing such things. Their indignation is by no means lessened by the knowledge that the date for the second reading was fixed this week so that his Royal Highness should not miss the Ascot races. The bill has not yet

got out of the House of Lords, but Lord Dunraven, who has charge of it, is sanguine of getting it through, and hopes that the government will facilitate its passage in the Commons, where there is an assured majority in its favor.

It is difficult to see how this can be managed in view of the tangle into which the government has got business; but the Prince of Wales' influence with his friend Mr. Bal-four ought to stand the bill in good stead.

HOW SHALL WE REFORM SOCIETY?

THIS is the most important question now before the religious world. The opinions of several leaders in religious thought relative to this subject are tersely expressed in the following quotations:—

"The gospel began its mission for the renovation of the world with the exhortation, 'Repent, and be baptized, every one of you.' It did not direct its efforts to institutions, but to individuals. And so it must be now. So it will be if the Spirit is poured out. To talk about a revival of civic righteousness as the great need of the times is reversing the divine order; it is putting the effect before the cause; it is trying to build the house without gathering the material. We cannot have a Christian city without Christian citizens. Men's hearts must be renewed before we can hope for new social and civic conditions. Let us labor and pray for what people nowadays sneer at as 'an old-fashioned revival'—of the fashion of that first revival when Peter preached in the streets of Jerusalem."—*Herald and Presbyterian, Cincinnati, June 3, 1896.*

"The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher, the word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by 'the law of a carnal commandment; the Reformation, by 'the power of an endless life.' Heb. 7:16."

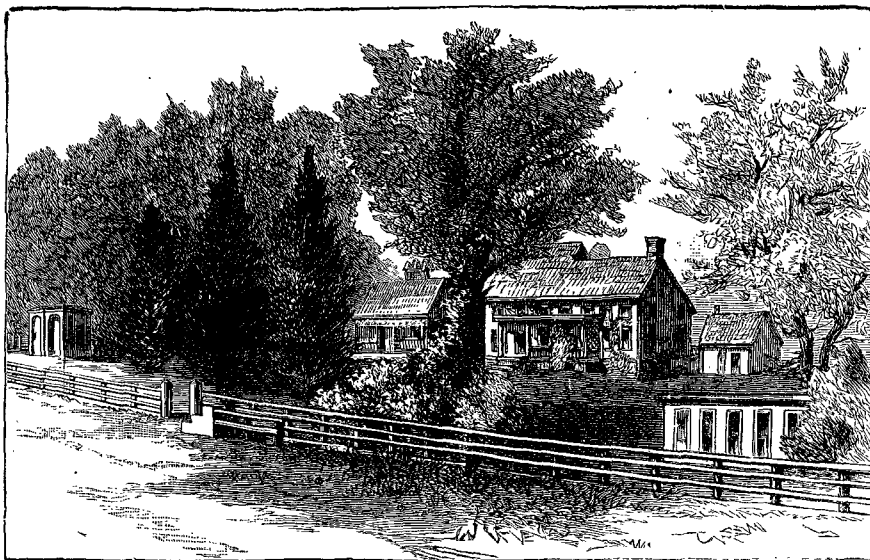
"Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. The gospel of the reformers had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the gospel of peace."—*D'Aubigne's "History of the Reformation."*

"I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the sabbath, but let it be by force of conviction, and not by force of policemen; let true religion triumph by the power of God in men's hearts and not by the power of fines and punishments."—*Spurgeon.*

"It is the duty of the civil power to protect Christians against disturbance in their

sabbath worship. But the power is intruding into the divine prerogative when it assumes the right to compel the subject to worship God, or to refrain from those pursuits which do not disturb others. The keeping of the sabbath is eminently a moral duty, and hence it must be a voluntary service rendered under the pressure of moral suaves only."—*Binney's "Theological Compend."*

"However much we may deprecate the demoralizing tendencies of Sunday theaters and concerts, games and excursions, and the sale of candies and fruits and newspapers on the Lord's day, still we ask for legal restraint upon such things only in so far as they may directly interfere with public religious worship. As Christians we ask of the State only protection in the exercise of our rights of conscience; and we will depend alone upon the truth of God and the Spirit of God to secure the triumphs of Christianity. With an open field and a fair fight, Christianity is more than a match for the world, because 'the foolishness of God is wiser than men.' 1 Cor. 1:25. The almightiness of the eternal God is in the cross. Hence Christ said: 'And I, if I be lifted up from the earth, will draw all men unto me.'"—*Rev. D. Read, L.L. D.*



Home of Alexander Campbell.

"There is no precept or command in the New Testament, to compel by law any man who is not a Christian, to pay any regard to the Lord's day more than to any other day.

"Therefore to compel a man who is not a Christian to pay any regard to the Lord's day more than to any other day, is without the authority of the Christian religion.

"The gospel commands no duty which can be performed without faith in the Son of God. 'Whatsoever is not of faith is sin.'

"But to compel men destitute of faith to observe any Christian institution, such as the Lord's day, is commanding duty to be performed without faith in God.

"Therefore, to command unbelievers, or natural men, to observe in any sense the Lord's day, is anti-evangelical or contrary to the gospel."—*"Memoirs of Alexander Campbell," by Robert Richardson, page 528.*

The Present Spiritual Condition of the Church.

"Is there not some reason for the common

impression that the worldly spirit in the church is weakening her power with the public? Are there not evidences at hand that seem to confirm the impression that the history of the church in the Roman Empire in the fourth century is repeating itself in the United States to-day? . . . The love of the world, the greed for wealth and the ambition for place and power, leave the church in the hands of a faithful few to bear her burdens and responsibilities, while the great body of her membership joins the world in Sunday pleasuring."—*Rev. George Guirey.*

"Many of our congregations are conducted on the basis of social clubs. They are made centers of social influence. Membership is sought in order to advance one's prospects in society, business, or politics. . . . The class books are filled with names of unconverted men and women. Official members may be found in box, dress circle, and parquet of opera and theater. Communicants take in the races and give and attend card parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church and sometimes tell us that they find the best men outside."—*Dr. Moore, editor "Western Christian Advocate."*

Similar Conditions in the Fourth Century.

"Christianity became a matter of fashion. The number of hypocrites and formal professors rapidly increased; strict discipline, zeal, self-sacrifice, and brotherly love proportionately ebbed away, and many heathen customs and usages, under altered names, crept into the worship of God and the life of the Christian people."—*Dr. Schaff.*

"The vast numbers who, from external considerations, without any inward call, joined themselves to the Christian community, served to introduce into the church all the corruptions of the heathen world. . . . Such were those who, without any real interest

whatever in the concerns of religion, living half in paganism and half in an outward show of Christianity, composed the crowds that thronged the churches on the festivals of the Christians, and the theaters on the festivals of the pagans."—*Dr. Neander.*

No well-informed Christian will deny that the spiritual condition of the church to-day is substantially as described by Drs. Guirey and Moore. No unbiased student of history will deny the truthfulness of Dr. Guirey's statement that the religious conditions in the United States are a striking parallel of the religious conditions of the fourth century. Again, no Protestant student of history will deny that the Papacy resulted from an attempt, by church leaders, to compel a worldly church membership, by civil enactments, to conform outwardly to religious observances, instead of converting the heart by the power of the word of God wielded by the Spirit of God.

Reader, do you mourn the presence of

¹ "The Hallowed Day" (Dartmouth College, \$500 Prize Essay), Baker & Taylor Co., New York, p. 57.

² *Western Christian Advocate*, Cincinnati, July 19, 1893.

³ "History of the Christian Church," Vol. 3. Art. 22, par. 2.

⁴ "History of the Christian Religion and Church," Vol. 2, Sec. 3, Part I, Div. I, par. 1.

¹ Book XIV, ch. 1, pars. 1, 3.

² Quoted in *Australian Sentinel*, Melbourne, March, 1895.

³ Methodist Book Concern, New York, 1874, p. 173.

⁴ "The Lord's Day," p. 31; American Baptist Publishing Society, Philadelphia.

formality in the church? Do you mourn the failure of professed Christians and people of the world to observe the institutions of Christianity? Are you anxious to reform the church and the world? If so, we appeal to you in the name of the gospel—which is the power of God unto salvation to every one that believeth,—do not lend your influence to the present-day movement (the very image of the movement of the fourth century) to reform society by civil law! We ask you in the only name whereby men are to be saved, and in the language of the *Herald and Presbyterian*, work and pray for an old-fashioned, apostolic revival, which reforms the heart,—the only divine way to reform society.

PERTINENT QUESTIONS FOR SUNDAY-LAW ADVOCATES.

[A writer who signs himself "Sunday-keeper," propounds in the St. Paul *Pioneer Press*, of May 29, the following very pertinent questions for those Sunday-keepers who are calling for civil enactments to make Sunday observance compulsory and universal.]

St. Paul, May 28.

To the Editor: At the recent Baptist Ministers' Conference, as published in the *Pioneer Press*, Rev. J. J. Crosby read a paper in which he took the position that a "Sunday law was necessary for the preservation of the sabbath." Now as this subject of Sunday laws, change of the Constitution, a closer relation between the Church and the Government, is prominently before the country, a few questions along this line, suggested by Rev. Mr. Crosby's paper, will not be out of place at this time.

If, as is stated in Holy Writ, God appointed the Sabbath and said it would be a sign between him and his people forever, did he mean that a condition of the perpetuity of this institution of divine appointment depended on the enactment of laws by legislatures and city councils?

The Sabbath being a religious institution, known only through revelation, and intended for those who believe in God and willingly worship and serve him, the same as baptism, prayer and the Lord's supper, would it not be just as reasonable to say that laws were necessary for the preservation of baptism, the Lord's supper, etc., as to say that human law was necessary for the preservation of the Sabbath?

Would it not be as reasonable to say that human law was necessary for the preservation of the law of gravitation, or the laws controlling the planets and stars, as to urge that God's divine laws and institutions exist subject to the pleasure of politicians and lawmakers of all shades of belief and of no belief?

It is said that about 100,000 people in the United States believe from the fourth commandment that the seventh day, or Saturday, is the true Sabbath. These people are growing steadily, and among them are some of the brightest minds in the Church. Now if the Sabbath is to be preserved by civil law, may not the time come when the courts will be called upon to decide from the wording of the fourth commandment which day is the Sabbath?

If Sunday-keepers have a right to appeal to civil law, and enact laws compelling Saturday-keepers and men of no religious belief to cease labor and close their places of business on Sunday, have not Saturday-keepers, when they are in the majority in any community, State or county, the same right to compel Sunday-keepers in like manner to observe Saturday?

In all the New Testament where is the least inference or intimation, or anything which could even be construed into an appeal by the Saviour or the apostles to the civil authorities for assistance or laws to enable them to carry on the work of the early Church, or to preserve any of the Christian institutions?

If religious institutions are to be preserved by human laws, and people are forced to obey Bible commands, such as relating to the Sabbath, then what mean the words, "Whosoever will," "Come unto me," "He that believeth," "I stand at the door and knock," "We persuade men," etc., etc.?

If Christians must appeal to the law to compel each other to preserve and obey the institutions of the Church, is it not a sad commentary on the massive granite structures and high-salaried shepherds?

When the Church allies itself to the State, and uses civil law to carry on its work, does not history show that spirituality departs from the Church, and religious bigotry, intolerance and persecution become manifest? Is this not now being illustrated in different Southern States, where pious men, and even ministers, have been sentenced to serve in chain-gangs with criminals because they quietly plowed or hoed in their gardens on Sunday, their persecutors always being so-called Christians?

If those who keep the Saturday Sabbath require and ask for no laws to preserve their Sabbath, and never complain of being disturbed in their worship on that day, the busiest and most noisy of the week, why is it that those who keep the Sunday sabbath require a law to preserve their sabbath and demand special laws to protect them from being disturbed in their worship on that day, other than the ordinary protection afforded all citizens by the police, sheriff, militia, and, if need be, by the army of the United States?

If, because a man is a Christian merchant and wishes to observe the Sabbath by closing his store on that day, must all other merchants who are not Christians, and don't believe in, and don't wish to observe the Sabbath, be compelled to close their stores in honor to the Christian merchant, so that his religion will not cost him anything in the loss of sales he would suffer if his store was closed and others were allowed to be open?

Is not the fact that laws are asked for by Christians, to make it easy, of little self-denial, loss, cost, and privation to be a Christian, a sure indication of the lack of that faith, zeal, honesty, self-sacrifice, unselfishness and loyalty among Christians of to-day that characterized the early Church and the martyrs of the Reformation?

Would the forced or involuntary observance of the sabbath by a man who did not believe in Christianity and the Bible be any more acceptable than the observance of baptism or the eucharist by a man who had no faith in them?

If, as is urged, Sunday laws conduce to morality, would it not be just as reasonable to enact laws compelling people to become converted and attend religious services for the same purpose?

Could not our Christian Endeavor societies and W. C. T. Unions better enhance good citizenship, temperance and social purity by studying and teaching the relation between tea, coffee, tobacco, and other narcotics, and the saloon; the relation between the "german," "cotillion" and other dances as led by our fashionable church members, fine apparel, etc., and the brothel; the relation between progressive euchre in the churches and the gambling evil; and would it not be better if our high-salaried preachers would add to their faith courage enough to teach the young people some of the great truths of God and of life regarding their bodies, and regarding present social customs, and thus purify the fountain-head of government, thus doing the legitimate work of the Church, rather than to appeal to the civil law to do what they have not the courage to do for fear of offending the large society and social-amusement-loving element in their churches and thus lose their financial support?

Is not the weakness of our churches to-day principally the result of this semi-political, semi-social and worldly amusement-loving tendency?

Are not all civil laws compelling people to observe the sabbath or any other religious institution or ordinance un-American, unconstitutional and unchristian?

Is not all this religious-law agitation a step backward, and is not the wisdom and almost divinity of the Constitution of the United States apparent when it says: "Congress shall make no laws respecting the establishment of religion or prohibiting the free exercise thereof?"

A PROTEST ON PRINCIPLE.

[The Present Truth, London, Eng., June 11.]

At a large meeting, held at the City Temple last week, for the purpose of voicing organized opposition to the Education Bill, Dr. Joseph Parker expressed some sound principles in most unmistakable terms. He said:—

The Bill must be so got rid of that it will never come back again,—and so must be fought with the central, vital, unchangeable principle that it is no business of the State to provide religious teaching for old or young. If they did not believe that fundamental doctrine, they were by so much Non-conformists. I can understand a man being a moderate drinker; I can understand a man being a total abstainer; but I defy him to be both. If I read my New Testament aright, I cannot believe that Jesus Christ would ever say, "Support my religion by taxation, and make my kingdom a branch of the civil service," and turn over his Cross to be a suppliant in the court of Cæsar.

In the expression of these and similar sentiments the doctor did not shrink, as far as he went, from the logical principles to be deduced from these expressions. He seemed to carry with him the entire audience; yet when others followed who were ready to palter and compromise in fact, though dealing in brave words, and whose opposition was mainly selfish bluster, the applause was equally as great. It would seem that Dr. Parker has a great educational task on his hands to bring his confreres to a comprehension of the principles which he enunciates.



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NEW YORK, JULY 9, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

Do not fail to read the article, "Truth vs. Orthodoxy," on page 212. The tendency to confound truth and orthodoxy was probably never greater than it is to-day.

CHRISTIAN citizenship, in its true sense, does not mean the use of civil power to promote Christianity, but a practical recognition of the equal rights of our fellowmen. The Christian citizen will obey the Golden Rule.

THE Illinois statute requiring that the national flag be displayed over every school-house in the State, has been declared unconstitutional and void. This verdict was given by Judge Wright, in the Circuit Court at Champaign, Ill., June 26.

ARCHBISHOP IRELAND (Roman Catholic) is credited with having eliminated from the Republican national platform, by means of his influence as a representative Catholic, during the recent St. Louis convention, a clause opposing the appropriation of public money for sectarian uses.

CIVIL power is force; all the force that is necessary to secure compliance, even to the taking of life; but the gospel cannot be furthered by force. "All that take the sword shall perish with the sword," says the Saviour. It is clear, therefore, that the Christian citizen cannot use force for the promotion of the gospel.

THE article, "How Shall We Reform Society" (page 214), giving quotations from eminent Christian men and leaders in religious thought, telling how not to reform it, is being circulated in leaflet form by the International Religious Liberty Association, at the national Christian Endeavor convention in Washington, D. C., simultaneously with its appearance in our columns. We trust it will find very many careful and candid readers.

GOD is the author of liberty; and being its author, he has established man's natural right to liberty upon an immovable foundation, which could not be evolved from human customs, traditions, or creeds. The framers of the Declaration of Independence discovered this foundation when they published to the world that "all men are created equal," and "are endowed by their Creator with certain unalienable rights." Upon this foundation, they could (and did) successfully appeal

to mankind. Were there no standard or source of authority to which man could appeal save man himself,—or in other words, outside of that which is human,—the opinion of the majority would have to prevail. Were it not that man's right to liberty rests upon the eternal and immovable fact of his creation, by an infinitely higher Being than himself, the Declaration of Independence could never have been written.

WE hear a great deal said about the danger that the "American sabbath" will give place to the "Continental Sunday," unless we have prompt and effective legislation for the enforcement of Sunday observance. But the truth is, as appears from the article "Sunday in Germany" (p. 211), that already Germany is well abreast of this country in Sunday legislation. The only essential difference in the conditions there and here is that in Germany a lesser number of the people have any genuine regard for the day than is the case in this country. And this is something that all the legislation in the world cannot help.

MANITOBA continues to be violently agitated over the question of separate Roman Catholic Schools. The Canadian Presbyterian General Assembly, in recent session, passed resolutions strongly denouncing the restoration of such separate schools, as violating the principle which forbids the appropriation of public funds for sectarian uses. The advantage at present seems to lie with the Protestants, but the Catholics will continue the fight as long as they see any chance of success. The whole affair illustrates the wisdom of keeping religion out of the affairs of the State.

Let it be settled once for all that no religious body or combination of bodies can look to the State with any reasonable hope of receiving aid therefrom, and the State will be relieved not only of a continual incentive to injustice, but of a source of endless perplexity and trouble as well. It must needs be that denominational controversies will exist; but by all means let them be confined within the narrowest possible area.

WE say that religion should be kept separate from the affairs of the State. Our opponents strongly disclaim any intention of uniting Church and State, but say that a union of religion and the State is proper and desirable. In favoring this they endeavor to confound religion with morality and justice. But to say that religion should be kept separate from the State does not in the least imply that the State must act wrongfully in anything. "Religion" may be right and it maybe wrong. As a matter of fact most religions in the world are wrong; indeed, all are save one, and that is the Christian religion. In joining religion with the State, therefore, the chances are altogether in favor of joining the State to error, and producing a union

which, if it amounts to anything, must result in wrong doing on the part of the State.

And here an important truth ought to be stated, which is that even the Christian religion itself is true only as defined and applied by the Holy Spirit. Left to the operation of this Spirit,—a source of wisdom and power infinitely beyond any that is human,—the Christian religion comes to the individual as the perfect, saving truth; but otherwise, as when applied by the State, it becomes error in its most dangerous form. In other words, the mixture of divine truth with conceptions that are human and finite produces the most deceptive and dangerous error, since it is divine in appearance, yet because of its mixture with the human, cannot lead the soul to God. The Christian religion is God's truth, conceived by himself and his son Jesus Christ in the counsels of eternity between them, and altogether beyond even the comprehension of angels as applied in the saving of men's souls. Man may hold forth the word of life as God gives it to him; but to enforce or apply any doctrine of that religion to the life of any individual is a matter which only the Spirit of God can rightly do. Therefore we do not want religion—even the Christian religion—brought into the operation of the affairs of the State.

But we do want justice to be there always. We want respect for the natural rights of all men to control the civil power in all its actions. We want the State to do rightly all that it has rightfully the power to do; and what that is is defined in the Declaration of Independence. And if it does this it will not be a Godless State, for God cannot be separated from right and justice.

THE July *Arena* contains a very striking and suggestive paper by the editor, B. O. Flower, entitled, "The General Discontent of American Wealth Creators as Illustrated in Current Cartoons." Those who wish to make themselves acquainted with the real condition of the industrial population of this country and the causes which have produced this condition should not miss reading Mr. Flower's paper. It contains many illustrations, which tell their own story in a most convincing way.

WHEN William H. Seward said: "There is a higher law than the Constitution," he simply recognized the well-established principle that nothing is really law which contravenes natural, God-given rights. Even constitutions must yield to the eternal principles of justice.

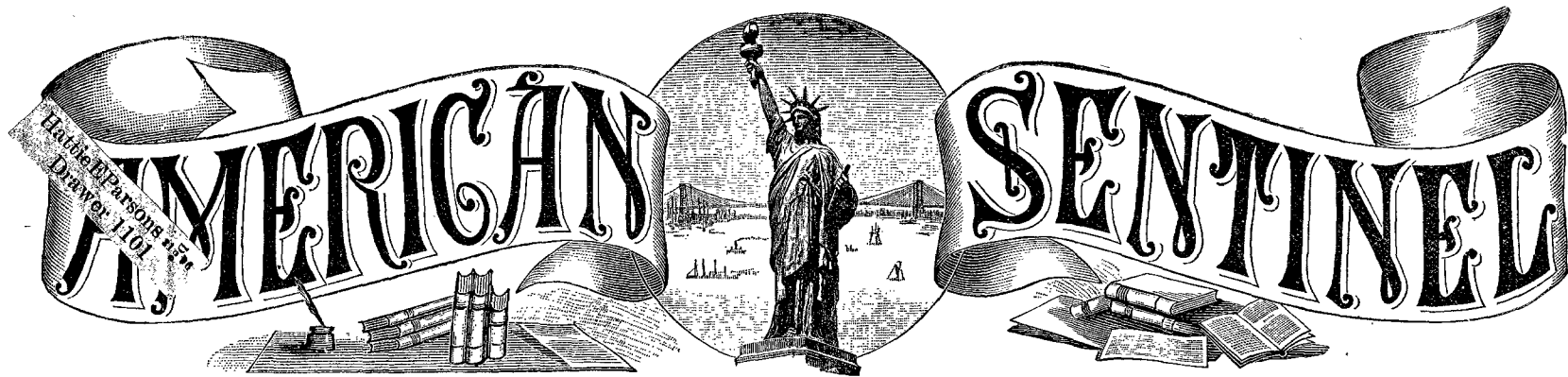
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EDITOR, - - - - - C. P. BOLLMAN.
ASST. EDITOR, - - - - - L. A. SMITH.

RELIGION AND PATRIOTISM.

PATRIOTISM, whatever it may mean in other lands, stands with us for devotion to those principles which gave this country an independent and exalted place among the nations of the earth. Love of country, in the American's heart, ought to be inseparably linked with that love of liberty which moved the founders of our Republic to brave the wrath and power of a despotic king, that on these shores liberty might dwell secure, and breathe from them her benign spirit over the nations of mankind.

American patriotism, of the true sort, has not changed since the days of Washington, Madison, and Jefferson. It is true that the times have changed, and that Americans to-day have largely lost sight of the principles which guided our forefathers in laying the foundations of a free government. But the patriotism which prompted the laying of that foundation should also actuate every subsequent move in rearing the national edifice. The patriotism of the noble men of those times was that which gave birth to the Declaration of Independence. That immortal document fixed the standard of patriotism for all coming generations. A patriotism which does not indorse its utterances in behalf of liberty and justice for all mankind, is not worth having.

Jefferson foresaw that the ideals and purposes which shaped the nation's course in his own day, would not always prevail. The following words penned by him, seem, in the light of the conditions prevailing to-day, almost prophetic:—

Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. . . . From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget them-

selves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.

Jefferson's prophecy has been fulfilled. The spirit of the times has changed, our rulers have become corrupt, and the people are far more intent upon getting wealth than upon guarding their rights. And one of the most ominous signs of the times to-day is that an effort is being made to confound patriotism, in the public mind, with religion. The deadly foes of liberty are ever lurking in the jungle of religious bigotry. Misguided zealots are ready to improve every opportunity to turn the tide of enthusiasm for the country's welfare into some channel where its power will be expended for the exaltation of church or dogma; while others in position of influence, laboring under mistaken conceptions of patriotism, are exerting their influence to the same end. An illustration in point is furnished by a sermon delivered Sunday, July 5, by the pastor of the Central M. E. Church of Detroit, Mich. As reported in the *Evening News*, of the following day, the speaker "said that the three great foes of patriotism were ignorance, intemperance and irreligion. In discussing the latter, he deplored the extreme license which is given to atheists, both as to their utterances and their pens, and quoted a sweeping resolution recently passed by a body of people who resolved to do away with the Bible and religion and all religious services. . . . It is unpatriotic to utter such sentiments, and it is unpatriotic to permit them to be uttered without a protest. We cannot control thought if we would. Every man has the right to think as he honestly believes; but no man has the right to insult the religious opinions of another.

"A representative of the *News* asked Mr. Thoburn [the speaker] if he could recommend any way in which such things might be prevented, and he replied: 'I don't wish to be understood as opposing free speech, but I do urge that people protest against irreligious utterances. If that was universally done, a sense of propriety would restrain many men who make such utterances. It is offensive to a great majority of people, and

propriety governs in many things where there is no law.'"

Thus it is laid down that to permit irreligious utterances on the part of others without a protest, is unpatriotic. The *SENTINEL* has no sympathy for atheism or infidelity, nor would it scoff at any religion; but there are a great variety of religions, even among people who take the general name of "Christians;" and the question of which religion is the true one is a theme of perpetual dispute. To hold and advocate the tenets of one of these bodies, is in many cases to "insult the religious opinions" of people in another "Christian" body. For example, there is abundance of evidence to be had from the courts of law, that the doctrine that the seventh day is the Sabbath, when faithfully put in practice, is a deadly insult to the religious opinions of some who believe in the first-day sabbath. And "to insult the religious opinions of another," we are told, is unpatriotic. The point is one which very many are ready to receive without argument.

The tenet that the dead are unconscious, is almost equally "insulting" to the opinions of certain ones who hold to the doctrine of the soul's immortality. And so with regard to other doctrines which might be mentioned. "Religion" means in the mind of the one speaking in its defense, those doctrines which he believes to be of divine origin. The "irreligious" utterance to which he would take exception, would be any utterance against his own religious views. The utterances of one sect regarding religion would necessarily be irreligious and "unpatriotic" to other sects, when once the domain of "patriotism" is extended into the sphere of religion.

The patriotism of the men who founded this nation, excluded all opposition to their fellowmen which could be based on religious grounds. When in 1779 it was proposed to establish religion in the State of Virginia, by a provision appropriating public money for the support of "teachers of the Christian religion," Madison, Jefferson, and others, promptly protested against it, setting forth the unalienable right of every man to believe and practice whatever religion he may deem to be true, and that in this he "can be directed only by reason and conviction, not by force or violence." That was the attitude of their patriotism towards religion. It was

friendly toward all classes of the people, discriminating against none on religious grounds, whether believers in religion or not.

Only such patriotism would be consistent with the Declaration of Independence, to which they had themselves given birth; for that Declaration was based upon the equality of all men in point of their natural rights, among which were cited "life, liberty, and the pursuit of happiness." And that is the genuine brand of American patriotism to-day.

But, sad to say, there is abundant occasion for regret that this patriotism is not more general. It is a sad fact that most men are more readily attracted by the transient and often erratic brilliance of personality, than by the steady light of principle; and so it has been in this land from Jefferson's time down to our own. The multitudes have been more intent upon following their great political leaders, than in being guided by the political principles upon which the nation was established. And to-day those principles have been so far lost sight of by the people, that the grand documents in which they are embodied—the Declaration of Independence and the Constitution of the United States—are violated and set aside by legislation and judicial decisions, with scarcely a protest from those whose rights such actions so vitally concern.

We seem, indeed, to be upon the eve of the time to which Jefferson alluded, when our rights are either to revive or expire in a convulsion.

DIVINE AND HUMAN GOVERNMENT.

THE theory of legislation upon religious duties and questions is radically opposed to the teaching of the Scriptures of divine truth, which plainly declare that "every one of us shall give account of himself to God."

This text plainly asserts our accountability to God. From other scriptures we learn the scope of this accountability; that it has reference, first, to our duty toward God; second, to our duty toward our fellowman. The first and great commandment of the law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" "and the second is like unto it, Thou shalt love thy neighbor as thyself." And our Lord adds, "On these two commandments hang all the law and the prophets."

All Sin is Against God.

But while we have duty toward our fellowman, failure to perform that duty is not, as we sometimes loosely say, sin against man, but is sin against God. It is God's law that defines our duty toward our fellows, and the violation of that law is sin. "Whoever committeth sin," says the apostle, "transgresseth also the law; for sin is the transgression of the law;" the divine law, of course; and so, in the fifty-first Psalm, we find David confessing to God the wrong done to Uriah, in these words: "Against thee, thee only, have I sinned." The wrong was done to a man; the sin was against God; and to God the transgressor was accountable. "So then every one of us shall give account of himself to God," both for our sins against God and our wrongs to our fellowmen. *All sin is, without qualification, against God.* And he it is who "shall bring every work into judgment with every secret thing whether it be good or evil."

God the Only Moral Governor.

God is the great and only moral governor. To him, and to him alone, every soul is morally responsible. In the very nature of things this could not be otherwise; because to permit any power whatever to come between the soul and God would be to destroy individual responsibility to God.

Man the Conservator of His Own Rights.

But man is a social as well as a moral being; and as such he is endowed with "certain unalienable rights;" to him God has committed the preservation of these rights by means of civil government. This truth is thus expressed in the American Declaration of Independence:—

We hold these truths to be self-evident, that all men are created equal: that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

To disregard these rights or to trample upon them is to *wrong* our fellowmen and so to *sin* against God. The *sin*, if not repented of and forgiven, God will punish in his own time; the *wrong* may be dealt with by our fellows in their organized capacity as a State. And it is this fact that restrains from deeds of violence and injustice, many who have not the fear of God before them. This safeguard to liberty and natural rights, the God who sends his rain upon the just and upon the unjust, has given to man. Its benefits accrue alike to the righteous and to the wicked. The powers of civil government are exercised alike by and for Jew and Gentile, pagan and Christian. Hence civil government is not in any sense Christian, but is humanitarian, that is, it is given, like marriage, for the good of the race.

It must be at once apparent that there is nothing necessarily evil either in civil government or in its administration and use. God feeds and clothes us by ordaining means whereby we may secure food and clothing. Our natural wants are seldom supplied by miraculous interposition. "It is only in cases of great emergency that the Lord interposes for us."

We glorify God in the proper use of the means which he has given us. Marriage, one of the Creator's best gifts to man, is often perverted and abused; but this fact does not vitiate the marriage institution. In like manner civil government, ordained of God to be a blessing, and specially to the people of God, that they "may lead quiet and peaceable lives in all godliness and honesty," is often abused and made the engine of oppression. But it still remains true that "the powers that be are ordained of God." The power to do justice and judgment, to protect the weak and punish the evil-doer, is as truly divine in its origin and as God-honoring in its proper exercise as is the power to cultivate the soil or to reap the fruits of the earth.

Why Man is Made the Guardian of His Own Rights.

Man has been made the guardian of his own civil rights, not by an arbitrary arrangement on the part of the Creator, but for wise and beneficent reasons which we can readily discern and comprehend. God committed to men, not the administration of his law, nor any part of it, but the maintenance of those rights which reason teaches that all intelligent moral beings should enjoy in common; those self-evident rights enumerated in the Declara-

tion of Independence. Had God made civil government Christian, and commissioned men to administer his law, and to require of their fellows the discharge of duties due to the Divine Being, or even to administer the divine law as regards the duties which as social beings we owe to one another, it would necessarily have destroyed moral responsibility to God. On the other hand, had God not committed to men the power to regulate to some extent their social relation in order that their natural rights might be preserved, but had himself administered civil justice, one of two things would have followed; either vengeance would have been so swift and certain as to defeat the very design of God in making man a free moral agent, or else punishment would have been so long delayed as to afford no protection to those in need of it. It was absolutely necessary that man should be the guardian of his own rights in this world, and for the temporary concerns of this world, but that this should in no way affect his individual moral responsibility to the Creator. Nor should men make it a pretext for assuming to exercise authority which belongs alone to God.

That the principle here stated is the correct and spiritual one, is clear from the words of Christ when the Pharisees sought to entangle him in his talk. They asked him the question: "Is it lawful to give tribute unto Cæsar, or not?" But he, understanding their purpose, said: "Show me the tribute money. And they brought unto him a penny. And he said unto them, Whose is this image and superscription? And they said unto him, Cæsar's. Then said he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." In this, Christ plainly separated between civil and moral duties. The paying of tribute was simply a civil matter. They were living under Cæsar's government and it was right that they should contribute to the support of the government; and yet this was not an absolute moral duty, but rather one growing out of the surroundings, and in some cases even something to be done merely to avoid offense. It was for this reason that Christ himself paid tribute, as we learn from Matt. 17:24-27.

Civil Government Not Anti-Christian.

As before remarked, civil government is not Christian neither is it anti-Christian; it simply has no religious character; and like other men, the Christian must live under it and is privileged to enjoy its protection, and may even take part in it.

Aside from the Godly men who exercised authority under the Theocracy, there are notable instances of other good men who took part in the affairs of government. Abraham was a nomadic chief, and when necessity arose, marshalled his forces and conducted a vigorous and successful campaign against the freebooters who had robbed Lot and had carried him away captive.² And in this Abraham was actuated by no unworthy motive. Of this victory it has been well said by another, "To Abraham, under God, was the triumph due. The worshipper of Jehovah had not only rendered a great service to the country, but had proved himself a man of valor. It was seen that righteousness is not cowardice, and that Abraham's religion made him courageous in maintaining the right and defending the oppressed."³

The history of this event in Abraham's life also brings to view the fact that Melchizedec,

² Gen. 14.

³ "Testimony for the Church," Vol. I, p. 212.

³ Patriarchs and Prophets, chap. 12, par. 12.

a "priest of the most high God," was king of Salem, and that he came out to welcome Abraham on his return from the slaughter of the kings, and "as 'priest to the most high God' he pronounced a blessing upon Abraham, and gave thanks to the Lord, who had wrought so great a deliverance by his servant. And Abraham 'gave him tithes of all.'"⁴

Subsequently we have the history of Joseph, who, in the providence of God, became governor over all the land of Egypt with authority second only to the king. Then, too, Daniel and his three companions, Hananiah, Mishael, and Azariah, held high official positions in the kingdom of Babylon. Nor is this strange since we are plainly told that "the powers that be are ordained of God," that magistrates "are his ministers" "to execute wrath upon him that doeth evil;" and we are exhorted by the apostles to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Quietness and peace are essential to the enjoyment of life and liberty, and to the pursuit of happiness, which the Declaration of Independence enumerates as among those unalienable rights which governments are instituted to preserve. Thus the Christian's true attitude toward civil government is quiet submission in all things civil; rendering to Cæsar the things that are Cæsar's, and to God the things that are God's. But to do this, that is, to render to God that which belongs to God, he who would render it, must, in the things rendered to God, be absolutely independent of any human authority. In those things, his allegiance must be paid to God. And as a matter of history, we find that this has always been the attitude of the servants of God. This was the case with Shadrach, Meshach, and Abed-nego, who, for refusing to bow before the great image in the plain of Dura, were cast into the fiery furnace. It was also the case with Daniel, who, though prime minister of the empire, disobeyed a "law" of the king. It was also the case with Peter and John, who, when commanded by the magistrates contrary to the word of the Lord, answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Christ's Answer to the Pharisees.

In all these cases the civil rulers sought to usurp authority which belonged alone to God, and the servants of God refused obedience and quietly submitted to the punishment inflicted, protesting, however, against the injustice and maintaining their innocence while declaring boldly their purpose not to yield to Cæsar the things that belong to God.

The same course was pursued by Christians until apostacy began to corrupt the primitive simplicity of the gospel. The followers of Christ ever yielded cheerful obedience to all in authority in all civil matters, but they went to the block and the stake rather than yield an iota of their soul-liberty. So persistent were they in maintaining this individual responsibility directly to God, that their teaching upon this subject so permeated the Roman Empire that by the year A. D. 319, the most perfect religious freedom that ever existed under any government, except our own, was granted in Rome, and was enjoyed by all, both Pagans and Christians, until apostate Christians themselves sought to establish in Rome a man-made theocracy and denied to others the very rights which only

a few years before they had claimed for themselves. And in so doing they violated not only the principles for which they had formerly contended but they set at naught the fundamental law of Christianity itself, as laid down by its Author: "All things whatsoever ye would that men should do to you, do ye even so to them."

CHRISTIAN ENDEAVOR.

THE most conspicuous, if not the most important, event of the past few days, in the sphere of religious activity, is the national Christian Endeavor convention at Washington, D. C., which closed its session July 13.

Touching, as this organization does, with all the force of immense numbers and youthful enthusiasm, not only the religious but also the political spheres of our public life, it is incumbent upon American citizens of every class to understand its character and aims, and take note of what it is doing.

Already the question of the true nature of Christian endeavor—if it was ever seriously considered in the organization—has been settled as not excluding the use of political methods for applying its great power in the settlement of religious and moral questions. It only remains now to make its power felt through those methods in the most effective way.

But this all-important question of the nature of true Christian endeavor has not been rightly settled. The assumption that it can rightfully proceed along political lines is altogether erroneous. That the error has been assumed, rather than deliberately adopted, by the great masses of Endeavorers at least, we have no reason to doubt. It is from this standpoint that the SENTINEL challenges the advancing hosts of the youthful army. It would point out to them that as Christian young men and women they are not moving in accordance with their marching orders. An anecdote of the great Wellington relates that on one occasion, while seated with some Christian friends, he read the commission of Christ to his disciples, instructing them to go into all the world and preach the gospel to every creature, and turned to his friends with the exclamation, "There are your marching orders." He was right. The marching orders of the Lord Jesus Christ to his followers send them forth throughout all nations to preach the gospel of salvation from sin. To disregard these orders is to move to certain disaster. Zeal cannot compensate for lack of knowledge.

What is it to preach the gospel? The word of God must tell us. That word tells us that the gospel of God "is the power of God unto salvation to every one that believeth." Rom. 1:16. The Scriptures tell us further that the power of God is in his word. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Ps. 33:6. He who believes the word of God receives the power of God that is in it unto his salvation. There was power in that word to create man in the beginning; there is power in it now to recreate man in the image of Jesus Christ. That is the gospel. That is what Christians are commissioned to preach to all the world. Two things are essential in its operation,—the word of God and faith on the part of him who hears it. The word of God, and that alone, must be proclaimed, for it alone has saving power, and it must be indorsed by the individual who would receive any benefit from it.

But political methods know nothing of faith. And knowing nothing of faith, they know nothing of the power of God unto salvation. Hence they cannot possibly be Christian. The Christian Endeavor organization possesses immense force. As a political power it can compel many changes in city and State legislation and government. But it has not force enough to push a soul into heaven, or pull it away from a single sin. Not all the power in the world, whether exercised through the ballot or through the bayonet, can force any individual one step from sin into righteousness.

The force of legislation or of public sentiment may restrain one from crime, and to this end force is legitimate and necessary in civil government; but salvation from crime is not salvation from sin. Christianity deals with sin. The mission of Christ in this world is to save people from sin. This, therefore, must be the purpose of all true Christian endeavor.

Only the power of God can save any person from sin, and this power cannot operate for salvation except through faith. Without faith no virtue attaches to any religious act; on the contrary, it becomes actual sin, for "whatsoever is not of faith is sin." Rom. 14:23. The result of force in religion, therefore, is evident; it can produce nothing but sin. The individual who observes the sabbath because of the force of human law or public sentiment, commits actual sin in so doing. Religious observances without faith are but a mockery. To endeavor to force people to mock God with empty forms, is not Christian. Christian endeavor is that which seeks to lead men to the Lamb of God that taketh away the sin of the world.

It is faith that distinguishes between Christianity and mere good citizenship. If force could make a man a good citizen, through some process of civil procedure, he would still be as far as ever from being a Christian. It is proper and necessary that all should be done that can be to promote good citizenship; that civil force should be made the conservator of civil or natural rights, and that public sentiment should be guided in those channels which lead to peace and prosperity in civil affairs. But it must be evident to the candid mind that effort in this line, operating as it does through purely secular means, cannot properly be termed "Christian." If it can be, then the atheist can be a Christian endeavorer without changing his belief, as truly as can those who profess Christianity.

As Christians we cannot come to any man with force. That very individual to whom it is most necessary to apply force in the interests of the public peace and safety, is likely to be the one most in need of that divine power which restrains from wrong-doing without force. When the Christian comes to him, it must be with the gospel, the same as to all others.

The fact that there are many people in the world who must be forcibly restrained to prevent them from taking the lives or property of others, does not in the least affect the nature of Christian endeavor. Human nature is evil at its best, and the "best men" of the world, equally with the worst, must experience Christianity through simple faith in the word of God. So to whomever Christian endeavor may be directed,—and it must be directed to every creature in the world if the Saviour's commission is fulfilled—it cannot operate through any human force. As soon as it makes use of force, it ceases to be Christian. Force in religion does not draw men to Christ, but only drives them away. If some are far away from him now, let them not

⁴ *Id.* par. 14.

be driven further in the name of Christian endeavor.

Let it be remembered that the Christian is necessarily a good citizen; but a good citizen may not be a Christian at all. The production of good citizens out of bad ones is a necessary result of the work of the gospel in this world; but as the gospel works only through faith, which is a voluntary exercise, its aim is something entirely different from the preservation of public peace and order. Civil force, and that alone, is adapted to this end, proceeding without any reference to individual belief or volition. Thus the spheres of religion and of the State are entirely distinct. For the latter to enter, with its civil force, the domain of the former, is to attempt to drive men across the impossible gulf between the sinner and God, which is bridged only by Jesus Christ, and can be crossed only by faith in him.

Political methods—the machinery of civil government—must operate through force. Forced action is not of faith; and “whatsoever is not of faith is sin.” Hence civil power operating in the sphere of religion can only manufacture sin. S.

CIVIL VS. RELIGIOUS PROHIBITION.

THE AMERICAN SENTINEL believes in prohibition as the proper method of dealing with the traffic in intoxicating drinks. But it believes in prohibition as a civil and not a religious act. It would restrain the liquor traffic as a foe of human rights, on the same principle that it would restrain the violence which naturally grows out of intemperance. It does not believe in licensing dogs to bite or thieves to steal. And it would prohibit these on all days of the week for the same reason that it would prohibit them on any one day. Dealing with the evil on a civil basis, no other course could be taken. It is only on the religious basis that a compromise is being effected which allows the liquor traffic almost full liberty during six sevenths of the week.

Prohibition upon merely one day of the week, that day being the “Christian sabbath,” is a religious act, and must be justified, if at all, on religious grounds. But the facts which call for prohibition—the violence, misery, and ruin produced by alcoholic drinks—are not religious facts, but secular facts. The demand for prohibition arises from a secular source. The reasons which justify it are civil reasons. To shift the question to the ground of religion is unreasonable, unjust, and calculated only to confuse the issue in the minds of the people.

As well might we compromise with any other crime on the basis of Sunday prohibition, as with that of inciting men to commit violence by means of intoxicating drink. S.

APPEALING FROM THE SUPREME COURT.

THE “Washington Ministers’ Union (colored)” has issued a protest respecting the recent United States Supreme Court decision upholding the Louisiana separate car system for colored persons. The ministers say:—

We feel it a duty to protest against both the Louisiana statute and the sanction of it by the Supreme Court; (1) as an injustice; (2) as a violation of personal rights; (3) as a thrust at the legal equality guaranteed by the Declaration of Independence and the Fifteenth Amendment.

The union appeals from the decision of the

Supreme Court to the bar of God, and pays a compliment to Justice Harlan, who alone dissented from the view of the court. It is well to have the truth brought before the American people that even the Supreme Court of the nation is not the final tribunal to which appeal may be made for right and justice. The Dred Scott decision of this same court was appealed to the people; and had this appeal failed, there would still have been left the appeal to that Court which never errs in its rulings,—the tribunal where God is Judge.

No question is settled until it is settled rightly. To that court our forefathers appealed when they declared independence from Great Britain. To that court the martyrs have appealed from the condemnation which has sent them forth from earthly tribunals to their death. And when all questions shall have been adjudicated in strict conformity with truth and right, by Him who is “Judge of all the earth,” many decisions which have had apparently the highest human sanction will be found to be forever overruled and reversed. S.

SPREADING BLUE LAWS.

THE “blue law” tyranny has invaded the town of Westfield, N. J. A “Sunday Observance League” has been formed in the place, composed of members of the Methodist, Presbyterian, and Baptist churches. In anticipation of the transaction of business on Sunday, July 5, by liverymen, barbers, and sellers of fruit and confectionery, soda-water, cigars, etc., the league sent to all the business men of the place the following notice:—

Dear Sir: It has been a matter of public comment for some time past that the laws prohibiting the sale of all classes of merchandize on Sunday have been flagrantly violated by the storekeepers of Westfield.

No doubt in most instances this is due to thoughtlessness, and not with vicious intent. The Sunday Observance League of this town has been formed with a view to requiring a compliance with the laws, and this letter is written to request that you take the necessary steps to carry out the provisions of the laws—that is, that you cease selling or delivering any commodities on Sunday, as the law prohibits the sale or delivery of any merchandize, or article of ware, on that day.

We wish it, however, to be understood that, in cases where this violation is continued, this society is prepared to prosecute the offenders by process of law.

Yours truly,

SUNDAY OBSERVANCE LEAGUE OF WESTFIELD, N. J.
ROBERT JOHNSTON, Secretary.

On being interviewed, a number of those who were served with the notice and had failed to comply with the same, said: “What are we going to do if they arrest us? Well, we’re going to fight. We’ll test the law, and, if it’s valid, we’ll make the Jersey Central stop running trains through here on Sunday, and we’ll close up everything, undertaker shops and all, and we’ll see how that goes. If they mean business, we do.”

This of course is but a sample of what is being done in very many cities and towns all over the land. It affords a cheap way of posing as a moral person, and is taken advantage of by many who feel that some bolster to their moral standing in the public eye would not come amiss. It is this sort of general fight which is stirred up everywhere by the Sunday-law leagues, under the mistaken impression that they are doing gospel work. The gospel of the lowly Nazarene does not seize men by the throat, but it draws and wins them by the power of love. S.

THE POPE INVITED TO “UNITY” WITH THE GREEK CHURCH.

As noted recently in our columns, not much progress, apparently at least, is being made in the direction of “Christian unity” upon the plan proposed by the Papacy. Pope Leo’s recent appeal to the Christian world for unity on this basis has been received with some favor by certain “Protestant” bodies, but has called forth a counterblast from the Greek Church, over the signatures of the Greek Patriarch at Constantinople and his bishops. This has been translated into English, and is being circulated in Anglican and Catholic countries to check the influence of the Pope’s appeal.

The letter asserts that reunion is possible only by a return to the orthodoxy of the first nine centuries, and of the first seven ecumenical councils; in other words, to the point where the Eastern and Western churches separated. It sets forth that the Eastern church remained orthodox, and that consequently, instead of that church returning to Rome, the Pope and his flock must return to the Eastern church, if reunion is ever to take place.

The Roman Papacy invites dissenting “Christendom” to unite under its standard; the Greek Papacy invites the Roman Papacy and all the churches to unite with it; and a fast-developing American Papacy is endeavoring to rally the religious world to a unity of endeavor in behalf of an institution of “the church,”—the man-made sabbath. On the basis of zeal for this institution, all three papacies can join hands; they can come into “Christian unity.” It was instituted by “the church” before the Eastern and Western divisions arose, and is held by Protestants as divine in nature and of binding obligation. The religious world will not be slow in perceiving where the only ground for union lies.

But meanwhile there is, and will be, true Christian unity among the followers of Jesus Christ. Led by one Spirit, they will not walk at variance with each other. The “narrow path” which leads to life eternal affords no room for walking in any other way than in the closest union. Christian union is of God, not of man. It does not exclude diversity, but it does exclude dissension. It excludes self-exaltation. He who is willing to humble himself and be taught of God, will be led into perfect Christian unity with the true Christian church, which is the body of Christ. S.

THE GOVERNMENT OF ISRAEL.

[Present Truth, London, Eng.]

THE government of ancient Israel, when it came up out of Egypt, was a theocracy, that is, a government directly ordered by God. There was no legislative department. There were even no legislators. Moses himself, their chief and leader, was not a legislator. Moses never made a law. The so-called “Laws of Moses” were received by him directly from God. Moses had no voice in making them. He had no option as to the enforcement of them. Moses was not a “law-giver,” he was a receiver of the law, and that only. God alone was the law-giver.

The seventy elders were not a legislature. They never made any laws. Moses and the seventy elders were commanded to administer and enforce only the laws which God had given them for Israel. As regards this the direc-

tions were explicit to add nothing to them and to take nothing from them.

The history of the appointment of Moses is given with unmistakable clearness in the third chapter of Exodus. "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." Exod. 3:6, 10, 13-15.

This leaves no room to mistake by whose appointment Moses came to occupy the position which he did in reference to the Jewish people.

But later there were associated with Moses the seventy "elders." Who were they? They were actually the elders,—the aged men,—those who by patriarchal right were of authority in their families. From among these the seventy were chosen. Remember it was not the selection which made them "elders." They were selected from those who were already the elder,—made so by the course of years, not by election.

But by the authority of whose word, and how, were they chosen? To learn this definitely read Numbers 11:16, 17, 25. "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and I will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease."

Now in all this neither Moses, nor the seventy, nor the people, had any sovereignty whatever. None of them had any part in enacting the laws. They were not consulted in the least as to what laws should be enacted or how they should be enforced. The sole part they played was to promise to obey. This was just as true of Moses and the seventy as of the people at large. The legislative power centered in God alone. In the latter period of the history of Israel, when they were given kings, it was not the people who chose their king. God himself selected, crowned, and deposed the men who ruled over Israel.

Under the theocracy, however, the management of civil and religious affairs was kept entirely separate. God chose the priesthood himself, and cut them off entirely from any authority or influence or participation in the affairs of civil government. So, now, if those who would imitate a theocracy in these days would strive to be at all true to their copy, they should separate entirely the religious

from the secular, in their governmental methods.

But the first essential would be for all who rule in the name of God to be appointed directly by him, and not by their own ambition, or by birth, or by the voice of the people. Then it is also just as essential that they should not be lordly men of haughtiness and might, but meek, and humble, and obedient servants of their Lord and his people. Such was the government of Israel as anciently established. Where is the possibility for such another on the earth? There is no such possibility, and there will not be until Revelation is fulfilled and "all things are made new." Then Christ himself will reign and our daily prayer be answered, "Thy will be done on earth as it is in heaven."

WHY WE SHOULD HAVE PROHIBITION ON ALL DAYS.

[From the Prize Oration delivered by Chas. S. Morris at the Prohibition Convention, Pittsburg, May 26.]

Two years ago we had a fit of national hysterics, because Coxey's weaponless petition in boots tramped from Ohio to Washington; to-day we coolly watch, marching through the land, an army mightier than general ever marshalled on the battle-field. An army that sways parties, rules city councils, controls legislatures, dominates Congress, dictates to the Supreme Court how to interpret the Constitution, controls the church and gags its pulpit. This army's recruiting station is the club house, its drill ground the bar-room, its barracks the jail, its soldiers' home the poor house, its national cemetery the potters' field, its uniform rags, its step a stagger, its battle-cry rum. This army enlists for life; the promotions are rapid—moderate drinker, hard drinker, drunkard, sot. Every saloon-keeper is a captain, every brewer a colonel, every distiller a general, the devil himself is its commander-in-chief. The continent is at its mercy; it gives no quarter. Attention, stagger forward, march! Rum, rum, rum. Two million five hundred thousand drunkards are on their funeral march; past home, past honor, past hope; over blighted lives of wife and child; over the graves of broken-hearted mothers; down, down to a drunkard's death and a drunkard's hell.

The saloon says it is a profit to the nation; it pays \$200,000,000 a year for license; the nation pays \$2,000,000,000 for liquor. It returns eight cents of every dollar it is licensed to steal. It also returns 26,000 lunatics, 50,000 paupers, and enough criminals to fill 50 penitentiaries and 2,000 jails. The nation has to pay \$5,000,000 to support its lunatics; \$10,000,000 for its paupers, \$200,000,000 for its criminals. It loses the value of tens of thousands of men slain and hundreds of thousands rendered idle. Has it not a right then to say whether the saloon should be allowed to carry on this lunatic-pauper-criminal manufacturing company? Is the liquor dealer's right to get rich paramount to a drunkard's right to life, to his wife's right to bread and coal, to his child's right to be well born, to the State's right to an uncorrupted suffrage?

You say these evils must stop; but how? The old parties will never stop them: the saloon controls them both. The Democratic Party wept over a billion dollar Congress, but it does not even shed a crocodile tear when the saloon robs paupers of \$1,200,000,000. The Republican Party will compass heaven and earth to protect the workingman's dinner pail, yet it permits the saloon to rob him

of his dinner without protest. It sees 100,000 pieces of American bone and sinew buried annually by the saloon and it is silent. It will protect things, not men. The nation has a hundred light-houses along her coast, but around the awful rocks of intemperance, on which unnumbered lives have been beaten out, she has nothing but licensed pirates. Neither the Republican nor Democratic captain of the Ship of State will pick up a drowning drunkard. . . .

For a century a certain man on his way from Jerusalem to Jericho has regularly fallen among thieves. The Republican priest and the Democratic Levite have passed by on the other side. If you want to be a good Samaritan, do not merely take this man to an inn and pay his board, but get your friends and go back along that road determined to arrest the gang of thieves that have been robbing every one that passes down that way. Notify the liquor dealers through the ballot box that the workingman must go from his cottage to his work without passing a single saloon; that is prohibition. The saloon keeper may tell you that prohibition does not prohibit. He is a reliable source of information, isn't he? If prohibition does not prohibit, why is he so bitterly opposed to it? Why has it emptied the jails of Kansas; reduced liquor drinking in Iowa? Why does liquor capital halt at the border of a prohibition State? Why did Maine, after a trial of 30 years, make prohibition a part of her constitution? . . .

Votes were needed for independence in 1776, for union in 1860; they are needed for sobriety, now! Now, when the continent trembles beneath the drunkard's tread—now, when children in their cradles are stung by this viper—now, when it dooms a million women to lonely and unpitied martyrdom.

A river of rum, a mountain of gold, a cloud of tears, a boulevard of broken hearts, a red Niagara, down which the best blood of the nation is pouring, a valley of dry bones, white with a million rum-made skeletons. This is the terrific indictment against this infernal traffic.

WHAT IS RELIGIOUS TEACHING?

[Canadian Baptist (Toronto), July 2.]

IN all the multitudinous articles which have from time to time appeared in England and Canada upon the burning question of religious teaching in the schools, we do not remember to have seen what most of us regard as the sound logical objections to any such teaching under government control and at public expense more clearly and trenchantly put than in the following extract from a letter in the London (England) *Daily Chronicle*, written by Mr. George Russell, avowedly a churchman and evidently a high churchman:—

"Everyone who believes in religion must, I imagine, wish children to be religiously brought up. The ideal condition of things would be where the whole State consisted of Christian men, and, professing the same religion, brought up all its children therein. But this is Utopia. As a matter of fact, we have in England to-day upwards of a hundred forms of religion, and this makes any national system of religious education, in my judgment, impossible. For example, I am a firm believer in the spiritual claims and the doctrinal system of the Church of England; but I think it unjust, and therefore I do not wish, to teach baptismal regeneration with money taken from Baptists

and Independents; nor, on the other hand, do I wish the infallibility of the Pope to be taught with money taken from me. But many of our Nonconformist friends say that although we are split up into a hundred sects we can all unite in teaching children 'undenominational,' or 'unsectarian,' or 'undogmatic' religion. But is this possible? If, laying aside all questions of church government, sacraments, ministry, and the like, we teach children that Jesus Christ is their Saviour, we touch at once the most vital and also the most controversial of dogmas. If we teach them that there is a God, we touch the foundation of all dogmas. If we go on to teach that God is our Father, that he sees what we do, and will treat us accordingly, we plunge at every step deeper and deeper into dogma.

For myself, the Christian religion, with its fundamental dogma that Christ is God, is as vital as air, and I am more certain that I believe in it and trust it than that I have hands and feet. But I do not think it just, and therefore I do not wish, to teach the Godhead of Christ with money taken from the Jews. I do not wish to teach the doctrine of the Holy Trinity with money taken from Unitarians. I do not wish to teach the existence of God and a future life with money taken from atheists and agnostics. And if, in order to be 'unsectarian,' 'undenominational,' and 'undogmatic,' we abstain from teaching any of these things, what is left? What has become of that 'unsectarian religion' which we were all to agree in teaching, and which the State was to offer to its children as their guide in life and death? All that is left is a bare system of morality; and morality, deprived of its authority as the revealed will of God, may be many things, but is assuredly not religion."

REPEAL THE SUNDAY LAWS.*

DOES it seem like a bold presumption to come to the Prohibition Party asking for repeal of the Sunday laws? I know that such proposition hitherto, would be supposed to belong to the friends of the liquor traffic. But I do come in behalf of the Sabbath, in behalf of religious liberty, and in behalf of prohibition, and ask of our party to repeal these laws. I come to Prohibitionists because within their reach is the power to do it, and because the alternative of our great need demands it. Could one go to men who have not faith in divine power to make request for this? They are the ones who, setting aside the divine law, must rely upon the civil law, else they have no law to achieve for them a sabbath. Could one go to the liquor dealers to make request for this? They are the ones whose interests are served by a compulsory holiday. They like to have as much exemption and latitude for themselves as they can gain, but they desire to have the rest of the world corralled for an idle day.

As much as a compulsory holiday caters to the saloons, it nevertheless was not devised by them. Strange as it may seem, the scheme has been developed through the doings of Christian men. Wherever compulsory Sunday laws have been enacted it has been at their instance. The petitions that come to Congress, and to the legislatures, and to our municipalities, for these laws, all emanate from the churches. What is that something in Sunday that thus leads the Christian world

upon a way that is fraught with mischief? Can it be that because of having no command of God to make it a sabbath, it must seek the civil law for it or else have no law? The affirmative answer is too obvious to admit denial. Can it be that the disobedience of Christians themselves, in putting aside the Sabbath, placed by God upon the seventh day, and setting up in its stead this Sunday, has constructed for themselves the device of their own mischief? If we in behalf of prohibition, whether Christians or not Christians, shall see that this is where the trouble lies, shall we delay longer to put ourselves where men as Christians ought to stand, and conform to the absolute condition that has been set before us? If we do not see it thus, if there yet remains any doubt, there is an additional complication of Sunday with the saloon business that makes cumulative the evidence, not only of the hindrance to our success, but showing also that our own work respecting this Sunday, is more and more making intrenchment for the saloon in our land.

Prohibition One Day in Seven.

The scheme of prohibition one seventh of the time is not the ideal attainment that Prohibitionists desire. Total prohibition is their aim. Nothing less than that is their intention. But somehow, for some reason, they find themselves diverted to effort for this compromising thing. As much as they desire the other, and as much as they deprecate the exhausting of their energies for this; there nevertheless is an infatuation which holds them to it. This thing that occupies Prohibitionists in part, engrosses almost wholly the efforts of the more indifferent friends of prohibition, yet they exhaust their efforts, and satisfy their conscience by what they do for prohibition on Sunday. The few who would get further find themselves unable to get a following and are stalled.

What is the import of this to the prohibition issue? John B. Finch in his lectures for the party, declared his conviction that it would require much less effort to close the saloons all the time, than to close them on Sunday, when they are given intrenchment on days either side of it. This is a recognition at headquarters, by the former chairman of the National Prohibition Committee, that the compromising scheme to close the saloons one day in seven, involves us in a harder task than to close them all the time. The *Union Signal*, July 25th, 1889, quoting Mrs. Zadel Barnes Gustafson, said: "High license, local option, and Sunday closing, have never scared the traffic. They have seen in these compromises, their best garrison against the at last thoroughly aroused conscience of the people." Both of these utterances are from sources to which none of us will attribute a bias against Sunday. They are views with which a host in the Prohibition ranks will concur. They state what is amply sustained by the condition of things we see about us. It is not an economical expenditure of time and energy, to allow ourselves to be diverted to the harder task, in the compromising scheme of prohibition one seventh of the time, than would avail by uncompromising work to secure entire prohibition. It is not a wise scheme on our part to build by such compromise, the structure wherein, as stated in the *Union Signal*, the traffic "finds its best garrison."

There are two things operating more conspicuously than others, to enlist men in the work that brings such unsatisfactory results. The reader has perhaps been impatient to assert one of them before it is stated here. It is that so many are idle on Sunday that the

liability to indulge in drink is in excess of any other day. That statement is correct. It is so obvious that a great host feel justified in working for prohibition on that day; even though the citing of that day singly, does express a compromise, and tacit admission for the traffic on the other six days. There are some, seeing the traffic intrenched on days either side of Sunday, and seeing it an idle day, with its susceptibility of being affected by contact with those days, who recognize an impossibility of rescuing Sunday from the scourge of the traffic, by anything short of prohibition for all the days. The facility for procuring supplies on the preceding day, the lawlessness, and the insidious ways of evading the law, and the compulsory holiday, all combine to thwart the expectation that it can avail. But the impracticability of the plan is not so obvious to many, as is the sense of need for prohibition on that day. Hence they are persuaded to occupy their time in that effort. Consider what results from this! The liquor dealers themselves could not devise a way to serve them better after making a compulsory holiday; than next to divert the friends from efforts for entire prohibition, into trying instead to secure it one seventh of the time and to occupy them with that impracticable plan.

THE WORLD-WIDE SUNDAY MOVEMENT.

[N. Y. Independent, July 2, 1896.]

THE International Federation of Lord's-Day Societies has made a report as to the work done in the year. Among the items of interest are the following: In France the Paris League for Sunday Rest has enrolled over 4,000 members. Many shops are closed on Sunday, including the great *Magasin de Louvre*. In the army Sunday is a day of rest, and contractors are not now obliged to work on that day. In Lyons there are more than 1,000 shops and stores closed entirely on Sunday. A commission has been sent to England from Germany to inquire into the laws applying to Sunday labor in factories and in workshops. There has been a marked advance also in Austria, owing to an enactment in December, 1895, that on Sunday all work, industrial and commercial, shall cease, except such as is absolutely necessary. In Switzerland Sunday laws have been passed in nearly all the cantons. The post and telegraphic service are reduced one half. No freight trains are run, and the freight depots are closed. Each employé on railroads, steamboats, street road cars, and in the post-office is allowed fifty-two days of rest, and seventeen of these must be Sundays. In Belgium, on account of the anti-religious feeling, the Sunday as a day of rest is not named in the law which guarantees one rest day in each week for women and children; but in practice it is thus observed to a very great degree, and in many departments of labor Sunday work has been reduced. In Holland there are no Sunday newspapers, the railway traffic is reduced, and Sunday hours of rest are given to public servants, though a whole day on each Sunday is an exception, not the rule. In Denmark shops are closed at 9 A. M., and also factories, except where work is essential. In such cases the employés get alternate Sundays. In Norway and Sweden factories and workshops close on Sundays, and no intoxicating liquors are sold from 5 o'clock Saturday afternoon until 8 o'clock Monday morning. There is not even bread-making on Sunday, and street railways are closed until afternoon. In the cities there is only

* From "The Only Alternative of Success," by G. H. Lyon, Sistersville, W. Va.

one postal delivery at 8 o'clock in the morning, and railway servants get every third Sunday. The movement has extended to Russia, where a new law as to Sunday is in preparation and where the post-offices are open only from 12 to 2, and public houses are closed until 11 o'clock in the morning. In Spain the Sunday work of young persons under eighteen years of age in factories is prohibited. In Japan, of the 600 newspapers and periodicals, not one is published on Sunday. In India the Christian Literature Society is active, and has accomplished considerable.

The Only Alternative of Success.

—By G. H. LYON.

Some Condition of Success in the Prohibition Party is Wanting. What Is It?

The Sunday issue has become so involved with the prohibition issue, by reason of the compulsory holiday, making an idle day; and by reason of diverting of work for prohibition to one day in seven; that it behooves Prohibitionists quickly to give heed to it.

NOTE THE ABSOLUTE CONDITIONS.

See page 22, "For Repeal of the Sunday Laws." Protection for every man equally in his right to one day of rest in seven; whichever day he holds, not by compulsory Sabbath laws, but in freedom to worship God.

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They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we ^{are} in great distress.

38 And ^{rv} because of all this we ^{make} a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ² seal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 29

The points of the covenant.

NOW ³ those that sealed were, ^a Nē-he-mī'ah, ⁴ the Tīr'sha-thā, ^b the son of Hāch-g-lī'ah, and Zīd-kī'jah,

2 ^c Sēr-g-ī'ah, Āz-a-rī'ah, Jēr-g-mī'ah,

3 Pāsh'ūr, Ām-g-rī'ah, Māl-chī'jah,

4 Hāt'tūsh, Shēb-a-nī'ah, Māl'luch,

5 Hā'rim, Mēr'e-mōth, Ō-ba-dī'ah,

6 Dān'jēl, Gīn'nē-thon, Bā'ruch,

7 Mē-shūl'lam, Ā-bī'jah, Mīj'a-mīn,

8 Mā-a-zī'ah, Bīl'ga-ī, Shēm-a-ī'ah:

these were the priests.

9 And the Lē'vites: ^{rv} both Jēsh'u-ā the son of Āz-a-nī'ah, Bīn'nū-ī of the sons of Hēn-g-dād, Kād'mī-el;

10 And their brethren, Shēb-a-nī'ah, Hō-dī'jah, Kēl'ī-tā, Pēl-g-ī'ah,

Hā'nan,

11 Mī'chā, Rē'hōb, Hash-a-bī'ah,

12 Zāc'cur, Shēr-g-bī'ah, Shēb-a-nī'ah,

13 Hō-dī'jah, Bā'nī, Bēn'ī-nū.

14 The ^{rv} chief of the people; ^d Pā-rōsh, Pā'hath-mō'ab, E'lām, Zāt'thu, Bā'nī,

15 Būn'nī, Āz'gad, Bēb'ā-ī,

16 Ād-ō-nī'jah, Bīg'vā-ī, Ā'dīn,

17 Ā'tēr, Hīz-kī'jah, Āz'zur,

18 Hō-dī'jah, Hā'shum, Bē'zāi,

19 Hā'rīph, Ān'a-thōth, Nēb'a-ī,

20 Māg'pī-āsh, Mē-shūl'lam, Hē'zir,

21 Mē-shēz'a-be-el, Zā'dōk, Jad-dū'ā,

22 Pēl-g-ī'ah, Hā'nan, Ān-a-ī'ah,

23 Hō-shē'ā, Hān-a-nī'ah, Hā'shub,

24 Hāl-lō'hesh, Pīl'e-hā, Shō'bek,

25 Rē'hūm, Hā-shāb'nah, Mā-a-sē-jah,

26 And Ā-hī'jah, Hā'nan, Ā'nan,

27 Māl'luch, Hā'rim, Bā'a-nah.

28 ¶ And the rest of the people, the priests, the Lē'vites, the porters, the singers, the ^{rv} Nēth'i-nīm, and

37 power 38 yet for all this—our—our 9 namely, Joshua etc. 14 chiefs 28 Nethinim.—peoples—that had—(having) 30 peoples 31 peoples—(it)—a—

B. C. 445.

Deut. 28.

2 Kin. 23. 3.

2 Chr. 29.

10; 34. 31.

Ezra 10. 3.

ch. 10. 29

2 Heb.

the 30

or, 30

h ch. 1

3 Het

scab

ch. 9

a ch.

4 Or,

gover

5 ch.

c See

1-21.

d See

3, &c

ch. 7

4 Or,

10. 1

ch. 1

g Deu

12, 14

ch. 5

h 2 Ki

2 Chr

5 Hel

hanc

i Ex.

Deut

Ezra

14.

k Ex.

Lev.

Deut

ch. 1

&c.

l Ex

11.

Lev.

m De

1. 2.

ch. 5

6 Heb

hanc

n Lev

&c.

o Chr

6 Sec

28; 2

p ch.

Is. 40

q Lev

r Ex

34. 26

Lev.

Num.

Deut

s Ex

12, 15

Lev

27.

Num.

16.

all they that had separated themselves from the ^{rv} people of the lands unto the law of God, their wives, their sons, and their daughters, every one ^{rv} having knowledge, and ^{rv} having understanding;

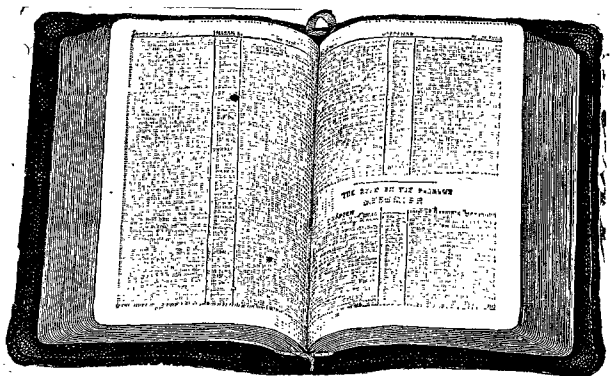
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A REPORT of the Christian Endeavor Convention at Washington, D. C., with appropriate comments, will appear in our next issue.

THE highest income in the "Christian nation" of Prussia, is that received by Herr Krupp, for the manufacture of weapons for fighting.

FROM five towns in Ohio, says the *Christian Statesman*, of July 4, come "reports of the vigorous enforcement of the sabbath laws," among these being Canton, the home of the Republican candidate for President.

THE trial of the four Seventh-day Adventists at Tiptonville, Lake County, Tenn., for working on Sunday, is expected to occur on the 16th inst. The editor of the SENTINEL will attend the trial and report the proceedings.

BE sure to read the article on another page, "Divine and Human Government." Some parts of it may seem trite to the old SENTINEL readers, but as a whole it will be found sufficiently striking to reward a careful perusal by every one.

REMEMBER that while you are enjoying freedom honest men are imprisoned for their faith. J. W. Lewis is still in Tiptonville (Tenn.) jail, and four of his brethren in the same county are almost certain to suffer a like imprisonment within a few days.

IN Russia the Lutheran Church has suffered much from the religious "laws" and restrictions enforced by the Russian government; yet the officials of that church have been more hostile toward Seventh-day Christians, who have recently gained a foothold in Russia, than have the officials of the government. A recent proscription of Adventist literature in Russia turns out to have been secured by the Lutheran Church.

PRESS reports for July 8 announced a "miraculous" cure of diphtheria, in the case of a young girl living in this city, by means of a "holy relic," consisting of what is alleged to be a fragment of a bone of "St. Ann." While faith—as scripturally defined—is fast disappearing before the spreading worldliness and materialism of the age, superstition continues to thrive, as exemplified in occurrences like the above. Simultaneously with the de-

parture of faith comes the revival of superstition. It could not be otherwise; for faith is the only means of knowledge in spiritual things. If our present day "civilization," with its "higher" criticism and similar anti-biblical features, embodied any real advancement in religious knowledge, superstition would be dying out instead of flourishing.

NOTICE the world-wide scope of the movement for enforced Sunday-keeping, as set forth in the report of the International Federation of Lord's Day Societies, given on page 222. What else could be expected when that nation which has claimed to be the standard bearer of liberty among all the nations of the earth, sets the example in the work of binding men in the chains of religious legislation. Evidently, under a continuance of the present order of things, the world will soon be "a safe and dreary prison" for such as choose to obey God rather than man, by keeping holy the seventh-day Sabbath.

REGARDING the rumor of a successor to Satolli, the *Sun* (N. Y.), of July 7, takes occasion to publish a dispatch from Washington, as follows:—

WASHINGTON, July 6.—No information has been received from Rome that Archbishop Falconio will replace Cardinal Satolli as the papal delegate at Washington. Cardinal Satolli will not return to Rome until his successor has been appointed and confirmed in his new dignity. It is regarded as unlikely that the Pope will make the appointment before September next, inasmuch as it is not desirable that the change should be made during the heated term.

Rome has been scheming for a long time to get a recognized delegate at the seat of government in this country, and she now assumes that it is an accomplished fact. Will the American people acquiesce in this assumption?

THE Democratic national platform adopted at the recent Chicago convention, contains the following "plank" with reference to religious liberty:—

The Constitution of the United States guarantees to every citizen the rights of civil and religious liberty. The Democratic party has always been the exponent of political liberty and religious freedom and it renews its obligations and reaffirms its devotion to these fundamental principles of the Constitution.

This was inserted by the Committee on Resolutions after the platform had been practically completed, at the motion of ex-Senator Walsh, who said that the party should speak explicitly upon the subject, and that should they fail to do so, millions of American free-men would be disappointed.

But the trouble is, there is nothing explicit about it. It is about as definite as the familiar phrase, "sound money." It is one of those "glittering generalities" with which party platforms are wont to be garnished to make them appear well in the public eye. We do not say, nor would we intimate, that the men who framed and incorporated this

"plank" of the Democratic platform are not genuinely in favor of religious liberty; but in the light of the U. S. Supreme Court decision of February, 1892, that "this is a Christian nation," and its decision of May, 1896, upholding the Georgia Sunday "law," it is at least evident that the opportunity was not lacking for a very explicit and pointed utterance on the subject. Either they are blind to the present situation in this country as regards religious liberty, or they did not design to assume an attitude so definite as to be of practical importance. It is probable that the utterance has reference to the controversy between the Catholics and the A. P. A.

THE good people who see nothing wrong in a Sunday "law" which applies merely to the saloons, should before giving it their indorsement, pause and ask themselves where the Sunday crusaders purpose to stop in their demands. In New York City the "law" closes all saloons, but allows many other places of business to remain open until 11 o'clock, A. M. In Boston, the "law" closes all places of business except drug stores; and in Pittsburgh it has been announced that even drug stores must be shut on Sunday. And yet the party of religious "reform" do not proclaim themselves satisfied. They have never yet announced that they had secured all they wanted, for any place or occasion. Nor will any such announcement be forthcoming until they shall have suspended all business on Sunday except their own, and discovered some way to corral the people within the churches. The germ of Sunday legislation contained in "laws" seemingly quite innocent, such as those closing the saloons on Sunday, grows readily into a Upas tree of vast dimensions. The time to resist such legislation is at the outset.

FROM the town of Lego, North Carolina, comes word of the arrest and trial of Robert Morehead, colored, an observer of the seventh-day Sabbath, for working in his garden on Sunday. He was convicted and sentenced to pay \$7—fine and costs. Fortunately, he was not without friends among the most prominent white people of the vicinity, some of whom were very indignant over the action of the justice (formerly a Methodist preacher) who procured Mr. Morehead's arrest. These friends advised him to appeal his case to the superior court, and furnished his bond, which was \$50. The case will probably not be reached for trial before September.

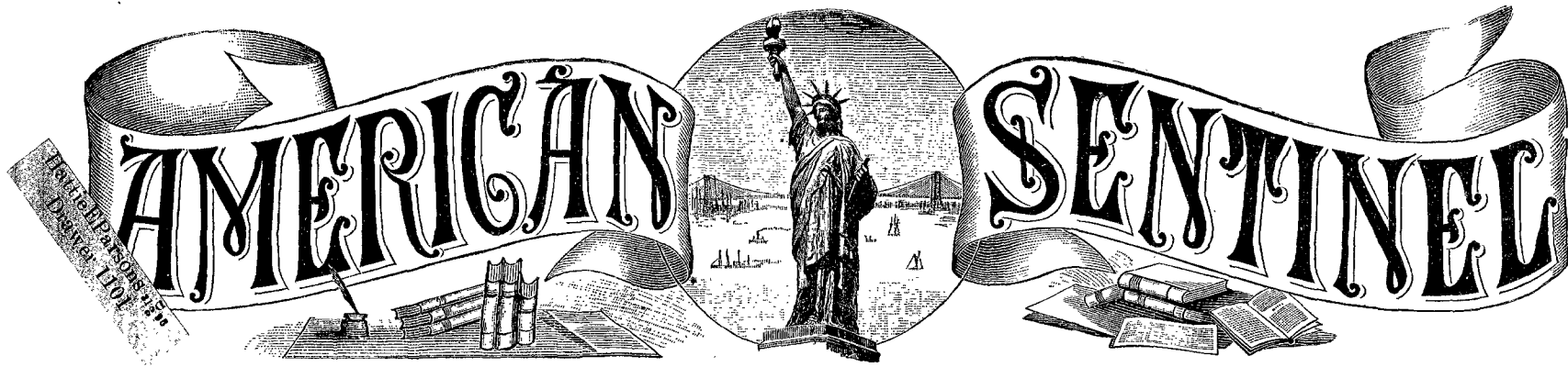
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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ASST. EDITOR, - - - - - L. A. SMITH.

"CHRISTIAN ENDEAVOR" AT THE NATION'S CAPITAL.

A CLOUD, larger than a man's hand, has appeared upon the national horizon. It is rising from a quarter which history tells us may well be looked to with apprehension,—that of religious zeal. It was not called up in answer to the prayers of an Elijah.

ties, and a membership of 2,750,000. About four-fifths of this membership is represented in the United States.

The young people of this organization belong to the flower of American youth. They are the young men and young women of intellect and influence, of enterprise and resource. They are devoted to their cause; they are full of zeal for "Christ and the church."



The National Christian Endeavor Convention, Washington, D. C.—View in Tent "Endeavor."

A REPORT of this convention, by the president of the International Religious Liberty Association, Mr. Allen Moon, who was in attendance throughout the session, is given on page 228.

The past few years have witnessed the rise and unexampled growth of a great religious organization,—the Young People's Society of Christian Endeavor. To-day this organization presents to the world 46,125 local socie-

Their number is not the measure of their power.

These facts together do not constitute the cloud which we view with apprehension. Religious power and zeal are not in themselves

a menace to national prosperity; but they become such when directed in wrong channels. It is from this fact that an ominous cloud has developed out of the Endeavor movement. The organization is being led into a path which leads to no Christian goal. What that path is the action of the convention reveals.

Our illustration presents a view of the interior of "Tent Endeavor." This was one of three mammoth pavilions which were filled in like manner while the various themes under consideration were presented. The attendance from the Endeavor ranks is stated as in excess of 30,000, and represented nearly every country on the globe.

The Endeavor organization stands committed to the use of political methods for the attainment of its "Christian" aims. The adoption of this policy marks the point of its departure from the pathway of Christian usefulness. Among the chief "planks" of the Endeavor platform, as defined by President Clark in his annual address, was "Our Christian citizenship plank; our country for Christ; but as a society, no entangling political alliances." It is in an utterly misleading conception of "Christian citizenship," entertained by these young people, that the threatening danger lies.

They have determined upon securing this country for Christ not only by means of the winning influence of precept and example, but also by the immense power of compulsion which they can exercise through political methods, at the polls, and in the halls of legislation.

They have before them the view that this country is to be made Christian in all the aspects of its social and governmental life; that this change is to be brought about through the exercise of powers and the use of methods common to the conducting of any worthy human enterprise; that thus evil is to be driven out, righteousness established, and the kingdom of God set up. Stupendous error! Across the perspective of this view, the plain declarations of the Almighty interpose a barrier as high as the very heavens.

There is nothing more plainly stated in God's Word than that this present world is "reserved unto fire against the day of wrath and perdition of ungodly men." 2 Pet. 3:7. It is not to become the abode of righteousness except through the most fearful process of purification from sin and sinners, by the seven last plagues (Rev. 16), the second coming of Christ in the clouds of heaven to gather his saints and execute vengeance upon the wicked (Rev. 17:11-21), and finally the melting of the very earth itself in the fires of the day of God (2 Pet. 3:10-12). We are told that in the last days iniquity of every kind will abound in the church itself,—among those "having a form of godliness." 2 Tim. 3:1-5. We are told that the setting up of the kingdom of God as a visible kingdom on the earth, is to be "without hands," and that it is to be set up by the breaking in pieces of all earthly kingdoms, which are to be swept away like chaff before it. Dan. 2:34, 35, 44, 45. See also Ps. 2:9. This is nothing else than the destruction which comes in the great day of God, as set forth in the texts above cited. And to these scores of other texts might be added. In short, the whole testimony of God's Word concerning the establishment of righteousness and his kingdom in the earth, utterly forbids this line of thought and work upon which the Endeavor forces are now proceeding.

To blend that which is heavenly with the earthly, has been the dream of the ages. Men have attempted this because they were un-

willing to give up the earthly. They were willing to receive divine power and to embark both fortune and life in divine enterprises, if only they might use that power and conduct those enterprises according to their own ideas. But to give these up for the ideas and methods of God's choosing,—there is the test. It was much easier for the disciples to leave all and follow Christ, than to give up their cherished ideas which were directly contrary to what he spoke concerning his mission and kingdom.

The earthly and the divine will not blend together; yet to-day, as of old, the impossible is still being essayed in the attempt to join the two for the working out of purposes pertaining to the kingdom of God. There was a time when men thought that the earth and sky met,—that somewhere, on the far-distant horizon, terrestrial and celestial things touched each other. To-day it is believed just as firmly that somewhere and somehow the plane of things earthly comes into touch with the encircling sphere of things heavenly,—the affairs of civil government meet and blend harmoniously with the purposes of the gospel of God. They do not meet where we now stand,—that is evident; but many good people seem to see a blending line on the horizon of the near future. The Endeavor society have set out to reach that place. Alas! to what lengths will they go, and where will they lead the country, in the attempt?

The earth and heavens do not meet. They are everywhere an infinite distance apart. Only the ladder of Jacob's dream—the Lord Jesus Christ—connects the one with the other.

The Endeavorers have joined with the movement represented by the "National Reform" party, which aims to legislate this nation into righteousness. At the "Sabbath observance" meeting held Sunday, the 12th inst., the speakers advocated the stopping of Sunday trains, Sunday mails, Sunday excursions, etc., basing such action upon the language of the fourth commandment, which enjoins the observance of the seventh day, and no other! In their enthusiasm for that which promises speedy and glorious triumphs of Christianity, they have become strangely blind to most prominent Scriptural truths pointing away from their chosen path. They have even set their hand to the enforcement of a law of the most high God! As well might men undertake to enforce the law of gravitation. We may live in harmony with God's laws, and persuade others to do so; but to enforce them is the province of the Eternal One alone.

When human force enters the spiritual realm—for the law of God is spiritual—it can produce only evil results. "Whatsoever is not of faith is sin." Rom. 14:23. Men may be forced to observe the sabbath, but it is then not of faith, and therefore is actual sin. It is mocking God with an empty form. How careful ought man to be not to force his fellowman in religious observances!

A far easier task to which the Endeavorers have also set their hand, is that of changing the fundamental law of this Republic. They are joining hands with the "Christian amendment" party, to secure an alteration of the preamble to the National Constitution, which will make it proclaim as the voice of the American people, that the revealed will of Jesus Christ is of supreme authority in civil affairs. This change, when it is secured, will mean the exclusion from "we, the people,"—in other words, the disfranchisement—of all citizens who cannot conscientiously indorse such a statement. It will mean the exclusion of multitudes of conscientious citizens from participation in the gov-

ernment, and the retention of every person who has not conscience enough to care whether his profession is sincere or not. And this, it is expected, will purify the fountain of government and make this a Christian nation!

We have no word of condemnation for the Endeavor movement, as represented by its earnest work in very many departments of truly Christian activity. Pure motives, high aims, Christian integrity, enthusiasm, devotion, are features which appear upon the face of the Endeavor body at their general gatherings. All these have they possessed from their youth up; yet one thing they lack. There may be zeal, devotion, enthusiasm, which are not according to knowledge. How often has the world witnessed the same, and suffered because of it! Error is never so dangerous as when combined with a large amount of truth.

The interests of every American citizen are concerned in this Endeavor movement. The welfare of the whole country is concerned. For, masked beneath its Christian exterior, disguised even to the mass of the Endeavorers themselves, there moves with it the deadliest foe of our civil rights and liberties. In the proposed change in the Constitution's preamble, the arm of this foe is seen uplifted to strike at the Magna Charta of American freedom. In the zealous movement for legislation to compel Sunday observance, its hand is stretched forth to seize upon liberty of conscience. It is high time that the American people were aroused to the peril of the situation. The SENTINEL sounds the alarm. And the voice of history utters again the warning words, "Eternal vigilance is the price of liberty."

S.

RENDER TO GOD THE THINGS THAT ARE GOD'S.

FREQUENT appeal is made to the 13th chapter of Romans to sustain the assumption that unquestioning obedience to civil rulers is a moral duty; but that Scripture teaches us no such doctrine. We sometimes hear about harmonizing texts of sacred Scripture, but the expression should never be used. Where there is an apparent conflict man's duty is, not to harmonize passages in God's Word, but to discover the harmony which already exists.

The principle so plainly stated in Acts 5:29: "We ought to obey God rather than men," is nowhere contradicted in the divine Word. On the contrary we find it to be the rule of action of the servants of God in all ages. It was fidelity to this principle that brought the three Hebrew worthies face to face with death in the burning fiery furnace, but which also on the same occasion brought them face to face with their Lord, whose form was "like the Son of God," and who gloriously delivered them. It was likewise obedience to the same unwritten law, that caused Daniel to be cast alive into the den of lions, from which he also came forth alive, and gloriously vindicated, though he had violated a law of the realm and defied the authority of his earthly sovereign.

The key to the 13th of Romans is found in the words of our Lord recorded in Matt. 22:21: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." The Jews were living under Cæsar's government and were therefore in duty bound to render to Cæsar his due; but this did not release them from their obligation to render to God his due, even if to do so would bring them in conflict with Cæsar, for it has ever been true that man's first and highest allegiance is due to his Creator, hence

he is to love God with all his heart, with all his soul, and with all his mind, *more* than he loves himself even; while he is to love his neighbor *as* himself. Matt. 22:37-39.

It should never be forgotten that God's moral government and proper, legitimate, God-ordained civil government, occupy entirely different spheres, and in their respective spheres a man can be loyal to both. No man is better qualified to render honest, efficient service to his country than he who does it for conscience' sake.

The whole subject under discussion in the 13th chapter of Romans is man's duty to his fellows. This is evident from verses 8-10: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

This the divine law requires and it is more than the civil law can possibly exact. The Christian must not—yea he cannot, do wrong, but he can suffer and will suffer wrong, and that patiently. Said the Saviour: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." And again the apostle says: "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:20, 21. Even should the civil law strip the Christian of his earthly possessions, it would still be his duty to quietly submit, trusting his cause to God who judgeth righteously, and remembering that "all things work together for good to them that love God." Non-resistance is the rule of the Christian's life.

But while the Christian is to yield to man everything, yea and much more than the civil law requires, and this for conscience' sake, he must not render to Cæsar that which is God's. The divine mandate is, "*Render to God the things that are God's.*" And neither the 13th chapter of Romans, nor any other Scripture, contradicts this in any degree. The whole subject matter of that chapter is concerning the Christian's duty to render to Cæsar (the civil authorities) the things that are due to civil authority, and nothing else.

"WHITHER ARE WE DRIFTING?"

THIS question is propounded and considered in a very serious tone by the N. Y. *Mail and Express*, of July 9. It contemplates the situation as revealed by the action of the Democratic National convention at Chicago, and declares that the strength of the forces which that action represents has been underestimated. It concludes that the nation is drifting towards anarchy, and will speedily reach it unless the people unite upon certain lines of action which it defines.

Making due allowance for the influence of

political partisanship upon newspaper utterances, it is evident that a feeling of real concern for the safety of the nation is beginning to take possession of thoughtful men who have the interests of the country at heart. Statesmen look out upon the prospect with feelings of fear and perplexity. There is a war of words about the relative merits of gold and silver as currency; but the real contest is not between metals, but between men. Nor is it so much a contest between political parties, as a contest between those parties, or classes, who from time immemorial have stood facing each other in hostile attitude,—namely, the laboring men and the men of wealth.

This is what gives the situation its serious aspect. Under the impetus of a great political demonstration, the forces have been swung into line for a renewal of the old struggle between wealth and want,—a struggle which it is well known will not be confined in its conduct to political methods. The workingmen feel that they have just grievances which must be settled by a readjustment of the relations between capital and labor. And whether they are right or wrong, wise or foolish, in their choice of methods for a solution of the difficulty, without doubt the party of wealth are largely responsible for the danger which now threatens the nation's prosperity and peace. The workingmen have been oppressed, and if their proposed methods for relief and redress seem to savor of madness, it is only an indication of the climax which is being reached in the controversy.

Truthfully has the prophet spoken in the words, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3. The source from which these words come is a source of truth to which the statesmen of this day would do well to turn for light. s.

THE GOSPEL AND CIVIL LIBERTY.

THE gospel is not against civil liberty. On the contrary it promotes civil liberty, and reveals by its light what perfect civil liberty is.

Civil liberty has been often denied in the name of Christianity. But this is not an indictment of Christianity any more than is a counterfeit dollar an indictment of the money system which it is made to represent. For the real teachings of Christianity on this as on every other point we turn to the words of Christ. We find that he said to his disciples: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Matt. 20:25-27.

This is the spirit of Christianity; and though the Saviour was not here speaking with reference to the conduct of civil government, his words are a condemnation of that dominion of man over his fellows which is so naturally sought by those who have been raised to positions of eminence. The Christian will not seek, under any circumstances, to make any of his fellows his subjects. He will seek to be the servant of his fellowmen, but not their master.

And this will be the spirit of that government under which the citizen enjoys perfect civil liberty. It would be the spirit of this Government if it were in fact what it is in theory; for it is the theory that in this Republic, public office is a public trust, and that those in office, from the President down, are the servants of the people and not their rulers. We find, as a matter of fact, that the arbitrary exercise of power by those in governmental positions, is almost as common here as elsewhere; but in principle this Government proceeds upon the Golden Rule,—"*Whatsoever ye would that men should do to you, do ye even so to them.*" Matt. 12:7. In no other way could it be, what it is in theory, a "government of the people, by the people, and for the people."

God himself, in his government of all his creatures, does not exercise arbitrary dominion. Whatsoever his creatures have, they possess by their own free choice. The very principles upon which his government is established are principles of their own choosing. The very decrees of heaven are their own decrees. God might decide the destiny of every case by his own omniscience, and pronounce judgment upon every transgressor who rejects his mercy; but he will not do so, but on the contrary has committed the judgment of wicked men and even of angels, to his saints. The books of record will be examined,—not by the Lord, for he knows all that they contain—but by saints and angels, in order that the sentence pronounced in every case may be their sentence.

God will not proceed to the final settlement with sin without the concurrence of every righteous being in every step that is taken. Thus the very government of heaven itself is, in a sense, a government of the people, by the people, and for the people.

Would that this generous spirit might animate every move in the conduct of civil affairs! Then every one in office would remember that he is a servant and not a ruler of the people, and would strive to do to others that which he would wish done to himself. We should then have a government far better than anything which assumes shape in the dreams of "national reform." s.

LEO'S REPLY TO GLADSTONE.

THE Roman pontiff, Leo XIII., is again before Christendom with an encyclical on Christian unity, which it is understood, is intended as a reply to the appeal from Mr. Gladstone on that subject.

In this encyclical the pontiff flatly denies not only the validity of Anglican orders, but every ground upon which a recognition of the same might be sought from him, by declaring that Mr. Gladstone and the party for whom he speaks, and all others outside the papal fold, are schismatics having no connection with Christ; and that there can be no Christian unity without assent to "an authoritative magisterium," which, he says, was lodged in Peter and transmitted through him to his successors, the popes. There must be, he declares, a recognition of papal primacy,—of the pope's authority as superior to every other man or to any council of men.

In the "light" of this encyclical the papal system stands clearly forth as a religious despotism. Its "Christian unity" is the unity of submission to man. It is a unity which excludes reason and liberty. It is the unity of mental and spiritual slavery.

Christianity, on the other hand, means perfect liberty. It stands for individualism; it

means that the individual shall be complete in Christ,—that through the Spirit of Christ which is to dwell in him and animate him, he will enjoy that perfect freedom which means the liberty to fulfill every desire, with the approving judgment of a perfect mind. It means independence for each one, yet perfect harmony for all, because all are animated by that one Spirit which proceeds from the Father and the Son.

Who that loves the freedom which God has given to him, as to every man, would wish for "unity" by incorporation with a religious despotism? Who that values those mental powers with which the Creator has endowed him, can be willing to surrender to a man the right to use them,—in other words, the right to think for himself, when the Almighty himself demands no such surrender? The fact that the Creator has endowed man with reasoning faculties, is *prima facie* evidence that it is not in his purpose to forbid the exercise of the same in all that which concerns man's highest interests. He himself says to man, "Come now, and let us reason together." Isa. 1:18. He came down and reasoned with Job. The Christian faith is not unreasonable.

He who surrenders his right to think, surrenders his very soul; for without the liberty to think and believe God's word for himself, no individual can have faith, and without faith he cannot be saved. The papacy invites all men to be joined to a human god, in the bondage of a spiritual slavery which involves the surrender of the soul. Christianity, on the other hand, invites every man to think, to believe, and to come into that Christian unity which is the unity of love for God, and for our fellowmen. s.

WHERE "REFORM" SHOULD BEGIN.

IN a denunciation of the Sunday newspaper, by Hon. John Charlton, member of the Canadian Parliament (published in the *Christian Work*, of June 18, 1896), the following reference is made to the responsibility of church members for the Sunday paper's inroads upon the religious interests of the day:—

It is a question of deep importance as to the extent of the complicity of professing Christians in this great and growing evil. How large a proportion of church members in the United States in good and regular standing, habitually buy and read Sunday newspapers? How large a proportion of them put aside the Bible and all religious reading matter in order to wade through interminable columns of gossip, slander, descriptions of crimes, sporting news, police court news, and the prurient and filthy incidents that are served up to meet the demands of prurient and filthy tastes on the Lord's day? How large a proportion of the professing Christians in the United States gradually fall from the standard that the Bible prescribes down to the moral standard of the Sunday newspaper, and while they have a name to live in the churches, are morally and spiritually dead.

No church member who is a reader of a Sunday newspaper is free from the great crime of being a supporter and abettor of the most pernicious and unchristian influence that exists in the United States, and sad as the case may seem, it is unquestionably a truth that the Sunday newspaper depends for its existence upon the support of professing Christians. If every church member in the United States would refuse to buy or read Sunday newspapers; if every Christian man in the United States would refuse to advertise in the Sunday newspapers, the Sunday newspaper evil would speedily die an inglorious death.

Then is it not perfectly evident that the reform movement which seeks to eliminate "the Sunday newspaper evil" should begin with the members of the church? The Hon. Mr. Charlton is not the only Sunday advocate who has broached this (to the churches) dis-

agreeable topic. We have been told that but for the Sunday patronage of street railways by church members, this form of Sunday desecration would soon cease; and the patronage by the same class of Sunday-desecrating enterprises at camp-meetings and other religious gatherings, is a fact which is not infrequently brought to public notice. Why then do not the churches begin at home the work for reform in Sunday observance?

What kind of Christian reform work can it be which instead of seeking to work a change of heart, passes by the heart and endeavors to eliminate wrong-doing by legislating temptation out of the world? That is not the means by which Christ sought to make men righteous. If our "reformers" of to-day would preach reform to the Church as much as they do to the State, if they would first seek to heal their own households before administering their medicines to those outside, their course would be much more reasonable and commendable than it is. s.

FACTS VS. RIDICULE.

A GOOD deal of ridicule has, by the advocates of Sunday laws, been heaped upon all constitutional arguments against Sunday legislation; but why not answer the constitutional objections rather than ridicule them, if they can be answered?

It has been said that the various Supreme Court decisions touching this question are a sufficient answer. But are they? Of course such decisions show clearly the strength of religious sentiment and its influence even upon Supreme Courts; but they by no means prove that such legislation is constitutional in the sense of being in harmony with the purpose and intent of the Federal Constitution or of the State constitutions containing similar guarantees of freedom of conscience.

To understand the real purpose and intent of any constitution, we must, as Chief-Justice Waite remarked in 1878, go, not to recent decisions, but to the history of the times in which it was adopted, and give to the language of such constitution the meaning that it had at that time. By this rule we shall find that the First Amendment to the Federal Constitution was designed not only to make impossible the setting up of a State Church, but to forbid religious legislation, *i. e.*, legislation upon religious questions.

The term "religion" is not defined in the Constitution, but the Virginia Declaration of Rights, adopted in 1776, furnishes us a definition as follows: "Religion, or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction," etc. This, then, is what the men who were largely instrumental in securing the adoption of the First Amendment to the National Constitution meant by "religion," and in the light of this definition that amendment would mean just what it was intended to mean, if it read, "Congress shall make no law regarding the duty which we owe to our Creator, or the manner of discharging it."

That this is the meaning of the First Amendment is evident also from the fact that the exact language of the Virginia Bill of Rights was used in the form of the amendment proposed by three of the six States which proposed an amendment on this subject, namely, Virginia, North Carolina, and Rhode Island; while New Hampshire used equally unmistakable language, namely, "Congress shall make no law touching religion, or to infringe the rights of conscience." It was evidently the purpose of the several States to

utterly prohibit to Congress all legislation upon religious questions, and no number of decisions, even by the Supreme Court, can make it otherwise. This is not so much a question of law as of fact, to be tried by the jury of the people rather than by the Justices of our Supreme Courts.

That the First Amendment to the Constitution was designed not only to keep Church and State separate in the sense of preventing an ecclesiastical establishment, but in the sense also of separating religion from the State—making the Government absolutely secular, is evident not only from the facts cited, but also from other considerations. In fact, this seems to have been the universal opinion until in recent years degenerate sons of noble fathers have sought to subvert the grand charter which those sires gave to their posterity.

In 1797, Washington and his cabinet and the United States Senate declared in the Treaty with Tripoli: "The Government of the United States is not in any sense founded upon the Christian religion." It is, perhaps, not saying too much to assert that President Washington and his advisers were in a position, at least as to the point of time, to understand the intent of the Constitution very much better than the Supreme Court of to-day. They knew what it meant, for they helped to make it, and were familiar with the reasons for its adoption and for the adoption of the First Amendment; and it is perfectly evident that they did not see in it much that the Supreme Court has professed to find there.

THE GREAT "ENDEAVOR" CONVENTION.

BY ALLEN MOON.

THERE is no denying the fact that a great deal of enthusiasm is displayed at these conventions, which, with the majority of people, would pass for true Christian zeal. Nor can the fact be concealed that the Endeavor Society consists of the very best element of the church of to-day.

It is evident that many are seeking a higher spiritual life and character, and that this great movement is the result of the arousing of the nobler impulses of the soul by the touch of the Spirit of God.

The Author of our divine religion and the Founder of the Church on earth, does not forsake his people, although the Church through the errors brought into it from the heathen world, has lost its power in large measure, and is living on traditions rather than the living word of God.

The Young People's Society of Christian Endeavor movement in its inception was an effort of the soul to break the chains of creed and ritual in which it had been bound, and soar into the free atmosphere of God's word and love. But alas, the work was not thorough, and those whose business has ever been to make merchandise of the church, seeing in the Endeavor movement an element of power, were filled with a desire to possess it.

During the progress of the convention just closed, as well as those that have preceded it, the leaders of the Church-and-State party of this country have seized the reins and attempted to drive the entire procession into their own line. But their success has not yet been complete, and no doubt they would have had less of success if the earnest people of the society had fully known the logical result of the carrying out of the plans presented to them.

Early in the program for the last conven-

tion, provision was made for holding what were called Good Citizenship Meetings, and the time fixed was Thursday evening, July 9. Meetings were held at a number of places in addition to the three tents, and were addressed by the following speakers: Miss Anna Ackerman, of Chicago—Subject, "The Christian Citizen's Responsibility;" Rev. Franklin Hamilton, Newtonville, Mass.—Subject, "The New Patriotism;" Rev. D. F. McGill—Subject, "A Christian Citizenship Platform;" S. E. Nicholson, Kokomo, Ind.—Subject, "Christian Citizenship in Politics;" Rev. H. H. Russell, Columbus, Ohio—Subject, "Christian Politics and the Saloon;" and many others, including Rev. C. H. Mead, of New York; Rev. R. S. McArthur, of New York; and P. S. Henson, of Chicago. The effort of each of the orators was to impress the young people with the idea that the numbers of the Endeavor Society ought to make politics the leading branch of their religious work.

One speaker counselled that they leave the prayer-meeting in the hands of the women and children and go to the Primaries, the Convention and the Polls, turn the bad politician out, and put the good citizen in his place. Rev. Howard Russell regaled his hearers with a recital of how the power of the "Good Citizen's League," a factor of the Christian Endeavor, had been exerted in the State of Ohio to dethrone certain officials distasteful to them, and fill the places with those in every way satisfactory. He urged the members of the society everywhere to go and do likewise. The evident purpose of these religio-political leaders is to wheel the vast body of would-be followers of the meek and lowly Jesus into line to work for the political elevation of some lovers of worldly honor.

Another feature of the convention was the effort to secure the coöperation of the entire body in support of Sunday legislation. The Sabbath Observance Committee held meetings in various parts of the city at the headquarters of the different State and National delegations in the interest of their scheme.

On Sunday, July 12, a general meeting was held at Central Hall in the interest of Sunday observance. The meeting was addressed by Rev. J. E. Gilbert, of Washington, D. C., Mrs. Henry T. McEwin, of New York, Rev. J. B. Davidson, of Milwaukee, Wis., Rev. Alexander Alison, of New York City, and Wilbur F. Crafts, of Washington.

It may be said to the credit of the Endeavorers that comparatively few of the thirty thousand in the city gave their endorsement to the Sunday-law movement by their presence. The small attendance of the delegates seemed to dampen the ardor of the projectors, and they contented themselves with making some strong addresses.

The resolutions and petitions that were expected were omitted. One of the speakers declared that the Jew should be compelled to observe the Christian sabbath, according to his own law, for he is now the stranger within our gates. "The law for the individual must be the law for every man."

Dr. Crafts urged the organization of the Endeavorers for local work in enforcing Sunday observance, and to secure the closing of post-offices on Sunday, by petition to the postmaster-general, by boycott, or any other means that could be made effectual. The tone of the oration from the public desk was a clear indication of an overwhelming desire to transform this great Christian Endeavor Society into a political party.

Oh, that this mighty host might devote all its God-given energy to the proclamation of the gospel of the Son of God, and to saving

men and women from the world and sin to become the followers of Him who said, "My kingdom is not of this world."

"CHRISTIAN ENDEAVOR," ALIAS DENUNCIATION OF THE U. S. GOVERNMENT.

No stranger scene, perhaps, was presented at the Christian Endeavor convention at Washington, than that in tent "Washington," on the closing day of the session, when Evangelist B. Fay Mills addressed a vast audience on the subject of American responsibility for the atrocities in Armenia. The Endeavorers had been prepared for the occasion by the work of the Armenian Relief Committee, which had worked busily from the first to stir up the enthusiasm of the delegates. Three Armenian missionaries were present, also, two of them being ladies just returned from the scene of the barbarities. As one of these ladies was presented to the audience, her companion missionary wrapped her in the folds of the American flag, which incident drew repeated cheers from the assembly. Then followed the impassioned address of B. Fay Mills. We quote from the *N. Y. Sun*, of July 14:—

"Had our noble President on one of his fishing excursions," he said, "wandered into the Turkish domain, and had so much as a tiny little bullet from a Turk's play pistol passed through his sail, Americans would have found that it was some of our business to interfere in Turkish affairs. [Great applause and laughter.] I charge the Government of the United States with misrepresentation of the enlightened sentiment of the American people in this matter. The President of the United States, the Secretary of State, and the American Minister, have disregarded our broken treaties; they have permitted American lives to be endangered; they have permitted American property to be destroyed without reparation, and American citizens to be imprisoned.

"Our Government has stirred the passions of the American people to anger against England on the one-thousandth part of the pretext that would have sufficed for a destructive war with Turkey. The administration officers have turned a deaf and almost scornful ear to the entreaties and representations of some of our best citizens, missionaries, churches, and moral societies, and I denounce their conduct as unpatriotic, uncivil, undemocratic, unrepudiable, un-American, unchristian, selfish, weak, wicked, barbaric, and criminal in the eyes of the American people and of God and all men."

Of the reception given these utterances by the vast audience of Endeavorers, it is said:—

Every word, almost, of these last sentences of Mr. Mills was greeted by a loud cheer. Men and women on the platform behind him and in the benches before him rose and shouted their hearty approval of the denunciation of President Cleveland. In the midst of the solemn charge of cowardice and disloyalty levelled at the Chief Executive, the Secretary of State, and the Turkish Minister, the whole audience arose spontaneously, waving flags and banners and crying aloud their approval. As Mr. Mills proceeded they kept on their feet repeating the cheer of indorsement at every adjective. Finally, when his voice and manner indicated that he had reached the end of his period, six rousing cheers of approval were given. Dr. Wayland Hoyt, who presided, arose in his seat beside the speaker and called upon the audience to reaffirm the charge. Again came the six cheers, with hearty enthusiasm.

And this is Christian endeavor!

To denounce a government and hurl at its chief executive and his associates in office all manner of opprobrious epithets for failing to make armed intervention in the affairs of another nation to protect American property and the lives of the missionaries, is truly an eminently Christian(?) proceeding!

We read that Jesus Christ rebuked the Scribes and Pharisees for their hypocrisy, but we find no instance where he denounced any government or State official for not being sufficiently belligerent. We find no precept

coming from his lips which sanctions any such thing. The Saviour could read the hearts of his hearers, and he could denounce the sin which was there without ever in the least exceeding the bounds of truth and justice; but short-sighted, sinful man is ever ready to denounce his fellowmen without any exact knowledge of either the facts or motives concerned, and without any reference to the effect of his denunciations as regards the cause of divine truth. "The wrath of man," we read, "worketh not the righteousness of God." James 1:20.

Indeed, there is nothing more clear from the testimony of Scripture, than that any denunciation of man by his fellowman is an unchristian act. The Christian is to denounce sin, but not the sinner. And in his denunciation of sin, he must be guided strictly by the word of God which points out sin; he must not assume to define sin from his own conceptions of right. His attitude, as a Christian, toward his fellows, without respect of persons, must be that of seeking to induce them to become reconciled to God.

As Jesus Christ came not to save governments, so neither did he denounce them, nor authorize his followers to do so. The denunciatory address of Evangelist Mills at the Washington convention was no part of Christian work. And the demonstration which greeted his words in the name of Christian endeavor, betokens a misguided zeal which augurs ill for the success of Endeavor work, from a Christian standpoint. S.

CHRISTIAN ENDEAVOR SABBATARIANISM;* A PROTEST.

[The Washington (D. C.) Post, July 13.]

MANY persons interested in the anti-Sunday law movement came together yesterday afternoon at McCauley's Hall, 209 Pennsylvania Avenue, Southeast, to hear addresses by men prominent among them. F. B. Woodbury presided and made the opening address, after the audience had sung "My Country, 'Tis of Thee." Mr. Woodbury said:—

"We have gathered here once more to protest against the endeavor of a minority to control the majority, to take from them their constitutional rights, and enforce Sabbatarianism." Mr. Woodbury referred to the Christian Endeavor convention, and said that one half or more of the young Christian soldiers were not Sunday extremists or "God-in-the-Constitution" people. "We ought to rejoice," he said, "in the extremists being squelched, even in the great Methodist conventions and the Christian Endeavor meetings. More and more men realize that few saints are made by and through law. The Christian Endeavor movement has come to the place where it must choose one of two roads—that of endeavoring to compel men by law to do the things they choose to believe right, or of preaching and praying under the same banner. 'We mind our own business.' If extremists are not allowed to dictate the policy of the society, it has a grand future. We now implore the managers of the Christian Endeavor Societies to turn a deaf ear to the National Reform Association and all the societies of Protestant Jesuits. The majority of people will not criticise the Christian Endeavor movement if the society keep its hands off the liberties of the masses."

Rev. Allen Moon, of the International Religious Liberty Association, and a Seventh-day

* By "Sabbatarianism" is here meant, not regard for the Sabbath institution, but the doctrine of Sabbath enforcement by human law.

Adventist, next addressed the assemblage.

"As Christians," he said, "my association believes in religious liberty for all." He said he had been in Toronto, "the Utopia of the National Reform Association," where the principles of the movement it advocated were applied in all their rigidity. Not only were the places of amusement and public conveyances empty because they were not allowed to operate, but the churches were comparatively so, and in the homes of the people there was general discontent because of the stringent laws. The Sunday-law movement was anti-Christian. Human hypocrites, not Christians, were made by such movements. Mr. Moon said the Catholic Church and the National Reform League, which both declared themselves in favor of religious liberty, really proposed to do as they pleased and usurp all the power they could.

Gen. William Birney made a brief address to the effect that if the Christian Endeavorers proposed to indorse the movement to put God in the Constitution they must define what God is, and there were many conflicting views on that subject among the denominations of which the Christian Endeavorers were members. If they wished to aid the National Reform Association in making the Bible the law of the land, they would do well to bear in mind that it would take all the judicial wisdom in the land to determine what was the law laid down in the Bible, inasmuch as there were all sorts to choose from. General Birney reviewed the histories of certain countries which had endeavored to enforce religious laws, only to result in making the people superstitious, hypocritical, and un-Christian.

Mr. Maurice Pechin and Mr. D. W. Groh also spoke.

Resolutions were adopted by the meeting protesting against Sabbatarianism, and declaring that "democracy—government of the people, by the people, and for the people—diametrically conflicts with theocracy—government of, by and for self-appointed, spurious agents of God; and that theocratic tampering with our laws and Constitution, with intent to overthrow our Republic and supplant it by a theocracy, is a highly treasonable conspiracy, and should be dealt with accordingly."

INDICTMENT OF A GREAT "CHRISTIAN NATION."

[*The Christian Work*, July 9.]

UNDER the title "Our Responsibilities for Turkey: Facts and Memories of Forty years," the Duke of Argyle breaks a long silence and makes a confession to the world unequaled in the annals of public life. Yet the Duke's publication, astonishing as it is, is a real service to humanity, although a more biting indictment against England's foreign policy is not to be met with anywhere. What the Duke makes clear is that England's shield has been thrown over the Turk's butcheries from the meanest and most sordid motive that can animate the human breast, a desire for the money profit of the Turk's trade. This motive is frankly confessed by the Duke now writing, as he says, "as an historian, as a witness and to some extent as a penitent." It is but justice to the Duke of Argyle to say that of late years he has done what he could to atone for the iniquity of the Crimean War. He has done this by condemning both the Syrian massacres in 1860 and the Cretan massacres in 1867, when the late Lord Derby refused to let the captains of her Majesty's navy take women and children on board to

save them from the pursuing Turks, and some captains to their honor defied their instructions, and in having joined Mr. Gladstone's earnest but resultless championship of humanity on that occasion; and he exposes the pusillanimity and hypocrisy of two successive British administrations. Furthermore, Rosebery's suppression of the Consular reports, his sanction of the Turkish Commission even after the Sultan's declaration that its object was to inquire "into the crimes of Armenian brigands," the transparent pretenses of his schemes of reform and his failure in not having started by coming to an understanding with Russia after Prince Lobanoff had invited coöperation, are all laid bare in their nakedness. But it is when we come to England's recent course of passivity towards the suffering Armenians that the Duke brings up the course of the British Government to scorn and reprobation. Speaking as if England's own hand had drawn the scimitar across a hundred thousand human throats, the Duke declares that England "must at least give up at once and forever, a close personal alliance with perhaps the best existing representative of the Kingdom of Evil upon earth. We must seek every means of hastening its fall, always with due regard to the avoiding of bloody catastrophes, but not always recoiling, as a matter of course, from the alternative of war, as if it were the worst of all evils—which it certainly is not."

A VOICE FROM TENNESSEE.

[*Nashville (Tenn.) Banner*, July 13.]

"RELIGIOUS LIBERTY" was the subject of Dr. J. B. Hawthorne's sermon at the First Baptist Church yesterday morning. He took as his text the passage from Matthew which concludes, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

The preacher said it was never Christ's purpose to have any conflict with civil government. His kingdom was not of this world. Jesus did not claim exemption from taxation either for himself or his followers. He never undertook to force people to adopt Christianity, and when Constantine established Christianity as the religion of Rome by imperial edict he was more an enemy to the kingdom of Christ than was Nero, who burned the bodies of Christian believers.

The people of this country believe that it is the duty of the State to protect every human within its bounds in the exercise of his religious faith. If they were consistent in their principles the nation would be free from the discords and religious contentions which now disturb its peace. Believing in the absolute non-interference of the State in all matters pertaining to religious faith and practice, there are millions of Americans who yet seek the help of the State to propagate their religious doctrines.

With this form of introduction Dr. Hawthorne stated the following propositions:—

1. There is a great organization in this country composed of men professing to be Christians and lovers of religious freedom, whose purpose is to secure an amendment to the Federal Constitution recognizing the divinity and Messiahship of Jesus Christ. While I would not charge the members of this organization with intentional disloyalty to Christianity and to our system of government, I will say that their movement is radically incompatible with the spirit of Christ and with the system of government

which the fathers of our Republic sought to establish.

2. That secret, oath-bound political organization known as the American Protective Association, in proposing to establish a religious qualification for citizenship and office, is at war with the true doctrine of religious liberty. I do not regard these disguised and dark-lanterned crusaders as willful enemies of the religion of Christ, and willful conspirators against individual freedom; but as the friends of Christ and the unflinching advocates of the rights of conscience, they want the American people to declare all Roman Catholics ineligible to citizenship and office.

3. The appointment of chaplains to Congress, to the Army and Navy, and to State legislatures, is a violation of the rights of conscience, and indicates very clearly that even in this "land of the free and home of the brave," religion is not divorced from the State.

4. Conscience is violated, and the principles of religious liberty ignored, when our Federal Government makes appropriations for denominational schools.

5. The exemption of houses of religious worship, parsonages and the property of denominational schools from taxation, is incompatible with true religious liberty.

To perceive a clear dividing line between the spheres of Christianity and of civil government, it is only necessary to remember that the official of civil government necessarily acts in a representative capacity, while in the sphere of Christian activity he can have no representative capacity whatever. Keeping this distinction in mind, it will be clear that force, that is, coercion, can have no proper place in Christian work. Any religion which involves action by any human being as the representative of his fellows, is a false religion, and naturally has dictation and coercion as outgrowing features of it. The one true and proper representative of humanity in religion is the "one Mediator between God and man, the man Christ Jesus." And it is to the Christian a glorious thought that the Almighty Father sees him, not in his human weakness and unworthiness, but in the person of that risen and glorified Man—the Son whom he sent to earth—who stands before him as our Advocate.

IN England, on a recent Monday, some Cornish fishermen made a raid on the fishing boats of some Suffolk men, and threw all their fish into the sea, because they had been caught on the previous day; and this was but the inauguration of a course of molestation and intimidation on the part of the Cornish men, which shortly necessitated the sending of troops, with two gunboats, to protect the Suffolk men, the power of the police having proved inadequate. The incident illustrates the disturbing and lawless nature of zeal for compulsory Sunday observance. The Sunday statutes of England do not forbid fishermen from pursuing their avocation on the first day of the week.

THE "Christian citizenship" idea is spreading over the country with the rapidity of an epidemic. As interpreted by the action of "Christian citizenship" unions thus far, the idea seems to be nearly synonymous with zeal for the enforcement of the Sunday-sabbath.



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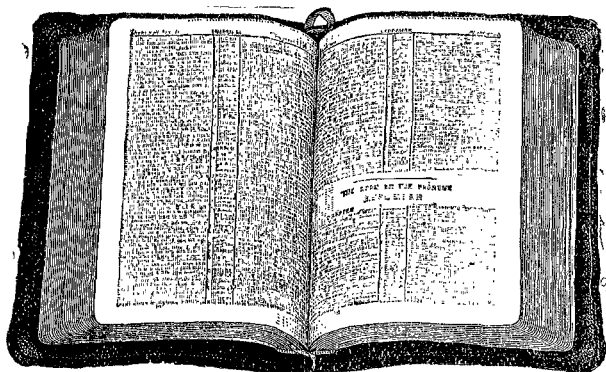
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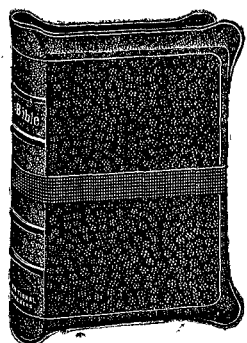
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Posterity of Noah.

I. CHRONICLES, 2.

Kings and dukes of Edom.

<p>7 And the sons of Jā'vān; Ē-lī'shah, and Tār'shish, Kīt'tim, and 2 Dō'dā-nīm. 8 ¶ The 4 sons of Hām; Cūsh, and Miz'ra-īm, Pūt, and Cā'nāan. 9 And the sons of Cūsh; Sē'bā, and Hāv'i-lah, and Sāb'tā, and Rā'a-mah, and Sāb'te-chā. And the sons of Rā'a-mah; Shē'bā, and Dē'dan. 10 And Cūsh 6 begat Nim'rōd; he began to be mighty upon the earth. 11 And Miz'ra-īm begat Lu'dim, and Ān'-a-mīm, and Lē'hā-bīm, and Nāph-tu-him. 12 And Pāth-rū'sim, and Cās'lū-him, (of whom came the Phi-lis'tines,) and 7 Cāph'thō-rim. 13 And Cā'nāan begat Zi'dōn his first-born, and Hēth, 14 The Jēb'u-site also, and the Ām'ōr-ite, and the Ġir'ga-shite, 15 And the Hī'vite, and the Ārk'ite, and the Sīn'ite, 16 And the Ār'vad-ite, and the Zēm'a-rite, and the Hā'math-ite. 17 ¶ The sons of 9 Shēm; Ē'lām, and Ās'shur, and Ār-phāx'ad, and Lūd, and Āram, and Ūz, and Hūl, and Ġē'thēr, and 3 Mē'shech. 18 And Ār-phāx'ad begat Shē'lah, and Shē'lah begat Ē'bēr. 19 And unto Ē'bēr were born two sons: the name of the one was 4 Pē'lēg; because in his days the earth was divided; and his brother's name was Jōk'tan. 20 And Jōk'tan begat Āl-mō'dād, and 6</p>	<p>B. C. 4004. CHAP. I. Or, <i>Rotundum</i>, according to some copies. d Gen. 10, 6 e Gen. 10, 13 f Gen. 10, 14 g Gen. 10, 23 Jer. 47, 4 Amos 9, 7 h Gen. 9, 23, 26 i Gen. 10, 22 Gen. 11, 10 j Or, <i>Mash</i>, Gen. 10, 23 k That is l Division, Gen. 10, 25 m Gen. 11, 10 n Lu. 3, 36 o Gen. 11, 15 p Num. 24, 21 q Gen. 17, 5 2 Chr. 20, 7 Neh. 9, 7 Isa. 41, 8 Isa. 51, 2 Rom. 4, 16 Jas. 2, 23 r Gen. 21, 2, 3 s Gen. 16, 11, 15 t Gen. 25, 13-16 u Or, <i>Thadde</i>, Gen. 25, 15 v 1853. w Gen. 25, 1, 2 x Gen. 21, 2, 3 y Gen. 25, 23 z Gen. 35, 10 aa Deut. 2, 22 bb Mal. 1, 2, 3 cc Rom. 9, 13 dd Heb. 12, 18 ee Or, <i>Zaphn</i>,</p>	<p>38 And 7 the sons of Sē'r; Lō'tan, and Shō'bal, and Zīb'e-on, and Ā'nah, and Dī'shon, and Ē'zar, and Dī'shan. 39 And the sons of Lō'tan; Hō'rī, and 7 Hō'mam; and Tim'nā was Lō'tan's sister. 40 The sons of Shō'bal; 8 Ā-lī'an, and Mān'a-hāth, and Ē'bal, 9 Shē'phī, and Ō'nam. And the sons of Zīb'e-on; Ā-rī-ah, and Ā'nah. 41 The sons of Ā'nah; 8 Dī'shon. And the sons of Dī'shon; 10 Ām'rām, and Ēsh'-ban, and Ith'ran, and Chē'ran. 42 The sons of Ē'zēr; Bīl'han, and Zā'-van, and 11 Jā'kan. The sons of Dī'shan; Ūz, and Ā'rān. 43 ¶ Now these are the kings that reigned in the land of Ē'dom before any king reigned over the children of Is'ra-el; Bē'lā the son of Bē'or; and the name of his city was Dīn'ha-bah. 44 And when Bē'lā was dead, Jō'bāb the son of Zē'rah of Bōz'rah reigned in his stead. 45 And when Jō'bāb was dead, Hū'sham of the land of the Tē'man-ites reigned in his stead. 46 And when Hū'sham was dead, Hā'dād the son of Bē'dād, which smote Mid'y-an in the field of Mō'ab, reigned in his stead; and the name of his city was Ā'vith. 47 And when Hā'dād was dead, Sām'lah of Mās're-kah reigned in his stead. 48 And when Sām'lah was dead, Shā'ul of Rē'hō both by the river reigned in his stead.</p>
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No combination of civil force with religion,—let this be the motto of every liberty-loving American.

THERE is no theme more important, and scarcely any more prominent, before the American public than that of "Christian citizenship." The SENTINEL will thoroughly discuss this subject in coming numbers.

It seems to be thought nowadays, even by religious people, that there is not power enough in the simple word of God to accomplish any great reform. But the truth is that there is no power outside of that word to accomplish any genuine reform from evil to righteousness.

IN the time of the Cæsars, Jesus said, "If my kingdom were of this world, then would my servants fight." John 18:36. In this day of republics, he would say, If my kingdoms were of this world, then would my servants vote,—for the same object, of course; namely, his enthronement as this world's king.

CHRISTIAN reform always attacks evil in the individual heart,—at its very citadel. But there is a spurious sort of "Christian reform" which does its work outside the heart, by legislation and other human means which cannot affect the heart. The avenue of true Christian reform is faith; its weapon is the word of the living God.

THE Christian Endeavor Society announces that it will engage in politics, but will avoid any "entangling political alliances." We can assure the society that when it steps into the jungle of American politics, it will soon find itself in a very "entangling" situation. This country is in no more need of a new political sect than of a new religious sect; and especially has it no use whatever for a politico-religious party.

THE N. Y. *Christian Advocate*, of July 16, speaking of the increasing tendency to worldly practices among the masses on the "sabbath" day, well says:—

How may these tendencies be arrested? Physical force will not avail. Arguments drawn from mere expediency or physical health or present advantage are insufficient. The arm of civil law will utterly fail. Truth lodged in the soul—truth moving the conscience—will be effectual, and only this. Christians who have fallen into wrong habits can be recovered only by divinely-wrought convictions in respect to sabbath observance. To produce such convictions

is the important work of the home, the school, and the church.

And yet "the church" of to-day is diligently seeking, as if it were her most important work, for the help of that very "arm of civil law" which "will utterly fail," in promoting "sabbath" observance among the people. Does the church expect to secure "divinely-wrought convictions" on this point by the means of civil enactments?

IF the noble, God-fearing and Christ-loving army of young men and young women who represent "Christian endeavor" in this land, shall be fully led aside from the path of Christian usefulness upon which they have so enthusiastically entered, into the antichristian course of favoring and working for religious legislation, by the designing spirits which are seeking with might and main to influence them to this course, it will be the colossal sin of the century.

BALLS AND CHAINS.

THE following telegram was received just before going to press:—

"Tiptonville, Tenn., July 19, 1896.

"AMERICAN SENTINEL: Conviction in three cases. Penalty \$1 and costs, which are heavy. Numerous unnecessary witnesses. All jailed. County provided balls and chains."

"C. P. BOLLMAN."

This announces the result of the trials of four Seventh-day Adventists for the crime(?) of doing honest labor on the first day of the week, which injured no one in person or property, and which disturbed no one's public or private devotions on that day. Others before have been condemned to the chain-gang, but while they have been compelled to march and work with those who were chained, they have not been compelled to wear chains themselves; but it would appear from the above that these honest, harmless, industrious Christian men are to actually carry balls and chains for the offense of keeping the commandments of God, one of which commands men to rest on the seventh day, or Saturday, and gives them the privilege to work the other six. What next?

THE Roman pontiff has aroused the resentment of English Protestants, by an attempt to defeat the deceased wife's sister bill, which is now in the hands of Parliament. The English canonical law which forbids a man to marry his deceased wife's sister, is an anomaly which finds support only among the party which cling blindly to the church traditions, and as such it not unfittingly finds an ally in the pope.

The latter's position in the controversy was disclosed by Lord Dunraven's production of a "whip" sent to the Catholic peers, in which Cardinal Vaughan declared that he had the authority of the pope to call upon all Catholics to oppose the bill. Referring to this, the *Daily News* said: "The impudent attempt of

an Italian priest to interfere in the decisions of the British Parliament has no parallel since Pope Pius IX. procured the defeat of Mr. Gladstone's Irish University bill, in 1873."

The pope seems to find less opposition in this country when he dictates the course of American Catholics in political affairs.

A VICTORY!

THE International Religious Liberty Association won a notable victory for the cause of religious liberty at the Christian Endeavor convention held at Washington, D. C., last week. Previous to the assembling of the convention, an officer of the National Reform Association publicly announced that his association would control the convention in the interest of "National Reform." The International Religious Liberty Association, perceiving that this convention of 60,000 delegates and visitors would furnish an excellent opportunity to disseminate the truth regarding the present "good citizenship" movement, and the crusade for national Sunday legislation, laid plans to circulate religious liberty literature among the assembled thousands. Accordingly, a four-page leaflet, especially adapted to the occasion, entitled, "How Shall We Reform Society," was prepared. The tract, "Congress and Sunday Laws," was revised, and nearly 240,000 pages of these tracts were circulated at the convention. The leaders of the convention early realized the influence of this literature, and dared not introduce their resolutions, fearing the result of a discussion. And besides all this the meeting, engineered by Dr. Crafts, which was to have been the climax of the convention and a great demonstration for a national Sunday law, was attended by only 1,500 delegates.

Allen Moon, President of the International Religious Liberty Association, had charge of the distribution of the literature, and all the members of this Association and the friends of liberty of conscience should rejoice at this victory. Reader, are you a member of this Association? Are you aiding it to accomplish these victories? If not, why not?

THE Pope claims to be the vice-gerent of the Son of God,—that is, the earthly representative of Christ as moral governor of the world. The same claim, whether made for the whole world or on a smaller scale, will support a papacy anywhere. The Italian papacy is not the only one in existence.

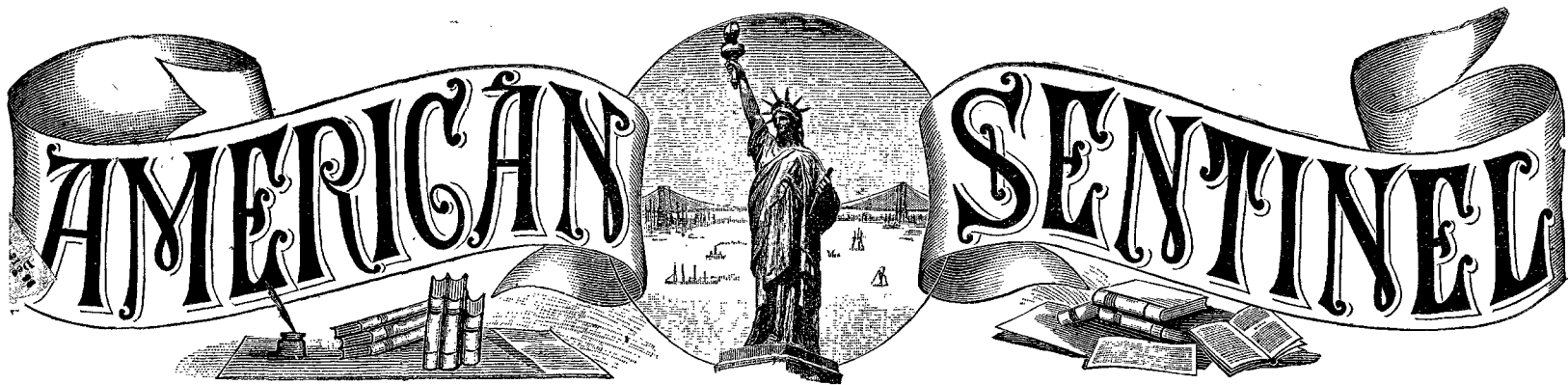
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Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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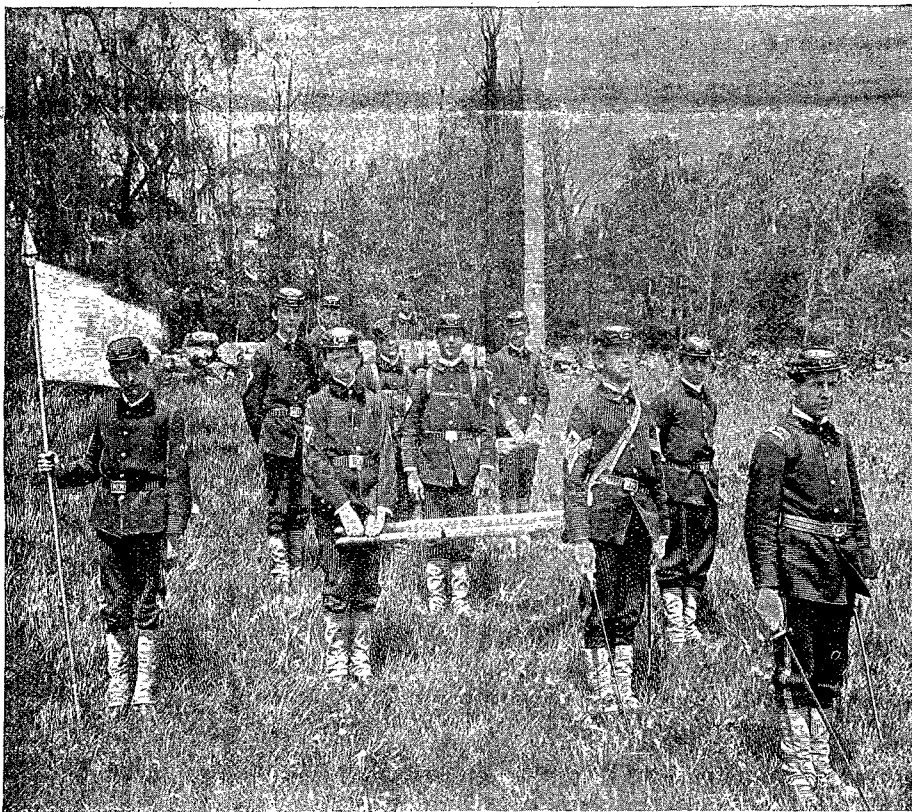
GROWTH OF THE MILITARY SPIRIT.

THE military spirit is the fighting spirit. It is for the purpose of fighting that the military forces exist. They do not exist to parade and give pleasing and impressive shows before the public. While their time is very largely spent in this way, the fact remains that were it not for the real fighting which they are supposed to be capable of doing, they would never have been called into existence.

The fighting spirit is essentially the same under all circumstances. The application of "science" to the "art" of disabling an opponent by physical force, does not change its nature. The professional pugilist displays much "science" in conducting a prize-fight, but he acquires this merely in order that his efforts may be more effective in overcoming his adversary; and so of military drill. An army is more effective than a mob, and that is the reason the mob is organized and drilled into an army. The organization and drill are for the purpose of enabling the army to kill more men and do more injury to the enemy in a given space of time than it could do otherwise, and not for the purpose of elevating the "art" of killing and mangling human beings.

The sudden and widespread development of the military spirit in this country within the last three years, is a conspicuous and significant sign of the times. Within this brief space of time there has been evolved from the

ranks of the youth in our public schools, a military organization, taking the name of the "American Guard," and more commonly referred to as the "Boys' Brigade," which has extended itself into every part of the country, and is rapidly looming into prominence in the public eye. Measures have been passed in its favor by State legislatures, and Boards of Education now find it among the prominent things which claim their attention. "It is likely," says one authority on the subject, "that before long military drill will be established everywhere as a part of the American common school system."*



Ambulance Corps, First Battalion of the American Guard (Grammar School 87, New York.)

The friends of the organization are said to be many, and its opponents comparatively few. It is said in defense of the system that it confers much physical benefit upon the boys of the schools, giving them "neatness in person and clothing, a firm step, and a straight and graceful figure." The correctness of this assertion no one will be likely to dispute. The physical advantages to be derived from

* The quotations in this article not otherwise credited are from "Our Schoolboy Soldiers," by Whidden Graham, in the July *Munsey*.

thorough military training are too well known to need argument. It would be idle to maintain, however, that such benefits can be derived in no other way.

But it is said that there are other and greater benefits pertaining to the system. "Still more important," we are told, "are the mental and moral lessons directly or indirectly given in the course of military instruction. The boys are taught to be brave, honorable, and manly; that they must be obedient, courteous, and respectful; that they must protect the weak, be helpful to their comrades, and above all else, be truthful and patriotic." Evidently, if all

this were true of the military system, the careful parent, solicitous that his sons should be well brought up, would need do little more than to see them safely initiated into this organization.

It is worthy of note that one of the earliest and most influential promoters of the organization, was the Grand Army of the Republic. It was not an educational sentiment, but a military, or "patriotic" one, in which the idea originated. The education which the system provides is almost wholly in the line of that necessary to military operations. Our illustration shows the "Ambulance Corps" belonging to one New York City "battalion" of the Guard, as they would appear equipped for operations on the field of battle. It contains few sugges-

tions in the line of physical or mental education, but some very strong ones of a different nature. Indeed, it indicates plainly that the training given in the organization is of a kind which looks toward actual military operations.

That the system teaches "patriotism" of a certain kind, is doubtless true. But the patriotism which is represented by belligerency certainly does not need to be cultivated in the mind of the average school-boy.

The important question which presents it-

self in the consideration of these facts, is, Granting that the youth in our public schools will derive certain physical and mental benefits from such training, does this system provide the only method, or the best one, or even a proper one, by which it may be imparted? Do the benefits of the system more than outweigh the possible evils which it may contain?

We think they do not; but that, on the other hand, the evils far outweigh the benefits. Militarism is not a thing which should be developed in any form on this continent. We do not want a "patriotism" which appeals to arms rather than to the principles of right and justice,—a "patriotism" which is but another name for selfishness, which puts national prosperity above right and regard for humanity. We want rather the patriotism which first called this nation into being, by standing in support of those universal principles of justice asserted in the Declaration of Independence. The youth in our public schools need nothing more than they need instruction in those very principles. They need to be taught what are the unalienable rights of all men, and respect for those rights, in order that they may become the best citizens. The fighting instinct is sufficiently strong in all. It needs to be repressed, rather than cultivated.

The nation's youth, and its older citizens as well, need to be taught that Justice, not Force, is the proper arbiter of all disputes. If this nation is again to become involved in war, far better will it be if its citizens go to the conflict in the strength of an enlightened conviction that they are contending for the principles of right and justice, than if they are impelled by a mere blind enthusiasm which trusts only in the strength of arms, and pays heed to nothing but the signal for combat.

The country may have reason to be thankful that the military idea and spirit were not more fully developed than they were when a few months ago it became involved in the Venezuelan dispute with Great Britain. As it was, the air was full of war clamor, which was recognized by sober-minded citizens as one of the greatest dangers of the situation.

Militarism and free government do not go together. Militarism belongs with despotism. The natural affinity between the two is illustrated sufficiently upon the shores of the Old World.

The evil effect of this militarism upon the public school system and through that upon the nation, is pointed out in the following from the *New York World*, of July 6, in reference to a resolution then before the Board of Education authorizing the introduction of military training as a feature of grammar-school education for boys:—

The adoption of such a resolution would seriously cripple the schools. It is wholly at odds with the fundamental idea on which they are based. They are founded and supported by the State that the instruction given in them may in turn support civil government.

For the support of military government free schools are unnecessary. Where the military idea predominates intelligence must be subordinated. It is inevitable that it will be. The history of the world offers no case of a people which has been able to found civil government responsive to the intelligence of the people on militarism and the military idea. If the boys of New York are to be made into soldiers in the public schools, it cannot be expected that they will be developed into the best possible citizens. They have only a few years for acquiring the rudiments of education, and if these are to be wasted the gravest injustice will be done them and the community whose destinies they are hereafter to decide.

But it is now not a question of accepting or rejecting the innovation upon its merits. The evil has fastened itself upon the common

school system, and while we may and should combat it to the extent of our power, it must be with no reasonable hope of effecting its removal. The thoughtful, liberty-loving citizens who see danger in this development, are but few in proportion to the number who look upon it with favor or unconcern. It seems to be generally accepted as a proper if not a necessary and desirable feature of our "Christian" civilization.

Indeed, we find this same militarism in the "Christian" Church itself. An authority tells us that "In addition to the drill in public and private schools, there have in recent years sprung up, all over the country, cadet companies in connection with churches of various denominations, some of them numbering hundreds of boy soldiers." There are also, we are told, many companies of youthful cadets connected with temperance organizations and similar bodies.

Militarism is one of the great curses of the world to-day. Its sudden appearance and development in this favored land is an ominous sign of the times. It bodes no good to liberty or to peace. It harmonizes not with the pleasing dream of "peace and safety," but with the internal dissension and strife now so manifest in our own national affairs, and the world-wide unrest of the nations, and the jealousy and distrust with which they are watching each other. In view of all this the prospect is that the youthful organization will soon have opportunity to turn its military knowledge and skill to another use than that of pleasing the public eye. The authority from which we have quoted, significantly says: "Recent events have brought the question of national defense prominently before the public. If this country has rights which it desires to assert against the pretensions of foreign powers, it must be prepared to fight for them. Military authorities have recently agreed in urging the drilling of the millions of American schoolboys as a useful training for a volunteer force, which could go to the front without losing time in learning the rudiments of war."

Reader, is it not evident to you that the spirit of the times, at home as well as abroad, is making for war and not for peace,—for despotism and not for liberty? And the spirit of war is not the spirit of righteousness. Be not deceived. War is fighting—the outlet for the same instinct which animates the principals in the prize ring. It is murder and ruin on a vast scale; as General Sherman pithily remarked, "War is hell," and not all the dignity and glory with which "civilization" can invest it can make it anything else. The universal spirit of the world to-day is the war spirit; the drift of events the world over is for war. It is for you, reader, to ponder the situation with all seriousness and earnestness, in the light of these facts, and—what is more important—the light of the prophecies of the inspired Word. s.

A NEW FEATURE FOR "MISSIONARY" CONVENTIONS.

THE "Illinois Missionary Association of the Christian Church," announces a new feature in the program of its coming annual session, to be held in Eureka, Ill., July 28 to August 6. Press reports speak of it as follows:—

A new feature has been introduced in the program this year, which tends to greatly increase the interest in the occasion; that is a series of political speeches, each party to be represented by one of the leading men of the State. Wednesday, July 29, Hale Johnson, of Newton, Prohibition candidate for Vice-President, will be present and speak. Thursday, Gov-

ernor John P. Altgeld will speak as the representative of Democracy. Friday, Hon. A. J. Hopkins, Congressman from the Eighth Illinois District, will discuss the great questions of the day from the standpoint of a Republican. This speech will close the series.

The remainder of the meeting will be divided between the various conventions of organizations pertaining to the Christian Church.

Verily, the signs are abundant on every hand that religion and politics are rapidly coming together. But one thing is certain,—the mixture will not constitute Christianity. Quite probably this "new feature" on the convention program will "increase the interest in the occasion," but the nature of that increase of interest will be political, not Christian. Christianity and politics are not in the same sphere. To engage in politics the Church must go outside the sphere of her God-appointed work. s.

THEY SUFFER FOR THEIR FAITH.

DOWN in Lake County, Tennessee, surrounded by the heavy timber for which the lowlands of the Mississippi are noted, is a small community of Seventh-day Adventists.

A year ago, one of their number who owned a small portable saw-mill, secured, in company with another man, a tract of 1,500 acres of wild timber land for the purpose of converting the trees into lumber.

Calling to his assistance several of his brethren of like faith from other neighborhoods, Mr. Callicott, for such is the name of the owner of the mill, proceeded to establish a lumber camp in the hitherto almost trackless forest which he and his partner had purchased.

Soon a number of rough but comfortable homes sprang up where previously there had roamed only wild beasts, or herds of semi-wild cattle and hogs, which have free range of the Mississippi bottoms in Lake County.

The mill hands brought with them their families, and very soon after the mill was in operation steps were taken to build a school-house, which task completed, a teacher was employed and a school successfully conducted for several months.

The school-house served also for a church, and every Sabbath as also on Wednesday evenings, the whole community assembled for divine worship, which, unless a minister was present, which seldom happened, was conducted by one of their own number. The children were organized into classes for a regular Sabbath-school in which both old and young took part, while for the older ones there were Bible readings or "lay" sermons prepared and delivered by some of the men. A few of the employes of the mill were not Adventists, and it was never operated on Sunday, and so was run only five days each week. Naturally Sunday was "chore day" with the Sabbatarians, and numerous little odd jobs were done on that day.

When it was determined to build the school-house and church the men volunteered to do the work. The owner of the mill gave the timber and the use of his mill, besides himself assisting in the work. On a Sunday morning the volunteers sallied forth to cut the logs at a point about a mile distant from the mill and still deeper in the dense forest.

But evil eyes were spying out the liberty of the Adventists. Sunday loafers from farms adjacent to the forest followed to the scene of operations the fathers intent upon erecting a temple sacred at once to the worship of God and to the education of their children, and

this work was the basis of some of the indictments referred to.

Formerly the forest had echoed on Sunday with the baying of hounds and the crack of the rifle in the hands of godless hunters, but nobody was disturbed. Now however when the "sabbath" stillness is broken(?) by the "swish" of a cross-cut saw drawn by sturdy but God-fearing lumbermen, who had on the previous twenty-four hours "rested the Sabbath-day according to the commandment," the neighborhood was "disturbed." Methodists and Presbyterians, and even Baptists, who saw a rival sect gaining a foothold in their neighborhood, were greatly annoyed, not indeed when they heard the saw cutting the logs to be subsequently made into lumber for the Adventist church, for that could not have been heard ten rods, but when they heard that the saw had been running.

The facts of this work together with the odd jobs done about their homes on Sunday, were promptly reported to the grand jury. A ne'er-do-well in the neighborhood, who has more than once crossed his legs under the hospitable boards of his Adventist neighbors and partaken of their salt, appeared in the role of prosecutor, and five of the Adventists were indicted for nuisance, according to the following formula varied only as to names:—

State of Tennessee, }
Lake County. } Circuit Court,
November Term, A. D., 1895.

The grand jurors of the State of Tennessee, elected, impaneled, sworn, and charged to inquire in and for the body of the county of Lake, in the State aforesaid, upon their oath present that W. S. Lowry, late of said county, laborer, heretofore to wit, on the 17th day of November, A. D. 1895, that day being Sunday, and divers other Sundays next before that date, in the county of Lake aforesaid, then and there unlawfully, openly, publicly, notoriously and unnecessarily did, in the presence of divers persons, engage in his secular business, and did perform and follow his common avocations of life on Sunday by working at the sawmill, moving and hauling saw logs, building houses and fences, chopping and sawing lumber, and doing divers other kinds of work on Sundays, said work not being necessary or a matter of charity; and it was and is to the great annoyance and disturbance of the good people of the community, to the evil example of society, prejudicial to public morals, and a public nuisance to the citizens of the county, and against the peace and dignity of the State.

J. W. LEWIS,
Attorney General.

As before stated, the mill was never operated on Sunday. The work done, as shown by the evidence, was such as is usually done on Saturday afternoon or on Sunday by men employed on other days in mills or factories, and especially in lumber camps. But for this, one honest man has just completed a term of imprisonment dating from the 14th day of last March, and three more God-fearing men have just been convicted, and must spend several months in prison and in the chain-gang, for they refuse to pay either the small fine or the large costs assessed against them for exercising a God-given and inalienable right.

The indictments referred to were found last November. Last March one of the defendants was tried on two indictments, and in default of payment of fines and costs was committed to jail for nearly eight months.

The other four cases were continued because of a flaw in one of the indictments. On the 16th inst., these cases were tried and three convictions were obtained.

The judge, W. H. Swiggart, of Union City, Tenn., seems to be a fair-minded man, who has lost his relish, if he ever had any, for such cases. Regarding himself as bound by the statute and the decision of the Supreme Court, he discharges what he conceives to be

his duty. It is stated on good authority that Judge Swiggart does not want these Sunday cases in his court, and certainly he does not regard Sunday work as done by the Adventists as a very serious offense, since he imposes only the nominal fine of one dollar even on defendants before him for the second or third time on the same charge.

Attorney-General Lewis does not seem so liberal or even fair-minded, and is said to have made some threats by no means creditable to him. It is reported that he induced the prosecutor to assume that role by promising to "nolle" a case against him, and that he has boasted that he drove the Adventists out of Henry County into Obion County, and from Obion County to Lake County, and that now he will drive them into the river. It is to be hoped that this is a mistake. The Adventists were never driven out of either Henry or Obion Counties, and are not likely to be driven out of Lake County; but even should they be driven out of the State or even from the United States it would not prove them wrong nor their persecutors right. Might does not make right, and Attorney-General Lewis may be wrong even though he has at his back all the power of the State of Tennessee.

PULPIT POLITICS.

WE seem to be rapidly approaching the time when the political "stump" will have become identified with the "Christian" pulpit, and one can learn all he desires to know concerning questions of politics, national finance, law, civil government, etc., by simply going to church and paying attention to the regular Sunday discourse. The clergy will become the political campaigners, and the party managers will simply have to call the conventions, nominate the candidates, and frame the platforms; then the clergy will attend to the rest.

The congregation of the Calvary Baptist Church, New York City, are already thus favored(?) in respect to the political issues of the present campaign. In his discourse of Sunday evening, the 19th inst., the pastor "paid his respects" to the "Chicago platform," condemning especially its reference to the United States Supreme Court. He said:—

This court is the authoritative interpreter of the Constitution. To degrade it would be a national calamity. Do the supporters of this platform want anarchy? Do they not know that Christian patriotism insists that "lex is rex"—that law is king and must rule? That platform propounds and promulgates dangerous doctrines. Its teaching comes perilously near being revolutionary. Americanism is not anarchism.

Whether the standard of truthfulness of the average political campaign speech will be raised or lowered in the hands of the clergy, is a question which remains to be determined. It is evident, however, that in this instance it was not greatly elevated. The statements that the Supreme Court "is the authoritative interpreter of the Constitution," and that "law is right, and must rule," are about as misleading as any that could be uttered. It is true that the Supreme Court of the nation can speak with authority superior to that of any other court upon the questions which come before it; but that court is not superior to the people who created it, and cannot settle for them any question of absolute right or wrong. If it could, it would have settled the question of negro slavery in favor of the slaveholder, when it rendered the historical Dred Scott decision. Not even a decision of this

august tribunal can give a bad doctrine a right to rule in the practice of the nation or of individuals. The people have not delegated to any court their reason or moral accountability. Right must rule; and the people must determine for themselves, in the light of their own reason and of revelation, what is right.

The Supreme Court cannot make law. Law, in its true sense, is always synonymous with right. But that is often set forth as "law," which is simply what the court decides to be right; and the court's decision, in many if not most instances, is determined by its constitution at the time. Recently, the Supreme Court considered the question of the constitutionality of the "income tax" statute passed by Congress, and decided it to be law; but almost immediately afterwards reconsidered its decision, and by a change of mind on the part of one member, decided the statute to be unconstitutional and not law. It is evident that the question of "law" in this case might have been settled either way by a slight change in the personnel of the court.

This voice from the pulpit would have us believe that "Christian patriotism" requires an acceptance of the doctrine that "law is king, and must rule," and that what the "law" is which must rule, is a question to be settled by the courts. We are not told what "Christian patriotism" is, but it is a term used evidently to allege that the individual is neither a Christian nor a patriot who will not be ruled in all matters by the "law," as the courts may determine it. There is a strong tendency in this country toward political as well as religious popery, and this tendency will doubtless be strengthened by the utterances of pulpit politicians. Such utterances are invested with a weight and dignity, as coming from the pulpit, which they would not possess, put forth as mere "stump speech" rhetoric. By the pulpit-reverencing class, they are apt to be received as gospel truth.

There is "law" in almost every part of this country in favor of a church dogma—the Sunday-sabbath—and this "law" has the sanction of the nation's Supreme Court. The mere behests of the church, backed by a sufficient show of power, are apt to receive the stamp of "law" from the legislating power, as was seen in the national edict closing the World's Fair on Sunday. The church is looking to the "law" and the courts as her allies in religious work; and it will therefore not be strange if the pulpit politician shall endeavor to impress the public mind with the idea that the "law is king, and must rule," and raise the cry of "anarchy" whenever the rightfulness of the "law," or of a Supreme Court decision, is called in question. s.

THE REFORMING POWER OF GOD'S WORD.

THE religious world seems at this day to have little or no confidence in God's simple word as a means of moral reform. There is no lack of effort at reform, nor was the need of reform in both Church and State ever greater, probably, than it is now; but the means employed by the various reform parties indicate a general belief that men must be either coerced into reform, or lured into the way of righteousness by some attraction which will appeal to their carnal natures.

The SENTINEL invites the attention of reform workers to the word of God as a reform-producing power.

There is a power in the divine word which

men cannot comprehend. The comparative powerlessness of man's word has given rise to the familiar saying that "talk is cheap stuff." Not so of the word of the Lord. And there would be much less need of reform to-day if the distinction had been preserved in the public mind between that word and the "cheap stuff" put forth from the pulpit by those standing in the position of God's spokesmen.

Consider the great reform accomplished in the time of John the Baptist. John was simply a preacher in the wilderness. He himself denied that he was the Messiah, or that he was Elias, or a prophet risen from the dead. There was nothing wonderful about his appearance. He had no circus to exhibit before the people. He performed no miracle. And yet we read that there "went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. 3:5, 6. If there could be such a reformation as this at the present day, it would surpass all the hopes of those now preaching reform to the unheeding, world-loving masses.

What then is the trouble to-day? Has the word of God lost its power? That cannot be, unless God has lost his power. Does not the trouble lie in the fact that the word of God is not studied to-day, not believed, not preached? Does not imagination, or dogma, or politics, or city government, furnish the theme of discourse in the vast majority of instances, instead of revelation? And in how many instances does a text of Scripture, when used, furnish more than a foundation from which the speaker can take a rhetorical flight into the realms of fancy?

Martin Luther and his associates presented the simple word of God to the people of their time, and the Reformation of the 16th century was the result. The people found in the word as it was presented to them, that which satisfied the longing of their souls; they found the bread and water of life. Will it not be found the same to-day? And will it not be welcomed as of old? Yes; it is as true to-day as it ever was that the mysterious longing of the soul for the happiness and peace which it vainly seeks from the resources of earth, must be satisfied, if at all, by that which is "spirit and life" indeed; and that is the word of God. John 6:63.

God is in his word; and this is the secret of the infinite difference between his word and man's word. This is why his word will come to the heart with a power which man's word knows nothing of. The power of God's word is shown in creation. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Ps. 33:6. No greater work was ever done than that of creation. No greater power than that which produced creation could possibly be needed for any work at the present time.

God—the Omnipotent—is in his simple word; but not in the great shows and demonstrations which are considered so necessary in religious work at this day. When Elijah the prophet stood on Mount Horeb, after he had fled from the wrath of Jezebel, he was a witness to some very impressive demonstrations. First, we read, "a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind." Next there was an earthquake; "but the Lord was not in the earthquake." Then came a fire; "but the Lord was not in the fire. And after the fire, a still small voice;" and that voice revealed the presence of the infinite One. It is so to-day; God is yet in the "still small voice," and any work of reform which does not have that voice in it,

whatever else it may have, is disconnected from God.

We point to the divine word as the one essential and all-powerful means of moral reform to-day. Of course, if the reform sought is not sanctioned by the word of God—as, for example, the reform to promote Sunday observance—there is no divine power in it and never can be. There is absolutely no hope for "reform" work of this kind. But there is a Sabbath-reform work going on in our land and in all lands, which is based directly on God's word, proclaiming to the people "the seventh day is the Sabbath of the Lord thy God;" and such is the power that is in it that multitudes of every race and class are reforming in Sabbath observance and keeping the seventh day, in the face of popular scorn, popular custom, financial loss, and legal pains and penalties.

Let every honest-hearted reform worker ascertain if his work has the sanction of the word of God; and if so, promulgate it by that word. If it has not, it is worse than useless to resort to another means for its propagation.

WHY ADVENTISTS WORK ON SUNDAY.

THE present Sunday cases in Lake County, Tenn., have again revived the question of how Adventists regard the fourth commandment of the Decalogue; not that it is a proper legal question, for it is not, but because in some other States as well as in Tennessee, courts of justice have so far forgotten their proper functions as to assume to declare that freedom of religious faith is not involved in the Sunday work of the Adventists.

It is assumed, as expressed by Judge Hammond, in the King case in 1891, that the Sunday labor of the Adventist is "disconnected with his religion just as much as other people's labor is disconnected with their religion, labor not being an acknowledged principle or tenet of religion by him, nor generally or anywhere."

The fact is, however, that the Adventists do regard it as a sacred duty to habitually devote Sunday to secular purposes; perhaps not necessarily to work every Sunday so that under no circumstances could they rest upon that day, but in the sense that they must treat it as a secular day. And this because they understand that the fourth commandment establishes a difference between the Sabbath and the six other days of the week, and requires men to respect that difference. To ignore this distinction between the Sabbath and the other days of the week, is simply to defeat the object of the divine law, and to set up a counterfeit of the memorial which God has ordained to keep in remembrance the fact that he is the Creator of the heavens and the earth, and the sanctifier of his people.

The view of the Adventists is that physical rest for man is not the primary object of the Sabbath; for it "was made for man" before the fall, as our Lord himself declares, and consequently before man stood in need of rest from wearing toil. Clearly its object was to keep in lively exercise man's loyalty to God as the Creator, just as our peculiarly national holidays—the Fourth of July, Washington's Birthday, Decoration Day, etc.—are designed to fan the flame of patriotism in the American breast. Viewed from this standpoint, it is plain that the fourth commandment not only enjoins the keeping of the true Sabbath, but it likewise forbids rivals and counterfeits.

Just as the stamp of the government upon

a piece of metal or paper separates it from all other metal and paper not thus stamped, and gives it a peculiar character not belonging to other pieces of metal or paper, so the Lord's stamp, placed upon the seventh day, separates it from all other days and gives it a character peculiar to itself. And just as it is a crime under the laws of men to either make or use imitations of metal or paper bearing the government stamp, so is it a sin under the law of God either to make or to use an imitation of the Lord's Sabbath.

The Sabbath the Badge of God's Authority.

Every law must show in some way the authority by which it was enacted, and this the Decalogue does only in the fourth commandment. In that precept it is declared that the Giver of the law is he who created the heavens and the earth in six days and rested on the seventh. It is this fact that gives the Sabbath its memorial character. The Sabbath commandment is in fact the seal of the divine law, because it is the precept that designates the Giver of the law, and states the ground of his authority to require obedience.

In like manner the Sunday institution is the seal or mark of rival power. It is set forth by the Papacy, the "man of sin" of 2 Thess. 2:3—as the badge of his authority to command men under sin. In a Catholic catechism, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the divine law, in the following manner:—

Ques. How prove you that the church hath power to command feasts and holy days?

Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q. How prove you that?

A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.

Another Catholic work, called "Doctrinal Catechism," offers the following as proof that Protestants are not guided by the Scriptures:—

Ques. Have you any other way of proving that the church has power to institute festivals of precept?

Ans. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the sacred volume?

A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated—"Remember that thou keep holy the Sabbath day."

Believing the Papacy to be antichrist, and holding the Sunday-sabbath to be the badge of its power, it is evident that with Adventists the observance of Sunday would be equivalent to rendering homage to antichrist; hence their steady refusal to obey Sunday laws, and their willingness to suffer imprisonment, the chain-gang, or even death itself rather than to do so much as appear to regard Sunday as other than a common working day. It is not as many seem to regard it, simply a matter of choice of the days, but is with the Adventists a vital question directly affecting their salvation.

About four years ago the *Advent Review*

and *Sabbath Herald*, the denominational organ of the Adventists, had an editorial article upon this subject which we reprinted at the time, but from which we now make the following extracts:—

Every person has a right to work six days in every week, for the language of the commandment is, "Six days shalt thou labor, and do all thy work." These words . . . confer upon mankind a God-given right, . . . beside which all opposing human authority becomes an absolute nullity.

But the language of the commandment imports something more than a mere permission to labor upon six days of the week. It imports something in the nature of an obligation. . . . Six days of the week are left to be devoted to man and his temporal interests, but the seventh day is the Lord's—the day upon which he rested, and which he blessed and sanctified. This day must therefore be kept distinct and separate from all other days, and of course the means for doing this must not be likewise employed in behalf of other days, or the distinction would be lost. . . . The observance of the commandment by rest upon the seventh day would be nullified by the like rest upon the other day. It is absolutely essential, therefore, that the six working days should be kept distinct in character from that day which God has set apart for himself.

But the impropriety of resting upon both the seventh and first days of the week does not stop here; for the first day is a *rival Sabbath*. Peculiarly offensive to God, therefore, must any act be which is an acknowledgment of the claims of this false sabbath to the sanctity and reverence due his own day. In what other way could such observance of the first day, by one who knew its claims to be false, be taken, but as an insult to the Creator? In what other way could the Creator himself regard it?

The person who refrains from labor upon the first day of the week, thereby acknowledges either the claims of the day, or the authority of the power which seeks to enforce such rest. He may not "keep" the day as the Sabbath day should be kept, according to the spirit of the Sabbath commandment—his observance of it may be one of form only; but this in the eyes of others at least, is an observance of the day, for only each individual can examine the thoughts and intents of his own heart.

The eyes of the world around us can not, or at least, do not, penetrate beyond the letter of our Sabbath observance—the outward refraining from labor; this is all, therefore, that can be asked of any one in enforcing Sunday observance. This also is all that the authors of the first-day sabbath ever asked as that which should constitute its observance. Sunday was never blessed, sanctified, and made holy; as a rival to the true Sabbath, it is sufficient that the religious world should be induced to rest and attend religious worship upon that day instead of on the seventh day. The edicts which gave rise to Sunday observance never commanded anything more; nor is anything more exacted by the apostate church which has ever been the especial guardian of the day. Every intelligent person knows that the Roman Catholic Church does not demand of its members the observance of Sunday in the spirit of Isa. 58:13.

The Catholic Church does not demand Sunday observance as an act of worship to God, but as an act of homage to itself; and as such it is an act in the highest degree offensive to God. It lowers his Sabbath before the world to a level with the spurious, rival sabbath which is of satanic origin. It nullifies entirely the act of resting upon the preceding seventh day.

To worship God, and an antichristian power also, is to worship the latter power alone. God demands that we should worship and serve him always, and him only. The devil is satisfied to let us serve God part of the time and himself the rest of the time, well knowing that we are thereby serving him all the time, and God not at all. We do not think also that any person can afford to surrender, under such circumstances, his right, before mentioned, to six days of secular employment in every week. He who surrenders a God-given right in obedience to an arbitrary demand by any earthly power, merely as an act of homage to itself, makes himself a slave.

We think therefore that it should be a matter of conscience with all observers of the true Sabbath, not to comply with the demand to rest on the first day of the week.

This is put very mildly, but it is none the less positive; it expresses the view of the denomination upon the subject, and should settle at once and forever the question of how Adventists regard the claims of the fourth commandment. Of course it is not a matter of which the courts can properly take cogni-

zance, for to do so would be to become judges of the consciences of that people; but the fact does show most conclusively that Sunday laws do at least interfere with the religious rights of the Adventists, by requiring of them a service which they cannot conscientiously render. This is in addition to the hardship of being deprived of one-sixth of the time divinely allotted to them for work.

WHAT ROME IS DOING.

BY H. F. PHELPS.

SOME years ago, when Archbishop Ireland was only a bishop, he was credited with saying: "We can have the United States in ten years; and I want to give you three points for your consideration: The negro, the Indians, and the public schools." It was thus that the bishop avowed himself in sympathy with the purposes and ambitions of Rome to become the subjugator of our free institutions, dominating them to our ruin.

Time passed by with the coming and going of days and years. The bishop became an archbishop of a diocese in the great and growing West. To-day, Mr. Ireland is regarded by the masses as a progressive, liberal-minded, true American; a man that is in perfect accord with the principles guaranteed by the national Constitution. All these years Rome has pursued the object of her ambition with relentless purpose.

In 1893, Mr. Ireland is accredited with saying: "The Roman pontificate to-day before governments and peoples is invested with high prestige and moral power, unknown to it for years. The church is out upon the broad world, felt, esteemed, and listened to as she has not been for centuries. Whole nations are saved."

Does this include our nation? Does he mean that this nation is saved to the Catholic Church, and that it is now a Roman Catholic Christian nation? Certainly that is the thought he intends to convey; for it was on Feb. 29, 1892, that the Supreme Court of the nation rendered a decision that "this is a Christian nation;" referring to Catholic documents, signed by Ferdinand and Isabella, both Catholics and supporters of the Spanish Inquisition, as proof of the position. And almost immediately, Dr. O'Gorman, of the Catholic University at Washington, D. C., seized upon the same argument, (and with reason too, for if it proves the one it also proves the other), and said this was a Catholic Christian nation. And Monsignor Satolli was at once upon the ground to make this a Catholic nation to all intents and purposes, to compel the attention of the Government. And so, of course, Mr. Ireland could truthfully say: "The Roman pontificate to-day before governments and peoples is invested with high prestige and moral power;" including the United States; for he does not say that Rome is before a part of the governments and peoples, for evidently all have made their obeisance to that church.

It was in that same year, 1893, at the jubilee of Cardinal Gibbons, that Archbishop Ireland spoke of the union of the Roman Catholic Church and this Government in no disguised terms, as follows: "I preach the new, the most glorious crusade. Church and age! Unite them in mind and heart, in the name of humanity, in the name of God. Church and age! . . . Mgr. Satolli, the church, and the age. Rome is the church; America is the age."

Of course, in his mind, "Rome is the

church," for according to Rome, there is no other church. And as "America is the age," this means to unite them, in order that Rome may "put forth all her native energies, unrestricted and untrammelled." And when the church can do this, is not that union complete? Now notice the following of the present year.

June 19, 1896, Archbishop Ireland addressed the graduates of the Chicago De La Salle Institute, in which he said: "The Catholic Church in America is free, free to act, free to be herself, and to put forth all her native energies, unrestricted and untrammelled." This was an utter impossibility so long as the Government stood as our fathers made it. But in that act of the Supreme Court declaring in favor of general Christianity, was found the pivot upon which the Government was turned back into the lap of Rome, and now "the Catholic Church in America is free . . . to put forth all her native energies," because, forsooth, this is a Catholic Christian nation!

And what are those "native energies"? Let the history of the Dark Ages, the history of St. Bartholomew, and of the Spanish Inquisition, make answer. And let the people beware of this unlawful union, for it bodes only evil to this nation.

But Archbishop Ireland says further: "The Catholic people in America are free, enjoying all the rights and privileges accorded to American citizens, and suffering no loss from the open and consistent profession of their faith. The freedom which is allowed to the Catholic people in America, is simple natural justice . . . for which we may well be grateful to our country."

This is a most wonderful admission in the light of all past history; and in the light of Spain, Mexico, and the South American States of to-day. It is either an utter repudiation of the acts of that church in all her history, past and present; or else it is equal to saying that this church did not in the past, and does not now, in all these countries, recognize these "rights and privileges" as being "simple natural justice," and as "a precious boon" to be enjoyed by others where that church dominates in civil affairs. But she boasts, "Rome never changes," and, "What she has done for other countries, she will do for the United States."

J. W. LEWIS RELEASED.

[As appears from the following letter to the SENTINEL from the scene of the Sunday prosecutions in Tennessee, the imprisoned Adventist, J. W. Lewis, is now at liberty. It appears that the sheriff and clerk of the court in which Mr. Lewis was sentenced last March, did not know the law which proportions the term of imprisonment to the amount of fine and costs, and this point having been investigated by the editor of the SENTINEL, it transpired that Mr. Lewis has served about one month beyond the legal limit of his sentence. The discovery has occasioned much embarrassment to some of the court officials. s.]

Tiptonville, Tenn., July 21.

AMERICAN SENTINEL:

J. W. Lewis, who was imprisoned here March 14 for violating the Sunday law, was released to-day at noon. Investigation showed that Brother Lewis served nearly thirty days over his time. As is quite generally known there were two indictments against him. One amounted to \$24.65, the other to \$15.06. The judgments and costs in both cases were \$39.71.

From March 14, the date of his incarceration, to July 20, would be one hundred and twenty-nine days, and as it was discovered, too, that the law allows 40 cents per day in the county jail (although our brethren have heretofore been allowed only 25 cents per day), one hundred and twenty-nine days amount to \$51.60, and the fines and costs in both cases were a total of \$39.71. Thus it is evident that Brother Lewis was unjustly confined nearly thirty days, or there is due him from the county or sheriff about \$12.00.

The sheriff is already perplexed over the matter and proposes to let the surplus days be counted for the three brethren who were imprisoned July 17. The fines and costs of each of the last named, are \$17.65, or forty-four days in jail, unless they consent to work on the public road, to which they are daily expecting to be called. C. G. LOWRY.

THE CHRISTIAN ENDEAVOR CONVENTION.

BY J. E. JAYNE.

THE International Convention of the Young People's Society of Christian Endeavor met in Washington, D. C., July 8-13. Besides the many visitors in the city, more than 31,100 Endeavorers registered at the several State headquarters.

In many respects it was a "great convention." The Society represents a large portion of the intelligence, ardor, energy, zeal, enthusiasm and devotion of the youthful Christians of this day, and possesses an influence that, wisely directed, may accomplish much good, and unwisely managed must result in great harm.

There is little doubt that the rank and file of Endeavorers desire to so relate themselves to the great questions of the day that they will exalt the standard of morality. Many of their efforts are in the proper direction, and whatever of duplicity, mistaken conception, misdirected effort, etc., may be charged to them, it is with the majority a mistake of the "head and not of the heart;" and this virtue may be ascribed to their credit: they are zealous and enthusiastic in behalf of what they believe is right.

Heretofore their motto has been, "The World for Christ," signifying an effort to bring all men to a true knowledge of the gospel, thus enthroning Christ in the heart of the individual.

It is significant that this motto is now frequently reversed and rendered, "Christ for the World," and is indicative of a movement to exalt the politics of the world, making Christ to serve them. The movement is known as "Christian Citizenship." Referring to it, one speaker said, "The young people, . . . black and white, male and female, tall and short, thick and thin, believe in Christian Citizenship." This statement is doubtless putting the matter in too strong a light, nevertheless it must be recognized that the idea is rapidly finding favor with the majority of Christian Endeavorers.

Under these circumstances the principles taught as Christian Citizenship are of much interest, and should receive careful scrutiny, because any measure strongly urged by so large a body of our citizens, and engrafted into the minds of our youth, cannot fail to greatly affect the public welfare.

The leading advocates of Christian Citizenship loudly declare that "it is not an attempt to bring the Church into politics, or to combine Church and State." The following quotations from a pamphlet, entitled, "The

Christian Citizenship League: Its Purpose and Plan;" other literature of a similar character; and utterances of speakers at the late convention, will enable the reader to decide this matter:—

"Christian Citizenship maintains the supreme right of Jesus Christ to rule municipal and national as well as private life."

"Except the State believe, it cannot be saved any more than a man."

"The practical question before this nation to-day is, Shall our Government be secular and without any acknowledgment of Christ, or shall it recognize its Lord and King?"

"Christian Citizenship has a special message to Christian men and calls upon them to put their loyalty to Jesus Christ into their politics, to serve him at the caucus and primaries, and vote as he would have them vote."

"Christian young people who are so earnestly coöperating in the great movement for Christian Citizenship which exalts Christ as present and rightful King over all human affairs, . . . will find in the Christian amendment just introduced into the National Congress, the best expression of their fundamental idea of Christian government. Pledged to do what Christ would have us do also in politics, we believe that he who insisted so strenuously upon the confession of His name everywhere else, will help us to inscribe it in our Constitution. This battle . . . is forced by those who would destroy the Sabbath, the day of Thanksgiving, the Christian oath, chaplaincies in public institutions, and all other acknowledgments of God and Christ."

"The most vital problems of our national life are moral problems, involving the law of the Sabbath and other precepts of the Decalogue."

Thus it is seen that this movement is exactly what it purports not to be.

Much was said along the lines of "Sabbath observance." On Sunday afternoon a "Sabbath observance" meeting was held, in which the running of Sunday trains, Sunday mails, Sunday newspapers, Sunday bicycling, and all forms of Sunday amusement, were strongly denounced. The meeting was addressed by W. F. Crafts and others prominent in this line of work. Mr. Wm. Shaw, treasurer of the Christian Endeavor Society, presided, and declared this to be one of the most important meetings of the convention. Devotional exercises were begun by repeating the fourth commandment. The Sabbath was declared to be a memorial of God's rest at creation. Isa. 58:13, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," was read. One speaker said that "God penned the fourth commandment for all time," and that "Sabbath desecration meant individual and national desolation." All was applied to Sunday, but evidently this was not satisfactory to themselves.

The fact that these scriptures applied to the seventh and not to the first day, seemed to be in evidence and to give trouble. Trying to overcome this, the speaker said that "Christ came to fulfill the law;" that this meant to "fill it full," and referred to his miracles; also that the expression, "The Sabbath was made for man," meant for all men in contradistinction to any portion of them. This speaker recognized that Christ and the disciples kept the seventh-day Sabbath, and did not object to the Hebrew doing likewise.

Another speaker took issue with this principle, and did not believe in the Jews being excused from keeping Sunday.

One speaker said that the Lord instituted

the home on the sixth-day evening and the Sabbath on the following morning.

Another speaker thought that Sunday was the seventh day, that God's original seventh day was man's first day, forgetting that if this idea be true it is all a mistake about the Lord creating Adam on the sixth day, and bringing before him every beast of the field and fowl of the air that he might name them; and that Adam gave names to all, but for Adam there was found no help-meet for him, and that the Lord caused a deep sleep to fall upon Adam, and took one of his ribs and created a help-meet for him and brought her to Adam, and he said, "This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father, and his mother, and shall cleave unto his wife: and they shall be one flesh;" thus instituting the bond of holy matrimony, the safeguard of our homes until this day. In fact, in his anxiety to transfer Sabbath sacredness to Sunday, by establishing that the Lord's seventh day was man's first day, the speaker seemed to be very forgetful of the facts of creation, and evidently overlooked the fact that, if his theory is true, Adam and Eve were not present at their own wedding. This case illustrates to what folly sensible men will resort when they endeavor to make void the law of God, and teach for doctrines the commandments of men. Sunday, enforced by civil law upon all men, seemed to be the central idea of the meeting.

In my opinion the greatest foe now menacing the Young People's Society of Christian Endeavor is this effort to turn aside its splendid powers from the work of genuine Christian endeavor and array them with the forces of evil in legal endeavor to compel their fellows in matters of conscience relative to the worship of God. It is with sorrow that we mark the large degree of success in this matter that has already been attained, but while we are alarmed for the future, we doubt not that God has here also many honest hearts who, seeing the light of present truth, will receive the message of Rev. 14:9-12, and triumph with his people.

ROME AND THE BIBLE.

Do we owe anything to the Roman Catholic Church for the preservation of the Holy Scriptures? We think not; and we will give the reasons for our opinion. We know it is the boast of the church of Rome that the whole world is under many obligations to her for having preserved the sacred Scriptures during the long ages between the time of Christ and the Reformation. But is this really true? Let us see:

For the preservation of the law-Scriptures containing the Old Testament we are indebted to the Jews. And to prevent them from being corrupted by any defection that might have taken place among them, about 250 years B. C., Ptolemy Philadelphus, king of Egypt, who seems to have been a great patron of learning, appointed seventy-two learned men to translate the Hebrew Scriptures into Greek. This translation, known as the Septuagint, is still extant, and was more in the keeping of the Eastern or Greek, than in that of the Western or Latin Church; so we are under no obligation to the Roman Church for the preservation of the Old Testament.

But how is it about the New Testament? The New Testament, with perhaps the single exception of the Gospel of Matthew, was written in Greek. At the close of the first

century, or perhaps quite early in the second, the Syrian version was made. This version is called the Peschito, and is still extant. A translation of it was published a few years ago in this country by Dr. Murdock. This version, which is perhaps as correct as any we have, has been the text-book of the Eastern Christians for 1800 years, and it has been carefully preserved by those Christians who have never been under the influence of the Church of Rome. If the Greek Scriptures of the New Testament and the Hebrew of the Old had been entirely lost, we could restore them, word for word, from the Septuagint and Peschito.

It is also true that in the earliest ages of Christianity the Church of Rome was not as hostile to the Bible as she has been since she has adopted so many errors that are not found in the Scriptures. In her purer age she had not, therefore, so much occasion to set the Bible aside. Hence, we have the old Itala, *i. e.*, the Bible translated into Latin, perhaps in the second century. This was almost universally used in the Roman Empire until the Vulgate was published in the fourth century, which has ever since been the standard in the Church of Rome. At an early period—indeed as fast as the nations became converted to Christianity—the Bible was translated for the use of the people; hence, as early as 370, Ulphilas, bishop of the Mæso-Goths, translated the Bible into the Gothic. In the eighth century the venerable Bede translated the Scriptures into Anglo-Saxon. Many other translations were made, and thus God's Word was scattered over the world. There were, moreover, always pious sects, like the Vaudois, Waldenses and Albigenses, who kept the Word of God pure and unspotted, so that we owe nothing to Rome for our Holy Scriptures.

Romanism and the Bible have no fellowship; for if one is true, much of the other must be false. Hence, Romanists do not wish or encourage their people to read the Bible, because they are well aware that Romanism, as it now exists, is not found in the Word of God. A general reading of the Bible among the members of the Roman Catholic Church would be likely to make a great change in it in ten years.—*Rev. R. Weiser, D. D.*

"CIVIC RIGHTEOUSNESS."

[Present Truth (London, Eng.), May 28, 1896.]

The expression "civic righteousness" is one which is not infrequently used of late. What is the meaning of the term? In the second chapter of Proverbs the wise man has said:—

My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding: . . . Then shalt thou understand the fear of the Lord, and find the knowledge of God. Then shalt thou understand righteousness.

It is then through the fear and knowledge of God that an understanding of righteousness is to be gained. Very possibly the thought of Solomon, in writing these words, was directed to the language of the inspired poet, his father, where, in the one hundred and seventy-second verse of the one hundred and nineteenth psalm, he says: "My tongue shall speak of Thy word: for all thy commandments are righteousness."

So it is the commandments of God, which, being themselves an epitome of righteousness, are the test and measure of all righteousness. But the commandments of God apply to the

whole circle of human relations; not only to the social and civil side of life, but to the moral and spiritual existence as well. They regulate not only the exigencies of civic life and a man's association with his neighbor, but also the inner thought of his mind, inclination of his heart, and attitude of feeling toward his neighbor and toward his God,—things which none can know except the man himself and the omniscient God. To fulfill the requirements of this universal law, and satisfy the omniscient Judge, is to possess righteousness.

It is within the power of God, as an omniscient Judge, to measure and test every man by this law and enforce the fulfillment of its requirements. The commandments of God are righteousness. They are divine law. "Civic righteousness," then, would be civil law. Civil law is human law. There is no such thing as "civic righteousness." It is a figure of speech in which poor, feeble, fallible human justice has attempted to array itself in the judicial robes of omnipotent and omniscient divinity.

The law of righteousness God alone can administer. Civic justice, according to human law, man may administer. But when the human agent for the administration of civic justice thinks, or attempts, to administer the divine law of righteousness, he becomes the most pitifully incompetent usurper in all God's infinite universe.

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NEW YORK, JULY 30, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

It is probable that several new indictments have been returned against the Lake County Adventists.

A REPORT of the late Christian Endeavor convention in Washington, presenting features and thoughts of much interest in addition to those mentioned in our last issue, is given on page 238.

At last accounts the enemies of the Adventists in Lake County, Tenn., were endeavoring to secure indictments against some of the women and larger children for doing the family washing on Sunday.

THE Lake County Adventists are admitted, even by their enemies, to be above reproach, except in the matter of Sunday work. "In every other respect," it is freely said, "they are good neighbors and good citizens."

CIVIL legislation gets out of its proper sphere when it undertakes to make the way of righteousness broad and smooth, and the way to perdition strait and rough. God means that men shall triumph over worldliness by faith, not by legislation.

THE Scripture declaration that "we can do nothing against the truth, but for the truth," is illustrated in the action of the Tennessee authorities against J. W. Lewis, just released from Tiptonville jail. It appears from his own statement, made in a private letter, that three of his fellow prisoners have been converted and commenced the observance of the Sabbath, as the result of his association with them in bonds. This must seem rather discouraging to the authorities.

As briefly stated in these columns last week, the County Court of Lake County, Tenn., has declared the county jail the county workhouse, and has procured balls and chains for the purpose of operating a chain-gang for the special benefit of the convicted Adventists. But just why they have been to the expense of getting the balls and chains, does not appear, since there is no danger of the Adventists trying to get away. J. W. Lewis, who has been in Tiptonville jail ever since March, has had opportunity almost daily to get away, but has never availed himself of it. The three men just convicted were sentenced shortly after noon on the 16th inst. They waited around expecting to be taken to jail, but the sheriff paid no attention to them, and finally told them to go home and return the

next day, which they did. Their consciences are clear; they are not afraid to look any man in the eye, and why should they run away? The chains provided by the County Court (corresponding to a board of commissioners in some States) will be of no use for the Adventists unless it is designed to heap upon them all possible indignity.

THE Supreme Court of Connecticut has recently entered a judgment deciding that church property from which there accrues a financial profit is properly subject to taxation, even though that profit be devoted entirely to religious uses. This is an important decision, and certainly a just one. But the court was not ready to affirm that all church property should be taxed.

FRIDAY, July 18, three Seventh-day Adventists, convicted of nuisance for working on Sunday in the wilds of Lake County, Tenn., were committed to the county jail at Tiptonville; and though it was well known that they would make no effort to escape, they were thrust into the "cage" with black and white cut-throats guilty of various degrees of crime. The sheriff said it was to satisfy public sentiment. When the writer of this note saw these men on the 20th inst., two of them were seriously sick, but they were still in the overcrowded "cage" for no better reason than to gratify the malice of those who hated them and persecuted them for conscience' sake. They have probably ere this been put to work upon the public roads.

THE national political conventions which have been in session during the past few weeks, have furnished several illustrations of the kind of religion which may be expected to secure our political or governmental salvation. At the Republican convention in St. Louis, denominational rivalry forbade the selection of either a Catholic or an anti-Catholic clergymen to deliver the opening prayer, and the result was that the "honor" fell to a Jewish rabbi. This was something of a surprise to the country, and no slight shock to many in the various denominations recognized as Christian.

An Episcopal minister is said to have officiated in this capacity for the Democratic convention at Chicago, but the Populist convention just concluded at St. Louis is reported as being less fortunate.

The New York *Sun*, of the 24th inst., in its report of the preliminary proceedings, said on this point:—

The convention has had a mighty hard time getting anybody to pray for it, and at last accounts it is still marching around without prayers. It has hired a minister each day, but at the opening of each session the announcement has been made: "The Rev. Mr. So-and-So, who was requested to open this session with prayer, has been suddenly called out of town. I hope that we are all in a sufficiently prayerful condition." This announcement each time has been greeted with considerable applause.

What religion would finally descend to in

the hands of the politicians, we can of course only conjecture; but in view of the exhibition furnished by the Republican convention, the editor of a religious journal exclaims:—

The great question now for Christian Americans is, How shall the holy function of public prayer to God be rescued from the unscrupulous tricks of the practical politicians?

We can answer the question by propounding another, which is even more pressing in its need of consideration by the American public; namely, How can the Christian religion be brought into the arena of American politics without being shorn of the divinity which demands our reverence and regard, and becoming that which must excite only ridicule and contempt? This is what becomes of the Christian religion when it is made into governmental religion. The question cannot be answered. Let the two be kept separate. Let honesty and justice rule in politics; but keep religion out.

THAT familiar traditional resolution of a certain religious body which asserts that "the earth was created by the Lord for the use of the saints," finds a frequent parallel in the action of "sabbath observance" reformers at the present day. But it would have been altogether shorn of its potency without the succeeding affirmation,—"Resolved, That we are the saints." So it would be of no consequence for modern religio-civic "reformers" to declare that this Government must be officered by the saints, if they did not always combine with it the cool assumption that they themselves are the ones through whom the divine will in government must be expressed.

CONSIDERABLE excitement was occasioned in the city of Niagara Falls on the 14th inst. by the announcement that the mayor had suspended from office Street Superintendent Butler, who is a prominent church member, for refusing to work on Sunday. The latter has of course a right to rest on the day he believes to be the Sabbath; and if he acts upon Christian principles he will not invoke the legal power to save him from inconvenience or temporal loss because of obedience to the dictates of conscience.

ELDER GARRETT, a Seventh-day Adventist minister, temporarily at Tiptonville, Tenn., attending the Adventist trials, has probably been indicted for the terrible "crime" of giving to the jurymen copies of the AMERICAN SENTINEL of July 2, containing an article on the meaning of the Declaration of Independence, and other similar matter.

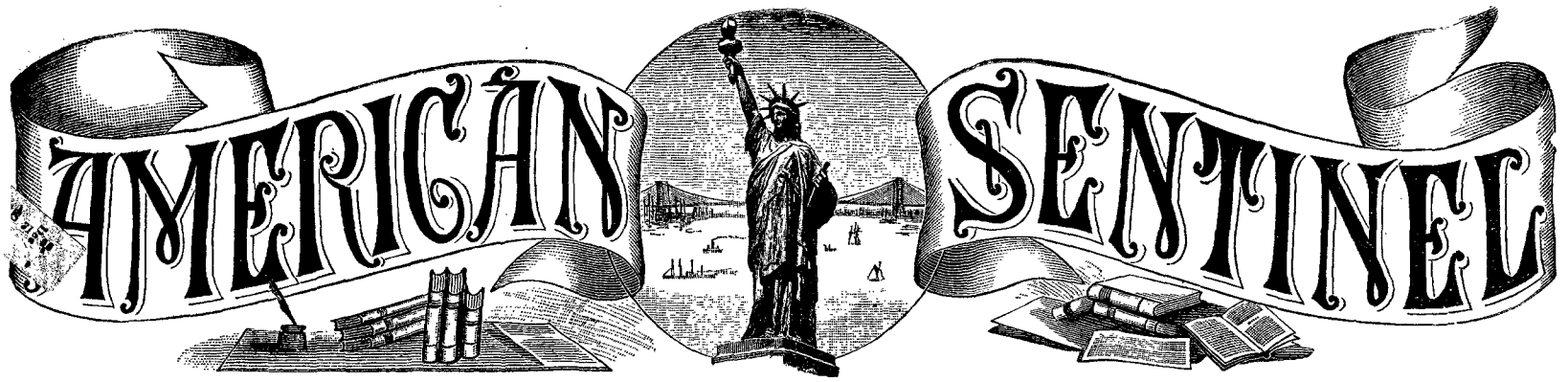
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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EDITOR, - - - - - C. P. BOLLMAN.
ASST. EDITOR, - - - - - L. A. SMITH.

CHRISTIAN CITIZENSHIP.

CHRISTIAN citizenship is that citizenship which is conferred upon an individual by Christianity; and that citizenship pertains not to this earth, but to heaven.

It is true that Christian people are citizens of various earthly countries, but this fact has no real bearing upon the subject. This is a citizenship common to all classes of people. It is a citizenship which considers the relations between a man and his fellowman. It cannot take account of a man's relation to God.

There is a prevailing idea of Christian citizenship however, which mixes these relations together, teaching that Christian citizenship pertains to the affairs of this world, and hence that those affairs should be conducted upon a religious basis. This is an altogether erroneous conception, and one most dangerous to the peace and welfare of society.

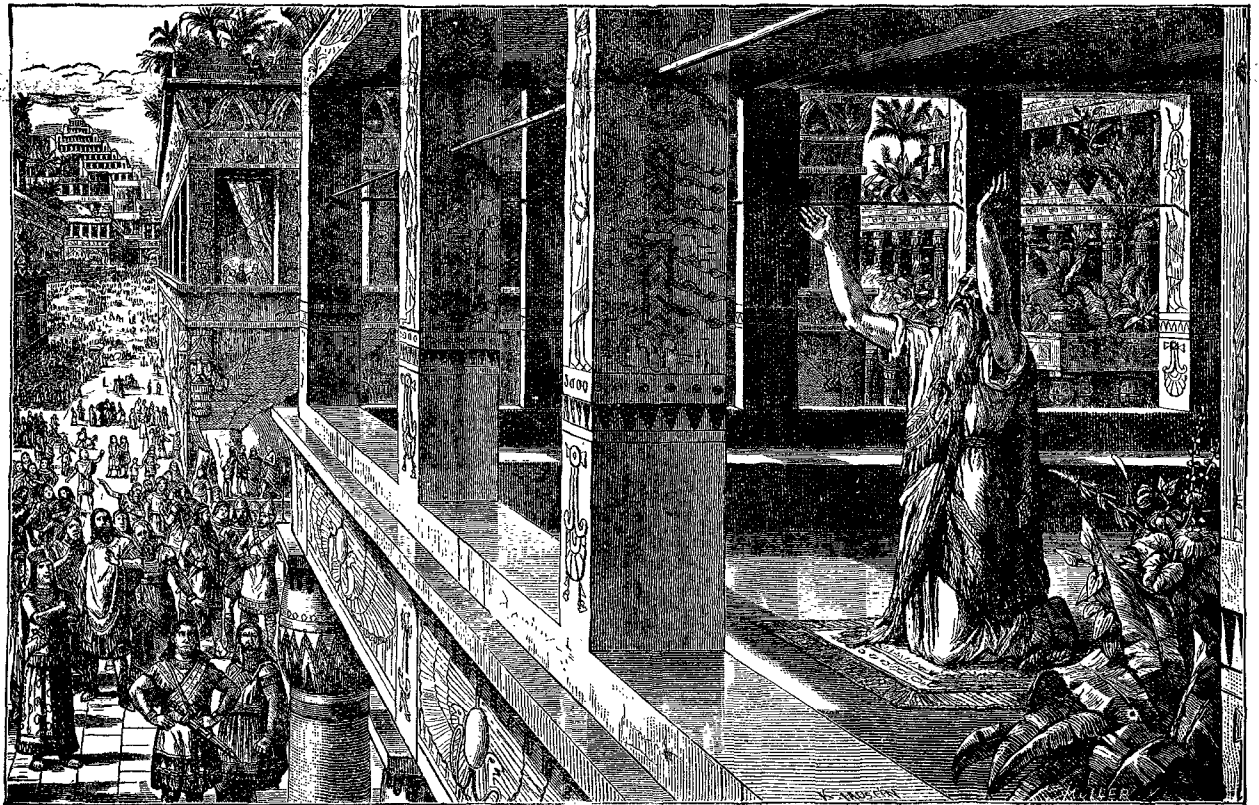
It is frequently said that a man ought to take his religion into his business; and the saying is true in the sense which is doubtless intended by those who make it, which is that a man ought to be conscientious in his business dealings, conducting them according to that standard of honesty and justice which religion—the Christian religion—reveals to him. But it would be much better to say just what is meant. Certainly, conscience ought not to be divorced from individual conduct in any relation of life; but conscience is not religion. Honesty does not constitute relig-

ion; justice does not constitute it. The foundation of the Christian religion is faith in the word of God.

Christianity enables an individual to live rightly before both God and men, and is therefore of the highest value in any community as a promoter of peace and prosperity. We refer here to Christianity as defined by Scripture and applied by the Holy Spirit, and not to what some person or persons may call Christianity, or may attempt to apply by human law. Christianity thus perverted ceases to be Christianity, and becomes the worst disturber of the peace and enemy of

that course which will preserve peace and maintain cordial relations between all about him.

This is as far as Christianity can enter into any of those relations of life which pertain to civil affairs. And, as before stated, this is not a union of Christianity with civil affairs, but only of that honesty and justice which Christianity enjoins. The Christian is actuated in all things by Christian motives; he has constantly in view the claims of the law of God, which covers both his relation to God and to his fellowmen. He will be a Christian in all places and at all times. But his hon-



Daniel, in Babylon, Praying Toward Jerusalem.

prosperity. No person can be better prepared to act the part of a good citizen than he whose standard of righteousness is the law of God, whose conscience is enlightened and guided by God's word, and who has in his heart that love for his fellowmen which is the fulfilling of the second of God's two great commandments. The person of whom this may be said is a Christian. He of all men may be expected to be honest and just in all his relations with his fellows, and to aim always at

esty, his justice, and his kindness toward others, do not constitute him a Christian. Many people who have been honest and just and kind toward their fellows have not professed to be Christians at all, and had they done so, on the strength of these virtues alone, their profession would have been false. Neither one of these, nor all combined, constitute a religion. Hence they do not, by their presence in the conduct of civil affairs, unite religion with civil government.

Testimony of the Scriptures.

But there is a true Christian citizenship, which is possessed only by Christians, and pertains to that country the only knowledge of which comes through the avenue of faith. The Scriptures speak very clearly upon this subject, and to them we naturally turn for information.

In his letter to the Ephesians, the apostle Paul points them to the change which had been wrought in their condition by their faith in Christ. He tells them that "in time past" they had been "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now," he continues, "in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . . Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2:12-19. Here is set before us a citizenship which is shared only by the saints.

This is a citizenship which does not pertain to this world. This is clear from the fact that it is held exclusively by the saints. The most wicked of men share freely in all the privileges which this world has to bestow. But they do not share in those privileges which come through faith in Christ.

Some Eminent Examples.

The same truth is set forth in the examples left us by eminent Bible characters from earliest times. We cannot do better than to notice the course of some of these men in this respect.

Abraham was one of the prominent men of his time, being at the head of a large household, rich in worldly possessions, and having the respect and esteem of kings. He was free to go almost where he might choose, and establish himself in the enjoyment of all that which was sought and enjoyed by the heathen princes around him. But we read of Abraham that he left his native land at the command of God, and went through the country as the Lord directed him, not seeking any permanent place of abode, nor aiming to enroll his name among the great of earth. God had made Abraham a promise, and that promise, as the apostle Paul tells us, was that he should be the heir of the world. Rom. 4:13.

He Sought no Christian Citizenship on Earth.

But Abraham understood that this promise was to be realized not through "the law," or through force of arms, or through the ballot box, but "through the righteousness of faith;" and he sought it only in that way. We read of him that "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:9, 10. In the same connection, we are told concerning these ancient Christians that they "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from which they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." [Italics ours.]

Abraham did not look for the fulfillment of God's promise in this present world, or by worldly means; but he looked forward by faith to a "new heavens and a new earth"—the "heavenly country"—and a city "whose builder and maker is God," to be created in the execution of God's great gospel plan, the central act of which was the great sacrifice on Calvary. The Saviour said of Abraham, speaking to the Jews, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56.

Joseph, the son of Jacob, was in high honor at Pharaoh's court, holding the position of governor over all the land of Egypt. He was exalted among earth's great men, but it was not upon this that he set his heart, nor upon anything connected with the land of Egypt. We read that "By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones." Heb. 11:22. Referring to the record in Genesis, we learn that "Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." He, like Abraham, had his heart set upon another country than that in which he had achieved earthly greatness.

Moses was a man brought up at the court of Pharaoh, and honored by all in Egypt, being heir to the throne, and a man "mighty in word and in deed." But he renounced all this and identified himself with a race of slaves, in order that he might gain that better, "heavenly" country, and share the privileges of its citizenship.

Daniel, the Hebrew captive at the court of Nebuchadnezzar, was exalted by the latter to great eminence in the government of Babylon, but in every place, and in all that he did, he maintained his integrity toward God. The illustration on the preceeding page sets forth his faithfulness to God while chief of the three presidents appointed over the realm by King Darius. His enemies would not have found an occasion against him if he had not been accustomed to pray three times each day with the windows of his room opened toward Jerusalem. It was not upon anything that he had enjoyed in Babylon, under either the reign of Nebuchadnezzar or of Darius, that he had set his heart. His thoughts were upon Jerusalem. He was in Babylon as a stranger and a pilgrim. The longing of his soul, expressed in his earnest prayers to God and in his searching of the books of prophecy, was that he might see the captivity of his people turned, and the kingdom of Israel restored again in his beloved city. But that kingdom looked forward in purpose to the coming of the promised Messiah; and this it was to which the prophet looked, and which seemed by the captivity to have been set aside. Daniel looked forward to the setting up of the kingdom of Christ. He had in view the promise made by God to Abraham, which was to be fulfilled in the inheritance of the earth by the faithful.

Conscience in Secular Business.

Daniel was a man who took his conscience into his business, which was that of civil ruler in the province of Babylon. No better example does history afford of Christian integrity in the conduct of secular affairs; no better can be furnished by any man living to-day. Yet Daniel did not impose his religion upon any one. There was no mixing of religion with politics in his official life. His influence was not given to the enactment of religious laws. He simply lived a life of perfect uprightness in the sight of his fellowmen, conducting the affairs of his office with such hon-

esty and justice that his enemies were forced to acknowledge that no fault could be found in him. And by this very thing Daniel did a wonderful work in spreading the knowledge of the true God. Would that there were many who would imitate him in the higher walks of public life to-day. It is by the life of Christian integrity that righteousness is to be preached and men brought into the path of obedience to moral requirements, and not by religious "laws."

Christian citizenship is the same thing to-day that it was in the days of these ancient worthies. It is citizenship in the land of promise,—the promise made to Abraham that he should be the heir of the world. We read that "to Abraham and his seed were the promises made;" and "they which be of faith, the same are the children of Abraham." Gal. 3:7, 16. Therefore those who are of faith to day, are heirs with Abraham of the world,—not this world, with its curse and ruin caused by sin, but that new earth which shall spring forth at the word of God from the ashes of this present earth, which is to be burned up by the fires of the day of wrath. 2 Peter 3:10-13. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:11.

Christian citizenship, therefore, is not of this world. It cannot be attained by any earthly means. Wealth cannot purchase it, power cannot grasp it, votes cannot establish it anywhere. It is to be secured only by faith in Christ, just as Abraham and the other righteous men of old secured it. If we would work to spread the blessings of Christian citizenship among our fellows, we must live the life that they lived. We must follow the example of Jesus Christ. We must not proclaim that Christ's kingdom is of this world; we must not seek to have affairs which pertain to this world conducted on a religious basis.

S.

SUNDAY CRUSADE AT GROVELAND, MASS.

THE Sunday crusade has broken in upon the public peace in the village of Groveland, near Haverhill, Mass. Close to the village is a very popular summer resort, called "The Pines," largely patronized by laboring people who cannot afford a vacation at the seaside. Here on Sundays and other days came those who sought a change from the atmosphere of town and city, and enjoyed a trolley ride through the country to the resort, where they could obtain refreshments and listen to a band concert on Sunday afternoons.

All went quietly and pleasantly until Sunday, July 19, when several apostles of the Sunday crusade visited the resort for the purpose of getting evidence against persons engaged in secular business on the grounds. The result of their spying was that several residents of the village were fined \$10 each for violating the "sabbath." A clergyman of the village, Rev. Louis Berry, testified at the trial, and was largely instrumental in securing the convictions. So indignant were the people of Groveland made by the affair that they hung the clergyman in effigy to a beam of the Groveland bridge, where it was allowed to remain for several days. The *Haverhill Bulletin*, from which we gather these facts, adds: "The result can hardly be imagined, but the town is in an uproar over the occurrence, and the feeling against the minister and his colleagues is intense. Interesting developments are likely to follow, as several citizens were heard to remark that the affair was not settled by any means."

That clergyman stood before the people of

his village as an ambassador from God, representing Him who said, "My kingdom is not of this world." As such his business was to persuade men to become reconciled to God. But what has he done? How much influence will he now have with the people of Groveland in seeking to win them to Christ? How much has he lessened his chances for saving souls in that community, and the chances of some, if not many, of the latter of ever being saved in the kingdom of God? Instead of drawing them nearer to God and salvation by the power of love, he has driven them further away by the force of the civil arm.

This is what clergymen do every time when they step out of their God-appointed place of ambassadors, to act the part of taskmasters in forcing the people to a certain line of conduct by civil enactments. What account will they render for this in the day of God? S.

WHY THEY REFUSE OBEDIENCE.

IN number 30 we gave, at some length, evidence showing that the Adventists who have been imprisoned in Tennessee and elsewhere for violation of the Sunday "laws," hold not only that the fourth commandment enjoins abstinence from labor on the seventh day of the week, but that it also forbids a like observance of any other day; and that for this reason, *and for this reason only*, they subject themselves to imprisonment by working on the first day of the week.

The persecuted Adventists hold that the Roman Catholic Church, the Papacy, is the persecuting power described in Dan. 7:25, 26, and parallel texts, and that the Sunday-sabbath is the badge of its power. Commenting on Dan. 7:25, Dr. Albert Barnes says: "Can any one doubt that this is true of the Papacy?"

Indeed, the slightest acquaintance with the history of the Papacy will convince any one that what is here said of making 'war with the saints' (verse 25), is strictly applicable to that power, and will accurately describe its history."

This is the view generally entertained by Protestants, not only of the application of Dan. 7:25, but of many other scriptures. But one feature of the prophecy is very generally overlooked. Dan. 7:25 not only says of this power that he should "speak great words against the Most High," and "wear out the saints of the Most High," but also that he should "think to change times and laws," evidently of the Most High. This prophecy, the Adventists believe, is fulfilled in the "change" of the Sabbath by the Papacy. The Romish Church boasts of having made the change, and appeals to that fact, and to the acquiescence of Protestants in the change, as proof of her power to establish feasts and holy days, and to command their observance "under sin."

Change of Day and Change of Reason for Observing It.

That the Sabbath has been changed so far as it is possible for man to change that which God has established, all are agreed; but when it comes to stating the reason and manner of the change, there is not the same unanimity of sentiment. Some have endeavored to show that it was by divine authority; but for this position there is no warrant in the Scriptures; moreover, the very nature of the Sabbath law forbids the idea that it should at one time enforce one day and at another time another day.

The fourth commandment sets forth explicitly the reason for enjoining the observance of the Sabbath, namely, the creation of

the world, and God's rest on the seventh day of the creation week; and to change the day must, of necessity, change the reason for its observance. And to change the reason for an institution is to entirely change the institution itself, or rather, it is to destroy one institution and establish another in its stead. And this is just what has been done as far as man could do it, in the case of the Sabbath; for instead of the seventh day being kept as a memorial of creation, we have another day kept for another reason.

The Change Made This Side of Christ and the Apostles.

That this change was made this side of Christ and the apostles, is thus confessed by an adherent of the Sunday-sabbath:—

"The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian Church; and on this basis, and on none other, does the Christian sabbath, the first day of the week, rightly rest.—*Christian Work*, Jan. 8, 1885.

In order that none may misunderstand what is meant by "the early Christian Church," we supplement this quotation by another from the same paper, under date of Feb. 18, 1886, as follows:—

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.

Neander's Testimony.

This latter quotation shows clearly that the *Christian Work* does not think that the apostles, nor the church in the days of the apostles, had anything to do whatever with the change; and in this it is manifestly correct, as can be demonstrated by the most reliable historians. We have room in this connection for only a single extract, and until that is controverted (and it never can be), it will not be necessary to cite any other proof. Neander, of whom "McClintock and Strong's Cyclopædia" says that he is "universally conceded to be by far the greatest of ecclesiastical historians," gives this pointed and candid testimony:—

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them and far from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin.—*Rose's Neander*, page 186.

This is a plain statement. But the fact remains that the change has been made; and if Christ and the apostles did not make it, how was it accomplished? If there is no divine authority for the change, what authority is there for it? And if it was not introduced in the days of the apostolic church, when was it brought in?

The Papacy Did It.

In answer to these questions Adventists say the Papacy made the change not only without divine authority but in direct violation of the divine law; and that to observe the day, is, in effect, to recognize this apostate power as above God, who instituted the Sabbath. But it is objected by some that, as the Sabbath was changed at least as early as the fourth century, whereas the earliest date assigned by Protestants for the establishment of the Papacy is A. D. 538, it is not possible that the Papacy changed the Sabbath a century before it (the Papacy) had an existence.

But let those who make this objection re-

member that the Papacy was the result of growth. It did not spring into being in a day, nor did it attain full stature in a century. As early as A. D. 54, the Apostle Paul wrote:—

For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. 2 Thess. 2:7, 8.

This, as all Protestants agree, is a reference to the Papacy, or at least to the apostasy which culminated in the Papacy. The fact is, that instead of being *established* in A. D. 538, the papal power attained its majority at that time. Its infancy and youth were far back of that date, and not a little of its work was done before that time. In his history of the "Early Church," page 591, Killen says of the bishop of Rome:—

In the third century the chief pastor of the Western metropolis must have been known to the great officers of government, and perhaps to the emperor himself. Decius must have regarded the Roman bishop as a somewhat formidable personage when he declared that he would sooner tolerate a rival candidate for the throne, and when he proclaimed his determination to annihilate the very office.

At this time the bishop or pope of Rome exercised power over only a part of the church, but his power was the same in kind, if not in extent, that was exercised by his successors two centuries later. Those who deny that the Papacy changed the Sabbath, on the ground that the change was effected before that power had an existence, only show how limited is their knowledge of the history of the first great apostasy, and the development of the papal power.

Pagan Features in the Papacy.

Protestants all agree that the papal system has in it many features borrowed from paganism; and just so surely as it has, Sunday-keeping is one of them. Every Bible student knows that the Scriptures contain no hint of the change of the Sabbath by divine authority; scores of first-day writers have acknowledged the fact; ecclesiastical historians of note have repeatedly said that "the festival of Sunday was always only a human ordinance." Do Adventists not justly accuse "the mystery of iniquity," which, even in Paul's day, was working for the corruption of the Church, with the sin of thinking to change the law of God, especially the fourth commandment, as foretold by the prophet Daniel? And do they not also do well to obey God rather than man, even when to do so involves civil penalties?

THE PEOPLE AND THE SUPREME COURT.

IN view of the widespread and continued criticism of what is construed as an attack upon the national Supreme Court by a leading political party in its latest "platform," it is instructive to call in review some action of a similar nature by a political party nearly forty years ago. We refer to an "attack" made on the Supreme Court by the Republican party "platform" of 1860.

The ground of controversy on that occasion was that "in December, 1856, five of the eight judges of the Supreme Court decided that the terms of the Missouri Compromise, which had been observed as good law since 1820, were unconstitutional, and Congress could not prohibit slavery in any of the Territories." In view of this decision the Republican party in their national "platform" for 1860, said:—

The new dogma, that the Constitution of its own force carries slavery into any or all of the Territories

of the United States, is a dangerous political heresy, . . . is revolutionary in its tendency and subversive of the peace and harmony of the country. We deny the authority of Congress, of a Territorial legislature, or of any individuals [meaning, doubtless, the Supreme Court], to give legal existence to slavery in any Territory of the United States.

And previous to this, in 1857, just after the rendering of the historical Dred Scott decision, the legislature of the State of New York made allusion to the Supreme Court in these words:—

The safety and peace of the nation require its reorganization, so as to admit into it a fair and equal representation from the free States, according to the ratio of population between free and slave States, which can and ought promptly to be done by act of Congress.

This was not the language of revolution, or of anarchy. It was not inconsistent with republican government; indeed, it was the voice of true republicanism, which declares that government of the people is by the people. It was based upon recognition of the truth that in civil government the people are supreme—the creator superior to the thing created. The Supreme Court could not bind the people; it was not created for that purpose.

While the Supreme Court is entitled to the highest respect from all parties, it is not a body with omniscient wisdom or unlimited power. When it comes to be venerated as speaking with the voice of infallibility, and binding the people in all cases by its decisions, so that to question one of them at any time shall be denounced as revolution and anarchy, we shall then have in this country not a republican government, but a judicial despotism.

IS THIS A PROTESTANT COUNTRY?

It is highly instructive to note the Roman Catholic position upon this point, and the use to which Catholics turn it in argument. As stated in the *Catholic Standard and Times* (Philadelphia), of July 26, 1896, "this is not a Protestant country," and therefore no comparison can properly be made between religious bodies here, and those in countries distinctively Catholic, as respects their standing before the law.

This statement is an outcome of the controversy raised some time since by Methodist ministers of Chicago, regarding the disabilities imposed upon Protestants in several South American countries, by that church which in this country professes to be the strong advocate of religious liberty. A Methodist minister had recently written to the *Freeman's Journal* (Catholic), published in New York City, a letter designed to set before Catholics what it was Methodists wished to accomplish. One very important thing, the letter states, was the revision of the marriage laws in those countries. The republics of Peru, Bolivia, and Ecuador, it seems, provide by constitutional enactment that only that form of marriage ceremony shall be recognized as valid which was prescribed by the Council of Trent. This means that only Roman Catholics can be legally married in those countries. "If the conditions were reversed," says the Methodist ministers' letter, "if a marriage ceremony for Roman Catholics in this republic performed by a Roman Catholic clergyman was not valid in the eyes of the law, the Chicago Methodist ministers—such is their intense love for religious toleration—would embark in a crusade for the removal of such an oppressive and cruel restriction."

It has been a rather difficult matter for the papal church, with the echo of her loud as-

sertions as the champion of liberty still ringing in the ears of the people, to get around the contradiction presented by the Catholic-ruled republics of South America; and she has not done so with any great credit to herself. The *Catholic Standard* takes refuge behind the fact that marriage in those countries is regulated by the National Constitution. In this it finds two grounds of defense. One is that "nations amend their constitutions somewhat slowly, and seldom, if at all, at the suggestion of outside nations. If the Pope," it continues, "should interfere and the Peruvians should change their Constitution at his suggestion, ten to one that in the very next outburst against Catholics in this enlightened country of ours, it would be flung in our faces that it would not be safe to entrust Catholics with power, inasmuch as Catholic nations stood ready to even change their constitution at the mere beck of the Pope."

The argument is ingenious, but without force. The Pope is not a nation, and a suggestion from him would not be taken as coming from one nation to another. Indeed, since the Pope is the visible earthly head of the Papacy, a government which enacts the papal system into its fundamental law, thereby logically places the Pope at its head, and cannot consistently refuse to disregard his will, especially in any matter relating to religious customs or observances. But if there were any force in the *Standard's* position on this point, it would be sufficient to point out that the Pope might at least make a general pronouncement against such restrictions by the civil power upon religious freedom, in some one of his many encyclicals, if he was really desirous of establishing religious freedom in Catholic countries. But in all his addresses "to the princes and peoples of the universe," nothing of the kind appears.

"This, however," says the *Standard*, "is not the only ground on which the appeal of the Methodist ministers to the Pope and the Catholics of the United States is in the highest degree absurd. The point on which they hinge their appeal is that there is in their opinion a parity somewhere or other between the marriage matters in Peru, which they want adjusted, and a possible state of things here in the United States. They imagine they see a parallel between the invalid marriages in Peru and the condition which should obtain here if Roman Catholic marriages were invalid here before the law. There is, however, no parallel or parity whatever. If this were a Protestant nation with a union of Church and State, and under its Constitution only Protestant marriages were recognized, Mr. Lee's parallel would then hold good. But we have nothing of the kind here. This is not a Protestant country, and we have no union of Church and State. We have no religion recognized by the State at all. In Mr. Lee's supposition there would be an odious and intolerant singling out of one class, and a debarring of them from rights which every one else enjoyed. In Peru the matter is entirely different. There is no singling out of any class or discrimination against any class. There is simply a general law of the land on the subject of marriage made for the good of the commonwealth (whether rightly or wrongly made we do not pretend to say), and all who come to the country are expected to comply with the law. This is a very different thing from the supposition which Mr. Lee makes about Catholic marriages which might be invalidated here. In that supposition there would be legislation against a particular class; and class legislation, even when not proscriptive, is apt to be more or less odious."

Yes; "This is not a Protestant country" so far as its government is concerned, and "we have" here, theoretically at least, "no union of Church and State," in a national sense. Hence we are told that any discrimination by law against Catholics here would be an altogether different thing from a constitutional provision imposing disabilities upon them, under a union of Church and State! The former would be "class legislation," and therefore odious; the latter would simply be a "general law of the land" and therefore not directed against any class! The *Standard* seems to be trying to illustrate the familiar phrase, "A distinction without a difference." Certainly a provision of the Constitution directed against the Catholics or any other denomination would be as much "class legislation" as would be a statute of similar import enacted by a State legislature. The former would be more odious than the latter, because the scope of its operation would be wider.

If this were "a Protestant country," and we had here a national union of Church and State, under which Roman Catholic marriages were not recognized as valid, would Catholic journals in this country allude to the discrimination against them as a "general law of the land," which those coming here were expected to obey? Would they say there was "no singling out of any class or discrimination against any class"? Would the pope in an encyclical addressed to this country pass the matter over in silence? We trow not.

Catholic prelates have of late spoken exultingly of the freedom enjoyed by "the church" in this country, and this freedom Archbishop Ireland declares to be "simple, natural justice." If this freedom were taken away under a Protestant union of Church and State, it would not be simple, natural justice, according to his statement. And therefore in attempting to justify the attitude of the South American republics toward Protestants, Rome attempts to justify the opposite of simple, natural justice, and thereby proclaims that she would persecute Protestants in this very land if she but had the power.

It follows also from the Catholic exposition of what is proper under a union of Church and State—and Rome is the world's best authority on this subject—that the religious combination which can get the support of the national Constitution, can make a "general law of the land" in its own favor which all others will be expected to obey, without making itself liable to the charge of discriminating against any class. Verily, this would be a privilege worth contending for, from any but a Christian point of view. And the prospect is only too fair that we shall see plenty of religious contention for this or a similar purpose in the near future.

"RELIGION IN POLITICS" ILLUSTRATED.

RECENTLY we alluded to the position of Hon. William McKinley, the Republican nominee for President, on the question of Sunday enforcement. And now the chief Republican manager, Mr. Mark Hanna, puts himself on record in the same manner by declaring that Sunday shall not be desecrated by Republican campaign work if he can prevent it. A press dispatch dated Chicago, July 26, to the *New York World* says:—

M. A. Hanna, Chairman of the Republican National Committee, issued an order last week that the rooms of the committee in Chicago should be tightly closed on Sunday.

To-day the rooms were tightly locked. A few local politicians who had not heard of the order attempted to enter but failed.

Perry Heath, head of the literary bureau, came

down and looked over the mail, but did no business.

Mr. Hanna says he will have Sunday closing in New York, and proposes to enforce sabbath observance in the campaign so far as it is in his power. It has been the custom of the Republican National Committee heretofore to work every day in the week.

Mr. Hanna is evidently bent on taking his religion into his politics, and is giving an illustration of what "religion in politics" means. If all the rest of the politicians would now also take their religion into politics, each insisting that the campaign should be conducted in accordance with his particular religious views, the phrase would be illustrated still further. It is evident that it is not synonymous with the idea of honesty and justice in politics. S.

"POLITICS IN HEAVEN."

THERE is abundant evidence just now of the presence of politics in the pulpit, but we deny the presence of any such thing in heaven, although we have the assertion of a Missouri clergyman to the contrary. The latter is the Rev. Mr. McAfee, a professor in Park College, Parkville, Mo. Sunday evening, the 26th inst., the professor preached to the Christian Endeavor Society, in the Second Presbyterian Church of St. Louis, Mo., a sermon on "Christianity and the Political Situation," of which a press report said:—

In conclusion, the speaker urged that politics be brought nearer to heaven and to Christianity. He quoted the Apostle Paul as saying, "For our conversation is in heaven," and begged to be allowed to translate it, "For our politics is in heaven," holding that the silver question or any of the issues that divide the people into parties can best be decided in the light of Christian counsel.

Of course, in trying to preach politics to their congregations from the Word of God, the clergy will have to be allowed considerable latitude of interpretation. But when people arrive at the conclusion that "our politics"—or anybody's politics—is in heaven, or that the currency question is an issue there, they have simply reached a degree of latitude which dispenses with the Word altogether. S.

THE POWER TO OBEY.

BY J. F. BALLENGER.

"FOR we know that the law is spiritual." Rom. 7:14.

The reason we know that the law is spiritual is because it was spoken by a spiritual being. Says Jesus, "The words that I speak unto you, they are *spirit* and they are *life*." John 6:63. "And the Lord *spake* unto you out of the midst of the fire: ye heard the voice of his words. . . . And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13.

We know that this is the law that Paul refers to in Romans 7:14, which he calls spiritual; for in the seventh verse he refers to the tenth commandment and says: "I had not known lust, except the law had said, Thou shalt not covet." Therefore the law of which one commandment says, "Thou shalt not covet," is a spiritual law. A carnal law could not come from a spiritual being.

This spiritual law when received in the heart by faith in Christ brings to the receiver a spiritual life, or in the words of the apostle, he is a "partaker of the divine nature." This divine or spiritual nature is wrought in the individual by the Spirit of Christ. "The

spirit is life because of righteousness," that is, the Spirit of God writes the law of righteousness in the heart, and as "the law is life," this puts the individual in possession of "the life of God" in the soul, and by this he becomes "the epistle of Christ," "known and read of all men."

Any attempt on the part of any person to obtain a spiritual life without the Spirit of God is but to clothe himself with "filthy rags," and is a sin in the sight of God. "For whatsoever is not of faith is sin," that is, any effort on our part to obey a spiritual law without faith which brings the Spirit of God, is to reject the gospel of Christ which is the power of God to save men, and in which alone is the righteousness of God "revealed through faith." Then for any human power to try to compel obedience to a divine or spiritual law is to assume the power and prerogative of the Holy Ghost; and this is to put man in the place of God. It is the very "mystery of iniquity."

Says one, "We agree with you that the civil government cannot enforce the spirit of the law, but may it not compel obedience to the *letter* of the divine law?" We answer, No. To compel obedience to any law would be to destroy the individual's power to disobey. Just as long as a man has power to do evil he can do it, and the government cannot hinder him. We know that men have the power to commit any crime in the calendar if they choose to do so and the civil rulers cannot help themselves. Are not crimes being committed every day, and why do not the civil rulers stop them if they have the power to do so?

To compel obedience to the law the government must have the power to *prevent* men from violating it. But for civil rulers to prevent men from violating the law they must *know beforehand that they are going to commit the deed*; to do this they must be able to read every man's thoughts and know what they are premeditating, and even then they could not prevent the individual from violating every duty that he owes to God.

All they could do would be to confine the person whom they knew to be premeditating the crime and prevent him from trampling on the rights of others. But as it is impossible for civil rulers to know what a citizen is going to do, therefore it is impossible for them to compel him to obey. All that the government can do is to punish the person who violates the law; but this cannot reform the criminal; he may *choose* to harden his heart on account of the punishment and meditate revenge, or he may *choose* to reform his life and become a better man; but the reformation depends wholly upon *his own choice* and not upon the power of the government.

This fact is plainly shown in Paul's reasoning upon the duties of the civil ruler and the citizen in Romans 13. In verses 3 and 4 he says: "Wilt thou, then, not be afraid of the power? Do that which is good. . . . But if thou do that which is evil, be afraid." Here we see that the individual is left to choose to fear the rulers and do good and have praise of the same, or he can choose to do evil and suffer the penalty; but in either case it is left to his own choice. If he chooses to do evil, all that the minister of vengeance can do is to "*execute wrath* upon him that doeth evil."

But for the government to execute wrath upon the sinner will never "take away the stony heart" out of his flesh and give him "a heart of flesh," nor cause him to be "born of water and of the spirit," nor make him "walk after the spirit and not after the

flesh." Neither will the execution of the penalty upon the criminal cause him to "love God with all his heart" or to "worship him in spirit and in truth," nor "love his neighbor as himself;" and where these conditions do not exist there is no reformation of life.

It is true that man may be intimidated, or afraid to commit crimes for fear of the "avenger of wrath," or for fear of the pains and penalties that will be inflicted upon him if he invades the rights of another. And this is all the power any civil government ever had or ever can have to prevent crime. They can compel obedience only by intimidation in executing the penalty. Take away entirely the fear of punishment from the minds of the people, and whose life, property or reputation would be safe? Not any. Nothing but the power of God in the gospel which is the love of God in the gift of his Son, and the exercise of faith which brings the spirit without the works of the law, can produce a reformation in the life and character of the individual.

How foolish then to talk about "putting God in the Constitution" and "Christian citizenship by civil law" and "Christ entering civil law through the gateway of politics." How such "propositions," "resolutions" and "bills" must sound in the ears of the heavenly beings! Methinks the angels must weep over such manifest departure from the divine plan to save men.

RELIGIOUS DECLINE—ITS CAUSE AND CURE.

BY H. F. KETRING.

"HE who does not keep the Sabbath, does not worship God; and he who does not worship God is lost." Never were words uttered by fallible man, containing more truth than those just quoted from a lecture delivered by W. W. Everts of Chicago, in a Sunday convention held at Elgin, Ill. It is the negative way of saying, He who keeps the Sabbath, worships God; and he who worships God is saved. This has most logically led to the conclusion that a revival of true Sabbath-keeping means a revival of true worship.

This conclusion will be denied by no one who believes the Bible: for to obey the fourth commandment by continually remembering the Sabbath, that when it comes we may keep it holy, ever keeps the mind upon God and his law, which enables man to keep his law; for "with the mind, I myself serve the law of God." Rom. 7:25.

Many modern religionists, having arrived at the conclusion that in promoting Sabbath observance, we promote religious worship, have adopted and act upon the old papal principle that the end justifies the means, and think that after admonition and advice have failed to secure the desired end, force can be resorted to. In such a course they ignore the teachings of the One who "spake as never man spake," who said, "If any man hear my words, and believe not, I judge him not."

Since the Bible does not authorize the observance of Sunday, much less the enforcement of it by law, but like the Constitution of the United States, absolutely forbids all religious legislation, those who formerly were as zealous for the enforced "religious Sunday," for man's salvation, are now clamoring for the enforced "civil Sunday," for the preservation of "peace and order."

The result of such a course can be readily seen. When mere physical rest and idleness are enjoined upon the people by the State, and

called "Sabbath-keeping," the influence, instead of awakening the latent consciences of the people regarding the claims of God's law upon them, lulls them to sleep, and so blunts their already dormant consciences, that they soon think they are subject to no law but the civil law, which, if they obey, they have performed the whole duty of man. The old pagan political maxim of Roman government, —*Vox Populi, Vox Dei*,—"the voice of the people is the voice of God,"—is fast being enthroned in the minds of the average American citizen.

Still keeping in view the principle set forth at the beginning, viz.: "A revival of Sabbath-keeping means a revival of worship," how changed is the situation when Sabbath-keeping is viewed in the light of God's word.

When God's true Sabbath, the seventh day, is seen in its proper relation to God and the people—a memorial of one to the other—we will see, instead of men's consciences being blunted regarding God's claims upon them, that they will be quickened, and will render to God the worship that belongs alone to him.

In Psalms 111:4 we read: "He hath instituted a memorial of his wonderful works." —*German Version*. He also tells us in Eze. 20:12 and Ex. 20:8-11 that that memorial is "my Sabbath," "the Sabbath of the Lord thy God." Again he says in Eze. 20:20: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Then God has given us the Sabbath that by it we should remember who he is—"The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, . . . and that will by no means clear the guilty." Ex. 34:6, 7. "No good thing will he withhold from them that walk uprightly." Ps. 84:11. So, then, as long as we remember the Sabbath day to keep it holy, we keep before our minds the loving and benevolent character of God, and the fact that he is continually working for our profit. Had Eve, when tempted to partake of the forbidden fruit, and when told by Satan that "God doth know that in the day ye eat thereof, then your eyes shall be opened,"—had she remembered that God withheld no good thing from her, she never would have transgressed the direct command of God, but would have known that the restraints that her Father had placed upon them was for their best good. Thus, it is plain that it is failure to remember God that leads to violation of his commands, which are all given in love.

But it is by forgetting the Sabbath—his memorial—that we forget God, for he says that if we hallow his Sabbath, we shall know or remember him. We can therefore see why it was given to man at creation; for it is clear that forgetting the loving kindness and generosity of our heavenly Father, by not remembering his Sabbath, which is the memorial of all that he is to us, is the first step leading in the way of sin.

If therefore, those who profess the name of Christians, and much more those who accept the responsibility of teaching others the way of life, would devote their time and talents to holding up God's true Sabbath, instead of raising a false standard, they would accomplish much more in forwarding Christ's kingdom than they are now doing.

The Lord says, "Hallow my Sabbaths; . . . that ye may know that I am the Lord;" and again, "This is life eternal, that they might know thee, the only true God." John 17:3.

Thus we see why Satan's hosts are arrayed against God's Sabbath, and those who keep it. Is it possible that those who profess to

be followers of Christ, have enlisted under the banner of Satan in warring against God's "memorial." Oh! that they might say: "Yea, in the way of thy judgments, O Lord, have we waited for thee; to thy name, and to thy memorial is the desire of our soul." Isa. 26:8. R. V.

SUNDAY IN ORTHODOX GLASGOW.

[*New York Journal*, July 27, 1896.]

GLASGOW, July 16.—For the first time since I left New York, a day has come which I have found almost too sorrowful to endure; a day that has crept by on leaden, awful footsteps, while I have sat in a desolate hotel, wondering what crime of an elder day had caused Providence to inflict upon a suffering people the Caledonian "sawbath."

Yesterday afternoon I saw indications of approaching trouble in various signs and portents, whose full significance I utterly failed to comprehend, so busy was I in the pleasures and duties of the moment. Strong gusts of wind swept up the Clyde from the gray, misty sea beyond Arran Island, with sounds of moaning and lamentation that I distinctly recall now as I sit in the sombre smoking room, deserted by all but me, and try to write my impressions of the day that is almost done.

Every public house was filled with men and women, who were devoting the whole of the afternoon and the best part of their week's wages to the task of accumulating loads of whiskey that would carry them pleasantly through the day that lay before them. In comparison with the crowd that scrambled and fell into the compartments of the train that bore me back to Glasgow, the last Saturday night boatload of Coney Island revellers loomed up in my memory as an august, dignified and sober-minded body of citizens. Never in my life have I seen as many juvenile inebriates as I did yesterday, but never before have I seen people preparing for a Scotch "sawbath." On arriving at the Glasgow hotel, which had been fairly populous when I left it in the morning, I found that the guests—well-seasoned revellers all of them—were hurrying away, bag and baggage, in search of more congenial climes.

All these things passed before my eyes, but made no impression on my brain. The writing was on the wall, but I heeded it not.

When I awoke this morning I found that a silence as thick and oppressive as that which makes confinement in a dark cell at Sing Sing a terror to evil-doing convicts had settled upon the town. I dressed and went downstairs, where I found myself alone with my apprehensions.

Before long a servitor appeared, creeping along on tiptoe from the cavernous recess in which he had been lurking, and asked me in a whisper what I would like for breakfast.

"The prisoner awoke soon after daylight, and at seven o'clock sat down to a breakfast served from the warden's table and consisting of fried eggs, beefsteak, toast, boiled potatoes and coffee, of which he partook heartily, listening at the same time to the admonitions of the Rev. Mr. Surplice, the prison chaplain, who had remained in the corridor all night, so as to be within call at a moment's notice, if wanted."

Yes, I would have some eggs and some coffee and toast and a dab of the inevitable marmalade that pervades the breakfast table

of the three kingdoms. After that the sheriff, the death warrant, the grim procession across the cold flags of the court yard—

"In ten minutes, sir," said the servitor, in a ghostly undertone, as he departed for the outer regions. I stepped softly through the front door and looked up and down the street. Not a single living creature was in sight. The bright morning sun shone upon a row of square, box-like houses of dull, cold gray, stretching away as far as the eye could reach, and reminding one of the pictures in old-fashioned drawing books designed to illustrate the theory of perspective.

The trees were absolutely motionless; not a bird sang or even stirred in their branches, nor could I hear any distant chiming of bells or cheerful rumble of wheels. I went down the steps to the side-walk, and for the first time in my life since the hookey-playing and apple-stealing period of my career, I shuddered at the sound of my own footsteps. When I say that I could not see a single vigorous column of smoke rising from any of the chimneys that were within the range of my vision, I am stating the simple truth. It is not lawful to keep warm or cook food in Glasgow on Sunday.

The sepulchre in which I was stopping is situated near the centre of the city and remote from any of the regular arteries of travel. I walked a few squares, and then encountered a tram-car—a double-decked affair—moving at a snail's pace, not to the burying-ground, as I supposed, but to a botanical garden which is actually kept open on Sunday as well as on week days. I was agreeably surprised to find the flowers in full bloom, and to learn that the Glasgow bailies allowed them enough moisture to keep pollen and stamen together.

After skulking about the Botanical Gardens for an hour and meeting a few people with sorrow-stricken faces, I returned to the heart of the city, passing on the way two or three churches, from whose interior came the muffled roar of sombre orthodoxy.

I went to the railway station to buy a railway ticket for London, but found it closed and sealed. A bailie who was abroad at that hour told me that it would be opened at 8 o'clock, so that the city might purge itself of Godless foreigners who did not love the Glasgow "sawbath."

After church hours a few birds appeared on the streets, but they did not dare sing. They simply hopped about and picked at things like theologians.

Outside of Glasgow are cool, green woods, in which the birds sing every day in the week; the great river, the Clyde, where the yachts lie at anchor, and mighty steamers are built and launched; broad meadows; . . . cheerful solitudes, that my soul hungered for, but I could not reach them because the trains do not run on Sunday, and there was not a cab to be found anywhere.

About nightfall a few of the inebriates awoke from their all-day slumbers and dispelled a little of the gloom by appearing on the public highway and holding conversation with one another in the broadest Scotch I ever listened to. Encouraged by this indication that I had passed through the worst of the sabbath, I returned to my hotel and began to jot down my impressions of Glasgow.

JAMES L. FORD.

CIVIL government is ordained of God, but it is not ordained to usurp the place of God.

SIR WILLIAM HARCOURT ON SECTARIAN PUBLIC SCHOOLS.

[Christian Register, July 23, 1896.]

THE attempt to introduce sectarian elements into the English Education bill brought out the withering sarcasm of Sir William Harcourt in his London speech: "If this government, or any government, aspire to deal with the education of the people, I should advise them to steer clear of the bishops. They are most excellent men, but they are the worst possible advisers. I have no doubt they are 'as innocent as doves,' but they are not 'as wise as serpents.' If we are to establish the education of the people upon a sound basis, let us establish it upon national, and not upon denominational, principles. Let us stand by the principle of popular election and popular control. The attempt on the part of the government first to cripple and then to absorb the school boards, is an attempt that has ignominiously failed, and it will not be repeated. The government tried to kill the school boards, and the school boards have killed the government. . . . There remains a good, sound basis of common sense in this nation, and it is that common sense, and not the obstruction of any party, which has destroyed the Education bill of 1896.

WORSE THAN RUSSIA.

[The Truth Seeker, July 25, 1896.]

EVERY American, even those who are "patriotic," must feel the force of the rebuke administered to our law-makers by a Russian Jew who, with three fellow craftsmen, was recently arrested in Williamsburg, N. Y., for working on Sunday. Said he:—

When we were in Russia, a despotic country where the Hebrew is hated, we were allowed to work on Sunday, because our Sabbath is the day before. We came to America, thinking it was a free country, but we find that the laboring man is more of a slave here than in Russia.

Americans are easily satisfied who can boast of a sort of liberty that is denounced as tyranny by a subject of the Czar.

THE WRONG STANDARD.

[Catholic Review (N. Y.), Aug. 1, 1896.]

SAYS the *Independent*: "This [Christian Citizenship] was the topic of a score or more of addresses Thursday evening last at the Christian Endeavor convention. We could wish that far more attention could be given to it. The leaven of an old heresy that religion and politics, religion and business, religion and amusements are antithetic terms needs to be overcome. Men refer to the sphere of religion as though it were a limited sphere, touching no other relations or activities in life. When anybody speaks about members of the Christian Endeavor Society becoming interested in civil affairs, it is as though some great sacrilege were proposed. 'What! carry religion into politics? The next thing will be to carry politics into religion!' And the way this is said shows that those who say it believe it to be the *reductio ad absurdum*, that it would bring ruin dire upon the Church, and that to dip the Church into the dirty pool of politics, would be a baptism of the devil. . . . The great need of the world is that God should be everywhere and constantly present. We want God in our business as

well as in our churches; in our amusements as well as in our devotions; in our politics most of all."

But when the Catholic bishops of Canada recently acted on the principle here so correctly advocated in favor of the Christian Endeavorers, the same *Independent* declared: "The Catholic papers of the Province of Quebec have all signed a *mandement* instructing Roman Catholics that it is their duty to vote for the Conservative candidates. That is a somewhat high-handed measure, but nothing more than might be expected among French Canadians. Such official interference is bad politics and *bad religion*, and it will weaken the links which connect not a few Catholics with the Church." The *Independent* has two weights and two measures.

A USELESS SCARECROW.

[AN exchange prints this comment touching the traditional belief in the connection between Sunday desecration and divine judgments, which found voice recently on the occasion of a Sunday disaster on a Western lake.]

A religious paper solemnly tells its readers the gale that wrecked a Sunday excursion on Lake Pepin was a judgment of God. What then are the gales that carry ninety-nine per cent. of such excursions safely on to their desired haven? And what of the Monday gales that wreck churches and drive pious deacons to their cyclone cellars? God does not pay by the day. Nor has he given to any of us the keys to interpret his providences. Let us retire the ancient scarecrow as to Sunday judgments. Crows flock to it with laughter instead of fleeing from it. Sunday excursions are dangerous, but in a deeper sense.

BLESSING THE GROG SHOP.

[Present Truth (London, Eng.), July 23, 1896.]

THE Russian State has taken over the sale of spirits, and so the spirit traffic becomes a State monopoly. As everything the Russian State does is "Christian" it was fitting that the new departure should be inaugurated last week by religious services in many of the drink shops now transferred to the Crown. The modern "Christian" State blesses what God abhors, and curses that which God has blessed. How could it be expected otherwise when we know that Satan is "the God of this world," and this world is composed of all the kingdoms of men? That is why we pray, "Thy kingdom come."

MORE THAN HAS BEEN SUSPECTED.

THE Sunday issue has become involved with the Prohibition issue, by reason of the compulsory holiday making an idle day, and by reason of diverting work for prohibition to prohibition one day in seven.

We have little suspected how much the civil sabbath, intervening in place of the divine Sabbath has fostered and entrenched the liquor traffic in this country. It behooves Prohibitionists, and every one concerned about their issue, to scrutinize this matter quickly. See respecting this

"The Only Alternative of Success," by G. H. Lyon. The difference between the divine Sabbath and a civil sabbath is all a contrast.

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NEW YORK, AUGUST 6, 1896.

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"FAMILY religion and family government would do more to save the State than all the good government clubs." So says the *New York Observer*, of May 28; and it states a truth very pertinent to the present situation.

THE *Catholic Review*, of August 1, alludes to several recent exhibitions of pulpit politics in various States and then inquires, "When will Protestant clergymen in their pulpits let partisan politics alone?" We can answer the query. It will be when they renounce the principles of the Papacy.

THE question is being agitated in Massachusetts whether the civil power has the right of "prohibition, by city or town law, of the free public preaching of God's gospel to the common people on their own common lands." The primary cause of the agitation seems to be the prohibition of preaching on Boston Common. The question is said to be on the docket which will come before the United States Supreme Court this fall.

WE are told by some who think they are presenting to the people the Christian duty of the hour, that "the real Christian must ally himself on Christ's side and work and vote for him." This was said by one speaker at the late Christian Endeavor convention in Washington. In reply we would say that it will be time enough to "vote for" Christ when we find out to what one of the political parties he belongs. The political preachers have not yet informed us on this point, and our own vision fails to discover him in the present campaign. Indeed, so far as we can learn from Scripture, Jesus Christ was never in politics at all.

"IN Russia," writes Isabel F. Hapgood, in the *Outlook*, of June 20, "there is never any problem as to 'how the men are to be induced to go to church.' The churches are always thronged, and the men go more than the women. Moreover, the very poor go in a way which would rejoice the heart of a clergyman in New York, and the absence of pews, rented places, or seats of any sort brings about an ideal commingling of all classes which would suit the Christian theory, if not the Republican practice, of this country." This suggests the query whether it would not be well for our "National Reform" clergy and statesmen, who are moving earth and trying to move heaven in their scheme for filling the churches, to spend some time studying the

religious system of Russia. Evidently, it would be better to have some system, even the Greek Catholic, which would fill the churches with willing and devout congregations, than to try to drive the people into them with the whip of Sunday "laws."

"SUNDAY in Orthodox Glasgow" (see page 246) is a forcible presentation of the undesirable nature of a man-made sabbath. "The Sabbath was made for man," said its divine Author; it was not made to be against him, and is not against him, save as it is perverted by man's additions and alterations. The Pharisees had a man-made sabbath—the "Jewish sabbath"—made by perversion of God's Sabbath through their traditions. This is why they accused Christ's disciples of breaking the Sabbath by plucking and eating some kernels of wheat in the fields. The Glasgow sabbath is simply the "Jewish sabbath" brought down to modern times.

THE outlook for the Adventists imprisoned at Tiptonville, Tenn., for Sunday work, has materially improved since our report last week. The latest word is that the costs charged against them have been greatly reduced by the non-claimance of fees by the witnesses for the prosecution, and the remission by the sheriff of his charges. In addition to this, \$12, the equivalent of the overtime served by J. W. Lewis, has been deducted from the costs aforesaid, so that the amount is now reduced to about \$8. Hence they will remain in jail not longer probably than the 5th of the present month. They are kindly treated by the jailer.

FOR months the Roman Catholic journals of the country have had comparatively little to say in any other line than that of denouncing the A. P. A. as a "dark-lanterned" "oath-bound" organization, secretly working to establish a religious boycott, etc. But the very denunciations in which they have been so prolific apply in full to the Papacy. That system has its secret, oath-bound organizations, is ever intermeddling with civil affairs, intolerant of all other classes, and ever plotting the overthrow of Republican government. That there are a great many members of the Catholic Church who do not know this and are honest in their profession both religiously and politically, does not affect the facts of the situation.

THE devil-in-the-schools panic of recent occurrence in this city, which came so near involving the sacrifice of life, lays emphasis upon a popular theological error, but for which it would probably never have happened. The one with whom the scare originated affirmed that she "saw the devil," and that he had "horns and three eyes." If people would read their Bibles more, and especially if they would believe what the Bible tells them, they would know that the devil, if he

could be seen by our eyes, would not appear as a hideous monster. The Scriptures declare that he was once "perfect in beauty" (Eze. 28:12), and though fallen, he is an angel still. It is because people imagine that where the devil is there must be something outwardly awful, that so many do not recognize him when he appears as an angel of light. 2 Cor. 11:14. This is one great reason of his success in leading people astray.

CHRISTIAN citizenship, as exemplified by Daniel in ancient Babylon (see illustration on first page), clearly shows that Daniel's Christian citizenship had no connection with his residence or office in Babylon. By the act of praying with his windows open toward Jerusalem, the prophet testified that he sought another country than Babylon, and that in the latter he was but a sojourner. The same testimony was given by Abraham in his life. These men did not try to set up a Christian State, but they did seek a place in the eternal inheritance promised by the Lord to the faithful. Do we wish to be fellow-citizens with these glorious characters, and with those of all ages of whom this world has not been worthy? Then we must seek the same country which they sought, and we must seek it as they sought it—by faith.

"THE recent vote of the House of Commons in favor of opening museums, art galleries and libraries on Sunday," says the *New York Independent*, "brings to an end the labors of the Sunday Opening Society, which is about to disband. On Sunday, May 23d, the number of visitors to the galleries and museums of London was 11,000. This is counted very satisfactory to the advocates of Sunday opening, among whom are the Earl of Rosebery, the Earl of Dunraven, Canon Barnett, of Bristol, and several bishops." We fear the disbanding society will enjoy but a short-lived triumph.

A LIMITED number of extra copies of our issue of July 23, containing the articles in reference to the Christian Endeavor convention, can be had at the usual price, one cent per copy. This is an excellent paper, and a good one to hand out to our Christian Endeavor friends.

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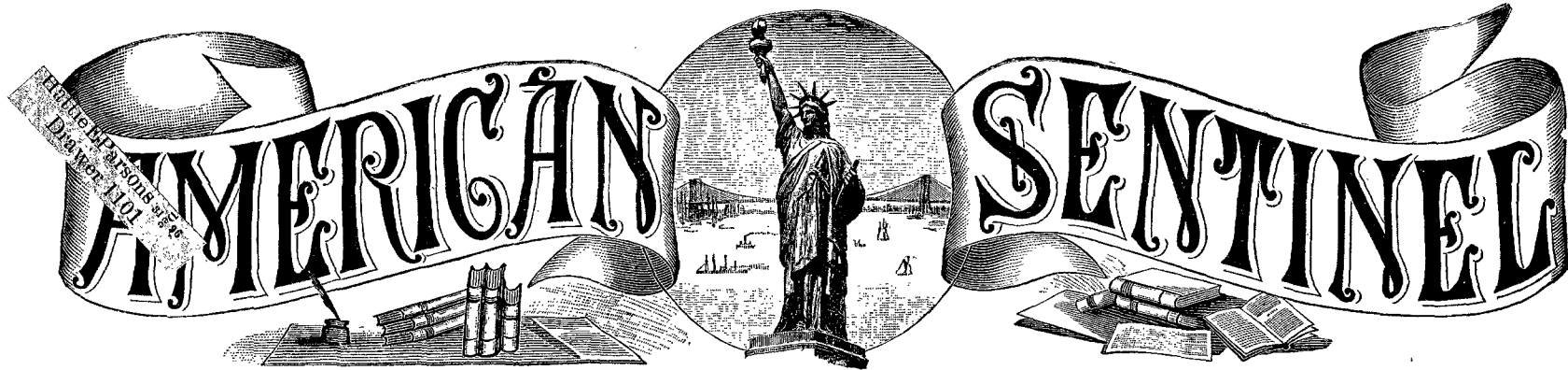
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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EDITOR, - - - - - C. P. BOLLMAN.
ASST. EDITOR, - - - - - L. A. SMITH.

THE SPIRIT OF THE CRUSADES.

A NEW crusade is being preached against the Turk. We have no "Peter the Hermit" in these days, but we have men who come not far behind that old-time leader in zeal and fiery eloquence against Islam. These men have left nothing undone to move the nations of Christendom to invade the Turk's domain, and either exterminate him or drive him "bag and baggage" away from the confines of civilization.

As with those anti-Islam crusades of which history speaks, the animus of the movement is religious, more than secular. It has its strongest advocates among the leaders in religious enterprise. It is urged upon religious grounds. The Turkish Mohammedans are slaughtering the Armenian Christians. Therefore let Christendom arouse, and sword in hand, put a sudden and effectual stop to Islam's red-handed propaganda.

We referred not long since to the inflammatory speech of Evangelist B. Fay Mills along this line before a large Christian Endeavor audience at Washington. That meeting and that speech constituted one of the most noteworthy features of the convention, and attracted wide-spread attention. While it evoked some criticism, as an arraignment of the United States Government, it was in harmony with the general tone of newspaper comment, both secular and religious, upon the Armenian situation. The general sentiment evidently is, that the "Christian nations" of the world, our own included, ought to muster their armies and navies upon the shores of the Levant and put down the Turk with a strong hand. The great obstacle that stands in the way of this is the (in the language of Evangelist Mills) "unpatriotic, uncivil, undemocratic, un-republican, un-American, unchristian, selfish, weak, wicked, barbaric, and criminal" policy by which these "Christian nations" are controlled.

The Turkish massacres in Bulgaria a few years since, which led to the last Russo-Turkish war, drew forth the same sentiment from "Christian" sources. At that time the late Bishop A. Cleveland Coxe gave utterance to this sentiment in the following lines:—

Trump of the Lord! I hear it blow!
Forward the Cross; the world shall know
Jehovah's arm's against the foe;
Down shall the cursed Crescent go!
To arms! To arms!
God wills it so!

God help the Russ! God help the Czar!
Shame on the swords that trade can mar!
Shame on the laggards, faint and far,
That rise not to the holy war!
To arms! To arms!
The Cross our star!

How long, O Lord! for thou art just;
Vengeance is thine; in thee we trust;
Wake! arm of God! and dash to dust
Those hordes of rapine and of lust.
To arms! To arms!
Wake, swords that rust!

Forward the Cross! Break, clouds of ire!
Break with the thunder and the fire!
To new Crusades let faith inspire;
Down with the Crescent to the mire!
To arms! To arms!
To vengeance dire!

To high Stamboul that Cross restore!
Glitter its glories as of yore.
Down with the Turk! From Europe's shore
Drive back the Paynim, drunk with gore!
To arms! To arms!
To arms once more!

We have nothing to say in mitigation of the crimes of the Turk. But we must raise our voice in protest when such sentiment as this is breathed forth in the name of Christianity. The professed representatives of Jesus Christ would go forth armed with military weapons for a new crusade. It would be well if they would first pause and reflect upon the results of those first "Christian" crusades undertaken centuries ago. It may be true that the Turk is slaughtering people of all ages, sexes and conditions by the thousands. The horrors of the situation, as depicted in the press reports, are probably not exaggerated. The Turk, it appears, is animated with a fiery and unquenchable hatred of the "Christians." But here is a question we would like these would-be Crusaders to consider:

Where did the Turk first get this fierce and inextinguishable hatred of the "Christians"?

Was it not very largely the result of those first Crusades which, in the eleventh and twelfth centuries, carried fire and sword into the midst of the Turkish domain, spreading death and ruin in their track, and wresting from the Turk, for a time, an important portion of his territory? Certainly, the character and results of those undertakings were well calculated to kindle an undying hatred of their perpetrators in the Moslem breast. Consider the following pen picture of the historian, relative to the Crusaders' storming of Jerusalem:—

The Saracens gave way before them. They retreated through the streets, fighting at intervals until they were driven into the precincts of the mosque of Omar. Blood flowed in the gutters, and horrid heaps of the dead lay piled at every corner. None were spared by the frenzied Christians, who saw in the gore of the infidels the white way of redemption. Ten thousand dead, scattered through the city, gave token of the merciless spirit of the men of the West. Another ten thousand were heaped in the reeking courts of the great mosque on Mount Moriah. "God wills it," said the pilgrims.

The indiscriminate butchery of the Saracens was carried out by the rank and file of the Crusading army. In this bloody work they needed no incentive—no commander. Each sword flamed with hatred until it was cooled in the dripping life of the enemies of Christ.*

"The spirit of the massacre," the historian adds, "is well illustrated in the letter which the Christian princes sent to his holiness the Pope. The devout writers say: 'If you wish to know what we did to the enemies we found in the city, learn that in the portico of Solomon and in the temple our horses walked up to the knees in the impure blood of the Saracens.'"

What spirit was this calculated to inspire in the Saracenic breast other than that which the Turk has ever since manifested toward those whom he deemed to be identified with these invaders in profession and purpose?

When the Turk started out on his career of missionary conquest, in the seventh century, he was animated by no such spirit as that which has moved him to the slaughter of Christians in more modern times. The instructions given by Abu Bekir, the successor of Mohammed, to his military commander, and which, says the historian, "may well be repeated as illustrative of the spirit of young Islam going forth to conquest," ran thus:—

Treat your soldiers with kindness and considera-

*Ridpath's "History of the World," Vol. II, p. 325.

tion. Be just in all your dealings with them, and consult your feelings and opinions. Fight valiantly, and never turn your back upon a foe. When victorious, *harm not the aged, and protect women and children.* Destroy not the palm tree or fruit trees of any kind; waste not the corn field with fire; nor kill any cattle excepting for food. Stand faithfully to every covenant and promise; *respect all religious persons who live in hermitages or convents, and spare their edifices.* But should you meet with a class of unbelievers of different kind, who go about with shaven crowns and belong to the synagogue of Satan, be sure you cleave their skulls unless they embrace the true faith or render tribute. [Italics ours.]

The victorious Moslems overran northern Africa, conquered Spain, and pushed on toward the interior of Europe, to meet the resistless "hammer" of Charles Martel at Tours. The advancing wave of Mohammedanism was rolled back across the Pyrenees, and finally out of Spain and back into Africa. But a deep-seated resentment against the Moslems remained throughout "Christian" Europe; and it was a feeling of revenge against the Turk, more than any other motive, which actuated the "Christians" in their crusades for the recovery of the "holy sepulcher." The battles of Turk and "Christian," have been the battles of contending rival religions, and it was that fierceness which religious animosity always lends to carnal strife, that gave the contest its vindictive character, and left in the breast of the Turk that hatred of what he deems Christianity, which he has manifested in so sanguine a manner since that time.

We say "what he deems Christianity," for be it remembered that the Turk was furnished with his conception of Christianity by the hosts of red-handed invaders which marched through his territory under the ensign of the cross. If these "Christian" crusaders had been Christians, they would never have thought to fight the battles of Christianity with carnal weapons, and the terrible and fateful animosity which grew out of that struggle would never have been developed.

During all this time, and for centuries afterward, true Christians were suffering a hundred-fold more at the hands of the "Christian" rulers of Europe, led by the Papacy, than at the hands of the Turk. Then was the time when the true Church, the "woman," had "fled into the wilderness," to escape the persecution of the papal dragon (Rev. 12:4-6, 14), there to be nourished by God for the space of twelve hundred and sixty years, until the papal power should be broken. The true Christians were persecuted in Europe, but not in the domains of Islam. There it was that some of them found a refuge from the rage which burned against them in "Christian" lands. But for the wickedly false conception of Christianity which the crusades gave to Islam, there is no evidence that true Christians would ever have suffered from Turkish wrath. There is no evidence that true Christians would be suffering in Armenia to-day, but for the wicked work of those who were Christians only in name.

What, then, do we want to-day? A new crusade, which will again bear the sword against the Turk in the name of Christ? A new wickedness, to right the consequences of the old? Verily, no. Christianity cannot bear the sword. We make no attempt to define duty for the civil powers. But we would record our most emphatic protest against a repetition, in the name of the Prince of Peace, of that most "unchristian, selfish, . . . wicked, barbaric, and criminal" folly which gave the lie to Christianity before all the world, and perpetrated the colossal sin of the ages, in the so-called "Christian" Crusades.

CHRIST AND COUNTRY.

It is certainly a strange fatuity that has seized upon leading minds in the religious world, which prevents them from seeing one of the plainest truths set forth in the Word of God,—that truth which defines the proper relation of the Christian to this world. It seems to be almost impossible for the vast majority even of those who profess to believe that Word, to understand that according to the teachings of Christianity, sin has completely separated this world from the eternal purposes of God which are in Christ, so that there remains for it nothing but complete and eternal destruction, to be visited upon it in that day when God will make a final disposition of sin.

It is a strange thing that men who have been set in positions of prominence among their fellows as ministers of the gospel of God should be teaching the people that this world is not to be destroyed as the Scriptures state, but that Christians have "a country" here, to which they are bound as truly as they are bound to Christ. A Saviour who is all divine, and a country which is all of earth, to be grasped and held fast at the same time, as a Christian duty! It is allowed that Christ should be first, but "next to Christ," we are told, "comes country."

Christianity knows no such doctrine. Christianity teaches that there is nothing "next to" Christ, but that all things, to the Christian, are in him. The Christian gives himself and all that he has to Christ, and in return receives Christ and all that he has. It is through Christ that he has a country. But that country is not on this earth. It is a country which the Christian will dwell in after this earth has been consumed by fire. 2 Pet. 3: 7, 10.

In the beginning, when man was created, it was not so. The Creator placed man in the garden of Eden, where all was fair and perfect as the divine hand could make it. No curse of sin rested anywhere upon the world. It was in the power of Adam and his posterity, had they refrained from sin, to have extended the garden of Eden indefinitely, even until it covered the whole earth. Earth would then have been a perfect country, and that is the only kind of country that the Creator ever purposed for man's abode.

But Adam sinned, and the world which God had given him passed from his hands into the hands of Satan. By sin Satan overcame Adam, and to the victor came the spoils. Death entered the world, and the curse rested upon it. Jesus Christ undertook to redeem, or purchase back, that which was lost. Such was the eternal purpose of God in Christ. That purpose is called the Gospel. From that time to this, probation has been given to the fallen race, that they might choose whether they would accept redemption or not. Redemption is put into effect by a new creation. God does not "fix up" anything that has been marred by sin; he is not a tinker. He is the Creator, and he creates man new. Such is the testimony of Scripture. "The new man" is "created, in righteousness and true holiness." Eph. 4: 24. "We are his workmanship, created in Christ Jesus unto good works." Eph. 2: 10. This is the mystery of the "new birth." It is simply a new creation, which makes again a perfect character, as was made by the Creator in the beginning. The "old man" is "crucified with Christ" (Gal. 2: 20), dies, and is buried. There is likewise a "new creation" of earth. Jesus Christ by his death purchased back both man and his original inheritance; and after this

sin-cursed earth shall have been burned with fire, a new creation will bring forth a new and perfect earth, even as a perfect earth was created in the beginning.

"We," says the apostle Peter, "according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13. That is the Christian's country. This is what the words "my country" mean to him.

Abraham, the "father of the faithful," testified by his life that he was a "stranger and pilgrim" in this earth. He sought a country, but he sought it not on this earth. His descendants, Isaac and Jacob, and all who like them believed the promises of God, confessed likewise that here they were strangers and pilgrims. And "they that say such things," writes Paul, "declare plainly that they seek a country." Heb. 11: 14. They might have returned to Palestine, as good a country as was then on the earth, but "now" it is written "they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." v. 15, 16.

Those who are living the Christian life to-day, declare just as plainly that they "seek a country." They declare that their country is not any of the countries of this earth. The doctrine that "next to Christ comes country,"—the country in which one may happen to have been born and reared—virtually denies Christianity.

Christianity knows no boundary lines of states or nations. It knows no distinctions of race or color. It simply says that God hath "made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26), and that in Christ all men stand on the same level, without any distinction of Jew and Gentile, high and low, bond and free. A Christian is the same in one country that he is in another. It matters not to Christianity whether he may live in America or in China. The question of country, so far as relates to this earth, is not considered. The whole world is the Christian's field, and he is commissioned to go into every part of it, and preach the gospel to all peoples. Christianity has not set one nation over against another. The spirit of international rivalry, sometimes called patriotism, is not of Christianity. The only patriotism which Christianity knows is that which seeks the good of all men of every race, color, and condition, on this earth.

But ought not the Christian to consider and work for the interests of the country in which he lives? it may be asked. Yes; in so far as those interests are identified or consistent with that which Christianity enjoins. Beyond this he cannot go. In other words, he ought to live a Christian life, working to promote honesty, justice, peace, and good will among all those with whom he may be associated. In no way can he more surely advance the interests of a country than by this. But he would be bound to do exactly the same thing in any country on earth. Hence Christianity does not consider the interests of one country, as distinguished from those of another. It considers everywhere the interests of *men*; it makes the true interests of all men identical. It offers to one individual the same things which it offers to all. The Christian is to represent Christ to the world. He must be a Christian in every place and at all times; the interests which he is to consider are the temporal and spiritual interests of his fellows. If he does this, as Christianity directs, he is doing all that lies in his power to promote the best interests of the country in which he lives.

"NUISANCE" AND THE SUNDAY "LAW" OF TENNESSEE.

THERE is, as the SENTINEL has frequently explained, no statute in Tennessee authorizing any such proceedings as are taken in regard to Sunday work; but the courts of that State have held that the common law covers the ground, and so have sustained such indictments for nuisance where the evidence was sufficient to prove "habitual" Sunday labor, that is, labor more than twice within a year on Sunday.

The first attempt to maintain an action of this kind in Tennessee failed, the Supreme Court holding that while Sunday work was contrary to the statute, and, therefore, finable under the law forbidding secular labor on that day, it was not a nuisance, and was not subject to indictment as such. And the court further held, as have also like courts in other States, that statute law takes precedence of common law, and that where a statute exists on any subject, it and not the common law must govern.

The case referred to was that of a barber, not an Adventist, who kept open shop on Sunday. The date of the case we have not now at hand. But it stood alone for several years, until some changes occurred on the Supreme Bench of the State, when another case was brought in 1885; this time against W. H. Parker, a Seventh day Adventist, residing at Springville, in Henry County, Tennessee.

The indictment charged Parker with following his common vocation, that of blacksmith, publicly upon Sunday, in the month of April, 1885, and upon other Sundays previous to that,—in fact, that it was his usual habit to work in his shop on the first day of the week; and to this accusation no demur was made. Upon trial in the Circuit Court of Henry County, Parker was convicted, and an appeal was taken to the Supreme Court, where the judgment of the Circuit Court was confirmed, the Supreme Court holding that the repetition of the acts of Sunday labor constituted a nuisance, and thus became indictable.

It does not appear from the records of this case that either the court or the attorneys were aware of the previous decision in the barber's case. It seems to have been entirely overlooked, as no mention is made of it in the report of the case in 16 Lea, page 476. The defense relied upon seems to have been that the defendant kept another day, namely, Saturday, agreeably to the fourth commandment; and that nobody was disturbed by the work. The first of these was of course overruled, for it is a well-established principle of law, that "a man cannot escape punishment for the violation of a positive statute by setting up a religious obligation which he believes is upon him to violate it." The reason for this rule is thus stated by Prof. James T. Ringgold:—

We have no conceivable way of getting at a man's belief except through his own statement of it; this must be accepted as conclusive, and there can be no denial or impeachment of the evidence. Hence, if any other rule were adopted we should have this *reductio absurdum*, that all any man arraigned for crime would have to do would be to say that he religiously believed that it was his duty to commit the crime, and he must therefore be found not guilty.

The Tennessee court did not err in refusing to entertain the religious defense. But it seems equally clear that on the other point the court was guilty of an unjust and absurd ruling. In the opinion the court said:—

The statute makes it unlawful for any one of the enumerated classes to follow his ordinary secular vocation on the Sabbath day, because it is immoral and

is of pernicious effect, and, though it may be conceded a single offense may be liable only to the penalty prescribed by the statute, yet a succession of such acts becomes a nuisance and is indictable; such a succession and repetition of the acts are shown in this case, as one witness says, that defendant did work at his trade, as blacksmith, in his shop near Springville, every Sunday, and others testify to similar acts on many Sundays, within twelve months before the finding of this indictment. Nor is it necessary to a conviction that the proof should show that any person was disturbed thereby. It is sufficient that the acts, which the law holds as illegal and forbidden, have been done in such public manner as to have been open to the observation of the public.

A nuisance that does not annoy is an absurdity. The definition of the term is: "That which annoys or gives trouble and vexation; that which is offensive or noxious."

It is doubtless true that some people in the neighborhood of Springville were annoyed in a certain sense by the knowledge that Mr. Parker worked in his shop near that village on Sunday; but it was not in a sense that the law of Tennessee originally undertook to forbid. The annoyance would have been just the same had they known that he habitually worked in his cellar, or that he hoed in his garden behind a high board fence. It was the same kind of annoyance that the Protestant might experience in seeing his neighbor going to mass or to confession; or that the Episcopalians felt a century ago in Virginia at seeing Baptists immersing people; it was the annoyance of religious intolerance; and of such annoyance the State of Tennessee has no right under her Constitution, to take cognizance.

Sec. 3, Art. 1, of the Constitution of the State of Tennessee provides "that no preference shall ever be given by law to any religious establishment or mode of worship." Sunday-keeping is an essential part of the worship of a number of different sects; and when, by law, they are protected in that worship to the extent that nobody is permitted to work while they pray, or even while they rest, it is certain that a preference is given by law to their mode of worship. A law requiring everybody to pay some deference to Good Friday would be no more in the interests of Roman Catholicism than is the Sunday law in the interests of those sects who regard the days as sacred to rest and worship. Such laws are clearly forbidden by the Constitution of the State of Tennessee. Not only is it absurd to maintain that something is a nuisance which annoys no one, but it is equally absurd, under the Constitution of Tennessee, to maintain that the State has any right to take cognizance of annoyance to the religious feelings or prejudices of anybody, unless the annoyance were of such a character as to properly constitute a breach of the peace.

But even the law against breach of the peace is sometimes made to serve the interests of religious intolerance. From 1768 to 1775 Baptists were frequently arrested in Virginia, charged with "disturbing the peace." The disturbance consisted in holding religious services, baptizing by immersion, etc. Rude fellows of the baser sort would gather on these occasions, and being encouraged by the well-known prejudice against the Baptists, if not actually incited to disorder by members of other churches, would indulge in violent demonstrations, hooting and throwing sticks and stones. For this the poor Baptist ministers were arrested and punished on the charge of "disturbing the peace," while their tormentors, the real offenders against the civil order, went scot-free. In the Tennessee nuisance case against Adventists, the history of religious intolerance is simply repeating itself.

American colonial history is exceedingly

fruitful in illustrations of how religious intolerance has sought to shield itself behind civil considerations, and justify persecutions on the ground of protecting public morals and preserving the peace and dignity of the State. In "The Emancipation of Massachusetts," Brooks Adams relates how the clergy of that colony "used the cry of heresy to excite odium, just as they called their opponents Antinomians or dangerous fanatics," to stir up the people against them. "Though the scheme was unprincipled," says Mr. Adams, "it met with complete success, and the Antinomians have come down to posterity branded as deadly enemies of Christ and the commonwealth: yet nothing is more certain than that they were not only good citizens, but substantially orthodox." Of course the motive of the clergy was wholly religious, yet they made it appear that while they were concerned for what they regarded as the true faith, they were equally interested in the welfare of the colony.

Henry Dunster, the first president of Harvard College, did not believe in infant baptism, and for this he was indicted and convicted on the charge of *disturbing church ordinances*. The disturbance was as real as is the disturbance charged in Tennessee against the Seventh-day Adventists—it was all in the minds of those who, having control of legislation, were determined that the civil power should be used in support, to some extent at least, of their tenets. Dunster was driven out as an enemy of the commonwealth, and died in poverty and neglect.

In 1651, John Cotton denounced certain Baptists as "foul murderers" because they denied infant baptism. And in "The Emancipation of Massachusetts," page 116, we are told that under the Puritan commonwealth, the moment a man "refused implicit obedience, or above all, if he withdrew from his congregation, he was shown no mercy, because such acts tended to shake the temporal power." "Therefore," says the same writer, page 118, "though Winslow solemnly protested before the commissioners at London that Baptists who lived peaceably would be left unmolested, yet such of them as listened to 'foul murderers' were denounced as dangerous fanatics who threatened to overthrow the government, and were hunted through the country like wolves."

Similar facts might be given at almost any length, both in the history of the American colonies and in that of England and other countries, but enough has been said to show that religious intolerance ever seeks to hide its hideous face behind some civil law, and to justify its crimes against humanity on the ground of public necessity; but nobody is deceived except the poor bigots themselves. Everybody else knows full well the real motive.

GOD IN "OUR POLITICS."

THERE is a call for God to come into "our politics." Says the *Independent*: "We want God in our business as well as in our churches; in our amusements as well as in our devotions; in our politics most of all." [Italics ours.]

Yes, "we" want God in "our politics"; this doubtless speaks the mind of every political party in the land. But the trouble is, no one party wants God in the politics of the other parties; because, of course, "our politics" are the right politics, and ought to prevail, while the politics of the (perhaps) honest but sadly deluded other parties will only bring the country to ruin. Yes; we want God in "our politics"; and so strong is our desire

for the salvation of the country that we want him there even more than we want him in our churches or our devotions!

It may be that "our politics" are not what they should be, but we know of no authoritative information that God purposes to save this country through politics. That there is a want of what is Godly in politics, is evident enough. But that is not a sufficient reason for inviting the Deity to come into them. S.

INCREASING THE DISCORD.

As was to be expected, the practical application in American affairs of the principle of "religion in politics," by the plunging of the clergy into the vortex of the political issues now before the country, has resulted in a decided straining of the relations existing between the various bodies which profess to compose the body of Christ.

In another column reference is made to the language of the Rev. Dr. MacArthur, of New York City, on a recent occasion, when he denounced from the pulpit those persons whose politics are represented by the Democratic national "platform" adopted at the late Chicago convention. Possibly it did not occur to him at the time that his anathemas might light on the heads of others of like calling with himself; but it appears that they did, and that to no slight extent. The evidence is furnished by a letter from a Baptist clergyman in Utah, addressed to Dr. MacArthur through the *New York Journal*. The Baptist clergyman does not relish being stigmatized as an anarchist and traitor, or the application of such epithets to many others of his own vocation who share his political views. He writes:—

Are you aware that at least two-thirds of the Western and Southern ministry of your own denomination will indorse by their votes that platform? In attaching to them motives that are the essence of dishonesty and dishonesty, are you giving a proper answer to that divine interrogation, "Who art thou that judgest another man's servant?"

"The writer goes on," says the *Journal*, "to suggest how such vituperation of the West and South only irritates and provokes fierce resentment."

Continuing, the *Journal* adds:—

Another clergyman in Brooklyn writes: "On the silver question, can a man not think, speak, and act, at least conscientiously, in opposition to Dr. MacArthur's private views without being an anarchist and a traitor, as he very strongly implies?"

More moderate in tone, but similar in nature to Mr. MacArthur's language, is the following from the well-known clergyman, Rev. Theo. L. Cuyler, published in the *Independent* of July 30, in reply to some statements made by another religious journal:—

This "watchman on the walls of Zion" actually defends a political policy which would rob every minister in his church of a part of his salary, rob every servant girl of a part of her hard earnings in the savings bank, and rob every soldier of a part of his pension. If this editor should say to me, "My conscience approves this policy," then I should reply, "In the name of common honesty, what business have you got to have such a conscience?"

We had supposed that there was division and discord enough in "the church," broken up as it is into almost countless denominations and factions, without bringing in also the controversies which belong to politics. But it is evident that the question of church unity is of secondary importance compared with the question of supremacy. When the arena of politics offers a favorable place for fighting the latter question out, the former is

quickly forgotten. It was always so. The question of supremacy was the cause of all the division and trouble at the first, and it is the one great obstacle now to that unity among the Christian bodies which is so much sought.

So now we have before us the spectacle of one clergyman denouncing other clergymen as anarchists and traitors, and another one discounting the honesty of his fellow-clergyman's conscience, etc. Verily, it is an edifying spectacle which constitutes the first fruits of "religion in politics." And this is but the beginning. What we shall see and hear before the campaign is through no one can say, but certainly the discord in Christendom bids fair to be vastly increased. Is this what the Christian people of America want? S.

SUBTLE WORKING OF SATAN THROUGH WORLDLY AGENCIES.

BY MRS. E. G. WHITE.

WHEN Jesus was on earth, Satan led the people to reject the Son of God, and to choose Barabbas, who in character represented Satan, the god of this world. The Lord Jesus Christ came to dispute the usurpation of Satan in the kingdoms of the world. The conflict is not yet ended; and as we draw near the close of time, the battle waxes more intense. As the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath. Satan will not only appear as a human being, but he will personate Jesus Christ; and the world who have rejected the truth will receive him as the Lord of lords and King of kings. He will exercise his power, and work upon the human imagination. He will corrupt both the minds and the bodies of men, and will work through the children of disobedience, fascinating and charming, as does a serpent. What a spectacle will the world be for heavenly intelligences! What a spectacle for God, the Creator of the world, to behold!

The form Satan assumed in Eden when leading our first parents to transgress, was of a character to bewilder and confuse the mind. He will work in as subtle a manner as we near the end of earth's history. All his deceiving power will be brought to bear upon human subjects, to complete the work of deluding the human family. So deceptive will be his working, that men will do as they did in the days of Christ; and when asked, Whom shall I release unto you, Christ or Barabbas? the almost universal cry will be, Barabbas, Barabbas! And when the question is asked, "What will ye then that I shall do unto him whom ye call the king of the Jews?" the cry again will be, "Crucify him!" Christ will be represented in the person of those who accept the truth, and who identify their interest with that of their Lord. The world will be enraged at them in the same way that they were enraged at Christ, and the disciples of Christ will know that they are to be treated no better than was their Lord. But Christ will surely identify his interest with that of those who accept him as their personal Savior. Every insult, every reproach, every false accusation made against them by those who have turned their ears away from the truth and are turned unto fables, will be charged upon the guilty ones as done to Christ in the person of his saints.

Those who love and keep the commandments of God are most obnoxious to the synagogue of Satan, and the powers of evil will manifest their hatred toward them to the fullest extent possible. John foresaw the

conflict between the remnant church and the power of evil, and said, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The forces of darkness will unite with human agents who have given themselves into the control of Satan, and the same scenes that were exhibited at the trial, rejection, and crucifixion of Christ will be revived. Through yielding to satanic influences, men will be transformed into fiends; and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil,—men who reflect his own image.

The agencies of Satan are having their last chance to develop before the world, before angels and men, the true principles of their attributes. The people of God are now to stand as representatives of the attributes of the Father and the Son. "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

THE POLITICAL VS. THE MORAL SITUATION.

Is the political situation in this country worse than the moral situation? One would think so, from what is heard in many of the pulpits at the present time. What other conclusion can be drawn when clergymen choose political instead of moral themes for their Sunday discourses?

The Rev. Dr. MacArthur, for example, pastor of Calvary Baptist Church, New York City, gave a discourse Sunday evening, August 2, in which he dealt with a certain political party very much as the ordinary preacher might be expected to deal with sin and Satan. The following extracts from a press report will serve to show the nature of the discourse:—

"Is there danger of anarchy in this country? I am no mere alarmist. I am too much concerned for this nation's honor, and for that reason I shall rebuke the anarchistic spirit wherever I find it. It is easily found. It is to be found in the platform adopted at Chicago. Says that platform: 'We denounce the arbitrary interference of the Federal authorities in local affairs, and we object to government by injunctions.' There was a man near here who objected to injunctions. He is in Sing Sing now. To understand these declarations of the platform let us go back a little further in the history of Chicago," and here Dr. MacArthur referred to the Haymarket murders by anarchists and to the pardoning of the imprisoned anarchists by Governor Altgeld.

"In the light of these facts, again read the Chicago platform. . . . Is it not anarchistic in its spirit? And its framers are the people who want to rule us! By the grace of God and the votes of the people no sympathizer with anarchy will ever sit in the presidential chair of the American Republic!

"Are we to revive the Jacobins and Robespierres? Is the Supreme Court to be menaced? Are financial obligations to be repudiated? What could be said of me, twenty six years a pastor in this city, an adopted American citizen sworn to protect the American flag, if I failed to do my part in fighting for the country's honor? Where would be my manliness? What is religion worth if it does not help the government to pay its debts and give the people honest money? Some people say all this doesn't concern the pulpit. I think there ought to be more religion in politics, and I will do my part to bring more religion into politics between now and election day.

"Is this Republic to go down into destruction at the hands of anarchists? They have been sowing dangerous seed, but they must not be allowed to reap the harvest. No monarchy will have a hand to strike so quickly at violation of law as will this free Republic.

... If we love our country we must speak and act against its enemies. A crisis in American history is upon us. At a previous crisis Stephen A. Douglas said: 'There are but two parties—patriots and traitors.' So I say now, there are but two parties—patriots and traitors. Which are we?"

Evidently in the Rev. Mr. MacArthur's view the political situation must be pretty bad, or he would not refer to it in such language as this. But what about the moral—the spiritual situation in this same land? Is there anything worse than that? Is the fact that the country seems to be threatened with anarchy,—that the people are dividing into "patriots" and "traitors"—worse than the fact that many millions of them are in rebellion against God, and that here the people are also fast dividing into two parties, one of which—and by far the larger party—are traitors to the government of heaven? Is the fact that ruin may threaten the political and commercial interests of this country, worse than the fact that eternal ruin threatens the souls of all sinners throughout the land? We do not think so. Bad as the situation is, we do not see in it any occasion for ministers of the gospel of God to turn aside from the work to which they have been divinely commissioned. If the salvation of souls can ever become secondary in importance to any other interest in this world, then religion is a fraud, and revelation a myth. S.

PRAYERS FOR THE DEAD AND SUNDAY OBSERVANCE.

[*Present Truth* (London, Eng.), July 30, 1896.]

At the late annual meeting of the English Church Union the special subject discussed was that of prayers for the dead, and the Union strongly urged that this custom should be more fully recognized in the services of the Church of England. To this all Protestants are, of course, strenuously opposed. Prayers for the dead, associated with offerings for the dead, known in Catholic phraseology as masses for the dead, come from the ancient pagan custom of sacrificing for the dead and the worshiping of demons, against which the Scripture specifically warns all. But it is not of the doctrine itself that we shall speak, but of the argument by which those who urge it silence the objections of those in the Church of England, and Protestants generally, who oppose it.

Protestants say that the practice is without Scripture warrant, founded merely on tradition, which has always made void the Word. It is so, and the objection is unanswerable. But those who favor prayers for the dead do not take the Scriptures as authority so much as ecclesiastical tradition. They adopt the Catholic position. But then they turn on their objectors and retort that Protestants, while pleading for the Word as the standard, themselves reject the Word and take tradition when it so pleases them. The Dean of Lichfield, Dr. Lucock, in his speech at the meeting of the E. C. U., replied to the Protestant controversialist as follows:—

Just because there is no direct evidence in so many words in Holy Scripture enjoining prayers for the dead, he maintains that as members of the Reformed Church, believing Scripture and Scripture alone, we have no right to revive them. I want to point out to you what inconsistency is involved in this position. Take the case of Sunday as an illustration. There is not a single text in the whole Bible which teaches us in so many words that the seventh day was to be superseded by the first. It is perfectly true that in the New Testament we find religious associations connected with the first day. But if there was a single text directing the change we should not have found in certain portions of the church in the early centuries both the seventh and the first day observed. In

justifying the change, we appeal to the Primitive Church, being perfectly certain that the rulers and bishops of the church would never have sanctioned such a revolution as that unless they had received by tradition such directions as they believed to have come from our blessed Lord himself. What, then, is the rule of authority in the one case must be made the rule in the other.

The *Church Times* endorses the Dean's argument editorially, saying, "No distinct direction is given in the gospel for the observance of the first day of the week in lieu of the Sabbath." This of course is not a matter of argument. It is a matter of fact. The argument based upon the fact simply amounts to saying, "There is no scripture for prayers for the dead, neither is there for Sunday keeping; but we do both according to the primitive tradition, which we follow instead of the Word." The answer silences the Protestant who finds himself keeping the Sunday and refusing prayers for the dead, which practice comes on the same authority as Sunday observance.

It is a fact, everywhere made prominent in ecclesiastical history, that what is called primitive tradition begins after the "falling away" of which the Apostle Paul warned the early church. The apostasy had already begun to work in his day, he told them, and immediately after the days of the apostles the errors which crowd the Roman Church came in as a flood. As Dr. Killen says in his preface to the "Ancient Church":—

Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. Officers, for whom the primitive disciples could have found no place, and titles, which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic.

It is to these times that men appeal whenever they appeal to primitive tradition in support of doctrines and practices for which they find no warrant in the Scripture. And it is interesting, in this special connection, to note the fact that in the earliest times prayers for the dead, or offerings for the dead, and Sunday observance were associated together. In accounting for these practices, the manner of observing the Sunday, offerings for the dead, and the sign of the cross, Tertullian, who wrote about the year 200, said:—

If for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from someone who has.

That was all that could be said for these practices then, and it is all that can be said for them now. But the retort that silences those who cling to one unscriptural practice and object to another, based on the same authority and associated with it in origin, will not silence the protest of those who take the Bible as God's word to men, and test all these perversions of the truth and adaptations of ancient pagan rites and observances by "the law and testimony." By this test it is seen that "there is no light in them." Isa. 8:20.

Notice how generally this question of the authority of Sunday is being made the test of the authority of the church aside from the Word. It was on this point that the Council of Trent based its condemnation of the reformers' appeal to the Bible alone, as against church authority. It is just here that the Church of Rome is constantly charging the Protestant world with inconsistency in accepting Sunday observance by authority of the church, while rejecting that authority in other matters where it pleases them to do so.

And the Anglican Catholics are also learning the weak spot in the armor of popular Protestantism. This is why we cannot do otherwise than continually call attention to the Sabbath question. On the side of human authority the Sunday is being made the test and the mark of such authority. On the side of divine authority and the word of God the Sabbath is the sign or mark of allegiance to God. Ezek. 20:12, 20. The issue is joined. It is the word of God against the word of man. On which side will you choose to stand?

IGNORING CONSCIENCE IN OTHERS.

[*New York Observer*, August 6, 1896.]

INDIVIDUALISM was . . . emphatically a product, if not the sole product, of the Reformation, which was but the unmistakable assertion of the freeness of the human unit to find and to worship God after the dictates of its own conscience. What the Reformation did was to once more set souls face to face with the Bible, and to bid them discover therein their God and their duty. It meant the education of the individual conscience on Bible lines. And it was natural that in view of the intolerable burdens which an unwieldy ecclesiasticism had previously imposed upon human consciences, the reaction from all control of opinion should have been extreme. Rome had stolen men's consciences away from them; and when its former slaves regained their rights of private judgment it was quite to be expected, that they would in some cases turn their new-found freedom into license. But spiritual independence, however precious a privilege, must evidently have certain limits. It is not for a pretentious hierarchy like Rome to set those boundaries, nor can these limitations be imposed by any religious body against the will of the communicant. We do not live in an age of Test Acts. And yet it would be absurd to suppose that the conscience is free to form for itself any morality it desires, without let or hindrance from any principles existent objectively in the moral frame of the universe. There must be regulative influences somewhere about.

These outside criteria are found primarily, of course, in the Word of God, "the only infallible rule of faith and practice." But how shall that Word be interpreted? Suppose that my neighbor and I derive a different lesson from the same Word? Shall I then assume with a calm serenity that I am absolutely enlightened in my judgment of Scripture, or shall I use his conscience a bit for purposes of comparison both with mine and with the Word itself? The fanatic, whose creed is built up of the assumption that there is only one side to every question, namely, his side, would answer this last question in the negative, so absolutely convinced is he of his own infallibility. We are always out of patience with the bigot, who never uses any conscience save his own, but we cannot convince him. He is the spiritual protectionist, who completely encircles himself with a high tariff wall in order to exclude from his soul all disturbing ideas of a contrary nature to his own. It was out of a somewhat extended experience with such conceitedly convinced and often erratic believers that the godly and sensible Charles Spurgeon was once moved to remark with a fine though gentle irony: "It is strange that some persons, who think so much of what God's Spirit has revealed to them, should think so little of what he has revealed to other men."

A REVIVAL OF THE "STOCKS" LAW.

[*Bible Echo* (Melbourne, Australia), July 6, 1896.]

It may be a surprise to some to learn that the old Sunday law of Charles II., enacted in 1677, is in force in Victoria, but such seems to be the case.

On May 28, 1896, David and Zalie Nettleberg, furriers, of Port Melbourne, were prosecuted "under the provisions of section 1 of Act 29 Charles II.," for "following their usual occupation on Sunday, 17th May," and each fined 5s. So says the *Melbourne Age*, of May 29. The report further states that "Miss Nettleberg, owner of the business, who was also present, expressed her surprise that members of a family 'could not do as they liked on their own premises.'"

Not only Miss Nettleberg, but a great many other Victorians, will no doubt be surprised to learn, when Sunday laws are revived and enforced in this and other colonies, that such laws have no regard for individual rights either at home or abroad. This same section 1 of the Sunday law of Charles II., not only prohibits "worldly labor, business, or work" on Sunday, but requires "that all and every person and persons whatsoever shall, on every Lord's day, apply themselves thereon in the duties of piety and true religion publicly and privately."

"That all the laws enacted and in force concerning the observation of the Lord's day, and repairing to the church therein be carefully put in execution."

And then it imposes a fine of 5s. for every offense, or in default "to be set publicly in the stocks for two hours." And the provisions for "repairing to the church," "applying themselves to the duties of piety and true religion," and the "two hours in the stocks," are as much a part of the law as that forbidding "worldly labor."

And if a person chooses to observe the Bible Sabbath, the seventh day, instead of the Sunday, falsely called the Lord's day, that will make no difference, as was demonstrated two years ago in Sydney. The law says the day "commonly called Sunday" is the day of rest, and individual responsibility, conscientious convictions, and personal rights must all bow in submission to this religious man-made law. All Sunday laws are in direct opposition to the law of God.

CHURCH AND STATE IN AUSTRIA-HUNGARY.

[*New York Tribune*.]*

MONSIGNOR AGLIARDI has his revenge. For meddling too much in Hungarian politics he has been compelled to retire from the office of papal nuncio at Vienna. But before doing so he has been made a cardinal, and the king of Hungary has been called upon to place the red cap upon his head. In addition he has hurled a Parthian shaft into the camp of his foes which is certain to cause vast trouble. This latter takes the form of a long "code of instructions," issued in the pope's name to the Roman Catholic clergy and laity of Hungary. It has been issued without the sanction of the king, which the law requires, and without the agency of the Hungarian primate, which custom and courtesy seem to demand. That is to say, it has been issued in the most defiant and irritating manner possible, as though its object were to annoy and to punish the Hungarians for their refusal to accept

Monsignor Agliardi's dictation in political affairs.

Nor are the provisions of this document less aggressive than the manner of its issuance. Catholics are commanded to obey the rules of the church rather than the laws of Hungary, in civil as well as religious matters. The clergy are commanded to continue without cessation their opposition to and agitation against the civil marriage, religious equality, and other reform laws enacted by the Hungarian government. To this end brotherhoods and church societies are to be organized everywhere. Clerical newspapers are to be circulated everywhere. A vigorous propaganda is to be maintained among all classes. Especial attention is to be paid to regaining control of the schools and colleges. And, finally, the terrors of excommunication are to be threatened against all who seem inclined to obey the civil rather than the clerical laws.

There can be no mistaking the purport of this. It means war. The "code of instructions" is almost identical with that issued to the Roman Catholics of Germany as a response to the Falk laws, and we all know what that meant and what it accomplished. This differs from it only in the addition of certain vigorous clauses directed against Hungarian nationality and against Hungarian laws. By the national press of Hungary it is regarded as a challenge, which Hungary must accept, and which will surely precipitate a bitter struggle between Church and State. There is also a strong suspicion that the notorious reactionist, Dr. Lueger, has a hand in the matter. He is one of the most bitter foes of religious liberty, and an implacable enemy of Hungary. Whether or not he was concerned in the issuance of the mandate, therefore, he is certainly in sympathy with it, and will receive from it much aid and comfort in his efforts to break up the dual empire and to re-establish religious despotism.

RELIGION IN PUBLIC SCHOOLS.

[*Christian Register*, August 6, 1896.]

It seems likely that an effort will shortly be made by the united evangelical bodies to have a certain time set apart for regular religious instruction. The recent attempt made by the party of the Established Church in England to force sectarian instruction into the Board Schools proved a disastrous failure, but only because there all the evangelical forces united with the Unitarian in opposing a measure which was not their own. In this country the conditions will be entirely different; and, should the sects which now unite in Young Men's Christian Associations and Christian Endeavor Societies, both of which exclude Unitarians, join in a great popular clamor for sectarian education in the public schools, they would probably have a numerical majority. Already one of the influential magazines of education, the *School Journal*, which has heretofore advocated secular and religious training, has come out strongly in favor of special religious instruction.

THE POWER OF CONSCIENCE.

"Christianity and Patriotism," by Count Leo Tolstoi.

THEY [despotic governments] know that power lies not in force, but in thought and in its clear expression, and consequently fear it more than armies. Therefore they institute censorship, bribe the press, monopolize the direction of religions, of schools. Yet the

spiritual force which moves the world evades them nevertheless: it is not in the book, nor on the paper, it is always free and out of reach, it is in the conscience of men. That most powerful and free force manifests itself in man when he is alone, when he is pondering over life's phenomena, when he is sharing his thoughts with his wife, with his brother, his friend, from whom he considers it a sin to conceal what he thinks to be the truth. No billions of dollars, no millions of soldiers, no institutions, nor wars, nor revolutions can achieve what can be achieved by the simple expression by a free man of what he considers right.

It is predicted in Scripture (Matt. 24:24; 2 Tim. 3:8; Rev. 13:13, 14, etc.) that the time will come when false religions will appeal in a special manner to mankind through the avenue of the senses. False religions have always appealed to men in this way, having indeed no other means by which to gain their converts; but as the conflict between false and true reaches its climax, these appeals and the "evidence" on which they rest will be made as strong as possible, and there will be witnessed manifestations of a wonderful and startling character. These will present "evidence" which to the senses will be absolutely convincing, and will logically compel all who reject any other means of evidence to accept the doctrines for which they vouch. And thus will Spiritualism finally sweep into its ranks the atheists and "freethinkers" and all others of whatever party or creed who reject that other and most essential avenue for receiving religious truth—namely, faith. Here is the essential difference between Christianity and false religions; the one makes faith in the word of God the highest and most essential means of religious knowledge; the others seek always to convince by presenting something which appeals to the senses.

"FREEDOM" is an alluring word, but one which is often ignorantly appropriated where it does not belong. "Freethought" has a pleasant sound to many minds, but there is no freedom in the name. The child wishes to be "free," not realizing to what an extent it is the slave of circumstances. Given its "freedom," it would very soon come to grief through its inability to cope with surrounding difficulties. It could get nothing in comparison with what it would receive through parental care. "Freethinkers" are like children who do not want their parents to tell them anything. They want to enjoy the "freedom" which can be attained by their own wisdom and abilities. They forget that the very air which they breathe is not supplied by any wisdom or ability of their own; that these have not caused one heart-beat within their breasts. They forget that their creed provides no way of escape from that worst of all slaveries—the slavery of passion, which compels a person to do that which he would not, and which he knows to be dragging him to ruin. It is Christianity alone that stands for perfect liberty.

SPEAKING of the Sunday-in-nature argument, an exchange forcibly says: "If we found flowers closing their petals, fowls seeking their roosts, and animals their habitations every Sunday, and not emerging until Monday morning, some support for seventh-day idleness could be drawn from nature; but as long as vegetation continues to grow on the Sabbath and animals know no difference between Sunday and Monday, the argument will be without force."

* Reprinted in *Public Opinion* of July 30, 1896.

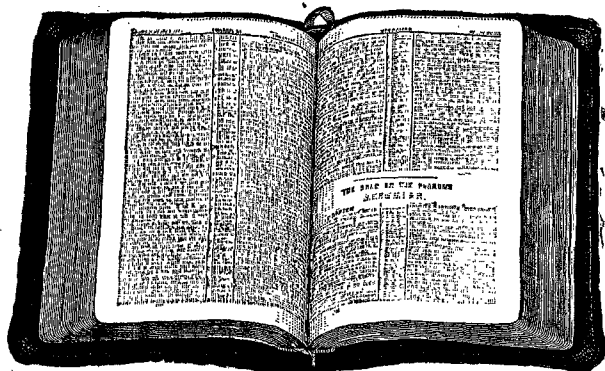
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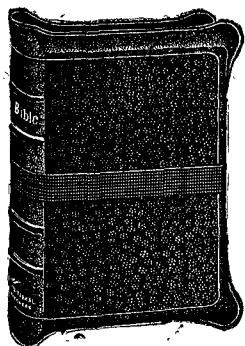
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They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

gavest before them, neither turned they from their wicked works.

36 Behold, ^dwe are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And ^eit yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^fdominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we ^gmake a sure covenant, and write it; and our princes, Lē'vites, and priests, ^hseal unto it.

CHAPTER X.

1 *The names of them that sealed the covenant.* 20 *The points of the covenant.*

NOW ³those that sealed were, ^aNē-hē-mī'ah, ⁴the Tīr-shā-thā, ^bthe son of Hāch-a-rī'ah, and Zīd-kī'jah,

2 ^cSēr-a-rī'ah, Āz-a-rī'ah, Jēr-e-mī'ah,

3 Pāsh'ūr, Ām-a-rī'ah, Māl-chī'jah,

4 Hāt'tūsh, Shēb-a-nī'ah, Māl'luch,

5 Hā'rim, Mēr'e-mōth, Ō-bā-dī'ah,

6 Dān'jēl, Gīn'nē-thon, Bā'ruch,

7 Mē-shūl'lām, Ā-bī'jah, Mīj'a-mīn,

8 Mā-a-zī'ah, Bīl'gā-i, Shēm-a-rī'ah:

these were the priests.

9 And the Lē'vites: both Jēsh'u-ā the son of Āz-a-nī'ah, Bīn'nū-i of the sons of Hēn'a-dād, Kād'mī-el;

10 And their brethren, Shēb-a-nī'ah, Hō-dī'jah, Kēl'ī-tā, Pēl-a-rī'ah,

Hā'nan,

11 Mī'chā, Rē'hōb, Hash-a-bī'ah,

12 Zāc'cur, Shēr-e-bī'ah, Shēb-a-nī'ah,

13 Hō-dī'jah, Bā'nī, Bēn'ī-nū.

14 The chief of the people; ^aPā-rōsh, Pā'hath-mō'ah, Ē'lām, Zāt-thu, Bā'nī,

15 Būn'nī, Āz'gad, Bēb'ā-i,

16 Ād-ō-nī'ah, Bīg'vā-i, Ā'dīn,

17 Ā'tēr, Hiz-kī'jah, Āz'zur,

18 Hō-dī'jah, Hā'sham, Bē'zāi,

19 Hā'rīph, Ān'a-thōth, Nēb'a-i,

20 Māg'pī-āsh, Mē-shūl'lām, Hē'zir,

21 Mē-shēz'a-be-el, Zā'dōk, Jad-dū'ā,

22 Pēl-a-tī'ah, Hā'nan, Ān-a-rī'ah,

23 Hō-shē'ā, Hān-a-nī'ah, Hā'shub,

24 Hāl-lō'hesh, Pīl'gā-hā, Shō'bek,

B. C. 445.

^d Deut. 28. 48.
^e Ezra 9. 9.

^e Deut. 28. 35, 51.

^f Deut. 28. 48.
^g 2 Kin. 23. 3.

^h 2 Chr. 29. 10; 34. 31.
ⁱ Ezra 10. 3. ch. 10. 29.

² Heb. are at the sealing, or, sealed.
^h ch. 10. 1.

³ Heb. at the sealings, ch. 9. 38.
^a ch. 8. 9.
⁴ Or, the governor.
^b ch. 1. 1.
^c See ch. 12. 1-21.

^d See Ezra 2. 3, &c.
^e ch. 7. 8, &c.
^f Ezra 2. 36-43.

^g Ezra 9. 1; 10. 11, 12, 19. ch. 13. 3.

^h Deut. 29. 13, 14.
ⁱ ch. 5. 12, 13. Ps. 119. 103.

² Kin. 23. 3. 2 Chr. 34. 31.
³ Heb. by the hand of.

ⁱ Ex. 34. 16.
^j Deut. 7. 3.

^k Ezra 9. 12, 14.
^l Ex. 20. 10.

^m Lev. 23. 3.
ⁿ Deut. 5. 12. ch. 13. 15, &c.

^o Ex. 23. 10, 11.
^p Lev. 25. 4.

^q Deut. 15. 1, 2.
^r ch. 5. 12.

^s Heb. every hand.
^t Lev. 24. 5, &c.

^u 2 Chr. 2. 4.
^v See Num. 28; 29.

^w ch. 13. 31.
^x Is. 40. 16.

^y Lev. 6. 12.
^z Ex. 23. 19; 34. 26.

^{aa} Lev. 19. 23.
^{ab} Num. 18. 12.
^{ac} Deut. 26. 2.

25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,

26 And Ā-hī'jah, Hā'nan, Ā'nan,

27 Māl'luch, Hā'rim, Bā'a-nah.

28 ¶ ^eAnd the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nūm, ^fand all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, ^gand entered into a curse, and into an oath, ^hto walk in God's law, which was given ⁵by Mō-ges the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give ⁱour daughters unto the people of the land, nor take their daughters for our sons:

31 ^kAnd if the people of the land bring ware or any victuals on the sabbath day to sell, ^lthat we would not buy it of them on the sabbath, or on the holy day: and ^mthat we would leave the ⁿseventh year, and the ^oexaction of ⁶every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For ^pthe shewbread, and for the ^qcontinual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Is'ra-el, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Lē'vites, and the people, ^rfor the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, ^sas it is written in the law:

35 And ^tto bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons,

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AN exchange calls attention to the attitude of the Democratic nominee for President, Mr. W. J. Bryan, toward Sunday enforcement, by pointing out that as a congressman in July, 1892, he voted "No" on the question of making the congressional appropriation for the World's Fair conditional upon Sunday closing.

It is asserted by one who has been an observer of the facts, that in Washington, D. C., there are more men arraigned in the courts on Monday mornings for drunkenness than in any other three days of the week. And yet Washington is a city which has Sunday prohibition. This is the way Sunday closing works in the interests of temperance.

SPEAKING of the recent experience of Mr. Knapp, an American missionary in Turkey, with some officials of the Turkish government, the *Independent* of July 5 says: "He was compelled to give up his revolver, and was treated throughout as a criminal." There is usually some degree of connection between a criminal and a revolver; but it is not so evident what hardship there should be to a missionary in being obliged to part with such a weapon. Would it be that he would consider it a fatal blow to his success in missionary work?

THE Spiritualists are said to entertain strong hopes of converting the noted "freethinker," Ingersoll, to their belief, and it is quite possible that their hopes are well founded. "Freethought," as represented by Ingersoll, is guided by the "evidence" of the senses, the same as is Spiritualism, and when sufficient "evidence" shall have been presented to the apostle of "free thought," in favor of the doctrine that the dead are alive and can communicate with their living friends, he cannot consistently refuse to accept it. And as this same doctrine is also a fundamental dogma of "orthodox" belief, we can see no logical reason why Mr. Ingersoll should not ere long be reckoned as belonging to "the church."

The *Independent* of August 6 explains "for the benefit of the *Catholic Review*" and other Catholic journals, that its statement that "we need God in our politics as well as in our business and amusements," "did not mean that the General Conference of the Methodist Church should declare for the gold standard, nor that the Presbyterian General Assembly should give a deliverance on the tariff, nor

that the Bishops of the Catholic church should direct all good Catholic voters to support Bryan and Sewall or McKinley and Hobart." Very true. Still, if it is proper to have "religion in politics," why should not the matter be taken up by the representative religious bodies, and managed by them in a way to make religion most effective in the political sphere? Perhaps there would be less contention among clergymen over political issues if they had some authoritative church pronouncements by which to be guided in their political discourses.

THE question of Sunday enforcement is stirring the people of Gloucester, Mass. On the evening of July 23, the mayor's room at the city hall was packed with an audience gathered to hear arguments on the subject, *pro* and *con*. The meeting was the result of a trial of Sunday enforcement, and the great majority of those present voted in favor of its discontinuance. Several clergymen were present to argue for civil support of this church ordinance, but their words did not carry much influence, and they were considerably discomfited when one speaker inquired what it was they preached for on Sunday if not for their salaries. Certainly, if it is right for a preacher to earn money on Sunday by following his accustomed vocation, it is right for other persons to enjoy the like privilege.

THE Sunday question is developing friction between the Methodist camp-meeting and summer campers at Lake Bluff, near Chicago, Ill. The *Chicago Times-Herald*, of July 31, says:—

There will be quite a rivalry, it is hinted, between the campers and the summer visitors for supremacy, and the contest promises to be an interesting one. The seaside devotees declare they will enjoy their Sunday swim while the revivalists quietly assert their opposition. The officers of the association refuse to make public their opinions on the bathing wrangle, and refer all questions to the association trustees. The latter say the matter will be settled by the village trustees at their meeting next Monday evening. Both sides are gathering their forces for the battle, and the meeting is expected to be a lively one.

On every side we hear of opposing forces being called up in battle array, or engaged in combat, over the question of enforcing Sunday. When the Church thus descends into the arena of civil strife, the standard of Christianity is trailed in the dust.

THERE can be nothing better calculated to aid in the establishment of good government than Christianity. The best form of government is that which imposes the least burden upon the people, and that form will be least burdensome which is simplest and leaves to the people the largest liberty of individual action. "That government is best which governs least," consistently, of course, with the maintenance of order and justice. Christianity, by teaching an individual to live peaceably with all men, to be honest and just

in his dealings with all, and to do unto others as he would wish others to do to him, tends directly to the establishment of individual self-government, and thus to the diminishing of the machinery of civil government, which means the lightening of taxation and the removal of many public burdens.

Then, it may be inquired, ought not a government to promote Christianity in order that these benefits may accrue to its people? The answer is, No; for the simple reason that Christianity, operating as it does through faith in the Word of God, is something wholly beyond the control or direction of the civil power. When the civil authority can put faith into a man's heart, it can then promote Christianity, and not before. But faith is altogether voluntary, and hence a forced faith is not faith at all, but only hypocrisy, and hypocrisy is the very opposite of Christianity. However much, therefore, Christianity may promote those ends which good government seeks to secure, the latter must keep "hands off," and leave Christianity to be directed and enforced by the agent divinely appointed thereto,—the Holy Spirit.

THE substance of an address made by Rev. W. J. Kershner to a Sunday-school convention held at Wernersville, Pa., Aug. 1, 2, is thus reported in part in the *Reading Herald* (Reading Pa.), of August 3:—

The continual teaching by employers that men can work in defiance of God on Sunday is a cause of strikes. Iron men and railroad companies are punished, destroyed and ruined because of their unwillingness to obey the divine command No. 4. The terrible condition of the iron industry and of the railroads is due to Sunday working. The world is restless and feverish to-day because the Lord's day is desecrated. That home of yours is not secure if you are not obedient to the Lord. Divorces, murders, suicides, are due to the neglect of God and his work. The man who takes of the Lord's day is a thief.

Remembering that these assertions are made with reference to the first day of the week, let the reader turn and read "Command No. 4" of the divine code (Ex. 20:8-11) and see where the charge of "Sabbath desecration" really belongs.

FROM the *Chicago Times-Herald* we learn that in Chicago, by virtue of a recent decision of the post-office authorities, the delivery of mail never ceases, not even on Sunday. "The general delivery window at the Chicago post-office," says the *Herald*, "never closes. The key has been thrown in the lake." Until very recently Chicago observed the common custom of one-hour opening of the post-office to the public on Sundays.

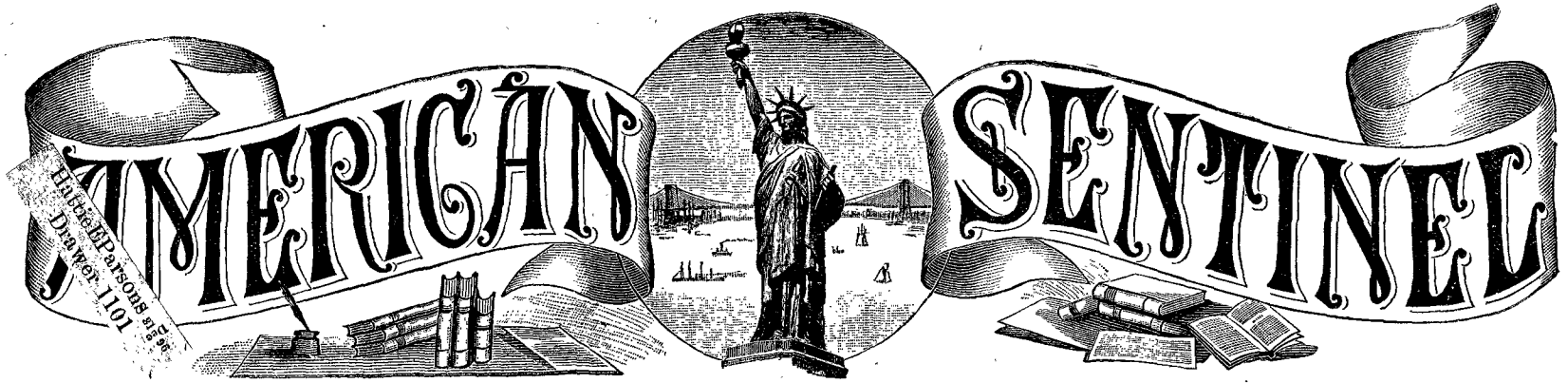
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CHRIST AS THIS WORLD'S KING.

THERE was once an occasion upon which Jesus Christ, the Son of God, was literally crowned as a king by the representatives of this world. The event is narrated in the twenty-seventh chapter of Matthew. The account reads:—

"Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!" Verses 27-29.

What mockery, indeed! Yet there was no greater mockery in that scene than there is in the idea that Christ can be this world's king. It was the very mockery of this idea that was illustrated on that occasion.

The participants in that tragic mock ceremony were representatives of this world. They represented the people over whom Christ would reign as this world's king. He would reign over a people contrary to him; for those who are in harmony with him on this earth are vastly in the minority. His scepter of righteousness would be a reed, and his crown a crown of thorns. The homage he would receive would be hypocrisy.

There was no more mockery in that which the Roman soldiers actually did with Jesus Christ in Pilate's house, than in that which the people of this world have thought to do in their schemes to make him the world's

King. In that memorable scene in Pilate's hall, the Saviour was crowned King of this world in the only way that he could and would be so crowned by this world's agencies.

There is a scheme in progress at the present time to make Christ the King of this world. It is a scheme conducted by those bearing his own name; yet its real character and mean-

to think, not recognized as such by many of those engaged in it. We have listened to the pronouncements of powerful and eminent bodies of the people in its favor. The Woman's Christian Temperance Union, for example, have declared:—

The Woman's Christian Temperance Union, local, State, national, and world-wide, 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 in 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.

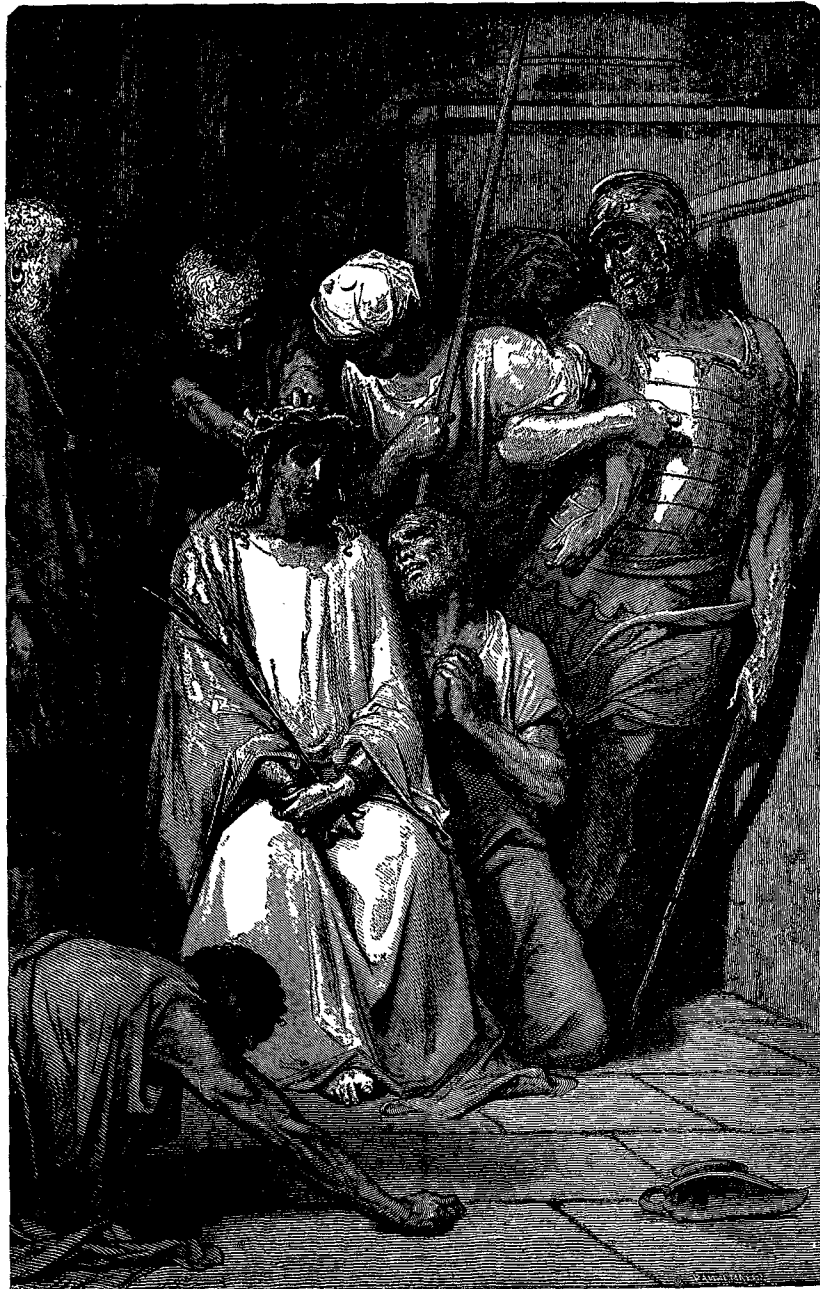
The National Reform Association, the American Sabbath Union, the societies of Christian Endeavor, and other organizations of more or less note, are all working with a practical unanimity for the accomplishment of this purpose.

They would have Jesus Christ made the king of this world by a vote of the people, or of their representatives. Let it be supposed that Christ would accept such a decision concerning his kingship; what would be the result? What would he do with those over whom he reigned? and what would they do with him? Is not the similarity apparent between his position as it would be in such a case, and what it actually was before the soldiers of Pilate?

The spirit of the Roman soldiers on that occasion was the spirit of the world toward Christ. The world has as much real love for Christ now as they had, and no more. They would be as ready to do his bidding as were the rabble; they would just as readily comprehend and espouse the principles of his government.

In short, one of two things would be inevitable. Either his

subjects would treat him with mockery and derision, as Pilate's soldiers did, ignoring his will and making his kingdom one



Christ as This World's King.

whose fit scepter would be a flimsy reed, and whose fit emblem of kingly authority would be a crown of thorns; or he would put forth his divine power against his hypocritical subjects, and sweep them out of existence. The latter result would be the one that would follow, for Christ could not reign over unrighteous subjects. We read that the eternal Father has said to his Son, "Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom." Heb. 1:8. Every subject of the King of kings will be righteous. There will be no flaws in his kingdom, no mockery connected with his reign.

This we know from the Scriptures. The time will come when Jesus Christ will receive the kingdoms of this world; and when he receives them, he will at once destroy them. That is the only thing he can do with them, tainted as they are with sin. All men have now a chance to repent and be saved from sin, and become by faith the subjects of the kingdom of grace, upon the throne of which Christ now sits. But we are told that the saved will be few, while the great majority will follow the broad road to perdition. The multitudes will prove incorrigible as concerns the purposes of God in the gospel. Sin must finally be removed from God's universe, and the incorrigible sinner must go with it. Then will come the final destruction of things earthly. As it is written in the second psalm: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9.

Still more pointed is the language of Christ himself concerning the ultimate fate of those who reject his authority, as set forth in the parable of the nobleman and the talents. Christ is the nobleman, who has gone into a far country, having entrusted to all a certain amount of talents. Some trade with these talents and gain other talents, but some view him as an austere man, for whom they have no love. Finally comes the day of reckoning, when the nobleman returns from the far country, and rewards every one according to their works. And then he says concerning such as have refused to accept him: "But those mine enemies, which would not that I should reign over them, bring thither and slay them before me." Luke 19:27. Christ will reign over his saints; not over sinners.

There is an hour which the eternal purpose of God has set over against that hour of mocking in Pilate's hall,—an hour when Christ will be crowned in glorious reality,—not King of this world, for this world will have passed away—but King of that new earth which is to be in this world's place; when, instead of the mocking worship of the rabble, there will be the adoration of saints and angels. And that will be when all the righteous ones of every age shall have been gathered out from all nations, the work of salvation completed, and the redeemed ones forever freed from the power of sin and death. Then in the presence of his redeemed, of the host of heaven, and of the wicked, the crown that far outshines all crowns will be placed upon the head of the Son of God, but not by a human hand. The men who crowned him with thorns in Pilate's hall, will see him crowned upon the Father's throne. The misguided ones who have thought to make him this world's king by their own vain methods, will see him crowned King, in God's own appointed time and way, of that new

earth which is to be the eternal inheritance of the saints.

Let us not join in the vain effort to usher in the kingdom of God through the "gateway of politics." Let us not be participants in any mock coronation of Jesus Christ.

s.

FINE DISCRIMINATION.

From some facts which have come to light recently in Albany, N. Y., it appears that the "Law and Order League," of that place manifest a fine sense of discrimination in dealing with desecrators of Sunday.

On the first Sunday in January last this League, aided by the police, prevented the delivery of an address on "patriotic" themes which was to have been given by a non-Catholic, on the ground that it was against the law to open a licensed house on Sunday. Only two weeks previously, however, the Leland Opera House was used for an entertainment by the "Sisters of the Dominican Convent," with an admission fee of fifty cents. And in April last, handbills were distributed announcing a "living picture" entertainment in the same house, to be given by the "Choir of the Holy Cross Church," Sunday evening, April 12, which was held without opposition. Sunday evening shows are also given in Union Hall, a licensed house, by Roman Catholics, with an admission fee, which are apparently not considered as violations of the Sunday "law."

The Sunday ("Law and Order") league of Albany and similar organizations elsewhere show a certain sort of discreetness in not attempting to enforce their ideas of "Sabbath observance" upon representatives of the Papacy, that power being itself the oldest and highest authority on the subject of observing Sunday. What Rome sanctions on that point it will be useless for "Protestant" believers in Sunday enforcement to oppose.

s.

POLITICS AND CITIZENSHIP.

THE sphere of politics should not be confounded with that of citizenship. A citizen may or may not be a politician. Citizenship is based upon that which all men have naturally in common; politics is based upon that which men do not have in common. It is based upon the differences in belief which men have with respect to the interests of the State. It derives its life from them. We are naturally in the sphere of the one; voluntarily, if at all, in that of the other.

We can hardly avoid the sphere of citizenship. We come into it by birth. We may say that we are not citizens here; nevertheless we are reckoned such by the State. The national Constitution declares that "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside." We are not the authors of our citizenship. We are not commissioned with authority to define, alter, or abolish it. We find it waiting us, defined and fixed by a power altogether beyond us, upon our advent into the world. We take it, like many other things, as we find it. There is no duty resting upon us to do otherwise.

It is not our task to defend all things which this relation has been made to cover, by the accepted principles or usages of civil government. We are not obliged to give our sanction to the "legal fiction" which is interwoven

into the theories upon which civil government is conducted; least of all could we sanction all that has been done by men in the name of civil government. But we are obliged to recognize the relation which we sustain to our fellowmen as individual members of the human family, and we are bound by the obligations which grow out of it. It is because of these obligations that civil government exists. Civil government takes cognizance of natural rights. It was ordained of God for this purpose; and it is out of this that the relation of citizenship arises.

Whether one is a Christian or not, his relation is the same to the civil power. It is true that Christianity confers another and higher citizenship, which is not of this earth; but that fact does not alter the conditions to which we are subject here, any more than it changes at once "these vile bodies" to bodies of glory and immortality. The sphere of civil government and that of Christianity are altogether separate. It would be proof to the contrary were the acceptance of Christianity to affect a man's relation to the civil power. The Christian, in common with all other men, is under obligation to be subject to the "powers that be."

It is a truth, which Christians should be no less ready than others to accept, that "all men . . . are endowed by their Creator with certain unalienable rights;" and that "to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." So speaks the Declaration of Independence, and in this it presents the doctrine of individualism in civil government, corresponding to that individualism which the gospel asserts in the sphere of religion. The Christian has the same natural, "unalienable rights" that are possessed by others; the espousal of Christianity takes none of these rights away. They are as necessary to his welfare as to the welfare of others. It is essential to him, no less than to others, that they should be preserved; and civil government being God's ordained means for their preservation, it is proper that he should accept the guardianship of the civil power over those rights, and conform to the requirements necessary to its existence.

Paul, the Christian, was a Jew of Tarsus, "a citizen of no mean city" (Acts 21:39). Through him the Spirit of Omniscience testifies to Christians concerning the duty of being in subjection to the higher powers, as unto the "minister of God." This of course refers only to the exercise of that power which God ordained, for God does not appoint any power to minister against himself. The power which God has ordained is that power necessary to the preservation of natural rights.

The Christian should be no less concerned about the preservation of his neighbor's rights than of his own. The spirit of his religion teaches him to seek the good of others. He may therefore be expected to be a loyal supporter of civil government, that being the means by which the good of the human race is conserved in the important matter of their rights. Even should he say that, as a Christian, he looks to God for the preservation of his own rights, he will not be so selfish as to forget the rights of his neighbor who is not a Christian. He will uphold, to the extent of his power, the means which God has established in the earth to preserve the rights and privileges of those who acknowledge him not.

But when we enter the field of politics, we tread on uncertain ground. We wander among divergent paths, each leading apparently to the goal of temporal welfare. We

behold many signboards, directing us in varying ways. We get bewildered, and the more so when we are told about our political "duty." We are at liberty to walk in any one of the beaten paths; or we can make a path of our own, but we are aware that that would be hopeless. We have been trained to associate duty with a correct standard of righteousness and an infallible guide; but in politics we possess neither one. We can be guided by our own best judgment from such facts as we can learn; but we do not find in this a sufficient basis for "duty."

But we note also that the political field is a very unsavory location. As Christians we are not pleased with the associations which it offers. We find that the "science" of politics is a struggle for the mastery—a struggle not between good and evil, but between party and party. Whatever the "science" might mean in an ideal sense, this is what men have made it, and what we must accept, if we enter the political field to any purpose. But in such contentions the Christian is out of place. He finds poor company amidst would-be victors seeking for spoils, and intriguers "pulling the wires" in accordance with the accepted rules of political ethics. He knows how to be a good citizen—to live honestly and justly before all men, not infringing upon the rights of any man, and aiding with his influence, and when occasion presents, his vote, the cause that is just. As he has opportunity, he will do good unto all men. This is as God directs. God ordained citizenship; man made the politics.

"Politics" has been truthfully likened to a "dirty pool;" and not all the morality in the church, if put into it, would cleanse it. When the church goes into this pool, her skirts will be soiled; that is all. The pool will be as dirty as ever. If any wish for proof on this point, let them note the result already visible from the political sermonizing in which clergymen have indulged in the present campaign. They will see, not righteousness, but accusation, recrimination, and discord.

For moral cleansing we must look to the power of God. God will cleanse the sinner, he will cleanse the world; the one by the blood of Christ, the other by the fires of destruction. His Word tells us this, but it contains no promise that he will cleanse politics. That is left for man to essay. But in view of the effort we can but recall the words of Scripture, "Who can bring a clean thing out of an unclean? not one." S.

PLAN TO EXTERMINATE TURKS IN CRETE AND MACEDONIA.

FROM the latest developments in the progress of events relating to the Eastern question, it appears that religious sympathy for the "Christians" in Crete and Macedonia is likely to lead to the extermination of the Turks in those countries. This, at least, is the purport of the plan now under consideration by the "powers of Europe," according to the *New York Sun* of Aug. 13. The *Sun* says:—

When the parcellation of Turkey comes, France will want her share, and England hers; and even Italy has an eye on Tripoli. It was the almost insuperable difficulty of accommodating conflicting claims that last year caused Germany and Russia to concur in the harsh judgment that it was better to leave Armenia to her fate than to begin the process of interference, which would inevitably lead to the disruption of the Ottoman Empire.

There are signs, however, of a sudden and marked change of policy at St. Petersburg, caused by the fer-

vent sympathy of the Russian people for their co-religionists in Crete.

It is reported that the Czar is inclined to countenance a blockade of Crete by a British fleet for the purpose not of hindering the despatch of munitions to the insurgents, but of obstructing the reinforcement of the Turkish troops now in the island. The struggle there would be soon over if this plan were carried out, for the Cretan Christians outnumber their Moslem neighbors in a ratio variously computed at from three to one to seven to one. It is also to be noted that the same motive which would impel Russia to take this course in regard to Crete, would operate with at least equal force in the case of Macedonia, for there not only are the Christian inhabitants members of the so-called Orthodox Church, but half of them are of the Slavonic race.

The "Christians" of Russia and England will keep out the Turkish reinforcements which the Porte might send to the scene of hostilities, while the other "Christians" at the latter place will exterminate the Turks among them,—a task which they will find comparatively easy owing to their superiority in numbers. But as one writer has pithily inquired, what material difference is there between killing "Christians" in a Turkish way, and killing Turks in a "Christian" way? S.

"SINGLE TAXERS" AND SEVENTH-DAY ADVENTISTS.

THE "single taxers," who have been arrested for open-air speaking in the streets of Dover, Del., are threatened with the chain-gang. This party have concentrated their political force upon Delaware, with the intent of converting that State to their views, and have been conducting the campaign for some time at Dover. Political opposition led to many arrests, on the charge of obstructing the streets. The "single taxers" had the courage of their convictions, and as fast as their speakers were arrested, volunteers were ready to take their places. The situation at first appeared humorous, but is now considered serious. We quote from an account which appeared in the *Detroit News-Tribune*, of August 9:—

The authorities are vindictive and threatening. The single taxers are aggressive, bitter and determined. Neither side will accept a compromise. The citizens of the town are divided in opinion, and many fear that there will be mob violence before the end is reached.

From the day of Stephenson's arrest the list of volunteers for jail service has been steadily growing. The managers say they have a list large enough to bankrupt the Dover treasury. And it really seems that such is the case. Letters are pouring in to headquarters from all sections of the country, offering names and asking for dates when wanted. New York, Philadelphia, Baltimore and Washington have sent in quite a list.

This willingness to suffer for thirty hot days in the dingy jail in Dover does not spring from any hasty impulse or desire to pose as martyrs, but from a firm realization that a principle is at stake and a right to be maintained. It is a splendid illustration of the old spirit of American independence, and it is doubtful if its counterpart could be found in any of the ordinary political movements of the day.

Finding that arrest did not check the single-tax campaign, and having a large and increasing number of prisoners on their hands, the authorities bethought them of the chain-gang. The *Tribune* correspondent says:—

The latest developments are the most serious of all. The levy court, made up of "hog" sympathizers, has instructed the clerk of the court to advertise for bids for the hire of all tramps and single taxers in the custody of the county. Bids are returnable Aug. 12. Whether this can be carried out, or is only a bluff, I cannot say.

This affords opportunity for an instructive comparison with the case of the Tennessee Adventists, a number of whom, as our read-

ers know, have been sent to the chain-gang for refusing to keep Sunday, declaring that to be against their conscientious convictions of duty. They have been accused of posing as martyrs, to advertize themselves and their religion. But what shall be said of these single-tax advocates who have manifested their willingness to suffer imprisonment and the chain-gang for a cause to which they are not bound by religious convictions. The Adventists did not leave home to court imprisonment, but the single taxers volunteer for the chain-gang from a distance, in large numbers. If the charge of posing for effect can be brought against the Adventists, it can certainly be brought with much more force against these adherents of the single tax political creed.

But it is obvious that the latter are not actuated by such a motive. They are men who are moved by their convictions of what the interests of the country demand. They believe in adhering to principle in the face of all opposition. Their imprisonment and the threat of the chain-gang constitute a gross outrage upon liberty of speech, and in their devotion to that and to what they believe to be truth, they are willing to sacrifice their own temporal interests. The Adventists are likewise moved by that courageous adherence to principle without which the noblest piece of God's creation is but a servile, cringing slave. There is some courage of conviction, some love of God and man, in the world yet. And it is well for the world that it is so. S.

LORD WOLSELEY ON THE ABOLITION OF WAR.

THOSE who are most familiar with war and with the conditions and causes which lead up to it, are altogether skeptical concerning the coming era of universal peace of which popular theology has long dreamed. They do not believe that lasting peace can ever be evolved out of such conditions as those upon which human society and government are and ever have been constituted. Here are the words of Lord Wolseley, Commander-in-Chief of the Army of Great Britain, to some members of the International Arbitration Society, on the subject:—

Gentlemen, I do not believe in universal peace. There never was a time when peace lasted for long; and the man who believes the time will come when there will be no more wars, I believe that man to be a dangerous dreamer of dreams, and certainly dangerous in any public position. I hope that no man who believes that, may ever be in any high position in England.

In commenting upon these words, an English journal says: "Surely the Church, for her own credit, will make some protest. Mother church blesses the sword and the battleship, but only as necessary and temporary evils. If she does not look forward to the day when wars and rumors of wars will cease to ravage and alarm poor humanity, then she is a living lie. The note of unbelief has been sounded by the Commander-in-Chief. What says the Primate?"

We are inclined to think that so long as "mother church blesses the sword and the battleship," the words of the "Primate" in favor of the abolition of war will have very effect. Certain it is that nothing contributes more to the perpetuity of war among "civilized" nations than the idea, which "mother church" fosters by her blessing of sword and battleship, that war is proper and right, at least for the actual participants, if they engage

in it at the command of a "Christian" ruler and conduct it upon "civilized" methods.

It is only the coming of the Prince of Peace in the clouds of heaven, with the judgments of divine wrath in his hand against the wicked, that will make wars to "cease unto the ends of the earth." Lord Wolseley and his military compeers have much better judgment on this point than the theologians. s.

"THE IMPENDING CRISIS."

[THE following is the substance of an address by Major T. C. Ryan, well known as a lecturer on patriotic themes, before a large audience in the People's Temple, Boston, Mass., Sunday, July 19, and reported in the *Woman's Voice* (Boston), of July 25.]

My theme to-day is, The Impending Crisis. Never before in the history of our great Republic have the American people stood on the verge of a revolution that may not only enrich our soil with the blood of its own citizens, but unsheath the sword in other lands. He who cannot see the cloud on the political horizon, much larger than a man's hand, and ever increasing in size and blackness, whose thunder shall be the boom of cannon, and whose lightning the flash of swords, needs to turn his eyes to the history of our American Republic.

I hope to be understood by what may follow. I do not look for immediate war, and pray God that no rivers of blood may again flow. Yet I see but one way to avert the storm now pending, and that is for the American people to arise in their manhood, and by the ballot without reference to political affiliations strangle the despotism of Rome while they may.

The famous decision of the Supreme Court in the Dred Scott case, voiced by Chief-Justice Taney, when he declared that "the black man had no rights that a white man is bound to respect," precipitated the great rebellion, which dug more graves and put more men into them than any other war on record. While this decision was being formulated, Congress was passing laws to make it compulsory on every man in Massachusetts if he saw a negro guiding his steps to liberty and Canada by the North Star, to send him back to his merciless taskmaster. But God spoke to the free people of the North, and they swore around the family altar and on the old family Bible, that though the stars should fall they would never prostitute their manhood by keeping back one slave from liberty.

History repeats itself. The Supreme Court has declared that we are a Christian nation, and it is proposed at the very next meeting of this body to have this construed into a decision that will mean the destruction of our liberties. You may not agree with me, but I can't help that. God has put into my heart what I am about to say. I have spent days, weeks, months, over it, questioning the oracles of our past history. And now I say to you, consider this question prayerfully, thoughtfully; take it to the bar of reason, examine it by the light of the past, and let no man rob you of your free heritage. Remember, it is but a short time since Satolli came to this country, and every Roman Catholic paper published what I shall read to you:

"The coming of Mgr. Satolli will elevate the United States to the first rank as a Catholic nation. Heretofore she has stood before the church as a missionary nation, but now it is freed from the propaganda, and is considered by the Pope as a self-governing power

subject only to himself." This was copied into all the secular papers.

The Supreme Court in declaring that ours is a Christian nation, is doing just what Rome wants the United States to do, and what will surely plunge us into the vortex of civil war. Good Protestant people are forming themselves into line to forward this most dangerous scheme, and even yet on the public grounds of Boston may be heard the crackling of chains forged in the Vatican.

If Protestantism does not rid itself of Romanism the churches will be looking for congregations, not congregations for churches. The Supreme Court declaration was not true, for not more than one-third of our population are Christian people. . . . Our nation is formed of all shades of religious belief. To all it says that their faith shall be respected, and their right to worship God as conscience may dictate. Let the Constitution remain as it is. There is no court of law, State or national, that can legislate the love of God into the heart.

If I had the power all differences between Catholics and Protestants—I do not mean between Catholicism and Protestantism—should be buried in one grave. But instead of catering to and compromising with the devotees of Rome, let us labor for their education, only remembering that there can be no union between Protestant and Catholic until there is absolute guarantee of the separation of Church and State. There must be taxation of church property; monastic institutions must be put on the same footing with those of Protestants, the Jesuits expelled, and the Roman Catholic Church in this country made to acknowledge the supremacy of the civil power. We will take a bishop's or a priest's advice when it is good, but reserve to ourselves the right of separating the chaff from the wheat.

God will hold us responsible for letting the Roman Upas tree be planted on our soil. Instead of protests from press and pulpit, they have given her all the encouragement she could want. The people want to hear the truth, and to-day many ministers are preaching to empty pews because they do not dare tell the truth God bids them tell. Such cowardice is the most prolific source of the infidelity of the age.

THE TRAINING OF "CHRISTIAN" PRINCES.

["Ouida," in June "Forum."]

THERE are two little boys now conspicuous in Europe, one is eleven and the other eight years of age; one is a crowned prince, and the other a crowned king; the former is the most dreary and self-conscious little prig that ever was drilled in pipe-clay and buckram, and the other is still a high-spirited child, bold, saucy and lovable; but both the Prussian Kronprinz and the Spanish Rey Nino, have already but one thought in their young heads: War.

The pompous little German lieutenant only lives for dreams of strategy, manoeuvres, *kriegspiel*, the importance of buttons, the dignity of stripes and grades, the superiority of gunpowder and chemicals; and the bright Nino climbs on Marshal Campos' knees, and begs to be told how Moors were killed in Morocco, Cubans in Cuba, and how many years he will have still to wait before he too can have the joy of killing them.

Divine education of Christian princes! These children are taken respectively to the Lutheran service and to the Catholic mass; and they are alike told that they are the serv-

ants of the Son of Peace, and what are they in truth being made, both by education and example? They are made the scourge of their own generation and of the generations to come. They are being taught to hope for and to aspire to direct the slaughter of their people and of neighboring peoples, to find their toys in military science, their theatre in the battlefield, their ambrosia in blood.

The little lads who run now before their carriages in the dust, shouting their names with joyous outcry, will be for them a score of years hence, crippled, maimed, riddled with shot, torn with explosive bullets, drowned by torpedos, blown up by mines; thousands yet unborn will arise to curse them; mothers will ask their dead sons at their hands, and ask in vain; villages will burn up like wisps of straws, and cities crumble like trodden ant hills at their word; they are innocent themselves as the atoms of tubing of the tin sardine boxes which hold the detonators, and the iron nails of the bomb; but as these are filled with the deadliest fumes and fire of hell, so are these boys from their earliest infancy filled to the throat with the lust, the pride, the appetite of war.

SUNDAY ENFORCEMENT IN SOUTH AFRICA.

[*South African Sentinel* (Cape Town), July, 1896.]

THE last session of the Free State Volksraad has been considering a bill providing for a more strict observance of the first day of the week, or Sunday. The following, from the *Cape Times*, of May 16, 1896, shows how the question is viewed by some of the members:—

This morning the Raad discussed the law for the better observance of the sabbath. The commission reported that work at the mines was necessary for the welfare of the industry, recommended doubling the tariff on Sunday telegrams, and were of opinion that not much sabbath desecration in the way of amusements existed. Mr. C. Wessels opposed it on the ground that it infringed the liberty of the subject, and referred to the case of Jews, whose Sabbath was on Saturday, but would under the proposed law be compelled to observe the Christian sabbath. Messrs. J. Wessels and Steyn objected that if the Jews did not care to observe the Christian sabbath, they should stay away. Mr. Cloete argued that the law was contrary to the institutions which guaranteed full religious liberty. Mr. Van der Walt said that under this law the President could be arrested for driving to church on Sunday. This afternoon in the Raad the discussion was continued. The law was strongly supported by Mr. Fraser, who said that mine owners rest on Sunday as well as burghers, and there was not the slightest necessity for games such as tennis, football, etc. After a lengthy discussion the Raad approved of the principle of the law.

Sabbath rest is a thing of the heart, and is a matter between the individual and God; and for this reason is beyond the purview of earthly governments. All do not agree in reference to the observance of the sabbath; some keep a different day, and some observe no day whatever. Any law, therefore, which is enacted requiring the recognition of a particular day, must necessarily result in an infringement of conscience. Mr. C. Wessels, foreseeing this dire result, opposed the bill in the Volksraad on this ground, and cited the case of the Jews as an illustration. The reply made, that "If the Jews did not care to observe the Christian sabbath [Sunday] they should stay away," is all the argument necessary to point out the tyrannical nature of Sunday laws; for certainly any law which deprives a man from becoming a citizen of a country because of his religious convictions is oppressive.

It is no more consistent to force a certain day of worship on all, than to require every-

body to be baptized in a certain way; or to require all—Jews, infidels, and unbelievers of every kind—to be partakers of the sacrament. Civil powers are ordained of God to deal with civil matters, but with religious duties they have nothing whatever to do.

DEBASING THE PULPIT.

[New York World, Aug. 10, 1896.]

REV. GEORGE WHITFIELD MEAD, in his sermon last night at the Madison Avenue Presbyterian Church, on the subject "Gold or Silver; a Question of More than One Side," has something to say about the way some of his brother preachers were talking on the silver question.

"I deplore," he said, "the debasing of the pulpit by making it the political stall for the discussion of party politics. Some men are preaching silver, others are preaching gold. I can but feel that both are forgetting their high calling. Such men may be inspired by the sincerest sentiments of patriotism, but to many persons such preaching has the appearance of being inspired by a thirst for popular notoriety.

"The gold standard alone will never cure our ills nor will a monetary standard of gold and silver. He who looks to either as the final solution of our national and social unrest is as the man who built his house upon the sands.

"The need of our country is not money; we are the wealthiest nation in the world. Nor is our need legislation. We have been legislated to death. The present suffering of the world will be permanently relieved only as we get back to the faith in God and rid ourselves of our moral leprosy."

OMENS OF COMING DANGER.

BY J. B. THAYER.

AMONG the many prophetic signs of the times is the blindness of the people to the imminent danger just ahead, and to the predictions in the sacred Scriptures concerning this nation.

While there are a few who smiled in derision at the position taken by those who many years ago saw that according to prophecy the United States was to become a persecuting power, who are now convinced by what they see that those people were correct in their interpretation, yet the great majority are as blind as ever.

The writer having been employed for more than eight years in the distribution of literature informing the people upon this subject, has thereby acquired some knowledge of public opinion in reference to this question.

While we have just cause to esteem and extol the just principles that have been, and to some extent are still, maintained in our fair-famed nation, yet it is only vain pride that is blind to the digressions from and violations of those principles of our national Constitution which have been the foundation of its existence, and the secret of its success.

No one can fail to recognize how appropriate is the application of those lamb-like characteristics of the beast of Rev. 13:11, to our nation; and many are ready to accept such application who are just as ready to reject the application of the dragonic characteristics of the same beast.

The same power or nation that was to have horns or powers like a lamb, was also to speak as a dragon. While a lamb is a symbol of Christ, a dragon represents Satan, the great enemy of Christ. So we see that the power symbolized by this beast is first to be lamb-like and afterwards to speak as a dragon. It is to prove antagonistic to its own principles.

While Satan is called the Dragon, the dragon beast is a symbol of Pagan Rome. This power used the civil law to enforce religious law, or united the civil and ecclesiastical powers, which resulted in religious persecution. It was therefore properly represented by the dragon beast.

Those only who are blind to the most obvious realities of our time can fail to see the strong tendency of our nation to a union of Church and State, the separation of which has been the element of our prosperity and success.

The writer attended the celebration of the Fourth of July at Harriman, Tenn., and heard them sing, "My country, 'tis of thee, Sweet land of Liberty," while eight Christians, including a pastor of a church, with all of whom the writer is personally acquainted, were lying in the Rhea County jail, at Dayton, Tenn., only forty miles from the celebration.

The following is an example of many dialogues which have taken place between the writer and those whom he has met:—

Writer—Did you ever think our nation was destined to become a persecuting power?

Stranger—No! That can never occur.

W.—It is a matter of prophecy, and even though it were not, I can see according to the trend of existing circumstances that it will prove to be an unavoidable consequence.

S.—Such a thing can never come, as it is contrary to our Constitution; and besides there are too many kinds of religion to form a union of Church and State.

W.—Do you know there are various organized religious bodies who claim that the only hope of checking the tide of infidelity, immorality, and sabbath desecration, is a resort to the aid of civil legislation?

S.—That makes no difference. Such a thing as religious persecution can never come in our nation.

W.—Are you aware of the fact that men are now lying in jail because they dare to live out their faith in the word of God?

S.—How is that?

W.—Certain people who believe in keeping the fourth commandment as it is given in the Bible, are cast into jail because they do not keep another day instead of the seventh.

S.—Oh! I believe we should have a day in common for the nation, and that the same should be enforced by national laws. There are too many kinds of religion already.

W.—You have already claimed that the presence of so many kinds of religion would militate against a union of Church and State. By your last statement you admit that to observe different days as a Sabbath, is to practice different religions.

S.—Yes.

W.—Then the Sunday is a religious institution?

S.—W-e-l-l, yes.

W.—Is not a religious institution a church institution?

S.—Yes.

W.—Did you not say our Constitution forbade a union of Church and State, and that there was no danger of religious persecution?

S.—Yes.

W.—Now, you say you are in favor of a

national sabbath and the enforcement of the same by a national law, and that the "sabbath" (or Sunday) is a religious or church institution. What can the enforcement of sabbath observance be but a union of Church and State?

Waukegan, Ill.

A ROMAN CATHOLIC HOLY DAY IN NEW YORK.

[N. Y. Independent, August 13, 1896.]

DURING the days of the Pope's temporal power religious parades, the celebration of saint's days and similar ecclesiastical displays were numerous in Italy. The advent of Victor Emanuel as king over united Italy, however, brought about a change which the faithful Catholic has never ceased to deplore. Public religious demonstrations grew in disfavor, and the attendant pomp and glitter became a thing of the past.

It remains for New York to renew the custom. On the corner of 115th Street and Pleasant Avenue stands a Roman Catholic church of the Carmelite order, whose membership is largely made up of Italians. Thursday, July 16th, was the feast day of its patron saint. The early morning trains brought delegations of the faithful from every city within a radius of two hundred miles of New York. The streets of "Little Italy" were thronged with gayly dressed Italians. Pilgrims began to arrive as early as 4 o'clock in the morning, and from that on the crowd kept increasing. Every one was dressed in his best. Shoes that had never before been introduced to the blacking brush shone like mirrors; shining silks which could not be bought in an American dry-goods store for love or money, and combinations of color which would drive an American woman crazy, all added brilliancy to the scene. Venders of every description lined the sidewalks crying their wares, and it seemed as tho bedlam had broken loose. One could buy anything from a gingerbread horse to an image of the Holy Virgin.

The real celebration began at 10 o'clock with a grand parade by different religious societies. There were nine bands of music and many banners with pictures of saints and the Virgin. Hundreds of girls dressed in white were in the procession, many of them carrying on their heads altars made of candles, containing images of favorite saints. Everybody in the crowd carried a candle. Following the parade was a motley crowd of men and women, some walking with naked, bleeding feet, doing penance for the sins of the past year. One woman with disheveled hair and face bleeding from self-inflicted scratches, excited the commiseration of the Italians.

Mass was celebrated at 11 o'clock, during which the street was thronged for several blocks with people who could not gain admittance to the church. A great image of "Our Lady" held a prominent place near the altar, and was literally covered with jewels brought by the Italian women as gifts. Thousands of dollars are thus realized by the church every year.

In the basement several priests were kept busy all day receiving gifts of money, jewelry and candles, in return for which each giver received a picture of a saint, a rosary or a scapular. The latter seemed to be in special favor with the women and children, for they went away hugging and kissing them. Things did not go altogether smoothly, however. A

woman brought a candle, for which she had paid all her money. With tears in her eyes she begged the priest to light it; her child was dying, and she had brought this candle to the Blessed Virgin that she might see it burning and heal her daughter. The request was denied, and the woman went out the picture of despair. A man much under the influence of liquor brought a candle, for which he had paid \$20. Naturally proud of his gift, he wanted it placed in a prominent position; this being refused, his anger knew no bounds, and he went away with curses. Another man, doing penance, went on hands and knees all the way up the center aisle, licking up the dust of the floor with his tongue as he went.

Fifty thousand people passed in and out of the church during the day. As evening came on, the hilarity increased. Wine and beer flowed freely, and men usually staid and sober became sadly intoxicated. Fireworks were kept up until midnight with great noise and confusion. Then "Little Italy" went to bed with a clean conscience; it had done its duty; and, notwithstanding sore heads and empty pocketbooks, it said its prayers on newly blessed rosaries and was content. The great feast of Our Lady of Mt. Carmel is over for another year.

ANNA CHRISTIAN RUDDY.

THE POPE BLESSING WARRIORS.

[Bible Echo (Melbourne, Aus.), June 22, 1896.]

THE British naval fleet in the Mediterranean has just paid a visit to Rome. True to its cunning the Papacy has not failed to utilise the opportunity as an occasion for ingratiating itself into the love and favor of England. The dispatches state that—

The British naval visitors to Rome have met with equal welcome from the Italian Government and from the Papacy. Pope Leo XIII. conferred his blessing upon some hundreds of the British sailors, and by his orders also dinner was provided for them. The sailors heartily cheered his holiness. As a special mark of favor, he has invited as many of the sailors of the British fleet as are permitted to visit Rome to attend high mass at the Sistine Chapel.

This calls to mind the fact that the Pope once blessed another fleet, the Spanish Armada, which was sent, in 1588, to whip England into submission to the Catholic faith. The Crusaders also had the benediction of the Pope. Popes have always been ready to bless almost anything by which "blessing" they have thought the interests of the Papacy would be advanced.

CLERICALISM IN POLITICS.

[Present Truth (London, Eng.), July 16, 1896.]

AUSTRIA has lately been passing some new laws to prevent the interference of the clerical power in politics. The clergy have used their position as priests and confessors to terrify or influence voters to keep things in the hands of partisans of the church party. So far have they gone that in an intensely Roman Catholic country like Austria the people are driven in self-defense to legislate to keep priestcraft out of politics. In the recent Canadian elections, also, the priests issued a manifesto ordering Catholics to vote for certain candidates. The result, however, was that their arrogance was resented and some Catholic secular organs plainly told the priests to attend to religion and give a free hand in politics to the people.

What a spectacle when the world has to defend itself against the schemes of those whose profession is to be ministers of another kingdom, not of this world.

A NEW YORK religious journal makes a note of the fact that the Post Chapel, at Fortress Monroe, is called the "Church of the Centurion," and adds, "There is no reason why Christ is not preachable to military men to-day." Of course not; but there is a reason why a military man cannot remain such if the preaching of Christ to him makes him a Christian. General Sherman, a good authority on military matters, said, "War is hell;" and we fail to see that it is any part of a Christian's duty to contribute to the features of that place at the behest of the government.

The same journal adds: "The State cannot afford to have an irreligious soldiery, nor can the Church afford to have its own sons slip away from it under the sometimes demoralizing and always trying influences of camp or practice march." It is a well-known fact that men never fight more fiercely than when fired by religious zeal; hence it might be worldly wise for the State to take care that its soldiers should be religious. For this purpose most any religion would answer except Christianity. The papal religion or the Mohammedan religion are excellent for carnal warfare. History tells us how these have often made their devotees fight "like demons."

Christianity does not fill a man with the spirit of carnal warfare, but does just the opposite. It says, "Peace on earth," not war; "Put up thy sword into the sheath." When the Roman soldiers came to John the Baptist, Christ's forerunner, and asked what they should do, he replied, "Do violence to no man, neither accuse any falsely; and be content with your wages." Luke 3:14. "Fight well, . . . and be content with your wages," is what we might think he should have said, from what is taught now-a-days in the name of Christianity. John's advice was calculated to make his hearers good Christians, but the poorest kind of soldiers.

THE Rev. Theo. L. Cuyler tells us in the *Independent*, of July 30, that "next to the sin of voting wrongly is the sin of not voting at all." If this be so we are in a hard predicament; for how can we know of a certainty which side is the right one to vote for? We are not infallible; nor has any infallible voice supplied us with the needed information. It would be very depressing to discover that in spite of our conscientious earnestness, we had cast our vote on the wrong side, and hence had done worse than we would have done by not voting at all.

There is plenty of information for our guidance in the matter from human sources, of course; but this does not help us out of the difficulty. Indeed, there is altogether too much information; we find all sides of the controversy represented by men of respectability and intellect, who have made a study of the questions at issue. Their study has not made them see alike. If we should study the questions we would doubtless be led to one or the other of the various parties; but the probability that our study had led us to wrong conclusions would be as great in our case as in any of the others.

In all moral questions we have an infallible guide in the word of Omniscience. But we know of no infallible guide in politics. If

anybody knows of one, we would be greatly obliged if he would communicate with us at once.

Every man is entitled to his own opinion on all subjects. These opinions may represent his conscientious convictions, but they are opinions and nothing more. This is about all that can be truthfully said on the subject of political "duty." s.

A RELIGION that is not able to sustain itself is certainly not able to sustain anything else. If the State must sustain Christianity, then it is the State, and not Christianity, that sustains the soul.

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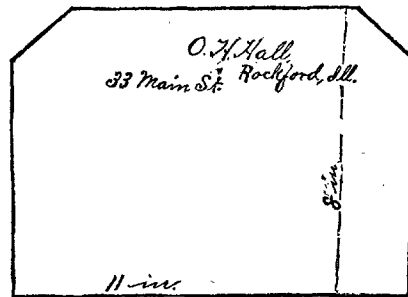
THE fact that many of our recent issues of the *SENTINEL* have been excellent for distribution among those not familiar with its teachings has doubtless been appreciated by many of our readers, and a number may desire to secure some for missionary work.

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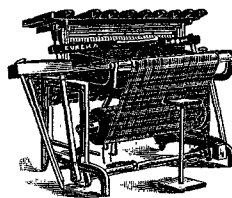
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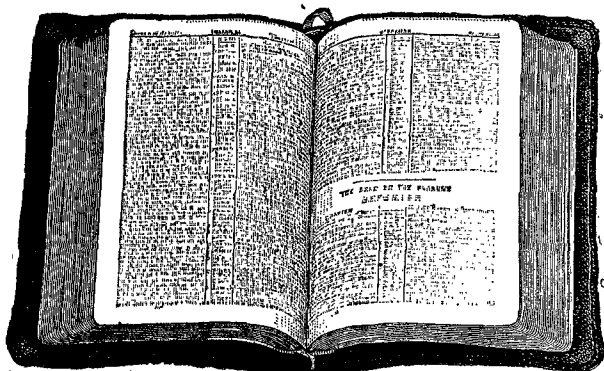
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They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

gavest before them, neither turned they from their wicked works.

36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And ^e it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^f dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we ^g make a sure covenant, and write it; and our princes, Lē'vites, and priests, ^h seal unto it.

CHAPTER X.

1 *The names of them that sealed the covenant.* ²⁰ *The points of the covenant.*

NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-a-lī'ah, and Zīd-kī'jah,

2 ^c Sēr-a-ī'ah, Āz-a-rī'ah, Jēr-g-mī'ah,

3 Pāsh'ūr, Ām-a-rī'ah, Māl-chī'jah,

4 Hāt'tūsh, Shēb-a-nī'ah, Māl'luch,

5 Hā'rim, Mēr'e-mōth, Ō-bā-dī'ah,

6 Dān'jēl, Gīn'nē-thon, Bā'ruch,

7 Mē-shūl'lām, Ā-bī'jah, Mī'jā-mīn,

8 Mā-a-zī'ah, Bīl'gā-ī, Shēm-a-ī'ah: these were the priests.

9 And the Lē'vites: both Jēsh'u-ā the son of Āz-a-nī'ah, Bīn'nū-ī of the sons of Hēn'a-dād, Kād'mī-el;

10 And their brethren, Shēb-a-nī'ah, Hō-dī'jah, Kēl'ī-tā, Pēl-a-ī'ah, Hā'nan,

11 Mī'chā, Rē'hōb, Hash-a-bī'ah,

12 Zāc'cur, Shēr-g-bī'ah, Shēb-a-nī'ah,

13 Hō-dī'jah, Bā'nī, Bēn'ī-nū.

14 The chief of the people; ^d Pā-rōsh, Pā'hath-mō'ab, E'lām, Zāt'thu, Bā'nī,

15 Būn'nī, Āz'gad, Bēb'ā-ī,

16 Ād-ō-nī'jah, Bīg'vā-ī, Ā'dīn,

17 Ā'tēr, Hīz-kī'jah, Āz'zur,

18 Hō-dī'jah, Hā'shūm, Bē'zāi,

19 Hā'rīph, Ān'a-thōth, Nēb'a-ī,

20 Māg'pī-āsh, Mē-shūl'lām, Hē'zir,

21 Mē-shēz'a-be-el, Zā'dōk, Jad-dū'ā,

22 Pēl-a-tī'ah, Hā'nan, Ān-a-ī'ah,

23 Hō-shē'ā, Hān-a-nī'ah, Hā'shub,

24 Hāl-lō'hesh, Pīl'g-hā, Shō'bek,

B. C. 445.

^d Deut. 28. 48.
^e Ezra 9. 9.

^e Deut. 28. 33, 51.

^f Deut. 28. 48.

^g 2 Kin. 23. 3.

^h 2 Chr. 29. 10; 34. 31.

ⁱ Ezra 10. 31.

^j ch. 10. 29.

^k Heb. are at the sealing.

^l ch. 10. 1.

³ Heb. at the sealings.

⁴ ch. 9. 38.

⁵ ch. 8. 9.

⁶ Or, the power.

⁷ ch. 1. 1.

⁸ See ch. 12. 1-21.

^d See Ezra 2. 3, &c.

^e ch. 7. 8, &c.

^f Ezra 2. 35-43.

^g Ezra 9. 1; 10. 11, 12, 19.

^h ch. 13. 3.

ⁱ Deut. 29. 12, 14.

^j ch. 5. 12, 13.

^k Ps. 119. 106.

^l 2 Kin. 23. 3.

^m 2 Chr. 34. 31.

ⁿ Heb. by the hand of.

^o Ex. 34. 16.

^p Deut. 7. 3.

^q Ezra 9. 12, 14.

^r Ex. 20. 10.

^s Lev. 23. 3.

^t Deut. 5. 12.

^u ch. 13. 15.

^v &c.

^w Ex. 23. 10.

^x Lev. 25. 4.

^y Deut. 15. 1, 2.

^z ch. 5. 12.

^{aa} Heb. every hand.

^{ab} Lev. 24. 5.

^{ac} 2 Chr. 2. 4.

^{ad} See Num. 28; 29.

^{ae} ch. 13. 31.

^{af} Is. 40. 16.

^{ag} Lev. 6. 12.

^{ah} Ex. 23. 19; 34. 26.

^{ai} Lev. 19. 23.

^{aj} Num. 18. 12.

^{ak} Deut. 26. 2.

25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'jah,

26 And Ā-hī'jah, Hā'nan, Ā'nan,

27 Māl'luch, Hā'rim, Bā'a-nah.

28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, ^f and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁱ by Mō-ges the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give ^j our daughters unto the people of the land, nor take their daughters for our sons:

31 ^k And ^l if the people of the land bring ware or any victuals on the sabbath day to sell, ^m that we would not buy it of them on the sabbath, or on the holy day: and ⁿ that we would leave the ^o seventh year, and the ^p exaction of ^q every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For ^r the shewbread, and for the ^s continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Ig'ra-el, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Lē'vites, and the people, ^t for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, ^u as it is written in the law:

35 And ^v to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons,

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NEW YORK, AUGUST 20, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE Michigan *Christian Advocate*, of Aug. 8, announces that the well-known Methodist clergyman, Dr. T. L. Cuyler, "will take the stump against free silver." Has he become tired of the theme of free salvation?

THOSE people who believe so firmly that Rome has fallen in love with enlightenment in these days, at least in enlightened countries, will find food for profitable thought in the article, "A Roman Catholic Holy Day in New York," on page 261.

WE are informed that Elder Garrett, the Adventist minister, threatened by the attorney-general with indictment for giving to jurymen copies of the AMERICAN SENTINEL, was not indicted. Whether Attorney-General Lewis' good sense came to the rescue or the grand jury revolted, we are not informed.

THE Czar, so it is said, has solemnly proclaimed that the great tragedy which attended his coronation ceremonies, when several thousands of his subjects were trampled to death on the plain before Moscow, was an "act of God." But, fearful that the people consider it otherwise, he is taking extraordinary precautions against assassination.

THE fact that one man cannot serve for another in jail or in the chain-gang shows that lying in jail or working in the chain-gang is not paying a fine, and is not so considered by the State. One man can pay a fine for another. This ought to assist in disposing of the question, "What is the difference between paying fines and working in the chain-gang?"

QUITE a change has taken place in public sentiment in Lake County, Tenn. The work done there by the International Religious Liberty Association and by the Tennessee River Tract Society, apparently convinced the people that the Adventists are not a dangerous class of people; and at the recent term of court nobody was found willing to prosecute them; so no new indictments were found, though evidence was taken, and it is stated the attorney-general attempted to induce the former prosecutor to appear in the same role again.

In these Sunday cases the grand jury has not inquisitorial power, and can find indictments only as some one comes forward to furnish evidence and appear as prosecutor. The

fact is, however, that the grand jury has exercised inquisitorial power in the past in the Adventist cases, and after the cases have all been prepared somebody has been found to permit the use of his name as prosecutor. We believe, however, that the attorney-general does not feel as anxious to pursue the Adventists as he did, and that the same pains will not be taken to secure indictments.

THE *New York Observer*, of August 13, informs us that "there is no doubt that the Hebrew prophets preached politics. The utterances of Micah, of Jeremiah, and of Ezekiel, are full of the higher politics." In these days people know so little about those utterances that it may be many will be ready to credit the *Observer's* statement. However, the assertion suggests the thought that it will be well enough for the clergy to preach politics when they can receive their words by inspiration, as Jeremiah and the other prophets received theirs.

THE Lake County Adventists, convicted of Sunday work and condemned even before their conviction to work on the county roads, for which purpose balls and chains were actually provided, were not required to work a single day. The faultless lives of the victims of petty persecution were stronger than the prejudice which demanded the sacrifice, and the full measure of the contemplated indignities was not put upon them.

THESE are days when men talk glibly about "political righteousness," as if it were something about which every one knew. But while there are numerous conflicting ideas expressed upon the subject, the phrase remains undefined in any authority upon the subject of righteousness that we have seen. The law of God is the standard of Christian righteousness; but what is the standard of righteousness in politics? Is there any standard of "political righteousness" at all?

A MEMBER of the national executive committee of the "people's party," Mr. Geo. F. Washburn, of Boston, Mass., takes Bishop John P. Newman, of the M. E. Church, to task for recent political utterances which were not complimentary to the party which Mr. Washburn represents. The latter says:—

Now, sir, I belong to the party you insult, and brand your alleged statements as false and unfair, and challenge you to name a single populist in this country who is also known as an anarchist. I am called a "leading member" of the church you represent. If I am not a "good American citizen," may I ask you are my money and influence still wanted in your church? If you are no more correct in your spiritual utterances than you are in your political, can we have any confidence in either? I agree with the prominent Roman Catholic who said he was willing to take his religion from the head of his church, but not his politics.

Now, bishop, for the sake of the church we love and

the welfare of the country, I advise you to let politics alone until you have studied this monetary question.

And a caustic letter from Senator Stewart, of Nevada, to the bishop, drawn out by the latter's political utterances, concludes thus:—

I thank you that you have told the people your evil purposes. This may have been indiscreet on your part, but I assure you that it will put honest men on guard against the wicked work you propose, and perhaps your evil boasting may prove a boomerang and a benefit to the cause of honest money and honest men.

Such incidents suggest to us that it would be advisable for bishops and all clergymen, in the interests of that "peace and good will" on earth for which Christianity stands, to "let politics alone" altogether.

THE passage by the British Parliament of the "Deceased Wife's Sister Bill," is considered by the Archbishop of Canterbury so serious a menace to religion as to call for the formation of a church party for the purpose of defense. The *New York Independent* says it is at a loss to know what the archbishop means. It is hard for some Protestants to discern Rome's policy. Rome cares very little about the subject of that bill, but she does care much about the establishment of a Catholic church party in Parliament, as she has for some time had in the German Reichstag; and she will seize upon any opportunity to attain that end.

"RELIGION in politics" and "politics in religion" make substantially the same mixture. The combination of the two things does not eliminate either one. With religion in politics, we will have religion subserving political ends, and thereby its own ends; and with politics in religion, we will have the same ends subserved in the same way. Each is helpful to the other for a mutually selfish purpose. Each lends its own power to the other for the sake of adding the other's power to its own. Christianity will not mix with politics at all.

As previously stated in these columns the three Seventh-day Adventists, imprisoned at Tiptonville, Tenn., for Sunday work, were released August 5. The sheriff first proposed to give them the benefit of the thirty days' overtime served by J. W. Lewis, on the same charge, but it was discovered that one man could not serve time for another. The sheriff then agreed to cancel his fees. The witnesses did the same, and this cut the term of imprisonment very short.

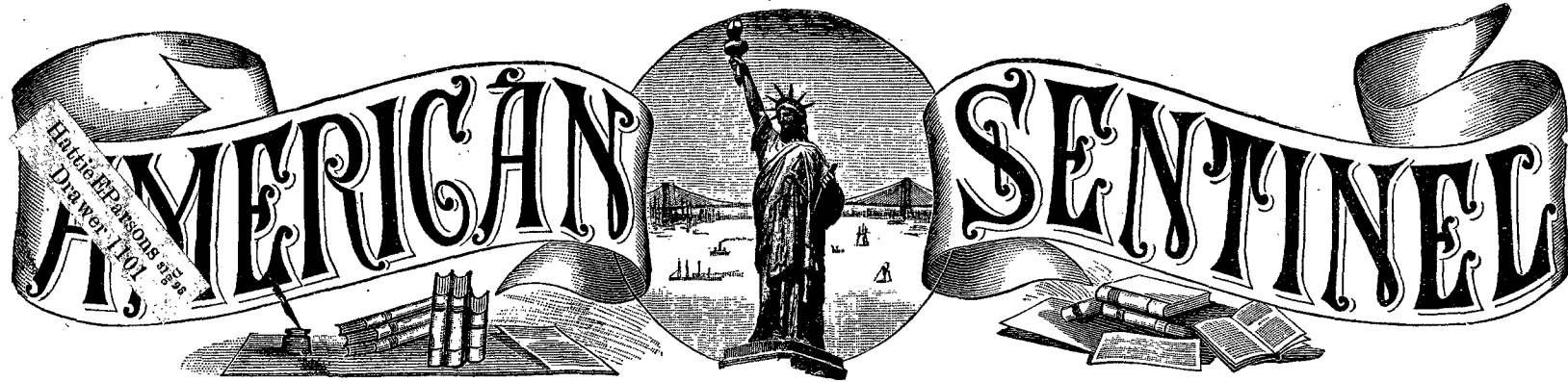
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EDITOR, - - - - - C. P. BOLLMAN.
ASST. EDITOR, - - - - - L. A. SMITH.

CHRISTIANITY AND THE SWORD.

CHRISTIANITY is "the power of God unto salvation to every one that believeth." Rom. 1:16. The salvation which Christianity brings is salvation from sin. The belief which Christianity enjoins is belief of the word of God. The power of sin is the strongest power with which a human being has to contend; and this power is broken and overcome by faith. The fight which the Christian wages is the "good fight of faith." Christianity has no use for the sword.

But there is a power which properly bears the sword, and that is the civil power. This power is ordained of God, but for a purpose altogether distinct from that served by Christianity. The civil power is not ordained to save men from sin, but to maintain a degree of order, peace, and justice between man and man, in the earth, necessary to the realization of the ends of earthly existence. It is in the interest of these things that civil government, as ordained of God, exists. It is to promote these that it bears the sword. The sword of conquest serves a different purpose. The civil power was not ordained to bear this sword. It was not ordained to war.

While, therefore, Christianity is a power altogether distinct from the civil power, having no use for its weapons, and operating in a different sphere, it is not against that power. The two powers, operating without any perversion of their appointed means, work in harmony. Both aim to promote peace on earth—the one by the power of God operating in the heart, eliminating therefrom all desire for strife, and the other by the power ordained of God to hold in check those from whose hearts the power of God unto salvation is shut out.

The fact that the civil power bears the sword and not the olive branch, makes its work not the less in the interests of peace.

That power must needs come in conflict with certain ones, not because it seeks for strife, but because there are some who will not maintain peace with it. It is the latter who break the peace and not the civil power. The charge is often brought against Christianity, that it is a promoter of strife; and in a sense this is true, for Jesus Christ himself said, "Think not that I am come to send peace on earth; I am not come to send peace, but a sword." Matt. 10:34. This does not mean, however, that a Christian will ever pick a quarrel with any one, or in any way seek to stir up contention. The work of Christianity is to reconcile man to God. Man is at enmity with God; this is the condition of all men naturally. There is war—war against God's government and law. Christianity seeks to bring peace in the place of that war; and if peace does not come as a result of its influence, it is because the carnal heart persists in its warfare. There was peace in all the universe until the law of God was violated. The work of Christianity is to restore again that peace, by bringing God's creatures into harmony with his law.

The work to which the civil power is ordained of God, is defined by the Apostle Paul in the thirteenth chapter of Romans. We are there told that "rulers are not a terror to good works, but to the evil;" and we are counseled, "Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." It is a fact that civil rulers sometimes attempt to be a terror to good works, and to execute wrath upon those that do good, but such instances result not from the exercise of the power which God ordained, but from its perversion. It is likewise a perversion of that power to use it for the purpose of foreign conquest, or to stir up strife between nation and nation. In the ordinance of God, the civil power bears the sword only against evil-doers. Only in that capacity can it be the minister of God, as described in the chapter from which we have quoted.

The accepted theories upon which civil governments are conducted, and their rights asserted, have of course no force to the Christian in the face of that which God commands.

He believes in civil government as opposed to anarchy, and he will support it in that work to which God ordained it, namely, the preservation of natural rights. It is for this cause that he pays tribute; that payment is a recognition of the right of civil government to exist. But he cannot admit the right of the civil power to impose upon him requirements which conflict with those of Christianity. He cannot surrender his soul into the keeping of that power. He remembers that in matters involving moral actions, he must give account to God; and the civil power will constitute no shield for him in that accounting.

From his own conscience, instructed by the word of God, the Christian must decide for himself wherein he cannot accept the requirements of the civil power, as being opposed to the requirements of God. Seventh-day Christians, for example, have decided that they cannot consistently do as the civil power requires in the observance of Sunday. In this, however, they do not take the side of anarchy, in opposition to civil government as such, but the side of civil government as opposed to a perversion of the same. And as the perversion of any power naturally tends to its destruction, opposition to such perversion constitutes real support to civil government, as truly as does the paying of tribute.

Other Christians have decided that they cannot, at the behest of the civil power, take the lives of their fellow-mortals in martial combat; and it is not for anyone to class them with anarchists, or opposers of civil government, on this account. In the face of that divine command which says, "Thou shalt not kill," a conscientious opposition to the taking of human life is certainly entitled to respect. Whether the civil power can rightfully exercise the function of its office to the extent of taking human life, is a question concerning which secular authorities are at issue among themselves. It is not for the civil power to attempt to direct any man's conscience. The guide of conscience is the Word of God; and it remains for the Christian to instruct his conscience by that word, seeking for that divine assistance which is promised him therein; then to do as his conscience may dictate, and abide the consequences.

The only sword which can further the purposes of Christianity, is the "sword of the Spirit, which is the word of God." s.

"POWERFUL" SERMONS AND "SOUND MONEY."

It is announced that the Rev. Dr. John P. Newman, Methodist Episcopal Bishop of San Francisco, has entered the political campaign with a "plan to have every one of the thousand ministers in the conferences committed to his charge use their influence in the pulpit and out of it against the success of "free silver."

The *Detroit Free Press*, of August 4, makes mention of a "powerful sermon" recently preached by Bishop Newman at Asbury Park. No sinners were converted by it however, as we are told that the sermon was not against sin, but "against the white metal." It is not so important now, it seems, to turn sinners from sin to righteousness, as to turn men from what is deemed political heresy. Bishop Newman declares, says the same journal, "that in the present campaign clergymen of all denominations, Protestant as well as Catholic, have a duty to perform that is little less sacred and important than that which confronted them during the anti-slavery agitation. He holds that Christian ministers should preach the doctrine of sound money from the pulpits."

Of course, every person can "preach the doctrine of sound money," according to his own view of the same; and in these days, when "preaching" is in general so little related to the statements of Scripture, this may not be a difficult thing to do. What the Bible doctrine of "sound money" is, we believe no one has attempted to say. The Bible does speak about money and treasures in many texts, but what it says is for the most part ignored in the financial transactions of this day. It speaks about not putting out money to usury, about giving money to the poor, and about the "tithe" which belongs to the Lord. It counsels men to lay up treasure in heaven. It speaks also of the treasure which the rich have "heaped together" for the last days, by defrauding the poor, and of the "rust" of their heaped up gold and silver, which will be a witness against them before God. But we imagine a sermon preached from these texts would not be considered as of any great value for campaign purposes.

The *Free Press* does not see very easy sailing ahead for the bishop's project. "When the good bishop gets back to California," it says, "and seeks to hold 1,000 pulpits in line for a defense of the present monetary standard, there is likely to be trouble. In many, if not a majority of the parishes, the free silver sentiment just now predominates, and with the general ticklishness that prevails on the question of politics in the pulpit, the campaigning of Bishop Newman's ministers for sound money would stir up a Methodist excitement outrivaling any camp meeting fervor ever heard of."

Yes; there is nothing like a mixture of religion and politics to stir up excitement, and that of a kind which does not promote the cause of Christianity. Bishop Newman seems to be aware of this, but is not swerved thereby from his purpose. He says: "If such a stand on the part of the clergy causes dissension in the churches, let the dissension come. Better dissension in the churches for the sake of the right, than peace and quiet while dishonor triumphs and the sappers and miners of the national credit are enthroned in high places."

"Dissension in the churches" is bad enough when the opposing forces divide over some principle of religious truth; but when the

churches divide over politics, the situation is indefensible. It is a baleful sign of the times that eminent clergymen are more willing to welcome additional dissension in the churches than to give up politics. Why can they not see that the momentous and eternal interests committed to their hands as ambassadors of Christ seeking the salvation of souls, demand that they should keep out of politics altogether.

THE EASTERN QUESTION.

The *Sun*, of this city, in its issue of the 23rd, ult., printed the following from its London correspondent under date of the previous day:—

No information is vouchsafed yet about the negotiations between the powers for the settlement of the Cretan troubles, and it is shrewdly suggested of the whole Turkish question that the signs multiply that the British Government is at last making up its mind to a definite and drastic policy. It is highly significant that the London *Standard* has come over to complete acceptance of Mr. Gladstone's view of the situation. It says: "By its persistent neglect of the reiterated warnings to put its house in order, and the first step to that end should be the concession of autonomy to Crete, the Porte courts the punishment that must in the end overtake an empire which disregards its duty to its subjects. There was a time when this country, as it showed by its deeds, was willing to make any sacrifice in order to preserve the integrity of Turkey. We should still be unwilling to hasten its division, but the persistent misgovernment of the Sultan has made it impossible for an English minister to suggest the idea of going to war in defense of so rotten a system."

The same newspaper which, more than any other, voices government opinion also says: "Great Britain will act with the powers, not independently of them. She does not want Crete, as even the Continental press is beginning to understand. What she does want is to see that island so pacified that it will cease to be a danger to the peace of Europe, and pacified in a permanent sense. Crete will never be so long as she forms an integral part of the dominions of the Sultan."

This shows very clearly the exceedingly critical crisis which has been reached in Eastern affairs, and no man knows what a day may bring forth.

That the Armenians and the Cretans have both suffered untold wrongs at the hands of the Turkish power must be admitted by all. Turkish rule can not but be regarded as intolerable by all who know even the first principles of human rights, and these peoples justly command the sympathy of the civilized world. But that there is not wanting wrong on the part of political agitators is also patent.

While there has been persecution for conscience' sake in Armenia, while innocent non-combatants, have been butchered in cold blood or indescribably outraged simply because they were not Mohammedans, occasion for these atrocities has deliberately been afforded by agitators who hoped by provoking the Turks and Kurds to deeds of rapine, murder and outrage, to so rouse the powers that they would with one accord demand autonomy for Armenia. Never was more heinous crime perpetrated against unoffending people than that of which Armenian agitators have been guilty, if we may credit the evidence of men who, being upon the ground, are in a position to know the whole truth.

Rev. George C. Reynolds, missionary in Van, Turkey, in an article published in the *Independent*, of this city, August 13, says:—

The sympathy justly manifested toward the Armenians, in view of the cruel wrongs under which they were suffering, awakened hope on the part of the revolutionary leaders that the Powers would take up their cause, some of them being foolish enough to expect that an autonomous State would be established for them. When these manifestations of sympathy slackened, or the hope of outside interference les-

sened, they felt that something more tangible in the way of oppression was needed to spur on the flagging zeal of the Powers; and so, three or four years ago, we began to hear of plans to stir up the Kurds to commit some great outrage, which should horrify Europe and lead to the realization of their hopes. It was to no purpose to assure them that the least suspicion of overt effort on their part to secure such a result would estrange, instead of attracting, the sympathy of Europe. However, the Turk did not wait for their initiative, but substantially unprovoked, horrified the civilized world by the fiendish barbarity of Sassun. A cry for redress went up from the civilized world, and especially from the English-speaking nations, which the ruling class could not ignore; and hopes, alas, false, were kindled in the hearts of the Armenians, and the revolutionary party among them took on new boldness, while the Moslems were stirred up to still greater fanaticism.

And now comes the saddest episode in all modern history, the terrible series of massacres which began last autumn—and which have culminated, I trust, in the events of the last fortnight—which have made this blue lake to bluish with the blood of thousands slain among the green valleys and snow-capped peaks which surround it. That the Turks can be justified for the utterly barbarous and unspeakably cruel methods they have pursued in their efforts to eradicate rebellion, surely no one will claim. One is loth to believe that human nature is capable of taking delight in chopping to pieces men, women and children—as has been done to scores of those brought to us every day—and in inflicting such unimaginable suffering as is now endured by the thousand wretches who crowd the places about us. Any claim the Turk may have made to rank among civilized or semi-civilized nations, they have thus resigned, and relegated themselves to the condition of their ancestors of the time of Tamerlane. The blood of slaughtered thousands, the mass of whom were in no sense rebels, protests to heaven against the savagery of this complacent people.

But, on the other hand, the revolutionists are not less to blame than the Turks themselves for the events of these bloody months. It was their ill-advised demonstration at Constantinople that first lighted the fires of fanaticism last fall and early winter that swept over the land a very besom of destruction. Van alone of all the large cities of the land then escaped. It certainly seemed that the testimony of those months of carnage, taken in connection with the attitude of the Powers in drawing back and allowing the Turk to work his own sweet will, was enough to prove to any so obtuse as not already to have learned the lesson, that revolutionary methods and demonstrations could not fail to increase, instead of alleviating the intolerable burden that was resting on the Armenian people. But here in Van, three different revolutionary societies, each with its leaders from abroad, persisted in keeping up their criminal propaganda. Men dressed in a way especially to irritate the Turk, and armed to the teeth, kept up nightly patrols of the streets, frequently coming under the observation of the Turkish patrols, and, in one instance, having a brush with them, in which a Turkish soldier was killed. They issued proclamations abusing the Sultan and inciting the people to revolt, and nearly all of these documents fell into the hands of the Wali. They kept up a regular system of forced contributions to a "Patriotic" fund, with the repeated accompaniments of housebreaking and murder. They assassinated one prominent ecclesiastic and several prominent men for not being sufficiently subservient to their purposes. They would be found all armed and equipped, in private houses, when one went to make holiday calls.

A strange infatuation prevailed among the leaders and infused itself among their followers; and they would listen to no argument or appeal. It is easy to see how intensely such a course would arouse the Moslem leaders. The outlying Kurds, who had had frequent encounters with these revolutionists, as they passed between here and the border, and had lost a good many influential men by their rifle balls, were aroused to the extremist hate of the very name of revolutionists. It is not then to be denied that there was in Van an organized revolutionary party, of considerable strength, well known and sufficient to justify the government in taking vigorous steps to suppress it.

This revolutionary leaven has not penetrated the whole nation, though it has extended much further than we could wish; but what I desire to ask of the friends of humanity in my native land is that they will distinguish between the poor Armenians who are now suffering so cruelly in this land, and of whom so many have already given up their lives, rather than sacrifice their faith in our common Saviour [Italics ours, Ed. SENTINEL], and the blatant revolutionists who have so cruelly betrayed them. For the former we still entreat that you will extend them the aid they are so much in need of, and without which they cannot survive, though we know many of you have al-

ready taxed yourselves almost to the limit of your ability. For the latter I ask that you will withhold both encouragement in moral lines and pecuniary aid, and do the best you can to put an end to the nefarious business in which they have been so long engaged, and which has brought such untold horrors on a land they profess to love.

Such we believe is a true statement of the Eastern situation to-day, so far as Armenia is concerned. How far similar influences have been or are now at work in Crete remains to be seen.

THE PREACHER IN CIVIL AFFAIRS.

An Opinion by Judge Sage, of Cincinnati.

At a recent session of the United States Circuit Court in Cincinnati, O., Judge Sage presiding, a case was tried in which the defendant, who was convicted, plead for some mitigation of the penalty on the ground that two of the witnesses against him, one of whom had acted as a detective, were ministers of the gospel. This drew from the judge the following comment:—

Two gentlemen, who are clergymen, were called upon the stand, and testified as witnesses for the government. It appears that they had at different times in this case acted as detectives. One of them had been employed specially in this way. Now, the counsel for defendants have commented on this. They have the right to comment. They dwelt upon the unfitness of such performances on the part of those whose profession it is to preach the gospel of Jesus Christ.

Now, gentlemen, perhaps it is not improper that in this connection I state in very few words my own convictions in this matter, so you can see that I am not under the influence of any prejudice or bias. Jesus Christ lived in this world at a time when there were about as many bad laws and as few good laws as at any time in the world's history. It does not appear that he ever asked for the repeal of any existing law, or for the enactment of any new law. Certainly, if he made any proposition clear and distinct, it was that his kingdom was not of this world. I have sometimes thought that in these modern times some of his followers, some even of his ministers, have practically committed themselves to the proposition that it will be impossible to evangelize this world without an act of the legislature. I do not believe it. I believe exactly what was said by the Saviour of the world himself, that the devil is the prince of this world. I believe that Christianity is the exhibition in this world of the power of the love of God Almighty through Jesus Christ his Son; and it is my opinion that whenever one of his ministers appeals from the Bible to a statute book, or from the Almighty to the governor of a State, or the mayor of a city, or the judge of a court, he makes a mistake and lowers his standard. I don't think the Almighty takes much stock in that sort of thing.

History teaches us that the most wonderful, nay, miraculous progress of Christianity was achieved in the first centuries after Christ, when the power and the wealth and the learning of the world were opposed to it, and the strong arm of its governments was applied to persecute its disciples even to torture and to death. On the other hand, the time when Christianity fell into an almost fatal embrace was when later it accepted an alliance with the State and undertook to advance and strengthen itself by human legislation and human power.

Now, gentlemen, these are my views; so that I have not any prejudices in favor of clerical efforts, excepting those that are in reliance upon spiritual power. But let me refer you to an incident in the life of Jesus Christ himself that indicates that a minister may properly take a hand sometimes in the affairs of this world. The occasion to which I refer was when Jesus Christ found men in the temple selling oxen, sheep and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and oxen, and poured out the changers' money, and overthrew the tables.

I recognize also, gentlemen, that because a man is a clergyman he does not cease to be a citizen; and while I do not believe in any attempt to promote Christianity by statute, wholly or in part, I do believe that if there is a crying evil, whether intemperance, or sabbath-breaking, or lotteries, or any other species of crime, the clergy have as good right as other good citizens to intervene.

The incongruity presented in the course of

the clergyman detective was apparent to the judge, although the latter's attention may be supposed to be but little given to other than secular affairs. Of course, the clergyman had a right to act as a detective; he has the same right that other citizens have. But this fact does not settle the question whether it was right for him to do as he did. "Rights," or "a right," have a narrower meaning than "right." The former refers only to a man's relation to his fellows; the latter embraces also his relation to God. It is often right, from a Christian standpoint, for an individual to surrender rights.

But we cannot agree with the judge, in finding in Christ's cleansing of the temple, a parallel to the preacher's participation in the "affairs of this world." The cleansing of the temple was not a secular affair in any sense. The judge also trips over "sabbath-breaking," as is natural for one who regards Sabbath observance as a secular thing. s.

GROWTH OF SPIRITUALISM.

[A St. Louis clergyman, who wishes his name withheld, speaks as follows concerning the rapid growth of Spiritualism:—]

Don't put my name in the paper, but you may say that a clergyman who has been twenty years in the pulpit is greatly astonished at the growth of modern Spiritualism, not only in this country, but throughout the world, at the present time. It is spreading in the churches as well as outside of them. Its converts used to be entirely from the infidel and atheist classes—so much so that Spiritualism itself was ranked, and rightly so—as a species of infidelity. But now vast numbers of people who commune with Catholic and Protestant churches are believers in spiritual manifestations, and would rather give up their Christianity than abandon their Spiritualism.

The Catholic Church made a strong fight against Spiritualism, but it is unable to beat it down. Some of the more intelligent Catholics here and elsewhere are among the most ardent Spiritualists. I cannot say how they reconcile the one belief with the other, but they manage to do it—at least they hold to their Catholic faith openly and to their Spiritualistic faith secretly. And so with Methodists, Presbyterians, Baptists and Episcopalians. There is no Christian denomination to-day a part of whose membership is not tinged with Spiritualism.

WHAT IS THE MATTER WITH SPAIN?

THE decrepitude of Spain is to-day a matter of general note and comment among the observing people of all lands. Once the queen of the nations, she is now shorn of all just claims to the rank of a first-class power. Her glory is departed; the insignia of her former greatness is everywhere covered with the melancholy tracings of decay.

Recently an insurrection broke out among some Spanish tributaries in Morocco, to suppress which taxed Spain's military power severely; and for more than a year now past she has exerted herself to put an end to rebellion in Cuba, but the prospect is that the task will prove beyond her strength. A similar but less formidable Cuban uprising in recent times was put down only after a ten years' struggle. From the modern newspaper narrative of Spain's military attempts, it is

with a feeling almost of amazement that our thoughts revert to the exploits of the men who bore the Spanish ensign through Mexico and Peru.

The barbarities which mark Spain's course in the present contest are but another token of her weakness. And while there is rebellion abroad, there is division and bankruptcy at home.

The question we have propounded is fully answered in the article which we reprint in this issue from the *Missionary Review* on the need of the gospel in Spain. It is not Time, but Rome, which has made Spain what she is to-day. More faithfully than any other nation, Spain has adhered to the papal church, and the results are visible in a corresponding degree. And it was not long since that a papal spokesman in this land openly declared, "What Rome has done for other countries, she will do for the United States." Yes; without a doubt she will, if she is given the chance. It is this that adds a terrible interest to the spectacle which Spain presents to-day. The fearful question is, Will the American people allow Rome to do for our country what she has done for Spain? s.

SLAVERY UNDER THE BRITISH FLAG.

[The Christian Work, Aug. 13, 1896.]

If it seems incredible that slavery should still exist under the protection of the British, it is none the less a fact, for the system exists in the British protectorate of Zanzibar, East Africa. The most authentic information on the subject is supplied by an agent of the British and Foreign Anti-Slavery Society, who was recently sent to Zanzibar on a mission of inquiry. From his report it is ascertained that the slaves number a million and a quarter, that the slave trade is active, and that fresh supplies of slaves are brought to the mainland every year.

Professor Nicholson, of Edinburgh, who visited the protectorate a short time ago, has published a book setting forth the facts in the case. He was amazed to learn when at Zanzibar that nineteen-twentieths of the black people whom he saw were slaves; and here it was that he first discovered to what an extent negro slavery yet exists under the British flag and under the protection of the British Crown. He also mentions the circumstance that Mr. Stanley, speaking in the British Parliament, has opposed emancipation, taking the ground that it would be unadvisable, and arguing that the slavery question of Zanzibar ought to be left in the hands of the British authorities there.

Professor Nicholson found reason to believe, upon investigation, that the yoke of the slave there was not always heavy, and that he may even be comfortable. But he refuses, and rightly so, to accept this as any justification for the system. Most of the slave traders and slave holders are Arabs; but these Arabs are subject to British law, which is the guardian of slavery. He calls for the total and immediate abolition of the slave system in Zanzibar, which flourishes under the British flag, and under the rule of the British military administrator.

And now we have from London, and naturally so, the information that the British Government is stirred up by the statements made in the report of the agent of the British and Foreign Anti-Slavery Society, and has within a month past instructed the protectorate authorities at Zanzibar to take means for the speedy abolishment of the legal status of slavery. Other instructions, previously given,

to bring about the limitation of the power of the slave dealers and drivers, have been disregarded by the men to whom they were addressed; and it will be necessary to wait for further information in order to know to what extent the latest orders from London are obeyed by the British Consul and General Matthews, who administers the affairs of Zanzibar, and who enrich themselves by the profits of negro slavery.

Professor Nicholson says in his book that when a boy at school he had learned that "a slave cannot exist on British soil," or in any part of the British Dominions, or under the British flag, or upon a British ship sailing o'er the main, in any part of the globe. He was sadly undeceived when he visited the British protectorate of Zanzibar and discovered a quarter of a million of persons of both sexes and all ages held as slaves under the British flag. We cannot doubt British public sentiment will ultimately compel the extermination of the traffic, although the toleration of the system so long, and England's course with reference to the opium traffic in India and China, show that nations given to rebuking other nations for some particular sin are no less inclined to possess and cherish their own favorite vices.

RELIGION NOT WANTED IN THE POLITICAL CAMPAIGN.

[New Orleans Times-Democrat, Aug. 10, 1896.]

As the *Times-Democrat* has noted, a number of ministers have lately sought to bring religion into the present presidential campaign, although the great question at issue is a purely economic one. The goldbug papers are beginning to see that their cause is most likely to suffer from the effort to connect religion with finance, and the indiscreet utterances of some members on this subject. What seems to have caused the most surprise and disgust is the interview recently published with Bishop John P. Newman, of the Methodist Episcopal Church, who said:—

In the conferences committed to my charge there are something over 1,000 ministers. I shall call their attention to what I believe is the plain duty of the clergy, and shall urge upon them the importance of using all the influence they possess, in the pulpit and out, against the danger which threatens our country, against the possible triumph of Bryan and Sewall and the election of a Congress that is pledged to pass a free-silver coinage measure.

The *Springfield Republican*, which is one of the most sensible goldbug journals of the country, and which has been giving its friends plenty of good advice, warns them again not to cherish the idea that these ministerial utterances will help their cause.

Remember Burchard, it cries warningly. Mr. Blaine's managers thought they were playing a trump card when they got the ministers together in New York to welcome him; and never dreamed that the ministerial card would bring ruin upon him.

We have had a still more striking proof of the mistake of this policy in Canada only a few weeks ago, when the Conservatives thought to strengthen themselves by religious support, only to find that it had proved a boomerang and ruined them. But let the *Republican* speak for itself:—

Mr. Hanna should see to this at once. We do not want the fight for gold Burchardized by any indiscreet prelate. Such an act as Bishop Newman proposes would be the acme of stupidity and blundering.

What happened to meddling clericalism in Canada the other day is quite as likely to happen to meddling clericalism in the United States. This silver question

is a matter for discussion, and if it is a matter for discussion it is a matter concerning which honest men may differ, and a political and economic question concerning which honest men may differ is not a question calling for the interference of the church.

Bishop Newman's thousand parsons can be better occupied than in turning their pulpits and altars into political stumps.

The *Republican* is thoroughly right, and it is to be hoped that its advice will be followed. The campaign is broad enough already without bringing religion into it.

THE GOSPEL IN SPAIN.

[Missionary Review of the World, August, 1896.]

It is frequently asked, "What need is there for sending evangelical missionaries to Spain?" Does not the following simple reply sufficiently answer the question?

It is the inalienable right of every man to own a copy of the Bible and to have the liberty to read it for himself. Every community in which the Bible is not within the easy reach of every man, or where the "word of God is bound" is a true missionary field to which the Christian missionary may not only go with propriety, but to which, from the evangelical standpoint, it is his duty to go to make known the truth. The question to be asked therefore is: "Are the masses in Spain allowed by their religious teachers to freely read and study for themselves the Word of God?" If they are, I would say: "Let the missionary go elsewhere; let him spend his money and life in taking the Bible and in explaining its message and in teaching its doctrines to people who do not have it."

We who have the Bible in our hands are aware that the Apostle Paul intended to visit Spain, and, so far as anything to the contrary is known, he did so; and we can imagine the gospel that he must have preached! Spanish Roman Catholic tradition, however, entirely ignores Paul's proposed journey to Spain, and it affirms that Saint James was the first apostle to visit Spain—*Santiago*,—who in sculptures and in paintings innumerable is represented as mounted on his white horse, and, with a lance in hand, prancing over the heads of the hapless Moors. That which interests us now, however, is not whether Paul, or James, or any other apostle or disciple in particular was the first to preach the gospel in Spain, but, rather, whether "the glorious gospel," which either the one or the other of the apostolic band must have preached, is the Christianity of the Spanish Church of to-day. Does the "word of the Lord have free course" in Spain of to-day?

A few facts taken from a multitude that might be cited will give us the answer to that question.

The archbishop of the see of Santiago de Compostela, the capital of Galicia, one of the most important dioceses of all Spain, on one occasion promised to give to a Protestant of that parish a Roman Catholic Bible in exchange for his Protestant Bible; but after spending a long time in looking for one, he had to confess that he could not find one in the episcopal palace—that he would "have to send for it to Barcelona," all across the peninsula!

In the city of Zaragoza, on one occasion, one of the canons of the cathedral of La Virgen del Pilar, now and for many years one of the most popular shrines in Spain, took upon himself the mission of winning back to the church of Rome a class of bright young men, members of our Evangelical Church. All testified to his trained skill as

a controversialist, and to his gentle ways and winning manners both in conversation and in debate. Once and again some of these young men—after he had met them in their own hall—accepted the invitation to visit him in his private apartments, where they still further discussed, among others, the questions of justification by faith, Christ as our only mediator, and prayer—our young men ever appealing to the Bibles that they carried in their pockets. This rather piqued our good canon, and it forced him, much against his will, to refer to his Bible, which they insisted he should do. And here was his weak point. He knew that he did not know even his own Roman Catholic Bible. Once he confusedly sought a familiar New Testament passage in the Old Testament, among the books of which he floundered painfully until the Protestant boys came to his rescue. That was the end of his mission. But not long after this episode he was elevated to a bishopric, and it was no secret that it was in reward for his active efforts to reclaim the Protestants that infest that district.

If the bishops show such ignorance of the Word of God, it is not to be wondered at that the parish or village priest should be found at a still lower level. A missionary was talking with one of these when the question of the worship of images came up. Allusion was made to the second commandment; and when he quoted the words, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them," the honest priest, instead of arguing, as an astuter man would have done, that Roman Catholics do not worship images, nor bow down to them, but only to the being or the spirit that they represent or that they suggest, he frankly admitted that they do worship them, and that their worship was permitted if not taught by the church; and he declared that he could not believe that the words quoted by my friend were to be found in the Bible, and much less in the Roman Catholic Bible. So a copy of the Bible sanctioned by his church was produced. He read and reread the fatal words, and could hardly believe his own eyes. At last, with hands clenched and teeth set, he turned on his heel, and with intensest feeling exclaimed: "God made a mistake when he put that in the Bible!" Poor man! he could not believe that his church could be guilty of deliberately suppressing that part of the Decalogue from its liturgies and from its catechisms; he could more easily believe that God had blundered! "And if the blind lead the blind, both shall fall into the ditch."

The Roman Catholic Church in Spain is not merely ignorant of the Bible—of their own Bible for that matter—and indifferent to its circulation, it is actively and bitterly hostile to it. Pages could be filled with accounts of the indignities and abuses that evangelists and colporteurs are continually suffering who are engaged in this work.

It is not very long ago, and under a much more liberal government than that of to-day, that the Custom House authorities in the great and liberal city of Barcelona intercepted an invoice of Bibles that had already been examined and legally passed, and without pretense of law—but because advised so to do by the ecclesiastical authorities, who knew that they could control the civil officers to whom the case might be appealed—made a bonfire of them in the open court of the Custom House! The religious press joyously commented on the deed, and boasted with

delight of "having revived the *auto da fé* of Inquisitorial times!"

One of the active colporteurs of the American Bible Society in the north of Spain, a prudent and godly man, is continually reporting to me obstruction to his work, and personal violence on the part of the priests. One day he found himself a fellow-traveler in a diligence for several hours with three women and a village priest, all strangers to him. Under the folds of his ample *capa* he carried, concealed on his knees, his colporteur's pack of Bibles and scripture portions. The conversation of his companions was chiefly on the success of a "mission" that had recently been held in the parish of one of the women, the most interesting feature of which seemed to have been the tearing up of several Gospels in the pulpit by one of the "missioners," and a furious attack upon the Protestants, and especially upon a man who was going about through the district selling Bibles and Gospels to the ignorant and innocent people. If it sometimes does us good to see ourselves as others see us, our colporteur passed an edifying hour that forenoon—for it was of himself that they were unwittingly talking!

The priest was eager to meet him; he only hoped he would come into his parish, and that he should have the good fortune to meet him face to face. "I know how to rid my parish of such vermin. There is no better remedy for such than a pair of revolvers. Oh, yes, I know how to do it! It will not be the first time that I have carried them under my gown."

At last they stopped to change the horses, and the priest and the women left the diligence for a few minutes. At that instant the thought flashed across our friend's mind, "Put a Gospel of Luke into the priest's bundle, that lies there loosely folded!" and no sooner thought than done. The travelers take their seats again, and before long the journey is ended and each one goes his own way—the priest with his bundle.

Three months later the colporteur is in the neighborhood of that priest. In spite of the priest's boasting, he has made several friends there and has sold a number of Scriptures. He asks one of his friends if the priest ever talks about the Protestants. Yes, indeed. Some three months ago he fairly raved against them from the pulpit. He called them 'the spawn of hell. Look at this,' he cried, and he shook a little book in the face of the congregation. 'Worse than Satan they are; for by some black art they have thrust this book upon me. And do you know where I found it? On the floor in the middle of my room! I know not who put it there, nor how he did it; but this I tell you and of this I warn him: once I come to know what Protestant has dared to pollute my room with this, I will do to him what I now do to it!' And he wrenched the leaves from the precious Gospel, crushed them with his hands, and tore them with his teeth. And he added, 'If ever any of you meet any of these pests of the earth, anything that you may do to them, even to the killing of them, will be well done!'"*

But why multiply these cases? They are but a few taken from many that show what the attitude of the immense majority of the Spanish priesthood is toward the Word of God—a priesthood without the Bible, ignorant of the Bible, and in many cases hating the Bible.

And "like priest, like people." Right here in this little terrestrial paradise of San

Sebastian, so gently nestling by the side of the sea, surrounded by the protecting hills, that one would think that the love and the goodness of God proclaimed by nature would fill and soften every heart; right here, so recently that it seems but as yesterday, there occurred a case the memory of which makes one shudder. A member of our church, a daughter of the Basques, loved her Bible and read it as a child reads with love and reverence the treasured letters of a dear friend, which late in life have been discovered by others and have been placed in her hands. Her fanatical Roman Catholic husband took that Bible, laid it upon the block at the door of their cottage, and with his ax chopped it to pieces. When she died suddenly a little later we were not allowed to know of her illness or death until she was buried.*

But, not to make this recital too long, it may be said that the immense distance that all too often separates the intelligent heartfelt worship of the evangelical Bible-loving Christian from that of the Roman Catholic of this country is strikingly manifested in the public processions for prayer and thanksgiving, and in the relation of the bull-fight to the religious *fiestas*.

At the time of the last epidemic of cholera in Spain, when the population of Zaragoza was nearly decimated and great numbers died in the country near about us, San Sebastian escaped almost entirely. San Sebastian is the religious center of one of the most sincere and faithful Roman Catholic communities in the world; and how did it give thanks to Almighty God for the unspeakable blessing of having been practically freed from the scourge that had wrought such havoc in so many of its sister cities and provinces?

The city government, then made up of especially Catholic and devout men, ordered the singing of the *Te Deum* in the principal church of the city, at which all the government officials and the entire consular force of the city attended, and which was conducted with unusual pomp. This in the forenoon of a sabbath day; and at noon, and again in the afternoon of the same day, these city fathers arranged sham bull-fights, or, as the public announcement says, "*Se correrán dos bueyes bravos*" ("Two fierce bullocks will be baited").

The animals are tied with long ropes in the center of the public square, and are then tortured by a crowd of men and boys armed with pointed sticks and with goads until, in the effort to escape their tormentors, the bullocks rush one way and another, upsetting those of the rabble who may be entangled by the ropes. And this is the "thanksgiving" of Christians!

But to go no farther away than the very week in which I am writing this article. Last Sunday, the 24th of this month of May, was the Feast of Pentecost in the Episcopal and Roman Catholic Christian year. Judging from what we know of the Day of Pentecost, from the tender and stirring narrative in the Acts of the Apostles, one would suppose that any church calling itself Christian would try to celebrate the day, if it thought of doing so at all, in a truly spiritual and devout way. In the morning, it is true, there will be celebrated a mass; in rare cases, and only in the more important cities, will there be preaching; but in Madrid last Sunday there was a bull-fight, as there is there every important feast day of the year, including the Sundays—with the sole exception, I believe, of Good Friday! And the unfortunate cities that have not the money for so splendid an exhi-

bition of their joy and thankfulness for the outpouring of the Holy Spirit on the primitive Christians on that memorable day do more humbly and economically show the fervor of their piety by worrying the baited ox in the town or the village *plaza*. Our dear little San Sebastian can aspire to that degree of emotion.

How far removed from all that is worthy the name of Christian must be the heart that would not be shocked by the matter-of-fact and common-place announcement in the morning paper, received by telegraph during the night, that "The bulls of Pentecost" (*los toros de Pentecostés*), of Madrid, proved to be "a poor lot; dull, lazy, and not showing fight until a number of explosive darts had been fired into them which rent great holes in their sides and awakened in them a fine frenzy." The multitude left the bull-ring quite disgusted that the pentecostal feast had been such a failure.

On the other hand, the bulls on the day of the Ascension of our Lord—some days before—were a "brave lot, and disemboweled the horses in splendid style," and well-nigh killed the brilliant *torero* Reverter, who was "colossal through all the fight." And this morning I read that in Bilbao they have taken time by the forelock and have already "engaged the bulls for Corpus Christi!"

Only one case more to close this study of the "Christianity of the Spain of to-day." For months the country has been afflicted with a drought that has threatened the crops in a great many of the provinces. As the weeks went by and no rain fell the anxious people scanned the heavens for signs of relief; at last these appeared, as in the order of nature they were sure to do, and then, and not until then, did the ecclesiastical authorities bring out their miracle-working images, and bones, and relics to bring the rain.

San Isidro is the patron saint of Madrid. They say that they have preserved his bones in that city for centuries. For many years these had not been exposed for "veneration," nor had they been taken out in solemn procession through the streets. Never was there greater need than now that he should work a miracle, for the farms around Madrid were parched and dry. The day was announced when the bones of the saint would be taken out, and all the faithful were urged to swell the ranks of the procession. But the clouds that had been gathering for two or three days broke up and were wafted away, and the sun looked out again from a brazen sky. It was too plain that the bringing of rain out of so dry a sky would be too much to expect of even the patron saint of Madrid. So the authorities announced that it had not occurred to them that a bull-fight had been organized for that same day and hour, and as they did not wish to force the faithful to lose the bull-fight while following the procession, they "had decided to postpone the procession," and all Madrid laughed, and the bones of San Isidro remained undisturbed until a more propitious occasion.

Travelers waited in Madrid from day to day, wishing to see the great function that would rival the processions of the holy week in Seville. But no, the sun blazed and the saint waited. At last nature came to the help of the sorely tried managers of the show, and the heavy clouds full of water hung over the thirsty land. The procession was formed, the saint was aroused, and the miracle was performed! While they were parading the streets a gentle shower fell, and shortly after the rain poured down not only in Madrid, but in other parts of the country, until in some places the floods have drowned or have

* *Missionary Herald*, January, 1895.

* *Missionary Herald*, January, 1896.

washed away what the drought had not killed.

But while the papers are telling of this miracle wrought by San Isidro in Madrid, and by other bones or images in other places, how many really believe it? Probably a few, a very few, and those among the most ignorant. And yet the farce goes on; for no one among them all dares to be the first to voice the belief—the unbelief—in almost all their hearts.

One of the leading Roman Catholic papers laments in bitter terms the widespread national impiety mixed up in these demonstrations of loyal catholicity. It says:—

The horrible, the fearful, that which hurts and disheartens, is to see a people that is suffering the calamities that to day weigh upon Spain, forming part in a procession of penitence and of prayer in the same spirit as they would assist at a bull fight; to amuse themselves with the show, to laugh at the interruptions and the occurrences, not in the spirit of simple indifference and lack of religious interest, but with ostentatious impiety, the men with their hats on and making coarse fun of everything—one's soul revolts at the shameless speeches and the blasphemies that are heard on every hand and at every step.

The word of God is first ruled out of the church and home, so that the benighted conscience shall become the slave of the priest; then upon this ignorance and docility is reared an immense fabric of man-made rites and ceremonies, confessions and penitences, that starve the mind and dwarf the soul. Superstition is heaped upon fable until the soul reacts from the very absurdity and impossibility of the old wives' tales and the ridiculous claims of a worldly priesthood; and then naturally and inevitably follows the baldest irreligion while "following the procession" because "our fathers did so," and because the weakened soul dares not face the sneers of a churchly infidelity that finds it easier "to take things as they are" than to commence a struggle that will not end until death.

And does one wish yet to ask, "What need is there for sending evangelical missionaries to Spain?" If the picture that I have drawn is painful it is because that is the character of the facts. I have "not set down aught in malice;" I have cited the facts only for the purpose of making clear to the reader the conditions of the country from the religious point of view. No one more quickly than myself would deprecate a censorious or polemical spirit in such a matter. It is not ours to sit in judgment on our fellows; but it is our mission, in all charity and gentleness of spirit, to give to this people the gospel of Christ; if they do not want it, to press it upon them; if they revile us and persecute us, to revile not again.

REV. W. H. GULICK.

San Sebastian, Spain.

WHY WE OPPOSE SUNDAY LAWS.

WE object to Sunday laws not because they require observance of that particular day, but because of the principle involved. Sunday laws are wrong, they work hardship and injustice, they tend to destroy free heart service to God, thus making hypocrites. For these and similar reasons we oppose and would oppose all such measures.

Disguise their motive as they may by pleas for a rest day for the laboring man, the fact remains that the great majority of those who desire such laws make the demand because they regard Sunday as a sacred day. Therefore the passage of a Sunday law is State interference in religious matters and involves the judicial decision of religious questions. It

follows that by enacting such laws the State usurps a prerogative of God.

And not only so, but Sunday laws are unjust to man. There are in every State, and indeed in almost every neighborhood, three classes, namely, (1) Christians who regard Sunday religiously, (2) Christians who do not regard Sunday, but who do regard the seventh day, and (3) non-religious persons who regard all days alike. Sunday laws necessarily discriminate between these classes.

If, as is sometimes the case, the seventh-day Christians are exempted from the provisions of the law, then it is a fact that they are favored above others simply because they are Christians. They are granted certain privileges on account of their religion, and that is contrary to the spirit of American institutions. If they are not exempted and required to obey the law and refrain from Sunday work, they are deprived of one-sixth of their God-given time for conscience' sake. But in any event the non-religious are forced to observe, to some extent, a religious institution in which they have no faith.

NOT DEPENDENT UPON MAN.

COLONEL INGERSOLL is reported as saying, concerning the Sunday question, "We have got to destroy the Sabbath."

The Colonel could scarcely have said a more unfortunate thing; nor one that would have better pleased the Sunday-law advocates. A fight for personal liberty is one thing, and a fight against a cherished institution is quite another. A great many men who would quite agree with Mr. Ingersoll were he to insist that personally he has a perfect right to rest, play, or work on Sunday, just as he sees fit, will have no sympathy with his expressed determination to destroy "the Sabbath."

As a matter of fact, however, aside from the question of what day is the true Sabbath, it is impossible for any man or for any number of men to destroy it. The Sabbath is not dependent upon the will of men, the wicked colonel and the presumptuous Sunday-law advocates to the contrary notwithstanding.

Probably those who insist that "Sunday laws are necessary for the preservation of the Sabbath," do not realize that their words are a confession that their so-called sabbath is only a man-made institution. That which man has instituted he may annul; but God's institutions are not dependent upon the will of men. The Sabbath was made a sign between God and his people (Eze. 20:20), and so long as there remains upon the earth a single soul, loyal to his Maker, the Sabbath will serve the purpose for which it was instituted; yea, and of the new earth (2 Peter 3:13), God has declared, that "from one new moon to another, and from one Sabbath to another, shall all flesh come up to worship before" him. Isa. 66:23.

The Sabbath will survive all the attacks of both presuming and wicked men. The former may blasphemously assume that the Sabbath is dependent upon them, and the latter may endeavor to destroy it, but the event will prove them equally helpless. The Sabbath lives in the hearts and lives of God's people, and in the facts set forth in the fourth commandment, namely, that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." It is, therefore, equally foolish to talk of preserving or of destroying it.

THE POLITICAL "ATHEIST."

It has ever been the custom of persons who have been fighting to maintain the crumbling theories of Church and State, to call their opponents "atheists." It is done to-day (especially by Sunday-law advocates), and it was done by the enemies of American institutions a century ago. Our good old "fathers"—Washington and his co-laborers—had to receive the appellation over and over again.

Madison, in one of his essays, gives an illustration of the common anti-constitutional style of argument then, which sounds very like that of the religio-political reformer of to-day:—

"You are destitute, I perceive," says the anti-republican, "of every quality of a good citizen, or rather, a good subject. You have neither the light of faith, nor the spirit of obedience. I denounce you to the government as an accomplice of atheism and anarchy."

And so saying he (the anti-republican) let the argument drop, presumably because he thought that calling American principles "atheism and anarchy," was at once both the strongest argument and severest chastisement that he could give them.

NOT A CHRISTIAN NATION.

It would be difficult to use language in a looser way than by calling this "a Christian nation." In all the nation there is not a single town, nor a village even, in which the people are all Christians. A single family in which all are Christians is seldom found; and individual Christians are not abundant. We do not say these things to find fault; we are simply stating the facts in the case, as every person knows who looks at things as they are. Let any person anywhere in the land honestly ask himself the question, and honestly answer it, How many of my immediate neighbors and acquaintances actually show in the works of a godly life that they are real, consistent Christians? In the face of facts as they are, the answer only can be, Very few. How many are really separate from the world, and conformed to the will of Christ?

The trouble is that they put upon the term "Christian" a construction so loose that there is scarcely any discernible distinction between many of those who bear it and those who do not, and then spread the term over the whole mass, and thus they have a "Christian" nation. But so long as the term "Christian" means what the word of God means—so long as it means strict conformity to the precepts of Christ—just so long it will be that this is not, and cannot be, a Christian nation, except by each individual's becoming a Christian by an abiding, working faith in Christ.

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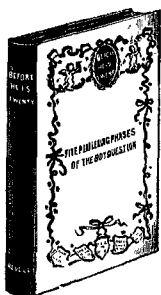
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NEW YORK, AUGUST 27, 1896.

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THE more the clergy have to say about politics, the less what they have to say about anything will be respected by the people.

WANTED—(by advocates of the politico-religious theory) a political gospel, and a political Saviour. Until someone is able to point us to these, we shall continue to advocate the separation of politics from religion.

It was Andrew Jackson who said, "There are no necessary evils in government, its evils exist only in its abuses." True; "for rulers," in their legitimates sphere, "are not a terror to good works, but to the evil."

ONE reason why Russia refuses religious liberty to her subjects, it is said, is that were religious liberty to be granted, the State Church would at once crumble to dust. This reveals what union of Church and State does for the Church.

As will be seen from the article, "Slavery Under the British Flag," on page 267, there is not so wide a gulf between that practice and modern civilization as might be supposed. Questions of principle often become much obscured by consideration of expediency, where pecuniary advantage is at stake. It is this that led to the imposition of the opium traffic upon protesting but helpless China, by which many of that nation are reduced to slavery in its worst form. It is the love of money that perpetuates virtual slavery in the ranks of labor in our own land.

THE *Catholic Review*, of August 8, calls attention to the fact that there is occasion for Protestants to "sweep before the door of Protestantism" in the matter of oppressive marriage laws. It will be remembered that the chief point of complaint raised by the Methodist ministers who appealed to the pope in behalf of Protestants in South America, was that the laws of Ecuador and Peru did not recognize any marriage ceremony as valid unless performed by a Catholic priest. It appears that the Jew is under very much the same disability in Protestant Prussia. The *Review* cites the case of a Jew named Isaac Flatto, who was married in Prussia about eight years ago by a Jewish rabbi. "Shortly afterwards," says that journal, "they came to the United States and settled at Pottstown, Pa. They have four children. About two years ago, Flatto deserted his wife, went to

Baltimore and 'married' Jennie Sindlehr, on Sept. 15, 1895. The wife heard of the bigamy and instituted proceedings against her unfaithful husband."

But it transpired that his first marriage was "not legal," because "in Prussia, since Oct. 1, 1874, a marriage can be legally contracted only before an officer of the State." So said the German ambassador at Washington, and "hence," he added, "a marriage ceremony performed after that date by a Jewish rabbi is void and has no legal consequences whatever." The *Review* therefore suggests that a petition be sent "to Emperor William, the head of the Protestant Church in Germany, to grant religious liberty to the Jews of Prussia."

We would remind the *Catholic Review*, however, that it is only adherence to a papal principle that makes Emperor William the "head of the Protestant Church in Prussia;" and hence the petition would be as much against the Papacy in the one case as in the other.

THE *World* (N. Y.) of August 17, prints a dispatch from Vineland, N. J., dated the 16th, which states that "at the Malaga camp meeting this afternoon the Rev. D. H. King, D. D., of Vineland, created a sensation by denouncing in strong terms 'our gold standard.' He has usually voted the Republican ticket, and his utterances were a great surprise." The incident only serves to point out the fact that on political questions ministers, as well as other persons, are bound to differ, and their differences when brought to the surface in pulpit discourses, are sure to promote discord in the church.

A MORE terse statement of the designs of the National Reformers and incidentally of the mission of the AMERICAN SENTINEL was never written than that contained in this from the *Sentinel Library* of April 15, 1889: "The success of the National Reform movement will be the destruction of the dearly-bought principle of American liberty; the destruction of the inestimable treasure of American citizenship, and the destruction of every principle of the rights of conscience under the Government of the United States. And because of this we labor for the defense of the genius of American institutions." These words were true of National Reform and of this paper in 1889, and they are equally true of both to-day.

WHEN any person assumes to speak as a minister of the gospel, he should present what he has to say from the standpoint of the gospel, and no other. There can be no objection to his touching upon any question, provided he does so from this standpoint. But there is a vast difference between this standpoint and that of the politician or other secularist, as concerns the presentation of any matter, for the reason that the gospel is always "the power of God unto salvation" from sin, and from the standpoint of the gos-

pel, the presentation of any duty must always include the presentation of God's power to enable the individual to perform it. The politician can say, "Thou shalt not steal;" but that is not gospel unless there is connected with it the truth of the power of God freely given and received through faith in his word to keep the individual from stealing. And this truth must be presented by the representative of Jesus Christ. The politician as such cannot do it. And it is a sad spectacle that is seen when a minister of the gospel, professing to speak from the standpoint of the gospel, leaves the truth of the power of God out of his subject, or chooses a subject of discourse with which the thought of the power of God unto salvation can have no proper connection.

A SURVEY of the religious field in Germany, according to a writer in the *Paris Revue*, discovers 31,000,000 nominal Protestants, to 17,000,000 Catholics. The province of Brandenburg appears to have treasured up more carefully than any others the spirit of the Reformation. Hamburg and Berlin are described as "spiritual cemeteries." The present emperor, it is said, "was so impressed, on his accession to the crown, with the prevailing decay of religion, that he decided to build forty new churches at the expense of the State." The decay of religion, however, is a result of that very Church-and-State union of which the emperor availed himself in defraying the expenses of his "forty new churches." The idea that piety can be promoted by a liberal use of brick and mortar, at the expense of people who take no interest in the work, is quite in harmony with the theory upon which Church-and-State union rests; but it is entirely contrary to the teaching of Christianity.

SUNDAY, Aug. 16, the Rev. Dr. MacArthur, of Calvary Baptist Church, this city, edified(?) his church congregation with a political discourse in which he likened the Democratic candidate for the Presidency, W. J. Bryan, to Absalom, the renegade son of David. The SENTINEL has nothing to say concerning the merits of either side of the political controversy; but it would point out that common courtesy, to say nothing of Christianity, utterly condemns a comparison so manifestly unjust. It is the least that courtesy demands, that a man who devotes his time to the advocacy of a political principle, be credited with honest motives in so doing, at least until there is clear evidence to the contrary. Dr. MacArthur is in this not doing anything to help the cause of Christianity.

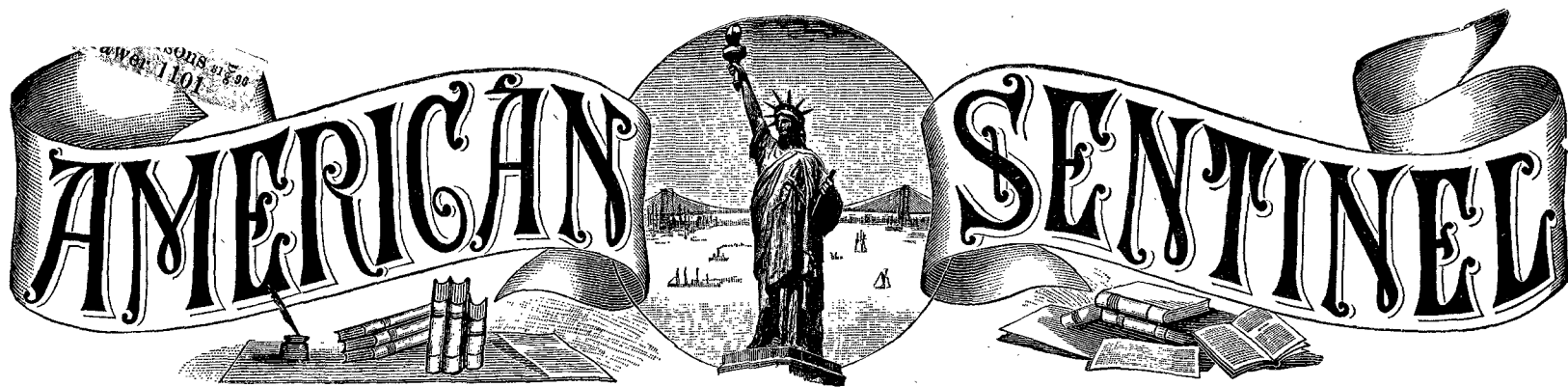
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Vol. 11, No. 35

NEW YORK, SEPTEMBER 3, 1896.

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American Sentinel,

PUBLISHED WEEKLY BY THE

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EDITOR, C. P. BOLLMAN.
ASST. EDITOR, L. A. SMITH.

THE "CHRISTIAN CITIZEN."

THE term "Christian citizen" is one frequently used nowadays, but is, we fear, only imperfectly understood. This is not saying, however, that the designation is an improper one, or that it describes something that cannot exist. That a man can be at once a Christian and a citizen is evident from the fact that the Apostle Paul was such; he was both a citizen and a Christian. We name these things in their order; for the apostle was first a citizen in point of time, and subsequently became a Christian; but did not thereby either forfeit or renounce his citizenship, for we find him twenty-five years after his conversion declaring himself "a citizen of no mean city" (Acts 21:39), and claiming his legal rights as a Roman (Acts 22:25); and still later, by several days at least, we find him exercising the Roman citizen's right of appeal to the emperor himself. Acts 25:10, 11. The Apostle Paul was, then, a Christian citizen of the Roman empire, and that at a time when Rome itself was wholly pagan.

Silas also a Roman Citizen.

Nor was this the first time that the apostle availed himself of the privileges of Roman citizenship; neither was he alone in it. From Acts 16 we learn that when arrested, whipped and imprisoned at Philippi, Paul and his companion, Silas, refused to be secretly released, but sent word to the magistrates, saying, "They have beaten us openly uncon-

demned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out."

Referring to this circumstance another has well said:—

Paul and Silas felt that to maintain the dignity of Christ's Church they must not submit to the illegal course proposed by the Roman magistrates. The apostles were Roman citizens, and it was unlawful to scourge a Roman save for the most flagrant crime, or to deprive him of his liberty without fair trial and condemnation. They had been publicly thrust into prison, and now refused to be privately released without proper acknowledgments on the part of the magistrates.¹



Paul Before Festus: He Appeals Unto Caesar.

Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. Acts 25:10, 11.

It may be that when Paul described himself as "a citizen of no mean city," he meant no more than that he was a native of Tarsus, and regarded that as his home; but no such explanation can avail to weaken the force of the apostle's assertion that he was a Roman. In this he as clearly claimed citizenship in an earthly government as does the American, who, going abroad, carries with him a pass-

¹ "Redemption: or the Teachings of Paul," by Mrs. E. G. White, page 42.

port from the Secretary of State at Washington; and who, upon occasion, claims his rights as an American citizen. All of which, in the absence of evidence to the contrary, shows that citizenship in a civil government, and a legitimate exercise of the rights thereof, are not inconsistent with Christianity, nor with the fact that the Christian's citizenship is in heaven (Phil. 3:20, R. V.), and that he is a stranger and pilgrim upon the earth seeking a city whose builder and maker is God.

The Sphere of Civil Authority.

Civil authority is ordained of God for the preservation of human rights. "We hold these truths to be self-evident," declared our forefathers, "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men." The same sublime truths are taught in the sacred Scriptures. Civil government has, then, to do only with the relations of men *as social beings*, and in the very nature of the case can have nothing whatever to do with any man's relations toward God. Nor does the individual, the citizen, the subject, or whatever else he may be called, owe to civil government any duty, or service, or obligation of any kind that does not pertain to the equal rights of his fellow-men.

As an intelligent, civil, social being he is amenable to the God-ordained authority which men have to safeguard their own rights; but as a moral being, endowed with a religious nature, capable of knowing good and evil as revealed in the word of God, the individual is responsible only to God. In these things civil government can have no legitimate jurisdiction over him.

A Dual Citizenship.

Such being the relations of men to each

other and to their Creator, it follows that he who properly understands the obligations resting upon him may at the same time be loyal and obedient to a just, civil government, and to the moral government of God; he may thus have a dual citizenship being at the same time an American or other citizen and a citizen of the heavenly kingdom. To deny this is to assert that there is a *necessary* conflict between just civil government and the moral government of God, which is certainly not the case since both are ordained of God for the good of man, including Christians. 1 Tim. 1:1-4.

The Christian citizen, then, of an earthly government, is simply one, who, being a citizen, is also a Christian, and who having learned to do unto others as he would that they should do to him, having learned to love his neighbor as himself, is subject to just civil law "not only for wrath but also for conscience' sake."

But the fact that the man is a Christian entitles him to no special favors from the government. Every man who conducts himself as a good citizen, who discharges his obligations to his fellowmen and respects their equal rights, whatever may be his motive, is entitled to all the benefits of civil society. Government cannot know the heart and cannot inquire into the motive which impels the subject to obedience; it can take cognizance alone of his conduct in its relation to the government and to his fellow-citizens.

Just Government and the Conscience.

Just government will not trench upon the moral domain, it will not invade the sacred precincts of the conscience. Nor will the Christian citizen (the citizen who is truly a Christian) invoke the civil power in behalf of the supposed interests of his religion. To do so would be to violate the all-comprehensive rule of Christian life, namely, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." It is to the glory of God that his gifts and the things which he has ordained are used for the purposes for which he gave them; while to wrest his word, to change his ordinances and usurp power which he has reserved to himself is God-dishonoring, as it is also to despise his gifts by refusing to use for our preservation, improvement and comfort, the means which he has graciously given. The Christian will then, while thankfully availing himself of the benefits of civil society, while willingly contributing his quota of money and influence for its maintenance, for the benefit not only of himself but of his fellowmen, insist that the State confine itself to its God-ordained sphere, that it respect the right of conscience, which is indeed only the right of God to the untrammelled heart-service of every man. In short, the Christian citizen will exemplify in his own life and in every sphere of action and influence which he enters, the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them."

The Ten Commandments and the Golden Rule.

As before remarked, the one all-comprehensive rule of the Christian's life is, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." The servant of God never gets beyond this rule; he cannot without forsaking Christ enter any sphere where this law of action is not of binding obligation. Whether in the home, in the church, or in the State, the claims of the divine law are equally upon him.

When a prominent senator declared several

years since that the ten commandments and the Golden Rule had no place in politics, he doubtless spoke the truth so far as the practice of many politicians is concerned, but he did not announce a great principle nor a necessary rule of action. Politics primarily means, "The science or practice of government; the regulation and government of a nation or State for the preservation of its safety, peace and prosperity," "The protection of citizens in their rights," etc. To say that in these things men might not or ought not to be governed by the ten commandments and the Golden Rule is to declare that God has ordained something from which sin is inseparable, and that for the good of mankind; for that even a very poor government is better than none, all must admit.

Individual Accountability.

The trouble in regard to this question is that too many agree with the honorable senator, to whom reference has been made, so fully that in the political sphere they consider themselves outside the jurisdiction of the law of God, and act accordingly. They are governed by policy and that only; they know no other law. Theirs is a terrible mistake. Caucus, party, and State action is, in its last analysis, individual action, and for it individuals are accountable and must one day answer at the bar of the God whose law they have despised and ignored.

Man Cannot Enforce the Law of God.

This is not saying, however, that caucuses, parties, or States, have any warrant to enforce either the ten commandments or the Golden Rule. The Decalogue reaches to the thoughts and intents of the heart; the Golden Rule requires not only that a man shall be just, but that he shall be generous. Civil rulers have no jurisdiction over the mind; they have no authority to enforce more than equal and exact justice between man and man; and even this they are to do from the standpoint of natural right, not from that of the divine law.

In moral duty, in all things relating to the relations of the creature to the Creator, God has left men free to choose or to refuse His service. Touching all these things he has appointed a day in which he himself shall judge the world; and to all who would usurp his prerogative as Judge, he says: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Let the Christian, therefore, while he refuses to enter any sphere in which he cannot be loyal to God, or to engage in anything in which he cannot be governed by the ten commandments and the Golden Rule, beware on the one hand of despising an ordinance of God, and on the other hand of usurping the authority and functions of the Judge of all the earth.

The evils of civil government are not in its legitimate use but in its abuse. The man who attends a district school meeting and assists in determining the amount of school tax that shall be levied and the number of months that school shall be taught thereby exercises a right of civil citizenship, and engages to just that extent in politics and government; and it would be absurd to say that in so doing he could not act in harmony with the will of God as expressed in the ten commandments and the Golden Rule.

A Serious Question Considered.

But while it is not in itself contrary to the principles of Christianity for the Christian under certain circumstances to exercise the

rights of civil citizenship, yet there are circumstances of time and place which, to say the least, render participation in civil affairs by the Christian very questionable. Politics, in the common acceptation of the term, are both corrupt and corrupting. The chances are a thousand to one that the Christian entering the political sphere, under prevailing conditions, would not only fail in doing any good but would be himself contaminated by the abounding corruption. Surely the servant of God can find a more fruitful field and promising sphere of usefulness than the role of political partizan.

The ever, overshadowing, all-absorbing theme of the truly Christian minister or layman is the salvation of sinners. It is to rescue those who are conformed to this world, that being transformed by divine grace, they may "prove what is that good and acceptable, and perfect will of God."

In the pursuit of such work, Christians accomplish vastly more for the betterment of civil society by the reflex influence on the non-Christian world of their Christian words and deeds than they could possibly accomplish by attempting to reform civil government by devoting their time to the never-yet achieved and indeed impossible task of purifying politics, when any betterment of politics can come only as the result of the reformation of the individuals who compose the body politic.

Civil Government Only Temporary.

According to the Word of God, civil governments are only temporary. They are ordained among men for the purpose of preserving order among the selfish, oppressive masses of men, while the ambassadors of Christ plead with these masses to be translated not from civil society but from the kingdom of Satan into that of God's dear Son.

By the same Word we learn that these same governments are to be destroyed by the hand of God. "The God of heaven shall set up a kingdom. . . . It shall break in pieces and consume all these kingdoms." The same Word declares that "in the last days" "wicked men and seducers shall wax worse" up to the coming of our Lord Jesus Christ the second time; when every government of earth represented by the kings of the earth and their armies will be arrayed in open hostility to him and perish as a result. It must follow from this that the nearer we approach this destruction the greater the separation between these God-defying governments and the citizens of the kingdom of God.

The people who publish the AMERICAN SENTINEL believe that the world is fast nearing that solemn hour to which we have referred. They believe that now as never before it is the duty of the Christian minister and layman to labor to rescue men from the impending doom of all things earthly. They do not believe that the ship of State can be saved from the wreck which He who sees the end from the beginning has decreed to be the fate of worldly governments; and just as it would be a crime for the captain of a hopeless wreck to urge his crew and passengers to man the pumps when they should take to the life-boats, so to-day it is a sin against heaven and against perishing men for the followers of Christ to devote their energies, as so many are doing, to the attempted salvation of political government, to the regeneration of civil society, instead of the salvation of perishing men. The church is honeycombed with infidelity, her life is well-nigh crushed out by an insupportable load of worldliness, while her ministers who should be weeping between the porch and the altar crying, "Spare thy people, O Lord, and give not thine heritage to re-

² 1 Cor. 10:31.

³ The Century Dictionary.

⁴ Webster.

⁵ Rom. 14:4.

proach," are dabbling in the cesspool of politics in the vain effort to renovate civil society! But to all who will heed the call the Creator says, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

THE KINGDOM OF GOD.

In these days when it is prophesied that "the kingdom of God is to enter the realm of law through the gateway of politics," and so many influential men and women are earnestly working to fulfill the prophecy, it is more than ever important that we understand the nature of that kingdom, as set forth by Him from whom all knowledge upon the subject must be derived.

The Scriptures clearly teach that under the régime of sin and evil which has prevailed in the earth since man's fall, and will prevail while this world remains, the kingdom of God cannot be a visible kingdom. This is contrary to the idea which has in all ages been cherished by many professed followers of Christ; but it is the truth, notwithstanding. The idea that the kingdom of God was to be forcibly set up as a visible, glorious kingdom among the other kingdoms of earth, was cherished by the apostles themselves, and was the very last of their false notions to be given up. It was only after a most bitter and trying experience that they did so.

At one time, we read, as Christ was on his way to Jerusalem, accompanied by his disciples, "he added and spake a parable, . . . because they thought that the kingdom of God should immediately appear." Luke 19: 11. The parable was that of the nobleman who went into a far country to receive a kingdom, and to return; and by it he taught that the kingdom is not to appear until the return of the nobleman; that is, until the return of Christ, which will be at his second coming in the clouds of heaven.

At another time the Pharisees came to him and asked him when the kingdom of God should come? The Pharisees and all the Jews were looking eagerly for the restoration of the kingdom of David and deliverance from the yoke of Rome. In reply the Saviour said, "The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, lo there! for behold, the kingdom of God is within you." Luke 17: 20, 21. It is directly against this plain declaration that men and women are zealously working to-day in Christ's name. They are striving to make the kingdom of God come with observation. They are trying to give it a triumphal entry "through the gateway of politics." There is nothing more conspicuous to-day than events which come as the result of political agitation. The political arena is the cynosure of all eyes. Nothing can issue out of that place without attracting world-wide notice.

Such efforts must result in utter failure; for the word of God cannot fail. "The kingdom of heaven cometh not with observation." The nature of that kingdom has not changed since the days of the apostles. The kingdom of God is within the hearts of those who, in spirit and in truth, worship God. The kingdom is now the kingdom of grace, and men enter into it through faith. When faith comes into the heart, the kingdom of God comes with it. The individual's allegiance is transferred from the author of sin to the Author of righteousness. The heart becomes the temple of God, the habitation of his throne.

When the grace of God has done its work, —when all have received it who will, and the "mystery of God" is finished—Jesus Christ will leave the Sanctuary in heaven, where he is now High Priest before the heavenly mercy seat (Heb. 8: 1, 2), and will "appear the second time," in the clouds of heaven, unto the salvation of those that look for him. Heb. 9: 28. And when he shall appear in his glory then will his saints also appear in glory, both those who have died in faith and also "we which are alive and remain unto the coming of the Lord." 1 Thess. 4: 15. Then will the kingdom of God become a visible kingdom of glory.

But how insignificant will then appear the schemes of misguided men to usher in that awful and sublime condition, through politics. Let Christians and all men turn from earthly vanities unto the living God, and by the power of God unto salvation, manifested in their lives, hasten the answer to the prayer, "Thy kingdom come."

BEARING DEADLY FRUIT.

THAT "religion in politics," as illustrated in the present campaign, leads directly to the position of the party who are clamoring for religious legislation by State and nation, is evident to a prominent representative of that party, the pastor of St. Paul's M. E. Church, Philadelphia. In the *Christian Statesman* of Aug. 22, he says:—

Especially will the prominence the money discussions on both sides give to moral considerations open the way for Christian ethics. If only in private conversation with friends be sure to follow up a moral appeal with the value of the Christian amendment. No circumstances can be more favorable than the present conflict. Already the rhetorical figures are of sacred subjects and the fiery appeals to God's higher laws of Christian equity and brotherhood. If all who believe in the Christian amendment will earnestly agitate, the convictions on the subject will most rapidly grow and bear fruit.

It is "National Reform" fruit that will surely be borne upon the Upas tree of religion in politics.

THE SOURCE OF CIVIL POWER.

THAT civil government is ordained of God is plainly taught in the Scriptures of truth; but that this is so in the sense contended for by some, namely, that governments are endowed with extraordinary rights and powers, rights and powers which do not grow out of the very conditions under which governments exist, which do not primarily belong to the people, but which come directly and specially to the government from God, is sustained neither by the testimony of Inspiration, nor by the nature of man and the conditions under which he exists.

John Locke, one of the most profound moral philosophers of any age, shows plainly and incontrovertibly in his treatise on "Civil Government," that every power which justly belongs to the State belongs first of all to the individual, and comes to the State from the individual. "God," he says, "having made man such a creature, that, in his own judgment, it was not good for him to be alone, put him under strong obligations of necessity, convenience, and inclination to drive him into society." And it may properly be observed that in doing this God ordained civil government as well as every other relation that grows out of the conditions under which man exists.

"The first society," says Mr. Locke, "was

between man and wife, which gave beginning to that between parents and children; to which, in time, that between master and servant came to be added; and although all these might, and commonly did meet together, and make up but one family, wherein the master or mistress of it had some sort of rule proper to a family; each of these, or all together, came short of political society. . . . Conjugal society is made by voluntary compact between man and woman. . . . It draws with it mutual support and assistance, and a communion of interests too. . . . But the husband and wife, though they have but one concern, yet having different understandings, will unavoidably sometimes have different wills too; it therefore being necessary that the last determination, *i. e.*, the rule, should be placed somewhere; it naturally falls to the man's share, as the abler and stronger. But this reaching but to the things of their common interest and property, leaves the wife in full and free possession of what by contract [or by nature] is her peculiar right, and gives the husband no more power over her life than she has over his." Again, on this very point Mr. Locke remarks, that the power of the husband over the wife is so far from being absolute that she "has in many cases a liberty to separate from him, where natural right or their contract allows it."

We do not understand by this that Mr. Locke denies that marriage is a divine institution, but that he asserts that it is entered into by agreement, and that the just powers of the husband are derived from the consent of the wife, which consent, together with compliance with whatever forms may be required by civil society, constitutes her his wife; and that the wife is under obligation to the husband only in that which natural right or their contract allows. The same he shows is true in civil society. He says: "Men being by nature all free, equal, and independent, no one can be put out of this estate and subjected to the political power of another without his own consent. The only way whereby any one divests himself of his natural liberty, and puts on the bonds of civil society, is by agreeing with other men to join and unite into a community for their comfortable, safe, and peaceable living one with another, in a secure enjoyment of their properties." But that men will and must do this is made certain by the very fact that they are created social beings with equal rights; it follows, therefore, that in creating them thus and associating them together, God ordained that they should thus organize, therefore "the powers that be"—the civil powers—"are ordained of God."

This view of the matter preserves the perfect harmony which exists between the teaching of the Scriptures on one hand, and the nature of man and the facts of history on the other; while any other theory arrays the Bible against facts as we know them to exist, and makes the Creator responsible for a great deal of very bad and tyrannical government.

CHRISTIANS AND CIVIL GOVERNMENT.

WE have been asked the question, Does not the fact that the Christian is an ambassador for Christ debar him from any rightful participation in civil affairs?

An affirmative view of this question is held by some individuals, and sought to be supported by a parallel drawn with respect to the position of an ambassador from one earthly government to another. At first glance the position seems to be well taken; but a mo-

ment's candid reflection shows that the parallel does not hold good.

In the first place, the Christian is not an ambassador for Christ to any government on earth, but only to individuals. He is sent to beseech individuals, not governments, to become reconciled to God. 2 Cor. 5:20. His mission is not to induce men to transfer their allegiance from civil government to God, who has himself ordained it, but to renounce the service of Satan, the god of this world, and to give their allegiance to the God of heaven.

Secondly, the parallel destroys itself. For it is the whole business of the Christian as such to persuade those whom he meets to become subjects of another government, that is, the kingdom of Christ. What would be thought of the conduct of an ambassador to this country who would devote his time to the work of persuading Americans to become subjects of the government which he represented? It would certainly be deemed a most outrageous interference in our civil affairs. The Christian, from the standpoint of those who make use of this parallel, is required to violate in the most flagrant manner the principle which debars the ambassador of one government from meddling in the internal affairs of another.

All Christians know that Christianity is not against the interests of any good government, but for those interests. The conversion of an individual to Christianity does not in the least interfere with his performance of those duties which spring from the relationships of civil society. The more real Christians any country has in it the better for that country. The stigma of working against the interests of civil government does not rest upon the Christian ambassador. The sphere of civil government is entirely distinct from that of Christianity; action in one of these does not in the least interfere with action in the other. Hence renunciation of the duties and principles which relate to one is not demanded by participation in the affairs of the other.

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THE EASTERN FERMENT.

[New York Journal, August 28, 1896.]

ZANZIBAR and Constantinople are some distance apart, but fighting in both places on the same day helps to show how comprehensive the Eastern question is, and how full of sinister possibilities. Indeed, it is no longer the Eastern question, but the world question—at least the question of the Old World. It cannot be localized now at one end of the Mediterranean, as it could forty years ago. While there are riots in Constantinople, revolutions in Macedonia, Crete, and the Lebanon, and massacres in Armenia, there is a war of diplomacy in Egypt which shades into a war of troops in the Soudan. This carries us to the regions of the Abyssinian armed truce and the rival expeditions of the French and the Congo State. Then we find ourselves at the scene of the Uganda dispute, which is closely connected with the disturbed politics of Zanzibar. This takes us by insensible degrees to the theater of the Matabele war and the Transvaal crisis.

Again, starting eastward from the storm center on the Bosphorus, through Persia, Afghanistan, Turkestan, and China, we find one diplomatic entanglement linked with another until the rising power of Japan comes into view, and the Eastern question is merged into the question of the Far East.

Yesterday's affair in Constantinople was

like some of the "race wars" that used to flourish in the South. "July 1. A horde of infuriated negroes is advancing upon the town, with the supposed intention of massacring all the white inhabitants. The whites are arming in self-defense." "July 2. The riotous negroes were attacked in their cabins yesterday and routed. Fifteen of them were killed. No white men were injured." The Armenian riots were supposed to have been begun by Armenian revolutionists. The result was that several hundred of these dangerous Armenians were killed. Later accounts may make the number some thousands.

It is a pity that it took some bloodshed to convince the natives of Zanzibar that they were really British subjects. Ever since the partition of 1890, by which England and Germany agreed to help each other to the territories of the Sultan of Zanzibar, it has been generally understood that England would take the island whenever she got ready. Its government has been administered by British officials for the past five years. There is a little coy hesitation in London about proclaiming a formal annexation, but this modesty will doubtless be overcome, and it is well that it should be. The Sultanate of Zanzibar has been a nest of slave trading whose suppression would end more human misery than anything else except the destruction of the Turkish Empire. And that may not be long delayed either.

WHAT IS THE STATE?

BY J. O. CORLISS.

It is admitted by all Christians that civil government is ordained of God, for this is plainly stated by the Scriptures. Rom. 13:1. But for what purpose? To rule in religious matters? If so, then what need of the Church? Why not let the State be the Church, and have all the gospel ordinances administered by government officers? In that case, each government officer would, of course, be inducted into office by prayer and imposition of hands, in the same way as officers of the church. It may be objected that such an extreme would not be admissible, because it would necessarily degrade Christian ordinances to the level of secular matters. True enough; but if civil government is ordained of God, to regulate, in any degree, matters of religion, who shall say where its powers must end?

Did not the Apostle Paul exhort the Roman Christians to be subject to the "powers that be," for conscience' sake? Yet the very work of preaching the gospel, in which that apostle was engaged, was opposed to the religion and laws of the Roman Government. The religion of Rome, at that time, was pagan, and was controlled by the State. The religion Paul preached was Christianity, to which Rome was uncompromisingly opposed. Neander, in his Church History, quotes the following from Cicero, as one of Rome's fundamental maxims of legislation:—

No man shall have, for himself particularly, gods of his own: No man shall worship, by himself, any new or foreign gods, unless they are recognized by the public laws.—Vol. I, pp. 86, 87, *Torrey's Translation*, 1852.

And yet in the face of law so stringently opposed to Christianity, the apostle exhorted the subjects of Rome, who professed Christianity, to be subject to the "powers that be," calling them the "higher powers," and declaring that they were "ordained of God." Now, if that government was ordained of

God, to enforce such laws as it did against Christianity, then how manifestly wrong was it for the Apostle Paul to preach a religion in Rome, which was diametrically opposed to the laws of Rome! Looking at the matter in this light, Nero did the work of a minister of God in executing wrath upon the Christians for not conforming to the laws of the country, which commanded all to "worship the gods in all respects, according to the laws of your country, and compel all others to do the same; but hate and punish those who would introduce anything whatever, alien to our customs in this particular."

This was Roman law. Yet Paul himself, as well as the other apostles, practiced that which was plainly in violation of that statute, and suffered death in consequence. They justified themselves, too, in the course they pursued, by asserting that the law of God had higher claims on them than the laws of earthly governments.

At one time, when Peter and John had been preaching the gospel contrary to the law under which they lived, they were threatened by the authorities for so doing, and were commanded to desist from such a course. They simply replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. That all might know how they regarded the authority of the civil power in religious matters, they still kept on preaching Christ; but were again apprehended and brought before the council. They were then reminded of the caution given them a short time before, but the apostles quietly said, "We ought to obey God rather than man." Acts 5:29. These answers of the apostles plainly show the position they occupied, relative to this matter. They did not have the faintest idea that the State had the least authority in matters of religion. More than that; their words plainly teach that human laws are utterly incapable of meeting the requirements of the individual conscience, and are therefore inadequate to regulate matters of personal faith toward God.

Why, then, were those injunctions regarding the "powers that be," given by the Apostle Paul to the Roman Christians? Manifestly to teach them that their relation to Christianity in no way absolved them from their duty as citizens, to the government under which they lived. Although they had come to recognize the King of heaven as their spiritual Ruler, they were not to forget that civil governments have a part to act, in procuring peace and protection to the honest and industrious, and, for that purpose, were ordained of God.

And, although the king of the country in which they lived, was a wicked heathen, they would not be justified in refusing to obey his laws, which imposed taxes to maintain peace and public order. So long as those laws did not contravene that law which is above all—the law of God—they were enjoined to observe them, as duties toward their fellowmen, which were covered by the law of their heavenly King.

Civil government, then, is ordained of God, for the sole purpose of regulating affairs between man and his fellowman. This is as true of a heathen as of a Christian power, as seen from the fact that Paul made such a statement and applied it to the Roman government, when it was intensely pagan, and even when it was ruled by Nero. But, admitting this, it does not follow that God ordains each statute enacted by civil governments, or any of the statutes thus enacted. To say that every civil magistrate holds office by divine authority, and has, therefore, a

right to rule in religious things, is stating that which every one knows is not, and cannot be, true. For, in that case, no man, whoever he may be, would have any alternative but to obey the mandates of the civil authority in divine as well as earthly things, without a question as to whether it was just or not. This would destroy all necessity for any one but the magistrate to read the Bible, in which is found recorded the will of God. Moreover, such a rule would make the magistrate's conscience the rule for all under his jurisdiction, and would, therefore, destroy the relation man is supposed to sustain toward God by making him, in religious matters, wholly responsible to the magistrate rather than to God.

This principle is well illustrated by the statement of Louis XIV., when, on his death-bed, he was approached in relation to his spiritual condition. His answer was, "I have left all these matters with the church, and I expect they have attended faithfully to them." Here was a man who had been taught to depend wholly on the church, as an institution divinely guided, and the consequence was that, in all his wicked career, he never acknowledged any responsibility except to that institution upon which he had been prone to lean. The same condition of things would surely follow with those who were led to believe in the divine appointment of all the magistrates of the land.

It is well known, however, that the powers of civil authority are always obtained and regulated according to the peculiar notions of those who happen to be in authority; and the way governmental authority has usually been obtained, is well stated by Macaulay, in his essay on "Gladstone on Church and State":—

A nation of barbarians pours down on a rich and unwarlike empire, enslaves the people, portions out the land, and blends the institutions which it finds in the cities with those which it has brought from the woods. A handful of daring adventurers from a civilized nation wander to some savage country, and reduce the aboriginal race to bondage. A successful general turns his arms against the State which he serves. A society, made brutal by oppression, rises madly on its masters, sweeps away all old laws and usages, and when its first paroxysm of rage is over, sinks down passively under any form of polity which may spring out of the chaos. A chief of a party, as at Florence, becomes imperceptibly a sovereign, and the founder of a dynasty. A captain of mercenaries, as at Milan, seizes on a city, and by the sword makes himself its ruler. An elective senate, as at Venice, usurps permanent and hereditary power. It is in events such as these, that governments have generally originated; and we can see nothing in such events to warrant us in believing that the governments thus called into existence will be peculiarly well fitted to distinguish between religious truth and heresy. *Par. 33.*

Yet such as these are among the "powers that be," and exist in the providence of God; not, however, to regulate religion among men, but to maintain order and the proper relations between man and man. To say more than this, would be to assert that God ordained the powers of the East to maintain Mohammedanism and Buddhism. This could not be true, otherwise the gospel commission conferring authority to carry the gospel into all the world, was a mistake, and the labors of foreign missionaries in heathen countries, are all out of order.

The truth is, that the language of Paul to the Roman Christians, was designed to state only a general truth, which was applicable to every form of government in order to ensure peace and prosperity to God's creatures everywhere. Order in government may be seen even in the lower grades of creation. We have only to watch a colony of honey-bees for a short time, when it will be seen that they

have governmental order, and are controlled in all their movements, by some acknowledged head. And those proverbially enterprising insects known as ants, are said, by naturalists, also to be governed by specific laws which are rigidly carried out in each community of these little creatures. The governmental powers of these and other orders of the animal creation, were just as much ordained of God as were human governments; yet it does not follow that their powers of government were designed to extend to religious things.

HOW THE STATE BENEFITS (?) THE CHURCH IN HOLLAND.

"It is a sad picture," says the *New York Observer*, of the 20th ult., "which the Rev. Herman Vanderwart gives in the *Christian Intelligencer*, of the State Church of Holland. He says:—

The State Church of Holland is just about the same as of old. There is very little life to it. The majority of her pulpits still preach a sort of refined rationalism, placing great stress on ethics and forms. The real religious life finds stronger expression in the Christian Reformed Church of the kingdom, which grows year by year in strength and composes the backbone of the people. It grew out of a reaction against the rationalistic teachings of the State Church, and is to-day the church of Holland's future. It has just completed, some three years ago, a union with another small body which revolted against the teachings of the old church, and presents a united front against the inroads of dead orthodoxy and pernicious rationalism. Its synod meets triennially at different places. This year it convenes, August 11, at Middelburgh, in Zeeland, where I hope to go and convey the fraternal greetings of our church, in company with Dr. Bishop, of Orange, and the Rev. B. Van Ess, of Roseland. The masses which have been baptized and trained in the old State Church are more and more drifting away from all church influences. They care very little for religion, the Bible is no longer of any authority, and God's Sabbath is turned into a full holiday. That's the plain truth. It only shows the old saying that when once you begin to unravel the smallest stitches, you won't have any seams left at all.

"A solemn warning, surely," says the *Observer*, "is to be found in the story here told. Alas that it is all true as others besides Mr. Vanderwart can and do testify." But will the *Observer* heed the warning? If we mistake not our contemporary is among those who insist upon State support of the Church in the matter of Sunday laws, State-paid chaplains, exemption of church property from taxation, etc. They simply carry the matter a little farther in Holland.

SATOLLI'S SUCCESSOR APPOINTED.

A DISPATCH from Rome, under date of August 22, says:—

The diplomatic career of Father Sebastiano Martinielli, second Delegate Apostolic in the United States, will begin here to-morrow under unusually brilliant auspices. In the Sistine Chapel of the Vatican, the scene of so many famous and historic ceremonies, the erstwhile humble prior of the Augustinians will be raised to the archiepiscopal dignity. At the conclusion of this impressive rite Cardinal Rampolla, the Papal Secretary of State, will bestow on the newly consecrated prince of the church his commission as Leo's representative in America.

The text of this commission cannot fail to be interesting to all your American readers, particularly since it departs from the usual formula to bestow warm praise on the retiring delegate, Cardinal Satolli. It reads as follows:—

"Venerable Brother: The post of Delegate Apostolic in the United States of North America having become vacant by the promotion to the sacred purple of His Eminence Cardinal Satolli, who, by his great work has merited this mark of our esteem, we, holding you in our very especial affection and seeing in you the qualities to carry on and perfect the work

begun by our beloved son, His Eminence Cardinal Satolli, do benignly nominate you to that vacant post.

"By virtue of our apostolic authority and by virtue of these present letters, we do further elect, make and declare you to be the second Delegate Apostolic to the United States of America at the good will of ourself and this Holy See. We grant you all and singular the powers necessary for the carrying on of such delegation.

"We command all whom it concerns to recognize in you as Apostolic Delegate the supreme power of the delegating pontiff.

"We command that they give you aid, concurrence and obedience in all things, that they receive with reverence your salutary admonitions and orders. Whatsoever sentence or penalty you shall declare or inflict against those who oppose your authority we will ratify, and with the authority invested in us by the Lord, will cause the same to be observed inviolably until condign satisfaction be made, notwithstanding constitutions and apostolic ordinances or any other thing to the contrary.

"LEO XIII.

"Given at Rome, on the twenty-third day of August, eighteen hundred and nine six, in the nineteenth year of our pontificate."

It does not appear upon the face of this commission that the appointment of Martinelli has any reference to the desire of Rome to establish diplomatic relations with this Government, but doubtless that long-cherished scheme is still dear to the heart of Leo XIII. and will be cherished in the Vatican until such time as public sentiment shall make it possible of accomplishment. Let not Americans relax their vigilance.

LOYAL TO LIBERTY.

A TOUCHING story is told of General Marion, "the Swamp Fox," of revolutionary fame. As the story runs, a British officer was sent to the rude camp of General Marion, located in the swamps of North Carolina, for the purpose of negotiating an exchange of prisoners. When the officer came to dine with General Marion and his staff, all they sat down to was a peck of sweet potatoes, baked in the ashes and served on a log. The English officer commented on the poverty of the fare, but was told that it was better than usual.

"But your pay is good?" inquired the English officer.

"I have never received a dollar for my services, nor my people," replied the General.

"What motive, what stimulus, have you for fighting then?" inquired the astonished Englishman.

"We fight for love of liberty," responded Marion.

The story adds that the officer was so impressed by this devotion to the cause of American liberty that he returned to Charleston and resigned his commission.

Such examples of devotion to the cause of political liberty have been numerous and have not been confined to one nation nor to one age. But in the cause of religious freedom there have appeared the most striking examples of devotion to truth. Neither privation, fiendish torture, nor death have been able to quench the spirit of loyalty to divine truth in the breasts of men. The early Christians were true to their convictions in the presence of the flame, and the fury of the hungry beasts. Albigenses, Waldenses, Lollards, Hussites, Huguenots, German Princes, Baptists and Quakers, each in turn suffered and fought the battle for liberty of conscience. To-day the Standists of Russia and the anti-revolutionary portion of the Armenians, are choosing exile and death rather than surrender their religious convictions.

There is another class of patient, loyal

sufferers whom the world does not generally recognize as yet, who are making a heroic struggle for religious liberty. These are the Seventh-day Adventists who have been called to suffer in prison and chain-gangs for their faith. First they sacrifice the most valuable business day of the week to their convictions, and then for a failure to sacrifice another day to the opinions of their neighbors, they are fined, their property sold by the sheriff to pay costs, and imprisoned or worked with criminals in the chain-gang. Their fortitude, the joyfulness with which they take the spoiling of their goods, separation from family and friends, the disgrace of the cell or the chain-gang and the associations with the vile, is a spectacle to inspire one amidst this compromising, trimming, time-serving age of ours.

For the purpose of aiding these oppressed people, and promulgating the Christian principles of liberty of conscience, the International Religious Liberty Association was organized. It is supported by members who pay one dollar a year as a membership fee; and by donations from sympathizing friends of religious liberty, some of whom, while they do not endorse the religious practices of these persecuted people, yet desire to aid them in the struggle for freedom, realizing that if religious liberty may be abridged in the case of this humble minority, it may be in any case.

Many of the members of the organization are poor, and the self-denial manifested in many cases to secure funds to donate to its work, is hardly second to the devotion of those called upon to suffer for their faith in prisons and chain-gangs. One in the position of secretary of the Association can but be impressed, much as was General Marion's English visitor, with this self-sacrificing devotion to the cause of liberty, and with the fruitlessness of any attempt to quench it by persecution.

A man of sixty cuts cord-wood in the summer's sun to obtain money to send to the Association; a man of seventy in his poverty cultivates a row of tomatoes and realizes three dollars and a half which he donates; a widow sends a dollar earned by washing for her neighbors; one sends two dollars, and writes: "I am sixty-six years old and very feeble and have only thirty-one cents left. . . . But I know He will put more means in my hands if I use what I have to his glory."

How utterly useless it is for mortal men to attempt to stamp from the breasts of their fellow-men this immortal God-breathed principle,—love of liberty.

A. F. BALLENGER,
Sec. I. R. L. Ass'n.

39 Bond St., New York.

DEVELOPMENT OF RELIGIOUS LAW.

[*Present Truth* (London, Eng.), Aug. 20, 1896.]

WHAT is the origin of the present development of human law for the enforcement of religion? Paul asked the Thessalonians if they did not remember that when he was with them he had told them of these things; and that they should let no man deceive them, for there should be a falling away and the man of sin be revealed, by whom the mystery of iniquity was already, even at that time, working.

The Thessalonians were to remember—and are we to forget that this was said to them?—that God was to be opposed, and there should be one who would exalt himself above God, and should, from the very temple of God

itself, attempt to show that he was himself God. They were told not to forget—and are we to fail to remember?—that the iniquitous workings, then begun in secret, should at length be revealed, and that which was planned in secrecy should finally be proclaimed on the housetops.

Here was the origin of human laws for the enforcement of religion, and this subtle deceivableness of unrighteousness, which is now working with power and signs and lying wonders, is the mystery of the deeds of sin of that wicked one who will be consumed and destroyed by fire out of heaven in that last great and terrible day of the Lord.

This wicked one still works in secret and his deeds are yet a mystery to most—but not to all. That mysterious antichristian influence which has permeated the world—has invaded and corrupted churches—has, with consummate tact and diplomacy, insinuated itself into civil councils and dominated governments—is not now utterly unknown and unrecognized.

Prophecy has pointed out the progress of the mystery of iniquity, and history has recorded the fulfillment and realization of prophecy step by step, and emphasized each prophetic milestone by such unmistakable inscriptions that the most ignorant may read and comprehend. The line of march of the mysterious commander of the forces of antichrist is marked by ever increasing inroads into the confines of true religion and civil justice; while pagan observances are added to, or mingled with, methods of worship, and practiced, until they become accepted forms. Those who have resisted the encroachments of evil, and remained true to the teachings of Christ and the apostles, acknowledging no rival authority, and submitting their lives to no rule but that of God and his word, have, at the behest of this commander, filled the cells of the Inquisition, suffered under its instruments of torture, fed the flames with their flesh, and soaked the earth with their blood.

The same spirit of fraud, and violence, and force, and cruelty, and injustice, is still at work. Its field of operations is not circumscribed. It is not confined to the battle-grounds of former campaigns. Fresh fields of conquest have been opened in new worlds. The same tactics which have been so successful in former ages are still in vogue, in forms modified to suit changed social and political conditions. Religious observances, pagan and idolatrous in character, have been ingrafted into the accepted religious formality. These observances have grown and developed until they overshadow the real purpose of religion, and take the place, in the minds of their devotees, of true religion itself. The test of a profession of religion has, oftentimes, become the acceptance of the popular and accepted forms of superficial and fashionable devotion.

Not infrequently they who occupy the highest seat in the synagogue ignore Christ and his teachings, and, although they profess to accept the Word of God, deny the authority of its precepts, and affirm the authority of the traditions of men.

The pulpit has been set in the open doorway of the temple of Janus. While it remains there those doors can never be shut. From such a pulpit the gospel of force must be preached. From such a pulpit the soldier and the police constable will be accredited emissaries. Such a gospel does not persuade or convert, it subjugates; it does not convict of sin, it establishes the sinner in an hypocrisy which covers evil with an affectation of good, and imputes evil where good is.

NEWS AND NOTES.

THE question of Sunday street-car service is still agitating the people of Toronto, Ont. The mayor has promised his hearty support to the opponents of Sunday cars.

THE National Christian Citizenship League has issued an appeal to the friends of temperance to aid in the fight for the preservation of prohibition in South Dakota, which has now reached a critical stage.

NEW ORLEANS, La., Ravenswood and Astoria, N. Y., Waterbury, Conn., Atlantic City, N. J., Oshkosh, Wis., and Brazil, Ind., are a few of the places where the gospel of force is being invoked by clergymen and others in the interests of Sunday observance.

IN New Orleans, La., the Sunday-law forces, beginning with the closing of the saloons, have now proceeded to close all groceries and other stores on Sunday, except the markets and fruit stands. Their goal seems to be the closing of everything on Sunday except the church.

AN Anti-Masonic International Congress is soon to be held in Europe, under the special auspices of the Vatican, none being allowed to participate in it except those who "profess the most absolute obedience to the Roman Catholic Church and to the pope." The papacy will in this try to impress the people with a sense of the sinfulness of allegiance to anything except itself.

REPRESENTATIVES of the Greek, Anglican, Old Catholic, and Protestant churches recently held a meeting in Vienna, at which a resolution was passed unanimously protesting against the claim of the Pope to be the source of healing for Christendom, and against other assumptions of the papal church. The convention was designed as an offset to the Pope's late encyclical to Hungary.

THE Armenian Revolutionary Society are to the front again with serious disturbances in Constantinople and Galata. On August 26, an armed body of these revolutionists entered and took possession of the Ottoman Bank, where they remained during the day, shooting at the police and firing bombs into the streets, killing and wounding passers by. The next morning they surrendered, and stated that the purpose of the riot was to secure reforms. The immediate result, as reported, was extensive damage to property and the loss of several hundred lives, mostly those of Armenians.

"RELIGION in politics" is intensifying the desperate conflict between "Christian" and Turk in Crete. The evidence of this is the following statement made recently in Parliament by the English Under-Secretary for Foreign Affairs:—

"The second difficulty with which we are confronted is one which it is almost impossible to escape, and that is the outbreak of religious and political animosity which unhappily prevails in the island. One day one party is the aggressor, and the next day the other party is the aggressor. It is not fair to say that in every case the Christians have been the victims. If the House could at all realize the intensity of the religious feeling which prevails, it would try and avoid taking sides."



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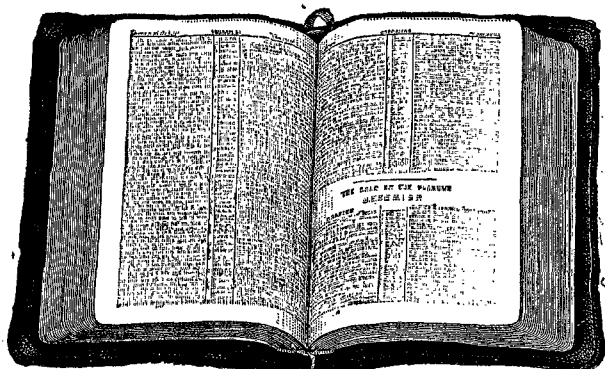
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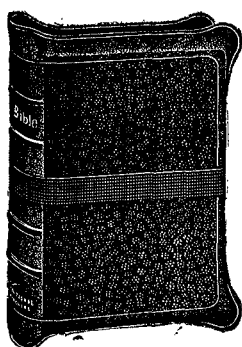
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They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

gavest before them, neither turned they from their wicked works.

36 Behold, ^dwe are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And ^eit yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^fdominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we ^gmake a sure covenant, and write it; and our princes, Lēvites, and priests, ^hseal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 29
The points of the covenant.

NOW ³those that sealed were, ^aNē-he-mī'ah, ⁴the Tir'sha-thā, ^bthe son of Hāch-a-lī'ah, and Zid-kī'jah,

2 ^cSēr-a-ī'ah, Āz-a-rī'ah, Jēr-g-mī'ah,

3 Pāsh'ūr, Ām-a-rī'ah, Māl-chī'jah,

4 Hāt'tūsh, Shēb-a-nī'ah, Māl'luch,

5 Hā'rim, Mēr'e-mōth, Ō-bā-dī'ah,

6 Dān'jēl, Gīn'nē-thon, Bā'ruch,

7 Mē-shūl'lam, Ā-bī'jah, Mīj'a-mīn,

8 Mā-a-zī'ah, Bīl'gā-ī, Shēm-a-ī'ah: these were the priests.

9 And the Lēvites: both Jēsh'u-ā the son of Āz-a-nī'ah, Bīn'nū-ī of the sons of Hēn'a-dād, Kād'mī-el;

10 And their brethren, Shēb-a-nī'ah, Hō-dī'jah, Kēl'ī-tā, Pēl-a-ī'ah, Hā'nan,

11 Mī'chā, Rē'hōb, Hash-a-bī'ah,

12 Zāc'cur, Shēr-g-bī'ah, Shēb-a-nī'ah,

13 Hō-dī'jah, Bā'nī, Bēn'ī-nū.

14 The chief of the people; ^dPā-rōsh, Pā'hath-mō'ab, E'lām, Zāt'thu, Bā'nī,

15 Būn'nī, Āz'gad, Bēb'ā-ī,

16 Ād-ō-nī'jah, Big'vā-ī, Ā'dīn,

17 Ā'tēr, Hīz-kī'jah, Āz'zur,

18 Hō-dī'jah, Hā'sham, Bē'zai,

19 Hā'rīph, Ān'a-thōth, Nēb'a-ī,

20 Māg'pī'ash, Mē-shūl'lam, Hē'zir,

21 Mē-shēz'a-be-el, Zā'dōk, Jad-dū'ā,

22 Pēl-a-tī'ah, Hā'nan, Ān-a-ī'ah,

23 Hō-shē'ā, Hān-a-nī'ah, Hā'shub,

24 Hāl-lō'hesh, Pīl'e-hā, Shō'bek,

B. C. 443.

^d Deut. 28. 48.
^e Ezra 9. 9.

^e Deut. 28. 33, 51.

^f Deut. 28. 48.

^g 2 Kin. 23. 3.

^h Chr. 29. 10; 34. 31.

ⁱ Ezra 10. 3. ch. 10. 29.

^j Heb. are at the sealing, or, sealed.

^k ch. 10. 1.

³ Heb. at the sealing.

^a ch. 8. 9.

^b ch. 1. 1.

^c See ch. 12. 1-21.

^d See Ezra 2. 3, &c.

^e ch. 7. 8, &c.

^f Ezra 2. 36-43.

^g Ezra 9. 1; 10. 1, 12, 19.

^h ch. 13. 3.

ⁱ Deut. 29. 12, 14.

^j ch. 5. 12, 13.

^k Ps. 119. 106.

^l 2 Kin. 23. 3.

^m Chr. 34. 31.

ⁿ Heb. by the hand of.

^o Ex. 34. 16.

^p Deut. 7. 2.

^q Ezra 9. 12, 14.

^r Ex. 20. 10.

^s Lev. 23. 3.

^t Deut. 6. 12.

^u ch. 13. 15, &c.

^v Ex. 23. 10, 11.

^w Lev. 25. 4.

^x Deut. 15. 1, 2.

^y ch. 5. 12.

^z Heb. every hand.

^{aa} Lev. 24. 5, &c.

^{ab} 2 Chr. 2. 4.

^{ac} See Num. 28. 29.

^{ad} ch. 13. 31.

^{ae} Is. 40. 16.

^{af} Lev. 6. 12.

^{ag} Ex. 23. 19; 34. 26.

^{ah} Lev. 19. 23.

^{ai} Num. 18. 12.

^{aj} Deut. 26. 2.

25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,

26 And Ā-hī'jah, Hā'nan, Ā'nan,

27 Māl'luch, Hā'rim, Bā'a-nah.

28 ¶ ^eAnd the rest of the people, the priests, the Lēvites, the porters, the singers, the Nēth'i-nings, ^fand all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, ^gand entered into a curse, and into an oath, ^hto walk in God's law, which was given ⁱby Mō'ses the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give ^jour daughters unto the people of the land, nor take their daughters for our sons:

31 ^kAnd if the people of the land bring ware or any victuals on the sabbath day to sell, ^lthat we would not buy it of them on the sabbath, or on the holy day: and ^mthat we would leave the ⁿseventh year, and the ^oexaction of ^pevery debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For ^qthe shewbread, and for the ^rcontinual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Is'ra-el, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Lēvites, and the people, ^sfor the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, ^tas it is written in the law:

35 And ^uto bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons,

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WE ask for our leader this week a careful and candid reading.

THE *Catholic Mirror*, of the 29th ult., contains a very remarkable article on "The Inquisition," which we will review next week.

It is regarded by some as a significant fact that the Roman Catholic press of the country is, almost without exemption, on the side of "free silver."

AN exchange has pertinently remarked, with reference to the religious aspect of the political campaign, that the proper "gold standard" for Christians is the Golden Rule.

IN the light of our first-page article of this week much that is called "Christian citizenship" appears to be only usurpation of a prerogative of the Creator. God has given no man authority over the consciences of his fellowmen.

THE Manitoba school question is about to be settled by a compromise, and that of a sort which shows that the only matter ever at issue was who should control the schools in the interests of their religion, Protestants or Papists. The spoils are soon to be divided.

It is said that in the great industrial centers of England and Scotland, less than one-tenth of the people go to church on Sunday. The English papers have been collecting statistics and this is the result. And in some places one-half of this ten per cent. is made up of Catholics.

INFORMATION reached us just before closing up this paper, of the arrest at Wartrace, Bedford County, Tenn., of a Seventh-day Adventist named Philpot for working on Sunday. We have not learned the particulars further than that his trial was set for the 8th of October, and he was released on his recognizance.

"WHAT a pity it is," exclaims the *Christian Statesman*, of August 15, "that neither of the great political parties is willing to take a high position on great moral questions." In view of the very limited acquaintance of the great political parties with "great moral questions," we think they can hardly be blamed for not taking a high position on the same, in view of their liability to a fall.

Since both political parties cannot succeed, one or the other must fall, and in such a case it would seem a sad misfortune if it had taken a lofty position on some great moral question, since the fall would certainly reflect on the latter. Does not the reader see that great moral battles cannot be fought by any party which is liable to defeat? The battles of the Lord are not fought by the losing side; for God cannot be defeated. Such battles must be fought by faith; and faith can never know defeat.

THE greatest issue before the American people to-day is not that of free silver, but that of free speech and free action in fulfilling the dictates of conscience. The foremost champion of liberty in this contest with religious despotism is the AMERICAN SENTINEL. What are you doing, reader, to enlarge its field of usefulness?

Go Thou and Do Likewise.

WHAT could not be done by the lovers of religious freedom if only a little effort were put forth by each one with the means which this paper affords them? As a pertinent suggestion upon this point, we print the following letter received last week from a subscriber whose attention was attracted by our special offer of Bibles as given on our advertising page:—

Battle Creek, Mich., Aug. 23, 1896.

PUBLISHERS OF SENTINEL:—Seeing in the SENTINEL your offer of a Bible as a premium "for seven new names," etc., and being in want of a Bible, I concluded to make an effort. I succeeded pretty well; when, learning of a worthy unfortunate who had no Bible, I concluded to make a still further attempt, and the result was the enclosed list of (with very few exceptions) new names.

Following was a list of twenty-one names for one year, four more for six months, and one for three months. Is there not in this a suggestion worth heeding by many of our readers? Could not many of them do as much with a little effort? Is not the reason so little is being done in presenting the great issues of the day before the people, the widespread individual neglect of the little that each one might do as well as not? Why not put forth a little effort in the line of that so successfully made by our correspondent? Think of it, readers. TRY IT.

A CINCINNATI daily expresses the opinion that the country will soon become aware that a serious mistake was made in the admission of Utah to Statehood. The same belief is expressed by other journals. That the Mormon Church is the predominating power in Utah, and that neither constitutionally nor historically is it opposed to the union of Church and State, are facts of sinister import in the present situation of things, beyond a doubt. But the great and overshadowing menace to American interests is that the orthodox churches of the land have a scheme under full headway to combine and do on a

national scale what it is feared the Mormon Church will try to do in Utah on a small scale.

THE *Western Watchman* says:—

The Holy Father has written to Cardinal Vaughan to the effect that the church cannot look with indifference upon the present agitation in England for the abolition of the canonical impediment of affinity in the first degree, involved in the proposed repeal of the Deceased Wife's Sister Bill. We would much prefer that Tory Catholics would settle their own political squabbles without dragging the Holy Father into them.

This criticism leveled professedly at "Tory Catholics," belongs in reality to the Pope, who, while professing non-interference in political affairs, is a most inveterate meddler everywhere.

"THE Anglican papers are indignant," remarks a Catholic paper, "because, the pope in his encyclical on the reunion of Christendom did not abate one jot or tittle of Rome's traditional pretensions. They are willing to meet the pope half-way; but they will not consent to a plan which contemplates all sacrifice on one side and none on the other." But Rome can make no sacrifice without abandoning everything. She is either the Church to the exclusion of all other bodies called churches, or she is and has long been a base pretender.

MRS. ISABELLA BISHOP, a well-known missionary traveller, who has recently spent some time in Western China, reports that the hostility to missionaries has greatly increased since the forced payment by the Western provinces of heavy damages to the Christian missions for the destruction of their property in the riots two years ago. The kingdom of Christ is not advanced by physical force.

A WRITER in the *Christian Statesman*, of August 22, speaking of the railway disaster at Logan, Iowa, July 12, reverts to the overthrow of Pharaoh's host in the Red Sea, and says: "Both of these sad providences were simply the voice of an angry God, speaking in thunder against Sabbath desecration." This goes a step further than anything we have seen before in the nature of an appeal to credulity.

THE present political campaign will probably be the most bitter of any since the era of our great civil war. The mind of the Bible student reverts irresistibly to the words of the first part of the 5th chapter of James; and especially should the Christian heed the counsel given in verses 7-10.

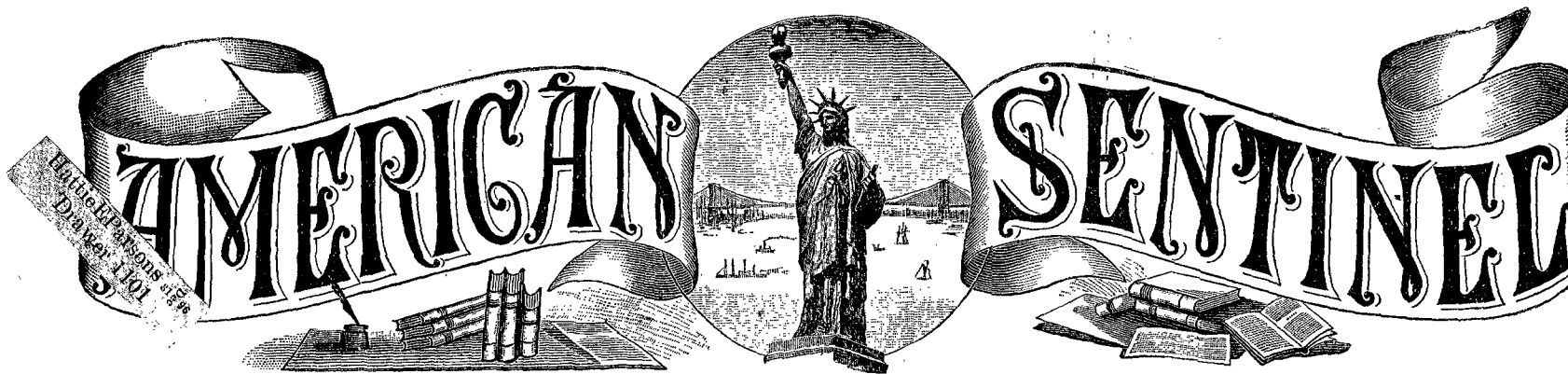
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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ROME DEFENDS THE INQUISITION.

ON another page we reprint from the *Catholic Mirror* an article which deserves more than passing notice, not alone because of what it contains, but because of the prominence of the Roman Catholic layman who writes it, and for the reason that it is published with evident approbation in the *Mirror*, the official organ of Cardinal Gibbons, Archbishop of Baltimore.

"The Church" Ruled the World.

In the very outset it will be observed that in the times of which Mr. Conway writes, "the Church of Christ," by which he means the Roman Catholic Church, "ruled with the scepter of faith the civilized world." The same fact, namely, the universality of Rome's political domination at the era of the Inquisition, is emphasized all through the first part of Mr. Conway's article. This fact itself, insisted upon by Mr. Conway, is sufficient to show that Rome and Rome alone was responsible, not only for the Inquisition, but for the untold horrors which everywhere attended its operations not only in Spain, but also in France, Italy, and the Netherlands, and, indeed, wherever it was established.

Denials Not Proof.

It is true that later in his article Mr. Conway attempts to explain away some of the most damaging facts relating to the operations of the Inquisition, and that he even denies that the number of its victims were as great as is generally stated; but denials are not proof, and the facts of history concerning the work of both the Spanish and the Roman Inquisitions are too well authenticated to be successfully disputed at this late day.¹

Racked Only Once!

To plead that "the Inquisition was a very merciful tribunal," indeed "almost a compassionate tribunal," as Mr. Conway does,

because "a man was only allowed to be racked once," is puerile. One racking was sufficient to dislocate many of the joints and to leave the victim a physical wreck, and

yet we are assured in the closing decade the nineteenth century that the tribunal which habitually inflicted this fiendish torture was almost compassionate!



TORTURE CHAMBER OF THE INQUISITION.

Taking a Victim from the Rack.

¹ For pertinent facts on this particular subject the reader is referred to No. 30 of the *Religious Liberty Library*, price two cents; to be obtained at this office.

"The Inquisition was a very merciful tribunal; I repeat it, almost a compassionate tribunal. . . A man was on allowed to be racked once, which no one can deny was a most wonderful leniency in those times." See *Mirror* article on page 285.

If Right Why Deny the Facts?

But why, believing as he does that the Inquisition was right, Mr. Conway cares to enter even a partial denial of the charges against it is more than we can see. If, as he insists, "the church" was justified in punishing heretics even to the death, then the exact number so punished can make no material difference. If, as Mr. Conway also insists, it was the bounden duty of the church to root out heresy, she certainly could not be blamed for using whatever means seemed most likely to accomplish that result in the shortest time; and certainly nothing could have been more effective than the utter extinction of the incorrigible.

The Church Claims Infallibility.

It must be remembered that the Catholic Church claims infallibility through its head, the Pope. If this claim were true, the state of society and the customs of the times could make no difference with the acts of the church; they must be right. It is true that this infallibility is claimed only in "matters of faith and morals," but certainly the right of the church to persecute dissenters, even to the death, is a question both "of faith and morals." Members of that church evidently realize this, and practically admit it when they attempt to justify the action of the church in establishing and maintaining the Inquisition. Were it simply a question of expediency, of church discipline, or of anything outside of that for which they claim infallibility, they would certainly not stultify themselves by making any defense. Then might they well afford to say: "The church has never claimed infallibility in discipline; and in establishing and maintaining the Inquisition she erred." But as the dogma that the church has a right to coerce the conscience, to compel obedience, is a matter of "faith," and as torturing and killing men is a question of morals, they dare not say that the church erred in these things.

Two Inquisitions.

"History," says Mr. Conway, "divides the Inquisition into two distinct tribunals; the Roman Inquisition and the Inquisition of the Spanish Government. Great care," he adds, "must be taken not to confound the two. One is purely ecclesiastical, the other strictly secular." In the light of this full and candid admission that the Roman Inquisition belonged wholly to the church, it is needless to dwell upon that phase of the subject. We shall examine briefly, therefore, his statement that "the other," namely, the Spanish Inquisition, was "strictly secular." And in so doing we shall find that "great care" is indeed required not to confound the two, so much are they alike, in origin, purpose and operation.

Defends the Spanish Inquisition.

In the first part of the latter half of his article Mr. Conway discusses the Spanish Inquisition at considerable length and gives quite an account of its origin, which he endeavors to show was purely political. He ascribes it altogether to the desire of the king to establish such a tribunal for political reasons, but in doing this he himself very clearly shows that this desire sprang, primarily, from intense religious feeling; and, as in his defense of the Roman Inquisition, he appeals in its justification to the customs of the people who lived at that time.

To Detect Jewish Hypocrites.

The claim made by Mr. Conway is that the Spanish Inquisition was directed particularly

against the Jews, many of whom, "thirsting for wealth, while secretly remaining Jews, pretended to profess the Catholic faith, were baptized, pushed themselves into the courts and kingly palaces, became holders of large estates, and even were found among the priests and prelates of the Church of God. In this hidden, underhanded manner, they were seeking to overturn the institutions, not only of the Catholic Church, but also of the Spanish nation."

Why Such Hypocrisy?

A pertinent question would be, Why did the Jews thus profess a faith which they did not believe? Was it not because of the corrupt union of Church and State which placed a premium upon hypocrisy, and upon moral and political corruption? and is it not evident from this that the logic of any union of Church and State is unbounded corruption in both? or an inquisition? because where it is made a matter of financial or political profit for men to profess a certain faith, many will be found to do so, and when they have so professed they will use their influence and positions for their own aggrandizement. To discover the secret thoughts of the hearts of such men the methods of the Inquisition must be used. Therefore Mr. Conway's statement of facts constitutes a powerful argument against all union of Church and State, because such union must, in the first place, beget and foster hypocrisy; and hypocrisy can be completely discovered only by wringing from men the secrets of their hearts; and this can be done only by torture.

Was It Political?

But let us examine the political element which Mr. Conway insists entered into this matter. He says that these Jews in "this hidden, underhanded manner" "were seeking to overturn the institutions, not only of the Catholic Church, but also of the Spanish nation." The last accusation, namely, that they were seeking to overturn the Spanish nation, must be understood in the light of other utterances by the same writer, who, in his attempted justification of the persecution of "the heretic," styles him "a foe to civilization." Roman Catholics believe that the Roman Catholic Church is the only efficient promoter of civilization, consequently anything that is opposed to the Catholic faith is, as they view it, opposed to civilization. In like manner they believe that the Catholic Church is the only adequate conservator of stable, civil government, therefore that which is opposed to the Catholic Church is opposed to civil government; thus runs their theory. So that in its last analysis that which is here assumed and asserted to be political was in fact religious; and to reach this and stamp it out the Spanish Inquisition, equally with the Roman Inquisition, was established.

The Consent of the Pope Necessary.

Again, Mr. Conway gives his whole case away when, in attempting to show that the Spanish Inquisition was "secular," he admits the fact that before it could be established the consent of the Pope was necessary; and seeing himself the incongruity of having to receive the consent of the church for the establishment of something "strictly secular," he asks: "What need was there of the permission of the popes? If the Inquisition was purely secular what had the Pope or the church to do with its actions?" And answering his own question he says: "The permission of Rome was necessary for many reasons, but chiefly for two, first, because the men who were appointed as inquisitors by the Court of Spain

were priests and prelates and theologians of the church, and were for that reason under the jurisdiction of the popes; and secondly, and most especially, because the Inquisition was instituted to try people on matters of faith."

Managed by Priests, Prelates and Theologians.

These facts thus clearly stated by a prominent Roman Catholic writer in a prominent Roman Catholic paper ought certainly to satisfy any candid mind as to the nature of the Spanish Inquisition. It existed by permission of the church, was administered by priests, prelates and theologians of the church, and existed for the purpose of trying people in matters of faith, and the punishments inflicted were for departures from the faith of the church.

Two Vital Questions.

But perhaps too much space has already been devoted to the discussion of this phase of the question. Two vital points yet remain to be examined. First, the confession of adulterous union of the Church with the State; and second, the parallel afforded by his article between justification of intolerance in the Dark Ages and justification of intolerance in our own day.

Confession of Adulterous Union.

Speaking of the relation which existed between the Church and the State in the days of the Inquisition, Mr. Conway says: "To put it briefly, in those Middle Ages there was the greatest union of Church and State. This union was the natural outcome of the beautiful marriage of civil and religious institutions. The State, then, as it should now, protected and defended her [his] holy bride from danger and persecution." It is true that in the 21st chapter of Revelation the City of God is called "the bride, the Lamb's wife." But all through the Scriptures marriage is used to illustrate the relation which exists between Christ and his Church, and the Catholic Church holds and teaches that the church is the bride of Christ. But here we have it declared by a prominent Catholic writer, in an official organ of the church, that the union which existed between the Catholic Church and the State in the Middle Ages "was the natural outcome of the beautiful marriage of civil and religious institutions;" and that this was nothing less than the marriage of the State and the Church is shown by the words, "The State, then, as it should now, protected and defended her [his] holy bride [the church] from danger and persecution." This is a confession of all that Protestants have ever charged against the Church of Rome, namely, that she is the lewd woman described in the 17th chapter of Revelation, "with whom the kings of the earth have committed fornication."

The church being first married to Christ, and subsequently joined to the State, is by the Scriptures declared to be guilty of spiritual adultery. "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress."

What a warning is there in this against that for which the National Reformers are laboring, and upon which they insist, namely, a union of the State with religion, not, they say, with any particular church, but simply with Christianity. That is exactly what they

² Rom. 7:2-3.

had in Rome, and that which followed was only the logical and inevitable outcome.

A Perfect Parallel.

One important point remains to be noticed, namely, the parallel between the "justification" of intolerance in the era of the Inquisition and the "justification" of intolerance now. We shall show this parallel by placing side by side a portion of two paragraphs from Mr. Conway's article and a short extract from Judge Hammond's dictum given August 1, 1891, at Memphis, Tenn., in the case of R. M. King, a Seventh-day Adventist, tried, convicted, and imprisoned for practical dissent from the religious faith of his neighbors as to the particular day to be observed as the Sabbath:—

CONWAY'S DEFENSE OF THE ROMAN INQUISITION. HAMMOND'S DEFENSE OF THE TENNESSEE INQUISITION.

"This was done when all the world embraced the teachings of the Catholic Church. King and subject, prince and peasant, rich and poor, all believed her doctrines, not only to be true, but to be incapable of being false. Schools and churches, assemblies and meeting-houses, echoed and re-echoed with her tenets and dogmas. And so, quite naturally, it seemed to all who lived in such surroundings, and rightly too, that any one who sought to destroy the faith of the nation, which is at all times its most priceless treasure, was as great an enemy to the State as one who contrived to undermine its civil institutions. By a sort of faetitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom, and the progress that has been made in the absolute separation of Church and State. The courts cannot change that which has been done, however done, by the civil law in favor of the Sunday observers. The religion of Jesus Christ is so interwoven with the texture of our civilization and every one of its institutions, that it is impossible for any man or set of men to live among us and find exemption from its influences and restraints. Sunday observance is so essentially a part of that religion that it is impossible to rid our laws of it. It is idle to expect in government perfect action or harmony of essential principles, and whoever administers, whoever makes, and whoever executes the laws, must take into account the imperfections, the passions, the prejudices, religious or other, and the errings of men because of these. If one ostentatiously labors for the purpose of emphasizing his distaste for, or disbelief in, the custom [of keeping Sunday], he may be made to suffer for his defiance by persecutions, if you call them so, on the part of the great majority, who will compel him to rest when they rest.

"Moreover, since all statesmen and public officers were at the same time Catholics, it is most easy to understand that they enacted laws and punishment in keeping with their religious convictions. All the laws had a tinge of Catholicity, and they were carried out in a manner savoring of the principles of that universal religion. Consequently, it is evident, that one who was a heretic then, was, by that very fact in opposition to the spirit of the laws and customs of his country—in other words, a disturber of the public peace, and an underminer of civil society."

The parallel is complete, and he who assents to Judge Hammond's reasoning in defense of the Tennessee Inquisition, cannot consistently dissent from Mr. Conway's, in justification of the Roman Catholic Inquisition of the Middle Ages, as it existed in France, Spain, Holland and other countries. There can be no compromise on this question. It is "impossible for a magistrate [civil authority] to adjudge the right of preference among the various sects which profess the Christian faith, without creating a claim to infallibility, which would lead us back to the church of Rome."

* It is unjust to imply as does Judge Hammond by the use of the expression, "ostentatiously labors," that the defendant in this case rendered himself purposely obnoxious to his neighbors. His work was of course open to the observation of the public, but had it not been done by an Adventist it would have occasioned little more than passing remark.

† From the memorial of the Presbyterians, Quakers and Baptists of Virginia, A. D. 1785.

A ROMAN CATHOLIC PLAN FOR CHURCH RE-UNION.

SAYS the New York Sun, of September 1:—

The movement for the reconciliation of the Anglican Communion to the Papal See has Catholic as well as Protestant supporters; for instance, the Abbe Portal, an eminent Catholic theologian, concurs with Lord Halifax in believing that the fusion should be and could be effected. The plan which he favors was defined in a recent speech. He concurs with Lord Halifax in deeming the true unifying process to be not the conversion of individuals, to which the Catholic propaganda in England has been hitherto restricted, but corporate union, by which he means an agreement for consolidation between the leaders and authorities of the Church of England on the one part and of the church of Rome upon the other. This mode of consolidation, he says, would save the individual from the torture of doubt and other risks incurred by a personal investigation of the faith, and, above all, it would avoid the danger of shaking the whole roots of his spiritual life by forcing him to break violently with his religious past.

The Sun proceeds to state that this plan for reunion of the Anglican and Catholic communions has received condemnation from a source supposed to be the pen of Cardinal Vaughan, the English primate; and which would not be surprising, considering its impolitic nature in this enlightened day. Nevertheless the plan is essentially papal, and by it vast numbers of the heathen were, back in the early years of the great apostasy, received into the papal fold.

It was this wholesale "conversion" and reception of heathenism into the church that made the Papacy essentially what it is to-day in respect to religious belief and ceremonies. The conversion of individuals from heathenism to Christianity was altogether too slow a process to suit the purposes of the church in those days when she was struggling to rise to a place of preëminence from amidst the tumult of hostile forces around her. Conversions were by tribes and nations, through their "representatives," and officials of the church were not always particular whether these "conversions" were made with the consent of the "converted." Not infrequently the latter were given their choice between "conversion" and death. Of course this was because the "mystery of iniquity," of which the Apostle Paul warned the church in his day, was working in the church and had perverted the latter from the way of righteousness and truth.

If the Abbe Portal were a resident in the United States, however, we would not feel certain that his plan had not been suggested by some events of our own times, and which also represent the action of "Protestants." There is the movement which recently came before Congress, and will come before that body again, to make this nation "Christian" by amending its Constitution. This done, the people of the nation could be counted as Christians, without "the torture of doubt and other risks incurred by a personal investigation of the faith." This project has the approval and support of leading "Protestant" bodies in this country. As the reader may remember, also, it was not very long since that some prominent American Protestants counted all the Roman Catholics as supporters of a project for a national Sunday "law," because the project had the approval of Cardinal Gibbons. That it is right for "the leaders and authorities" in the Church to think for the masses in the Church, and for the latter to do as their superiors bid them, is a principle always upheld by the papal church, and justified by Protestants on that occasion.

In rejecting the Abbe's plan of "corporate reunion," the papal authorities simply set the principle aside as inapplicable to the occasion

of Anglican reunion with Rome at this time. The day of wholesale "conversions" to the "faith" seems to be past, and Rome prospers now by other methods. It is doubtless with surprise that Rome sees this principle taken up and indorsed in the name of Protestantism. Her surprise must be exceeded only by her exultation as she sees "Protestantism" opening the way for her to work with all the power and success of pre-Reformation times, for the spiritual enslavement of mankind.

S.

THE SULTAN'S MISTAKE.

THE following, which is taken from some statements made by the Rev. Mr. MacQueen, of Boston, just returned to this country from Turkey, affords a pretty good index to the amount of good done by the harangues of the clergy in favor of war upon the Turk. The Sultan, upon the arrival of Miss Clara Barton and her company, to engage in Armenian relief work, provided them with escorts. Mr. MacQueen tells us:—

When they first started, orders for the escorts were countermanded. This was because a bundle of American papers had arrived containing Talmage's sermon in which he fiercely denounced the Sultan. Seven days after, when the Turkish authorities learned who Talmage was and that his speech was not equivalent to a declaration of war, the order was reissued.

Considering all the facts in the case, not omitting to take account of the nature of Mr. Talmage's oratory, it would seem hardly more than to be expected that the Sultan should get from his "sermon" the impression he did. It is a rather peculiar state of things, from a Christian point of view, when what purports to be the preaching of the gospel of peace, by American clergymen, sounds to foreign rulers like an American declaration of war.

S.

THE BUSINESS OF PREACHERS.

THE business of preachers is to preach the gospel. Probably all preachers are agreed upon this point, but the world suffers by reason of the wide disagreement among them concerning what the gospel includes.

The gospel is the word of God. It is the business of preachers, as such, to preach that word, and no other. No preacher has any business to present, as gospel truth, that which is merely his own conclusions, however sure he may be that those conclusions are correct.

We have reached a time when the relation of the preacher to politics has become a theme of widespread discussion. There seems to be some doubt in the public mind as to the propriety of political discourses from the pulpit. In theory at least, the general sentiment in this country is opposed to a union of Church and State—a combination of religion with politics; and when the two are spoken of and treated as belonging to the same sphere of action, the average mind instinctively hesitates to give its sanction. But many voices are now heard explaining away this apparent distinction of nature and purpose, and showing how a clergyman can properly engage as a gospel minister in the discussion of politics. For instance, we quote the following from the *Herald and Presbyterian* (Cincinnati), of September 2:—

There is a false sentiment in some localities that the ministry should confine themselves to religion and the church, and have nothing to do with politics. There is no class or profession that has more to do with making good citizens. They gather the people

from all classes and conditions of society; they bring them under the influence of gospel teaching; they instruct them in their duty to God and man, and build up the highest type of citizenship. Shall the man who teaches duty to God be forbidden to teach duty to society and the State? A minister is a citizen, and when he took the vows that set him apart to the sacred office, he became no less a citizen. There was nothing in his obligation which bound him to give up his civil rights. He does not cease to pay taxes, nor is he released from military service or jury duty. When the community is aroused over the discussion of questions that involve public morals, he as a public educator may have a duty to perform. Certainly he has a right to be heard when his home and friends are affected. We see no reason why any man should be denied a voice in any public matter affecting the weal of the State. On the contrary every man has a duty to the State which he should intelligently and faithfully perform.

This certainly sounds very plausible, and is objectionable only in so far as it tends to break down the distinction which should be clear in every mind between the spheres of civil things and things religious. In civil things the majority must rule, and their rule must be by force. In religious things each individual must decide for himself, and his decision must be voluntary, not forced. When religion and politics are mixed, force is brought into the domain of voluntary action, and votes are made to do the work of faith.

Of course a clergyman has, like any other person, a civil right to express his mind upon secular questions which concern the welfare of individuals and of society. He may even do this from the pulpit, so far as civil rights are concerned; though the pulpit is certainly not the most appropriate place for secular themes. But let him present these as his own ideas and conclusions, and not as the word of God. This is the important point in the whole subject. The minister of the gospel is not sent to preach his own word, but God's word. Why? Because there is no gospel in anything but the word of God. The gospel is "the power of God unto salvation to every one that believeth." Rom. 1:16. What power is that? It is the power of God's word? And what is that power? "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Psalm 33:6. It is creative power. God's word created all things in the beginning; it creates a new man now when received in faith; and that is how a sinner is saved from sin. He is "born again"—created new in Jesus Christ. This is the mystery of God in the gospel.

Then what business has the gospel minister to put his own word in the place of the word of God? Is man's word a foundation for Christian faith? Is there any power in it to save the soul? Can it create a new and perfect man, as God's word can? The great trouble with most of the preaching of this day touches this very point. It substitutes man's word for God's. The "sermon" presents the ideas, observations and conclusions of the preacher, in the place of the divine truths stated in the Scriptures. This is the reason there is so little power in it against the wickedness which is so dominant in society. And this is why it is deemed necessary for the preacher to appeal to the civil power and seek for a combination of politics with religion.

When the Saviour was on trial before Pilate, the latter asked him, "What is truth?" The Saviour had answered this question a short time before, in these words of his prayer for his disciples: "Sanctify them through thy truth; thy word is truth." John 17:17. Would that preachers would always keep this text in mind! "Thy word"—not man's word—"is truth." It is the preacher's business

to preach truth. He may feel very sure that his own conclusions are truth, but that is not to the point. No man is infallible. Of no man can it be said, Thy word is truth. This is not impeaching any man's honesty. It is but one way of stating the truth that all men are finite, and that "to err is human." No man's word can constitute the "sure foundation" which the Christian must have to stand upon in the contest with sin.

Several prominent preachers have of late been preaching strong "sermons" against "free silver," denouncing as robbery the plan of one of the political parties to bring about "free coinage." This affords an illustration of the point under consideration. These men are of course very sure that they are right, and it may be that they are. But again, it may be that they are not right. Multitudes of intelligent people believe that they are not. There is no certainty about it. What they state is merely their own conclusions, which no one is under obligation to receive as truth. So likewise the preacher may "preach" upon "any public matter affecting the weal of the State," or of the community where he resides, if he chooses to do so; but unless he can read what he would present from the word of God, he will present merely his own opinions—nothing more. If anyone wishes to "preach" in this way, of course it is his privilege to do so.

But the preacher is not willing that his political sermon should be viewed in this light. He wants it to be received as gospel truth. He wants the same obligation to attach to it which pertains to the word of God. He wants to be able to speak upon secular matters of public interest, with the accredited authority of a prophet of God. He is not willing to present his political views as merely his own opinions, to be taken for what they are worth. The distinction between man's word and God's word having been largely obliterated in the public mind by the preaching of human tradition, speculation and fancy, in the place of Scripture, it is now sought to break down the distinction between the sphere of religion, in which God's word rules, and the sphere of civil things, in which man's word must prevail, as expressed by the majority of the people. And never in the history of this nation was sentiment in favor of this intermixture of politics and religion being formed more rapidly than is the case at the present time. And the meaning of it is that Church and State are rapidly seeking to occupy the same spheres of human thought and life, which can be done only by a union of these two powers, contrary to the foundation principles of our American Government.

S.

ARE THESE THINGS SO?

[Special Cable Dispatch to the Sun.]

LONDON, Sept. 5.—Turkey, it should be said, is not the only country where barbarities, without a shadow of excuse, are being committed. A terrible indictment has been made against the British forces engaged in suppressing the rebellion in Matabeleland. Several private letters from Buluwayo this week describe with an air of verity atrocities which amount to wholesale legalized murder. Nothing worse in general character is reported from Constantinople than this, from Englishmen engaged with the British detachment in pursuit of natives:—

"When out on patrol a week ago we suddenly surprised five Kaffirs sitting down watch-

ing some goats. They simply jumped up, threw down their shields and assegais, and covered their faces with their hands. One short command was given, and the five men were shot dead. We rode on as if nothing had happened.

"Another case is that of a young green doctor sent fresh from home by the Red Cross Society. He was tying up a wounded Matabele when a sergeant came by.

"'Hullo, doctor,' says he, 'what are you up to?'

"'Attending this wounded native,' replies medico.

"'Nonsense,' says the officer. 'Leave the nigger and come and look after some of my men.'

"'No,' says the doctor, 'I must attend to this native first.'

"'Oh, you must, eh? All right. Bandage away.' And he drew his revolver and blew half the Kaffir's head off."

THE CHURCH OF ENGLAND IN PARLIAMENT.

IN England, as probably all readers of the SENTINEL know, there is a State Church—the "Church of England." Other church members are "nonconformists." The latter probably outnumber the adherents of the State Church, but receive no governmental recognition. The State Church receives the attention of Parliament, and being composed of two divisions—"High Church" and "Low Church"—sometimes gives that body no small amount of work in the settlement of church differences. This is especially noticeable the present year. Not since the disestablishment of the Church in Ireland in 1868, we are told, has there been a session in which the concerns of the Church were more before Parliament than was the case during the summer just past.

In England, the State Church system is seen at its best; for the prevailing sentiment of the people is enlightened and liberal. But seen at its best, it presents no features that are not antichristian. The *Outlook*, of Aug. 29, gives us the following view of its practical workings, as now observed:—

The majority of English church livings—rectories, vicarages, and perpetual curacies—are private property, and oftentimes go with the landed estates out of which the ecclesiastical parishes are formed. Some English landlords have as many as nine or ten of these livings in their gift. What is meant by "in their gift" is that, when a living becomes vacant, the lord of the manor has the nomination in his hands. He presents to a living, and the new incumbent, having proved himself satisfactory to the bishop of the diocese, is formally admitted. Once admitted, he is in possession for life; and the lord of the manor, or whoever the patron may be, has nothing more to do with the living until the next vacancy occurs. When ecclesiastical patronage is attached to estates in the possession of Roman Catholics, the owners lose their rights to presentation. It is invested for the time being in one or other of the universities of Oxford and Cambridge.

The great landowners, as a rule, exercise these peculiar rights in connection with the Established Church with care and discretion, and usually with satisfaction to the bishops. There is seldom a scandal in connection with these presentations. Scandal arises in connection with livings in the gift of needy people, who, when a living seems likely to become vacant, turn the right to the next presentation into cash. In connection with livings in such hands there has long existed a regular trade. There are numerous agencies in London which make a specialty of advowsons, and when these agencies have a living on hand they advertise it, in just the same way as estate agents advertise houses and lands. These advertisements can be seen any day in the columns of the *Times* or the *Standard*.

The expert advertisement-writers of New York could not produce more attractive advertisements than some of those emanating from the brokers in church

livings. The advertisements usually make a central point of the advanced age of the present incumbent. This, of course, is a most important fact for a purchaser; for no one desires to invest money in a living when he may have to wait twenty years before he can present to it. A living is not a marketable property unless the incumbent is advanced in life, and the vacancy may be expected at an early date. The advertisements also describe the character of the Church service, whether it is High or Low.

High Church livings are in greatest demand, and it is always important for a prospective rector or vicar to know the character in this respect of the parish to which he is going. If the incumbent he is to replace has been a Low Churchman, the church wardens will be Low Churchmen too. They stay on after the old incumbent is gone, and may give trouble to a new incumbent of High Church tendencies. The age of the incumbent and the character of the service having been stated, there usually comes in these advertisements of advowsons for sale a glowing description of the parish and the surrounding country. The society of the neighborhood comes in for some notice, and oftentimes stress is laid on the fact that the fishing in the neighborhood is good, and that a pack of hounds meets a few miles away. Occasionally emphasis is laid on the fact that there are no dissenters in the parish—no Wesleyans, Congregationalists or Baptists; and that there is no school board.

For years past, sincere and earnest Churchmen have been shocked at the open manner in which the brokerage and auctioneering of church livings have been carried on. The Cranborne Bill is one of several efforts which have been made to regulate and check the sales.

It is only the spirit of the Reformation, which obtained such a strong hold upon the liberty-loving Anglo-Saxons, that has prevented England from reaping the more baleful fruits of this essentially papal system.

S.

THE INQUISITION.

Its Nature Misunderstood by Many Bigoted Protestants.

BY JAMES A. CONWAY.

[Written for the CATHOLIC MIRROR.]

[This article is from the *Catholic Mirror* of August 29. We print it entire for the information of our readers. For editorial comment see our first page article, "Rome Defends the Inquisition."—EDITOR SENTINEL.]

In these closing days of the nineteenth century when every wind brings news of discovery, and when every word that falls from the lips of humanity adds a gem to the crown bestowed on modern progress, the atheist, the infidel, the heretic, impelled by religious prejudice or blinded by ignorance, still points a finger of scorn at the mediæval ages when the church of Christ ruled with the scepter of faith the civilized world.

Many are the charges brought against the peoples of those times, which, if true, must have made those ages sad indeed. Foremost among these charges, most grievous in its nature, and most ready to the tongue of every opponent of Catholicity, is the Inquisition, which we have in purpose to examine. History divides the Inquisition into two distinct tribunals: the Roman Inquisition, and the Inquisition of the Spanish Government. Great care must be taken not to confound the two; one is purely ecclesiastical, the other strictly secular. The one was undertaken and must be defended from a religious standpoint; the other was established and perpetuated by the civil government, and must lean for its justification on national rights and privileges. But to give a fair, unbiased judgment upon either, one must set truth in one eye, and personal disadvantage in the other, and look upon both indifferently. He must identify himself with the customs, habits, and opinions of the people who lived in those ages; he must take into account their

education, and, most of all, their religion, and beget in his soul the reverence and love with which they cherished the time-honored traditions of their forefathers. This done, we will see that, in the times of which we speak, all the world embraced the teachings of the Catholic Church. King and subject, prince and peasant, rich and poor, priest and people, all believed her doctrines not only to be true, but incapable of being false. Schools and churches, assemblies and meeting-houses, echoed and re-echoed with her tenets and dogmas. And so, quite naturally, it seemed to all who lived in such surroundings, and rightly too, that anyone who sought to destroy the faith of a nation, which is at all times its most priceless treasure, was as great an enemy to the State as one who contrived to undermine its civil institutions.

Moreover, since all statesmen and public officers were at the same time Catholics, it is most easy to understand that they enacted laws and punishments in keeping with their religious convictions. To put it briefly, in those Middle Ages, there was the greatest union of Church and State. This union was the natural outcome of the beautiful marriage of civil and religious institutions. The State then, as it should now, protected and defended her holy bride from danger and persecution: the church softened the might and impetuosity of her sterner companion with gentleness and mercy. The State made enactments and laws for the government of its citizens; the church inspired and seasoned them with justice and wisdom. All the laws then, had a tinge of Catholicity, and they were carried out in a manner savoring of the principles of that universal religion. Consequently, it is evident, that one who was a heretic then, was by that very fact in opposition to the spirit of the laws and customs of his country—in other words, a disturber of the public peace, and an underminer of *civil* society. And so it was that in the year 1184, when Tuscus III. sat upon the throne of Peter, the Roman Inquisition was formally established to bring to trial the Cathari [the Albigenses]. And at the same time bishops established special tribunals in different places, to examine into the charges against other persons who were suspected or known to be heretics.

But the Inquisition was not fully established until in 1248, Innocent IV. took the tribunal out of the hands of the seculars, and turned it over to the Dominicans who had done great work in converting the Cathari. The Dominicans, according to their mission, introduced the Inquisition into all countries and diligently sifted out and indicted heretics of every description.

There were three classes of heretics, and three were the kinds of punishment meted out to them. The first class were the Jews, who were punished very lightly; the second class were the ordinary heretics, who were condemned to banishment or else imprisoned; the third class, however, those heretics who were at the same time open disturbers of the peace, and enemies to society, were punished to the full extent of the law. The church could suffer the pagans to worship because they erred from ignorance; she could tolerate the Jews because they were the living and most singular witnesses to the truth; but never could she countenance or encourage a formal heretic, a foe to civilization, a barrier in the way to salvation, to scatter his poisons unmolested. But aside from the question of civil society, was the church justified in punishing heretics for that reason alone? Most assuredly. The church is the divinely appointed guardian of the revelations of Jesus Christ, and consequently has the right to

rebuke those who, in any way, attack the purity of that faith. Besides, every one will admit that any society has the *right* to impose certain *obligations* upon its members and to reprimand and punish; and even exclude them from membership, if they do not comply with these duties. If, then, any society, no matter what may be its nature and aim, is free from blame in so doing, *a fortiori*, it was not only not unjust but even obligatory and praiseworthy for the Catholic Church, which has been entrusted with the teachings of the Spirit of Truth, to exclude from within her sacred fold the wolves who sought to prey upon the innocent lambs, which she sheltered and guarded therein. Few, very few, are the charges brought against the Roman Inquisition;—it seems as though mankind has ever acknowledged the justice of its punishments.

But when the Spanish Inquisition is spoken of, then Protestantism trembles, her knees quake, her lips falter, and a sickly pallor rushes to her countenance. All the chicanery of popery, all the secrecy of the confessional, all the darkness of deep-laid conspiracy, all the intolerance and oppression and persecution and religious thralldom of Romanism, are embodied in that dread word. Books have been written, libraries filled, talents misused, energies wasted, to picture the imaginary horrors of this wicked, marble-hearted tribunal. The cannons roar, the dungeons ring with the curses and groans of the despairing imprisoned, the streets are flooded, and the executioner's axe is red with the blood of innocent victims. As to the truth of these accusations, the faintest knowledge of history will show that they are either altogether false and malicious, or else if true, exaggerated and multiplied—the sure outcome of prejudice and envy.

Before however I undertake to refute any of these charges, it is my purpose, most of all, to impress upon the minds of my readers, that the Spanish Inquisition was an *entirely royal tribunal*, and that, consequently, were the charges as "high as high Olympus," they could not cloud the glories of Catholicity. And, as in our justification of the Roman Inquisition, we relied much and drew great sustenance from the customs of the peoples who established and were ruled by it; so now, in our *defence* of the Spanish Inquisition, must we, no less than before, again fall back upon the manners and usage of the epoch in which it flourished. In those ages of faith, as from what has been said before will be easily understood, it was well-nigh impossible for a Jew or Infidel to ascend to prominence in any walk of life. And thus prescription of the Jews was dominant not only in Spain, but in the other Christian countries as well; and resulted, in the mediæval era, as in our own, from the intense feeling which Christians had against the Jews, who were looked upon as the accursed race which had persecuted, mocked, and crucified Jesus Christ, whom they as Christians, adored as the Son of God, the Redeemer of the World, and the founder and preserver of their holy religion. Statesmen and warriors, grandees and noblemen, harboring and cherishing dispositions such as these, would have as their friends and companions only those who were of their own faith. This was most galling to the avaricious Jew, and numbers of them, thirsting for wealth, while secretly remaining Jews, *pretended* to profess the Catholic faith, were baptized, pushed into the courts and kingly palaces, became holders of large estates, and even were found among the priests and prelates of the church of God. In this hidden, underhand manner, they were

seeking to overturn the institutions, not only of the Catholic Church, but also of the *Spanish Nation*. And the fact is, that, in time, this consumptive germ did not fail to cause great trouble and danger and alarm in Spain. Such a state of things called for immediate action; but since there was no doubt but that very many of the Jews were honest in their conversion, *what to do* was a very perplexing question. Hence arose a great difficulty—a difficulty, which, as all will agree, could be overcome only by an inquisition. To establish an inquisition, Ferdinand asked the permission of the Pope, Sixtus I. That pontiff, however, was at first unwilling to grant Ferdinand's request, but was so urged by the court of Spain, that he finally agreed, and in the year 1478 the Spanish Inquisition sprang into existence.

But before the first trial was opened at Seville in 1481, the pope withdrew his sanction because he had not been consulted as to the plan which had been adopted.

Nevertheless, pleadings on the one hand, and anxiety for the Spanish nation on the other, again prevailed upon him to renew the permission, and from that time on there was a continual controversy between Spain and Rome. Often was the tribunal at variance with the popes, and most frequently were the victims condemned by the Inquisition pardoned on appealing to the successor of Peter—nay, more, so serious were the frictions between them, that several times, the Holy See threatened the Spanish Inquisitors with excommunication.

But here I may be met with a very great objection: What need was there of the permission of the popes? If the Inquisition was purely secular, what had the Pope or the church to do with its actions? Ah! there is just the point. The permission of Rome was necessary for many reasons, but chiefly for two: First, because the men who were appointed as Inquisitors by the court of Spain were priests and prelates and theologians of the church, and were, for that reason, under the jurisdiction of the popes; and secondly, and most especially, because the Inquisition was instituted to try people on *matters of faith*. Truly, indeed, did Ranke call it a *royal tribunal furnished with ecclesiastical weapons*. "In the first place," says that liberal-minded and authoritative Protestant historian ("History of the Popes," Vol. I. p. 242, etc., in original German edition), "the Inquisitors were royal officers; the king having the right to appoint and dismiss them; the tribunals of the Inquisitors were subject to royal visitations" (which meant royal control), "just as any other authority under the king." In the second place, all the profits and advantages resulting from confiscations fell to the king. "And in the third place, it was by means of this tribunal that the Spanish nation was completely rounded off and finished. The king obtained a tribunal from which neither grandee nor archbishop could escape." As the tribunal is founded upon the king's power, so its exercise redounds to the king's advantage. *It is one of the spoils of ecclesiastical power which the Spanish nation snatched to itself, and by which it has become powerful. In its meaning, object, and aim, it is, above all, a political institution. It is the Pope's interest to stand in its way, as often as he can, and as he does so; it is the king's interest always to keep the way clear for it, and he does.* So far says Ranke. Leo ("History of the World," Vol. 2, p. 431, etc.), Guizot ("Cour's D'Histoire Moderne") and Menzel ("History of Modern Germany," Vol. 4, p. 96). All Protestant writers declare the Inquisition a State machine.

So far we have said nothing of the Inquisition against the Moors for the reason that the same causes and circumstances concomitant to the Inquisition against the Jews in 1481, gave rise to the Inquisition against the Moors in 1500. These Saracens had crossed over from Africa to Spain in great numbers, and had practically conquered the whole Peninsula. They held sway in Spain for a long time, and were not completely driven back until the time of Ferdinand and Isabella. This may be called the reconquest of Spain by Spaniards; and nobly, and like true sons did those swarthy southerners rescue from bondage and oppression—yes, from destruction, the land which had given them birth. To rid their country of the danger, they rose up in their might, and after a long struggle finally succeeded in expelling the infidels. Some of the Moors, however, rather than go were baptized, and in this way the same troubles arose as with the Jews. And if the Inquisition purged the Spanish nation of the plotting Jew in 1481, it proved no less a blessing against the revengeful Saracen in 1500. They were ousted, or imprisoned, or put to death, and Spain was proudly and gloriously out of the dangers which had threatened her with utter destruction. When we review these facts, and take into account the royal advantages and the ecclesiastical disapproval of the Spanish Inquisition, we, as Catholics, maintain, and have for authority, the best and most upright and learned historians, Protestant as well as Catholic, among whom I enumerate, in addition to those quoted above, Balmes, Hefele, De Noso Cortes, Demester and Reuben Parsons; that it grew out of peculiar circumstances; that it was introduced by the State, empowered, fostered, and cherished by the State; that its punishments were inflicted by the *bracium seculare*; and that, consequently, no matter what outrages were committed by the Inquisition, they cannot be laid at the threshold of the Catholic Church. But the fact of the matter is there were no outrages committed by the Spanish Inquisition, and let us here refute some of the charges brought forward against it.

They say that the Dominican, Torquemada, the grand Inquisitor, slew 11,400 victims in his time of office, and that during his first year alone as Inquisitor, he put to death 2,000 heretics; and during the whole existence of the tribunal itself, in all 34,100 victims perished. These charges we flatly deny. They are taken from Llorente, a Spanish historian. Now, who was Llorente? He was a renegade Catholic, an apostate priest, an ingrate, who, in order to satisfy his ambitions and glut his own desires, like some of the so-called expriests of our day, hesitated not to trample under foot the honor of his family, his country and his church. The history of such a man is not to be credited with authority, even though we had no other reason for doubting his writings. But he attempts to quote Mariana, and here, as the expression has it, we have him "on the hip."

Mariana says that *during the whole Inquisition about two thousand were killed*. And as far as Torquemada is concerned, the most honest historians declare him to have been a pure, upright, just, humane, uncorrupted and undaunted Inquisitor. The same Llorente tells us that on February 12, 1486, seven hundred and fifty victims were punished; but even granting these figures to be correct—he does not add that a single one of these victims were put to death. The same may be said of the charge that April 2, of the same year, added 900 more victims in Toledo. Not one was put to death. All that most of the condemned had to do was to make the "auto-

dafe." This word, so terrifying to bigots, is nothing more than the corruption of the Latin *actus fidei*, an act of faith. When, then, we say that those found guilty were compelled to make the "autodafe," we mean that those who had been publicly brought to trial and forthwith condemned and punished, were obliged to make some outward manifestation that they were really and truly members of the Church of Christ. In fact, the Inquisition was a very merciful tribunal, I repeat it, almost a compassionate tribunal. Very few of those condemned were sentenced to death; and a man was only allowed to be racked once, which no one can deny was a most wonderful leniency in those times.

Again they say that the Inquisition, during the time it existed, hung over Spain like a dark, heavy cloud, enslaving the spirit, robbing the poor country of the free manifestation of all that is dear to natural life. The truth is that during the flourishing period of the Inquisition and shortly after, in the arts, the sciences, in knowledge and grandeur, in empire and dominion, Spain was the envy of the civilized world. No nation was more enlightened, more powerful, more extensive. In those days, her sceptre swayed princes and potentates, and the muses seem to have deserted the rest of the earth, and nestled only on her soil. Under their enlightened guidance, the illustrious Lope de Vega, the writer, employed his talents to delight all Christendom with his beautiful works; and the renowned Cervantes, the father of novel writers, brought into the world his famous "Don Quixote." Up rose the great Himenez, the statesman and orator; and the heroic Columbus braved the unknown seas and opened up to the unknown world a new-found continent. In the midst of the Inquisition was born the conqueror Cortez, and the explorer De Soto. And scarcely had it ceased to exist when the church was enriched with Ignatius Loyola, Francis Borgia, Francis Xavier and the great St. Theresa, the greatest warriors for the faith which Spain has begotten.

O Spain, beautiful, smiling Spain, loaded with calumny, held down beneath the scorn of thy sister nations, struggling and struggling, yet in vain, to regain thy long-lost grandeur; fair mother of saints, warriors, heroes, discoverers, explorers, land of chivalry and conquest; who could but admire and extol thy greatness and fame?

It was such charges and slanders as these that forced the Count de Maistre to exclaim that "*history for the past three hundred years has been a conspiracy against the truth*." But truth crushed to earth will rise again, more beautiful from its long obscurity. And the atheist, the infidel, and the heretic, will have to own that Catholicity, after three hundred years of calumny and persecution is yet, as she always has been, as she ever will be, far from being injured, made more glorious and sublime in her struggle for truth and salvation.

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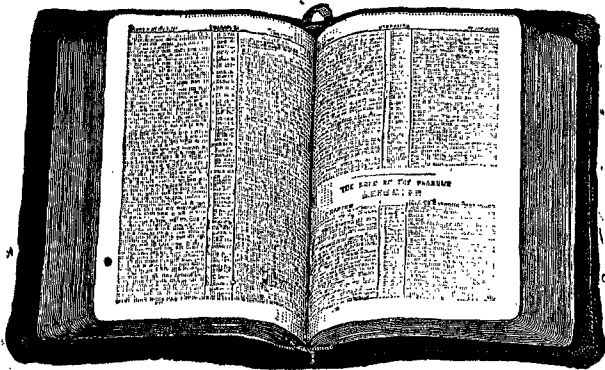


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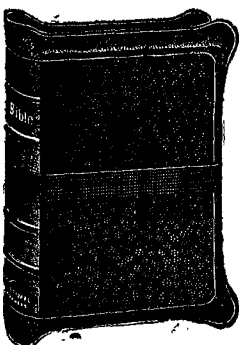
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They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

gavest before them, neither turned they from their wicked works.
36 Behold, ^dwe are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:
37 And ^eit yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^fdominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.
38 And because of all this we ^gmake a sure covenant, and write it; and our princes, Lē'vites, and priests, ^hseal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 29
The points of the covenant.

NOW ³those that sealed were, ^aNē-hē-mī'ah, ⁴the Tīr'shā-thā, ^bthe son of Hāch-a-lī'ah, and Zīd-kī'jah,
2 ^cSēr-a-ī'ah, Az-a-rī'ah, Jēr-e-mī'ah,
3 Pāsh'ūr, Am-a-rī'ah, Māl-chī'jah,
4 Hāt'tūsh, Shēb-a-nī'ah, Māl'luch,
5 Hā'rim, Mēr'e-mōth, Ō-bā-dī'ah,
6 Dān'el, Gīn'nē-thon, Bā'ruch,
7 Mē-shūl'am, A-bī'jah, Mīj'a-mīn,
8 Mā-a-zī'ah, Bil'gā-ī, Shēm-a-ī'ah: these were the priests.
9 And the Lē'vites: both Jēsh'u-ā the son of Az-a-nī'ah, Bīn'nū-ī of the sons of Hēn'a-dād, Kād'mī-el;
10 And their brethren, Shēb-a-nī'ah, Hō-dī'jah, Kēl'ī-tā, Pēl-a-ī'ah, Hā'nan,
11 Mī'chā, Rē'hōb, Hash-a-bī'ah,
12 Zāc'cur, Shēr-e-bī'ah, Shēb-a-nī'ah,
13 Hō-dī'jah, Bā'nī, Bēn'ī-nū.
14 The chief of the people; ^dPā-rōsh, Pā'hath-mō'ab, E'lām, Zāt-thu, Bā'nī,
15 Būn'nī, Az'gad, Bēb'a-ī,
16 Ad-ō-nī'jah, Big'vā-ī, A'dīn,
17 A'tēr, Hiz-kī'jah, Az'zur,
18 Hō-dī'jah, Hā'shum, Bē'zai,
19 Hā'rīph, An'a-thōth, Nēb'a-ī,
20 Māg'pī-ash, Mē-shūl'am, Hē'zir,
21 Mē-shēz'a-be-el, Zā'dōk, Jad-dū'a,
22 Pēl-a-tī'ah, Hā'nan, An-a-ī'ah,
23 Hō-shē'a, Hān-a-nī'ah, Hā'shub,
24 Hāl-lō'hesh, Pil'e-hā, Shō'bek,

B. C. 445.

^d Deut. 28. 48.
^e Ezra 9. 9.

^e Deut. 28. 33, 51.

^f Deut. 28. 48.

^g 2 Kin. 23. 3.

^h 2 Chr. 29. 10; 34. 31.

ⁱ Ezra 10. 3.

^j ch. 10. 29.

^k 2 Heb. are at the sealing, or, sealed.

^l ch. 10. 1.

^m Heb. at the sealings.

ⁿ ch. 9. 38.

^o ch. 8. 9.

^p 4 Or, the governor.

^q ch. 1. 1.

^r See ch. 12. 1-21.

^s See Ezra 2. 3, &c.

^t ch. 7. 8, &c.

^u Ezra 2. 36-43.

^v Ezra 9. 1.

^w 10, 11, 12, 19.

^x ch. 13. 3.

^y Deut. 29. 13, 14.

^z ch. 5. 12, 13.

^{aa} Ps. 119. 106.

^{ab} 2 Kin. 23. 3.

^{ac} 2 Chr. 34. 31.

^{ad} 5 Heb. by the hand of.

^{ae} Ex. 34. 16.

^{af} Deut. 7. 3.

^{ag} Ezra 9. 12, 14.

^{ah} Ex. 20. 10.

^{ai} Lev. 23. 5.

^{aj} Deut. 5. 12.

^{ak} ch. 13. 15, &c.

^{al} Ex. 23. 10, 11.

^{am} Lev. 25. 4.

^{an} Deut. 15. 1, 2.

^{ao} ch. 5. 12.

^{ap} 6 Heb. every hand.

^{aq} n Lev. 24. 5, &c.

^{ar} 2 Chr. 2. 4.

^{as} o Sec Num. 28; 29.

^{at} p ch. 13. 31.

^{au} Is. 40. 16.

^{av} q Lev. 8. 12.

^{aw} r Ex. 23. 19; 34. 26.

^{ax} Lev. 19. 23.

^{ay} Num. 18. 12.

^{az} Deut. 28. 2.

25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
26 And A-hī'jah, Hā'nan, A'nan,
27 Māl'luch, Hā'rim, Bā'a-nah.
28 ¶ ^eAnd the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nīms, ^fand all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
29 They clave to their brethren, their nobles, ^gand entered into a curse, and into an oath, ^hto walk in God's law, which was given ⁱby Mō'-ges the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;
30 And that we would not give ^jour daughters unto the people of the land, nor take their daughters for our sons:
31 ^kAnd if the people of the land bring ware or any victuals on the sabbath day to sell, ^lthat we would not buy it of them on the sabbath, or on the holy day: ^mand that we would leave the ⁿseventh year, and the ^oexaction of ^pevery debt.
32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;
33 For ^qthe shewbread, and for the ^rcontinual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Is'ra'-el, and for all the work of the house of our God.
34 And we cast the lots among the priests, the Lē'vites, and the people, ^sfor the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, ^tas it is written in the law:
35 And ^uto bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:
36 Also the firstborn of our sons,

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NEW YORK, SEPTEMBER 10, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE article on another page, "The Business of Preachers," should be carefully read. The subject is one that should be understood not only by preachers, but by the people.

THAT the preacher as a man has the same rights as other men cannot be denied; but when he uses his official position of an ambassador for Christ for the promotion of interests not within the sphere of his commission from Christ, he is as guilty of perversion as any other accredited agent who uses for one purpose money or influence intrusted to him for quite another purpose.

THE minister who takes politics into the pulpit both misrepresents Christ by going outside of the gospel commission while professing to be acting under it, and imposes upon his congregation who expect him to preach, not politics, but religion.

POLITICS in its best sense is simply the science of conducting business for the public; and as well might the minister drag the business of rival firms into the pulpit, recommending the one and denouncing the other, as to discuss the policies of parties. The man has a right to do such things in a proper way; the minister has no such right, for it is the divine commission and call that make him a minister, and his commission is not only silent as to politics, but inferentially forbids the theme by assigning the minister his subject, namely, the gospel of the Lord Jesus Christ.

THE AMERICAN SENTINEL has no opinion to express as to the merits of the respective candidates or platforms, but it has a decided opinion as to the propriety of degrading the pulpit to the level of the political stump. The practical workings and effect of doing this are well illustrated by the following which appeared in one of the morning papers in this city on the 7th inst.:

"Rev. Thomas Dixon, Jr., preached a sensational sermon at the Academy of Music yesterday morning on 'The Political Crisis.' He said many unkind things of William Jennings Bryan, the Democratic Party and the free silver movement. In doing so he managed to stir up a hornet's nest and create a scene in which cheers and hisses were about equally mingled.

"Professor Edwin V. Wright, who founded the Anti-Monopoly League and the Bimetallic Association, was in the audience. He has

just returned from a stumping tour for silver with George Fred Williams through New England. He listened quietly to Mr. Dixon's excoriation until the preacher asserted that the Republican Party stood for all that was good and pure, while the Democratic Party was the champion of all that was the absolute reverse. Then Professor Wright jumped to his feet, shook his fist at the pastor and exclaimed:

"What you say is false—absolutely false. You don't know what you're talking about."

"All were dismayed for a moment and then a shout of applause arose, followed by a storm of hisses.

"The Rev. Mr. Dixon hadn't expected all this, and it took him several minutes to discover his own location. Then he proceeded calmly with his dissertation. He complimented the Populists and said the People's Party had been much maligned.

"The Democratic party was in hell,' said he, 'when it pulled itself together by tying to the Populists in the Chicago convention. Don't you believe that all Populists are ignorant. The leaders of the party are men of brains and of education. And they are fine-looking men, too. Many of them are handsomer even than Theodore Roosevelt.'

"This, of course, scored a laugh, and Mr. Dixon continued:

"In such a crisis as now confronts us, it is the duty of every patriotic citizen to vote the straight Republican ticket. I voted for Mr. Cleveland, and now before God I acknowledge my sin.'

"I'm going to vote for Bryan,' some one shouted, 'and'—

"Here, too!' came from another.

"However, Mr. Dixon was not taking a straw vote, so he paid no attention to the interruptions.

"The proposition of Mr. Bryan and his party,' said he, 'to pay off the bonds of the United States, on which 100 cents on the dollar were raised, in coin worth only 53 cents on the dollar, is downright rascality. It is nothing more nor less than bunco steering.'

"I won't stand this any longer,' said a patriarchal looking gentleman with a long flowing white beard, and he left the building. Fully one hundred others followed. Then Mr. Dixon scored Mr. Bryan for advocating a policy which, he said, would permit insurance companies to pay widows and orphans in depreciated coin. He predicted disaster in case of Bryan's election, and said that fully 2,000,000 men would be immediately thrown out of work. Every one to whom a dollar was due would get only 53 cents.

"It is not true,' shouted James T. Madden. Then there was more applause, and more hisses. Mr. Madden went to the speaker, gave him his card, and left the place, followed by many more."

Such scenes should bring the blush of shame to the cheek of every Christian.

Surely "Babylon is fallen, is fallen," and is fast becoming "the hold of every foul spirit, and the cage of every unclean and hateful bird."

AFFAIRS in the East are fast approaching a crisis. Advices from Berlin under date of the 6th inst. state that the recent "conferences between the Czar and the Emperor and the Russian and German diplomats are said to have related to a new concert of the powers with regard to Turkey. It is known in Berlin that Prince Hohenlohe, the Imperial Chancellor, and Count von Osten-Sacken, the Russian Ambassador to Germany, are discussing a plan to place the Sultan under the tutelage of the Ambassadors of the powers in Constantinople, who will be empowered to control the Sultan's selection of Ministers and also his appointment of provincial Governors. The settlement of the troubles in Crete upon the basis of European supervision appears to have been the keynote of this scheme, which at least would maintain the nominal integrity of Turkey and for a time enable the powers to escape being dragged into a European war over the division of the spoils of the Ottoman Empire." How much longer the utter extinction of the Ottoman power in Europe and the withdrawal of the Turk to Jerusalem foretold in the prophetic Scriptures, can be delayed, only God knows; but all who have heard the warning may know that "at that time shall Michael [Christ] stand up [reign], the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan 12:1.

MORE definite information concerning the recent arrest of Alexander Philpott, a Tennessee Adventist, for Sunday work, reveals the fact that it occurred not in Bedford County, but in Rutherford County. Ex-Senator W. P. Tolly, well-known to SENTINEL readers as a staunch and able advocate of religious liberty, is a resident of that county and will doubtless be heard from in defense of freedom of conscience. The trial of this case will not occur until sometime during the week beginning October 19, or possibly not until the following week. Murfreesborough is the county seat of Rutherford County, and the trial will take place there.

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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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ASST. EDITOR, - - - - - L. A. SMITH.

"CHRISTIAN HYPOCRISY."

THE cartoon which we print on the second page of this paper, by permission of the *Truth Seeker*, is a forcible illustration of how infidelity is fostered by the inconsistencies of so-called Christianity.

The persecution so forcibly depicted in this cartoon is utterly abhorrent to Christianity, even as it is to the innate sense of justice, implanted in the human soul by the Creator, which leads the editor of the *Truth Seeker* to cry out against it. Believing this, we are more sorry than we can tell that candid agnostics everywhere do not look away from the false to the true; that turning away from the imperfections of men they do not discover the divine perfections of the Lord Jesus Christ, that beholding Him they might be changed into the same image.

All men admire the character of Christ, as depicted in the gospels; but so little of that character appears in the lives of many of his professed followers that multitudes regard his perfections as only beautiful ideals quite beyond the reach of mankind; hence they think Christianity is impractical and even injurious, since it neglects the attainable for the unattainable, and fosters hypocrisy by leading men to make a profession, not only beyond their attainments, but beyond any possibility of attainment.

The trouble is that men are too prone to judge Christianity, not by the teachings of Christ, but by the lives of those who profess it; not by the best types produced by it, but by the poorest; not by the genuine, but by the pseudo. But this is illogical. What would be thought of a man or a set of men who would judge of a system of medicine solely by the success of the poorest type of physicians who professed to practice it, without first inquiring as to the best results attained by the ablest and best practitioners, and without examining the system itself and comparing the practice with the rules of the

system as laid down by its founder, to see whether it was faithfully followed or not? Certainly all must see that the same rule ought to apply in both cases. A system of medicine ought to be judged, not by the *profession* of its disciples, but by the *practice* and rules of its founder; not by the worst results of the professed practice of the system, but by the best results of its exact and conscientious practice as laid down by its author. In like manner Christianity should be judged by what it *is*, not by what it *is not*.

Unbelievers do not point the finger of scorn at the Founder of Christianity. They do not, as a rule, assail the system itself as laid down by the Lord Jesus Christ. They do not even impeach the characters of the best representatives of Christianity, such as Bunyan, Baxter, Wesley, Whitefield, Judson, and a host of others who might be named; but they judge the system by the poorest types, the quacks and impostors, so to speak, of the Christian profession.

When persecution arises, as it always has arisen, instead of attributing it to the natural intolerance of the human heart, to the selfishness of human nature unrenewed by divine grace, men too often charge it up against Christianity. But Christianity does not teach persecution. Christ is the author of Christianity, and he himself denounced persecution. Upon one occasion when he had set his face to go to Jerusalem, "he sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."¹

And this which we have quoted is in harmony with the whole tenor of the gospel. "God is love,"² and the gospel is the means by which he saves men. Says the apostle, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to

every one that believeth."³ "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."⁴

As "God is love," so his law is a law of love; and instead of being responsible for the hatred and selfishness of his creatures, he commands them to love one another, and to do as they would be done by. But this rule is most grossly violated by persecution, as our infidel friends well know. How then can they consistently charge it to the religion of Him who said: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets"?

Just at present there are no Seventh-day Adventists in prison or in the chain-gang in Tennessee. Three Adventists were imprisoned for twenty days each in Lake County the latter part of July and the first days of August. Balls and chains were actually provided in anticipation of compelling these men to work on the public roads, but for some reason the full measure of the proposed indignity was not meted out to them. But in other counties in that State Adventists have been required to work, not actually in chains themselves, but in the chain-gang with vicious criminals, while armed guards stood over them, as shown in the cartoon.

And the spirit of persecution is still abroad in the land, as is shown by the fact that another honest, Christian man is, as our readers know, under indictment in Rutherford County, Tenn., for exercising his constitutional and God-given rights in the matter of Sabbath observance. This man will be tried in October, and may be compelled to work just as represented in the *Truth Seeker's* cartoon. But should this be the case or should any number of Seventh-day Adventists be sentenced to prisons and to chain-gangs, let not the wrong be attributed to Christianity, but rather to the lack of it, or to such a perversion of it as amounts to a practical denial of the second great commandment, "Thou shalt love thy neighbor as thyself."

"INTELLIGENCE and liberty are not a hindrance but a help to religious life."

¹ Luke 9: 52-56.

² John 4: 8.

³ Rom. 1: 16.

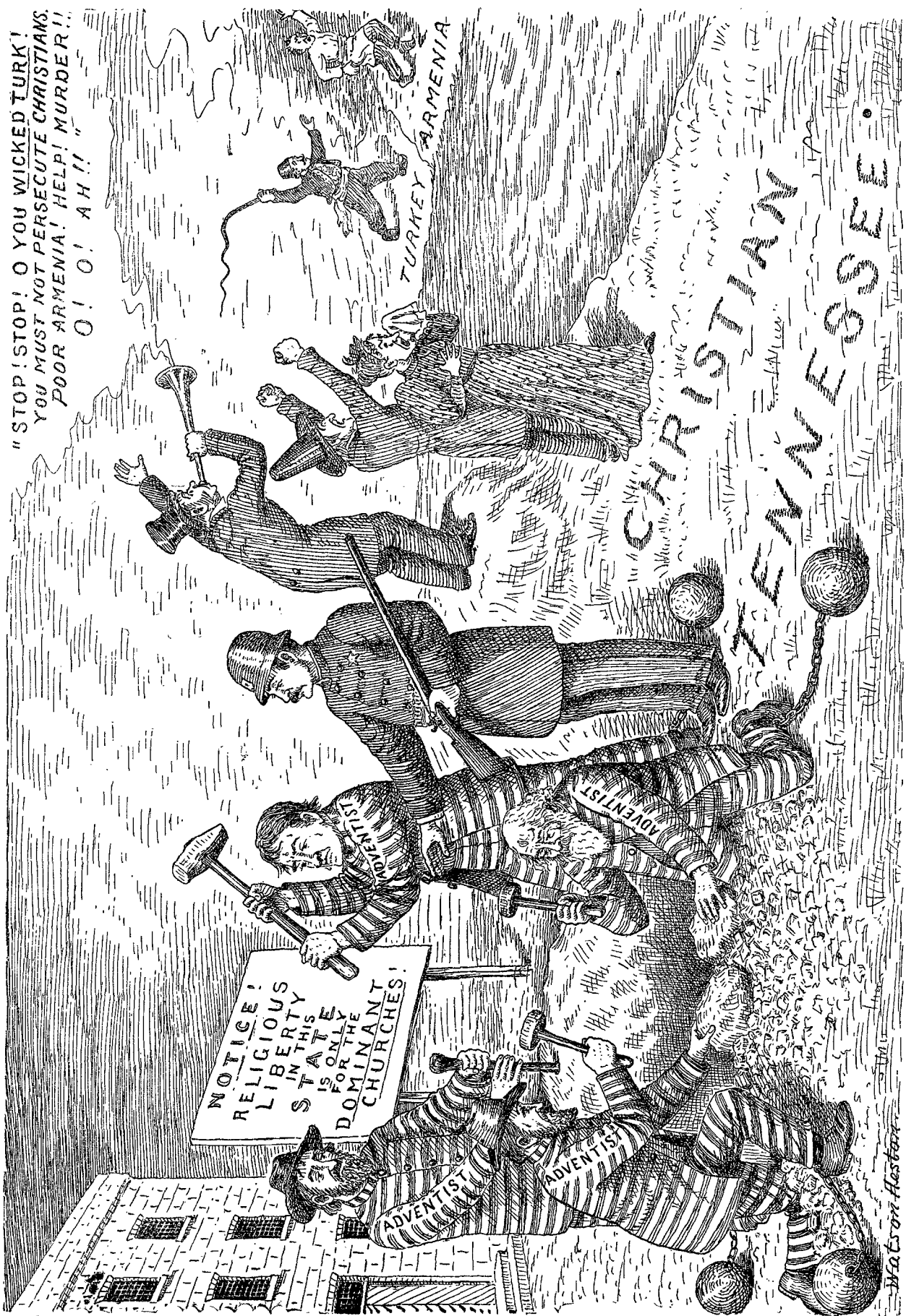
⁴ John 3: 16.

PULPIT POLITICS REBUKED.

This fact adds a new element of interest to this case, as it gives an opportunity to gauge the temper of the authorities of Rutherford County. If the judge and attorney-general are disposed to be fair in this matter they can do nothing else than dismiss the case when the facts are brought to their notice at the time of trial. If they are not disposed to be fair, they may force the case to trial. However this may be, they should have opportunity to show what manner of spirit they are of. If we were to venture an opinion it would be that the court will be governed by the law, and quash the indictment if the facts are as we believe them to be.

THE stultification of person and office which results to the clergyman who turns his pulpit into a political rostrum, and to which so many of this class seem oblivious, is not hidden from the eyes of secular observers. In evidence, we reprint from the *Chicago Times-Herald*, of September 8, some forcible comments upon the case of a well-known New York clergyman, who has made himself conspicuous of late in this line of effort. The *Herald's* rebuke is all the more noteworthy because of the fact that the *Herald* and the clergyman in question stand together upon

“Christianity has been sufficient to dominate the most enlightened portions of the earth for eighteen hundred years. Its philosophy has overcome the legacy of Egypt, Greece and Rome, and continues to triumph over the intellectual syndicates of skepticism that follow each other in monumental groups, age after age. The irresistible sweetness of its creed has carried pioneers through the perils of the wilderness as broad streams bear the ships along during the night. Its warmth has kept alive humanity in everlasting snows and cooled the brow of suffering in the ever-



ANOTHER EXAMPLE OF 'CHRISTIAN HYPOCRISY.'

These Adventists are honest American citizens who are persecuted, fined, and tortured as common felons because they exercise their Constitutional right to worship God according to the dictates of their own consciences, and observe the Sabbath instead of the pagan Sunday.—*Picture, title, and comment from the "Truth Seeker" by Fermission.* (For editorial comment see the preceding page.)

lasting tropic. Vast as imagination, adequate to every conceivable need of any clime, of every country, of all classes of the human race, eternal as its adherents believed Deity itself, there is a time when it is rolled up like a scroll, as the heavens some time are to be rolled, according to the prophet; and the rolling in these days is done by some little political preacher. On his lips Christianity withers and campaign sensation becomes its squalid substitute.

"The political preacher, no matter to what denomination he may attach himself, is almost invariably a man who, through lack of native ability to acquire distinction as an expounder of Christianity or grace to be content with obscurity, resolves to obtain notoriety by offending against religion. The first duty of a patriot priest is to preach respect for law and obedience to authority. The last offense a congregation should tolerate in a pulpit is incitement of anarchy and suggestion of treason.

"Rev. —, of New York City, finds Christianity too pygmy for him while parties wrangle. His gigantic intellect, towering above that of Christ and his apostles and disciples, deliberately and with purpose aforethought, discarded religion from his alleged sanctuary Sunday last at New York City and delivered itself thus:—

If Bryan is elected two million more men will be idle, and, added to the million men idle caused by the present administration, we will have in this country three million idle men. Will these men starve? No; they will fight for bread. They will pillage, burn and murder. What will Mr. Bryan do? He will turn the army and navy on these men. The starving men will fire on the flag and war will follow. When the flag is fired on farmers of the West, the men of the South, who are to-day talking free silver and supporting Bryan, will rally round the flag and shoot down these three million starving men. The starving and desperate men will be killed and the nation will be saved. For this nation will survive for ever, as I believe we are God's favored people.

"This is the language of a lunatic or of an incendiary. The brutal farce into which he degraded his office was terminated, we are told, in the pathetic irony of a 'benediction.' More logical indeed would it have been if his congregation had replied with a malediction upon him who did not bless but on that occasion at least defiled a temple they had dedicated to Christian truth.

"There are times when patriotism may with propriety be voiced from a chancel. There is never a time when partisanship . . . can enter a church without leaving behind it a need of holy water. . . . Let the people take care of their political concerns and let the pulpit preach the gospel. 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' If the pulpit observed this commandment better the pew would not be empty so large a part of the year."

CIVIC DUTIES.

In an article in the *Ladies' Home Journal* for September, on the subject of "The Young Man as a Citizen," the Rev. C. H. Parkhurst seeks to mould public sentiment to the belief that the moral responsibility of an individual is inseparable from his activity in politics; that to fail to do active work in politics is to be neglectful of the interests of his community, and of the State. The man who will thus let "his State or city shift for itself," is, he declares, "false to his corporate duty," and "a despicable shirk."

This view represents a natural reaction from another view, noticed by Mr. Park-

hurst in these words: "Meditation, worship, and orthodoxy have, through most of the centuries of church history, constituted the area within which Christianity has confined its interests and its endeavors. It has been thought of as a commodity that best fulfills its purposes, not by mixing itself with the affairs and events of the world we now live in, but by isolating itself from all such concerns and concentrating its ambitions upon the world we hope to live in by-and-by." A reaction from this view is certainly quite proper, but like all reactions from extreme positions, its tendency is to swing to the opposite extreme, and favor a mixing of political privileges with moral obligations which confounds the two and tends directly to a union of Church and State.

"A great deal of our political misery," says Mr. Parkhurst, "is due to the fact that men, who are fairly faithful in most of the relations in which they are placed, do not hesitate, and are not ashamed, to be drones and renegades in their relations to the town or nation that they belong to. They would," he continues, "consider themselves reprobates were they to allow a neighbor to suffer abuse without an attempt at intervention, but would see their entire city with all its machinery of government go to the dogs and the harpies without one definite effort at rescue or one distinct thought that such inaction was wicked and inhuman." The remedy, he declares, must lie in the creation of a public sentiment which will compel the individual having the privilege of participation in the government, to go to the polls and primaries and discharge his "duty." "Nothing will correct this evil but the creation of a sentiment so energetic and pervasive that decent people will not have the cowardly audacity to neglect the primary duties that pertain to them in their civic capacity. Citizens will attend the primaries, register, and vote, when the prevailing sentiment of attachment to our institutions is so pronounced and compelling that failure to discharge the functions of a citizen will be branded as contemptible."

The actual absurdity of this proposed remedy for civic wrongs appears when we descend from generalities to particulars. Imagine, for instance, a Republican berating a Democrat (or vice versa), firing at him the Rev. Mr. Parkhurst's denunciations for neglect of duty and branding him as a "contemptible shirk," because he failed to go to the polls on election day and cast his vote! This would add a new and strange feature to political campaigns. It is natural for political enthusiasts to talk in this strain, because it is natural for each one to think that the person who puts study upon the question which constitutes the political issue will see it as he sees it, and that the honest person must vote as he would vote. This is why people are urged by the politicians to study the question. If they thought for a moment that such study would lead to a vote on the "other side," it would not be urged. The conscientious, honest voter is relied upon to indorse by his vote the honest platform; and all the platforms are "honest," in the minds of those whose views they represent. All the political parties appeal to the honest intelligent voter for his support. Each treats the issues of the campaign as if there could be no doubt that a careful, candid investigation of the same would lead to an indorsement of its views.

It is safe to say that many thousands of votes in the coming national election will be cast upon opposite sides of the issues before the country, all in conscientious compliance with the demands of "duty."

It is evident, of course, that the same duty cannot lead men in opposite directions. And this brings us to a truth already stated, namely, that "politics" do not rest upon any basis of infallible authority. We have no political gospel. And while it is clear that one ought to pay tribute for the government's support, and in every rightful way, by precept and example, seek to uphold that means which God has instituted among men for the preservation of human rights, his adherence to party or platform represents his personal opinion rather than his moral duty. Of course, there may be issues in the campaign, such as that of simple prohibition of the traffic in strong drinks, or the abolition of slavery, with reference to which we may be guided by the statements of God's Word. But such occasions are few and far between.

Let Christianity touch every moral issue in the community, through the lives of those composing it, in the same way that it touched such issues through the life of Jesus Christ, and no one will have reason to complain that the interests of that community are being left "to go to the dogs and the harpies." Any religion which does not directly and powerfully tend to uplift the community in which it exists, is not Christianity. s.

CHURCH AND STATE IN ECUADOR.

THE Church and the State are on bad terms in Ecuador. One of those quarrels which are sure to result sooner or later from the unholy marriage which joins Church and State together, has occurred, and the Church finds herself unable to maintain her position of supremacy. The facts relative to the case are given as follows by the N. Y. *Sun* of September 8, which speaks from a Roman Catholic standpoint:—

The new revolutionary president of Ecuador has created alarm among the Roman Catholic clergy in that country. Soon after General Alfaro took the field against the government last year, he ordered the arrest of a number of Jesuits upon the charge that they were concerned in an intrigue to undermine the Liberal Party which had risen in revolt. Not long afterward hundreds of priests, knowing that they were held in suspicion by Alfaro, left Ecuador and took refuge in adjacent countries. Next we heard of the departure of many nuns, most of whom went to Bogota, while others of them came to this country.

Alfaro was very angry because the church authorities stood by the government and opposed the change which he sought to bring about. His anger was increased when a church dignitary, Bishop Schumacher of Portoviejo, took command of a military force, at the head of which he fought against the revolution. Both as a warrior and as a spiritual foe the bishop gave much trouble to the revolutionists, fighting them all the way from Calcuta to Quito, and denouncing them with all his energy.

Alfaro declared that the "clericals" were the enemy who must be crushed, and hence the severe measures to which he resorted against the leaders of what he called the "clerical party," the party that upheld the government of President Cordero. Since the revolution has been installed in power at Quito, and has obtained full control of the country, his animosity against the leaders of the defeated party has been manifested in his decrees and in the banishment of several of these leaders. One of his decrees, which has caused much uneasiness in ecclesiastical circles in Ecuador, provides that, in the event of further armed opposition to his revolutionary authority, the property of the enemy shall be seized and held subject to his disposal. This decree, it is understood, refers chiefly to the property of the Catholic Church which has been derived from the State, as the Church is supported by the State. Bishop Schumacher's property, for example, would come under the terms of the decree.

It is not surprising, therefore, that there is alarm in the "clerical party," which renewed the struggle for supremacy a few weeks ago, and has refused to become reconciled with the revolution which ended in Alfaro's triumph. Under the decree, even the religious houses might be declared confiscate, and the estimates for the church withdrawn.

By advises from Quito, however, we have learned that it is not now the purpose of the "Supreme Chief" to proceed to extremities in this matter. He has given assurance that, because of the security of his government, the property of the church will be protected, and the safety of all peaceful ecclesiastics will be guaranteed. The priests, nuns and Jesuits who left the country when they believed they were in danger, are free to return to it at their pleasure, and to resume their places and their duties as servants of the church. Hereafter the business of teaching will not be under the exclusive authority of the hierarchy, and new privileges will be granted to Protestants; but, at the same time, the liberties of the Catholic Church are to be fully preserved under the revolutionary government.

It is a judicious policy that General Alfaro has adopted. He could not permanently maintain his power in opposition to the church, which, ever since the Spanish conquest, has been supreme in Ecuador. Liberty of religion is essential in a republic.

This contest is, of course, nothing more than the effort of the State to throw off the papal yoke and secure that "liberty of religion" which the *Sun* declares to be essential in a republic, but which under papal domination, means only liberty for Rome to do as she may please. And when Rome does as she pleases, both her adherents and people who are not her adherents must also do as she pleases, or suffer very unpleasant consequences. It is to be hoped that the rising spirit of liberty which is struggling for emancipation from the slavery of papal domination in the priest-ridden republic, will be able to secure for the people the birthright blessings so long denied them. S.

TURKEY'S RIVALS.

WHILE all the world is shuddering at the tale of Turkish atrocities in Armenia, it may be fitting to call attention to the fact that that government is not without formidable rivals for the palm on the point of cruelty, among the so-called "Christian" nations to which appeal has been made for the Turk's suppression.

In our last issue we published a report setting forth the utter disregard of life manifested by the English soldiers toward the poor South African heathen whom they met in arms; and now the record of the French Government on the subject is brought to light by the reported escape of a French military officer who had been banished to "Torture Island" for alleged selling of government secrets to the Germans. This island is a short distance off the coast of French Guiana, and is a place of punishment for the worst class of political and criminal offenders. Of the fate of the hapless being sentenced to existence in this place, the *New York Journal* says:—

The punishment to which the French Government condemned Dreyfus is the most dreadful which the imagination can depict.

Banishment to the Isles de Salut means more than death. It means a period of bodily and mental torture which lasts for months or years, as the vitality of the convict may be great or little.

The islands lie off the coast of French Guiana, but a few degrees north of the equator. Their area is small, and they are covered with dense tropical forests.

It was the murderous climate of the isles which caused them to be selected by the French Government as a place of banishment for its most desperate criminals.

For eight months in the year, or from November to June, the average rainfall is 180 inches, or four times as much as in New York. July, August, September and October are the dry months, and during this period the thermometer for weeks at a time registers 115 degrees in the daytime.

The lowest temperature at any time of the year is 85 degrees.

To stand even for a few moments in the blazing sun during the dry season is almost sure death to one not thoroughly acclimated. The year round the poisonous exhalations which charge the atmosphere bring

on the deadly fever, which, unless the convict stricken with it has an iron constitution, soon makes an end of his suffering.

It has been estimated that should all the island's outlets to the sea be dammed up the whole country would be fifteen feet under water at the end of the wet season.

The forests teem with animal life. Venomous reptiles and stinging insects swarm in the tropical growths. Panthers and other savage beasts abound, a constant menace to the lives of the poor creatures condemned to live among them.

From the moment the convict sets foot on the islands his identity is lost and he is known only by number.

His trials begin at once. He is forced to march with companions in misery to the "camp," which is to be his home while he lives. These camps consist of strongly-built, iron-barred huts situated in the midst of the forest. The only articles of furniture in them are tables and benches fastened to the floor.

Hammocks are swung at night, but the swarms of stinging insects and the fear of the creeping reptiles which are sure to enter the huts unless a constant watch is kept make sleep next to impossible.

Exhaustion from want of rest is one of the lesser agonies which the convicts have to endure.

The labor they are forced to perform is the most arduous that can be devised—that of draining marshes and clearing ground.

This labor is performed under a blazing sun, which, beating down upon the poor creatures, withers up their bodies with its awful heat. So great is its power that the very picks and shovels with which they perform their toil become so hot as to blister their hands.

Standing knee deep in a trench of stagnant water, with swarms of gnats and mosquitoes stinging them into a frenzy, the convicts dig for hours while the alternate fever and ague racks their bodies.

The guards are armed with rifles and have orders to shoot to kill at the least sign of insubordination.

Scores of prisoners deliberately run over the dead lines to draw the shots of the guards and insure themselves a release from their sufferings.

The fact that these awful cruelties are inflicted upon criminals and not innocent persons, does not in the least alter the nature of the light which is reflected thereby upon the government which gives them sanction. To inflict torture upon any person or thing is an act utterly at variance with the spirit of Christianity and love of humanity. S.

SUNDAY AGITATION AT ASHLAND.

BY MAY WAKEHAM.

THE Ashland Park and Pleasure Boat Company, Nebraska, seem to be creating no small stir among the religious circles of this city. The boat is a barge about 18x24 feet, propelled by a gasoline engine, and runs from Ashland Beach in the south western part of town to the park a few miles up Salt Creek. Of course Sunday is the day on which most of the excursions are held. Sunday, July 12, the excursionists were entertained at the park by shooting matches, bicycle races, a nigger-head target for rotten eggs, etc., and plenty of beer.

According to one of the city papers the churches were all represented at the park. This so aroused the righteous indignation of one of the ministers that he preached a sermon on Sabbath desecration last Sunday evening. He took for his text the fourth commandment. After introducing his subject he exclaimed, "Do you want the people of Ashland to think the sabbath, that holy day on which Christ rose from the dead, is done away? Methinks if the Lord Jesus Christ had come to the park last Sunday he would have thought it was a week-day."

He then appealed to the moral citizens to stand shoulder to shoulder and "form a law-and-order league if necessary." He told them the time was coming when a hue and cry against this evil [Sunday desecration] would be raised from every pulpit in the land."

People say, "What can we do?" They forget the possibilities we have in our State laws. He suggested that committees be appointed so that if anything of the sort should happen again on Sunday "every one of the excursionists could be arrested."

After the sermon he offered a closing prayer in which he thanked the Lord for the "fourth commandment, which not only commands us to keep the Sabbath, but to see that others keep it;" also that he has "given us the civil laws."

His whole sermon was a sad exhibition of "zeal not according to knowledge." It is difficult to understand how any one could read the fourth commandment and other texts he read and apply them all to the first day of the week.

We can but be thankful for truth which is so plain and consistent, and when we contrast it with the error on every hand, it shines brighter.—*Nebraska Reporter*, August 17.

PERSECUTION.

[From *Liberty*, a local Seventh-day Adventist paper published in Toronto, Ontario.]

As a people we have long believed and taught that the time would come when persecution would be felt among us in all its force. In several places the fulfillment of this belief and teaching has been realized during the past few years, and many of our brethren have been treated as though they were criminals, having been compelled to work on the roads in the chain-gangs, wearing the prison garb, living on prison fare, and all because they have dared to keep all of God's commandments. And we expect to see more of it in the future.

But there is a different form of persecution to which we wish to call special attention in this article. It is the work of harrassing one because of his religious belief. There are various ways in which this form of persecution is carried on, and the judgement alone will reveal the multitudes who have suffered everything even death itself in consequence of it. Work which belonged to a man, morally speaking, has been withheld, and people have been influenced to deprive him of the means of support in order to drive him to give up his faith or to drive him out of the neighborhood. Or if he has not the means of getting out of the presence of such Christian piety, for it is professed Christians who carry on this sort of work, drive him to starvation.

Such persecution requires more of the grace of God to endure than confinement in jail, or impressment into the chain-gang would require; because in the latter case one is sure of prison fare at least, whereas in the other case he is driven to depend upon charity. And "the tender mercies of the wicked are cruel." The charity of those who will engage in such persecution is not of a character to impress one as coming from a pure heart with faith unfeigned.

We had a case of this kind of persecution here in the city of Toronto not long since. A Swiss who had been living in the city for a number of years accepted the truth recently and began the observance of the Sabbath of the Lord. All went well for a time, but when it became known that he kept the Sabbath, he was waited upon by a number of clergymen who tried to persuade him that he was in error, but failing in this, they resorted to the gospel of force.

The Swiss kept a general repair shop, and he was an excellent workman; but those who

had brought him work before he became a Sabbath-keeper, suddenly dropped off, and even went out of their way to take it to an inferior workman. Others would use abusive and insulting language to him, and to those who still brought him work to do, calling him "sheeny," that is, a Jew. Finally his work dropped off entirely, and he was reduced to want.

On visiting him we found him in the greatest distress of mind, considering whether it was best to go on and keep the Sabbath and see his family starve, or to give up the whole thing. But he gained the victory, and though having had but little to eat for several days, and with no prospect before him for the future he firmly resolved to obey God, let the consequences be what they might.

We have talked about persecution in the past, and some have indeed had to go to jail, and to suffer other indignities, but let a man be brought to a place in which he must choose between starvation and obedience to God's commandments, and he will have a test of faith that very few know anything about as yet.

"THE SICK MAN."

[New York Journal, September 9, 1896.]

It is almost half a century since Nicholas I. of Russia christened Turkey "the Sick Man" of Europe, and though Nicholas himself, his successor, and most of his contemporaries have since died, "the Sick Man" is still holding on to existence. Nevertheless the partition of Turkey seems nearer at hand than at any period before since the memorable conversation of the Czar with Sir G. Hamilton Seymour in January 1853.

It was at a reception given by the Archduchess Helen, at her palace in St. Petersburg, that Nicholas confided his views with regard to Turkey to the British Minister to Russia. "We have on our hands," said the Emperor, "a sick man—a very sick man. It will be a great misfortune if one of these days he should slip away from us before the necessary arrangements have been made." Nicholas was much chagrined when the English Minister and the English Government, after he had repeatedly reiterated this idea that England and Russia should divide "the Sick Man's" property, answered his overtures by saying that they did not consider it usual to enter into arrangements for the spoliation of a friendly power, and that England had no desire to succeed to any of the possessions of Turkey.

It was at about this period that the report of a mysterious clause in the will of Peter the Great, that has since been proved not to be genuine, alarmed the European powers. According to this document, Peter enjoined all succeeding Russian sovereigns never to relax in the extension of their territory northward on the Baltic and southward on the Black Sea shores, and to encroach as far as possible in the direction of Constantinople and the Indies. "To work out this," the alleged will was supposed to read, "raise wars continually—at one time against Turkey, at another against Persia; make dockyards on the Black Sea; by degrees making yourself master of that sea as well as of the Baltic; hasten the decay of Persia and penetrate the Persian Gulf; establish, if possible, the ancient commerce of the East via Syria, and push on to the Indies, which are the entrepot of the world. Once there you need not fear the gold of England."

Although this alleged will has been proved

to be mythical, there is little doubt that the policy of Peter and his great follower, Catherine, would have been in thorough harmony with such a project, and that it is still down in Russia's books as a possibility. The possible partition of Turkey revives interest in these half-century-old traditions.

PERMISSIBLE TO PLOW ON SUNDAY.

[St. Louis Globe-Democrat, Sept. 8.]

MOUNT VERNON, ILL., Sept. 7.—The Appellate Court of the Fourth Illinois District on the 5th inst. handed down a decision in the case of Ross Foll, appellant, vs. The People of the State of Illinois, reversing the judgment of the lower court. The case came up on appeal from the Circuit Court of Richland County, and was known as the Seventh-day Adventist case. Ross Foll, the appellant, was a member of the Adventist Church, the creed of which recognizes Saturday instead of Sunday as the Sabbath day. In accordance with this belief, members of this church observe the former as the day of rest and labor on Sunday. Foll was charged with disturbing the peace and good order of society by plowing corn on Sunday, July 28, 1895, near the public highway, in full view of people going to church and Sunday-school.

The opinion of the court was that the evidence did not show that the peace and good order of society had been disturbed by the defendant. None of the witnesses who testified thought the labor was of such a character as to require them to request defendant to cease. No disorder was occasioned. Defendant conscientiously believed Saturday and not Sunday was appropriated by the law of God as a day of rest. In following his religious convictions he was not intending to disturb the peace and good order of society, and was not aware that he had done so. The court held, however, that if the defendant did by his labor disturb the peace and good order of society, his religious opinions would not shield him from the penalty; but the evidence went to show that the mere act of plowing corn along the highway, thronged with people going to church, did not of itself constitute a breach of the peace.

The opinion was delivered by Justice Green, the entire court concurring.

INDIVIDUAL RESPONSIBILITY.

[New York Observer, Aug. 20, 1896.]

THE tendency of the present age is very markedly in the direction of coöperation of agencies and huge combinations of capital. It is an age of conglomerates. In its own lingo its cry is: "Get together!" Whether it be the legal corporation or the temporary committee, the aim is to combine and conquer.

The commercial and social effects of such combination are far-reaching, and impossible of complete calculation. The moral aspects of this "condition," however, afford quite as interesting a topic for study, though not so often discussed. What has been the effect of combination on conscience and character? How far have "trusts," "pools," "corners," "unions," and the like, affected the notion of individual responsibility? How far has the third personal "they" of a plural and promiscuous aggregation distracted attention from the insistent "thou" of an individual duty applied directly in the second

person singular? These are important questions.

And if we do inquire with respect to the practical effect on character of numbers of these "combines" we discover that many things are as a fact done by corporations that hardly any one individual member of the concern would think of doing. The popular impression has therefore not unnaturally come to be that the corporation has "no soul," no conscience, no creed, no charity, or that it can be credited at the most only with the nebulous invention of modern times, a "corporate conscience."

This notion of the "corporate conscience" is to blame for most of the dishonesty and immorality that is perpetrated by wholesale. So far as the phrase conveys any meaning at all to the vendors of it, it seems to imply a kind of a moral composite photograph representing the average ethics of all the parties to the combine. Thus in many a corporation the acute conscience of the highest-minded member of the concern is not allowed to decide a policy, nor perhaps is the sordid preference of the meanest man in the organization decisive, but what is generally influential is a middle view lying somewhere between these extremes, so that as a matter of fact the corporate conscience becomes the compromise conscience. Others might be disposed to cynically define mercantile morality to be a kind of a diluted or distributed moral sense, on the principle that where ten men who alone among half a hundred have consciences are required to divide up ethically with their corporate fellows, the other two score men will severally fall heir to but the fiftieth of a conscience, even on the most favorable basis of moral communion.

But really the term "corporate conscience" is indefinable because it is unthinkable. There is no such thing as a collective conscience. The idea is not biblical and the thing is not actual. It is impossible to "pool" consciences, or to create religious "trusts" which bring dividends of divine favor in spite of individual derelictions in duty. The unit of humanity and the basis of moral measurement is the personal soul, and the unit is not lost when added up into the columns of a corporate association.

Therefore, in our ethics we must get down to the individual man. Whenever evil has been done there is always somebody who did it. When Epitimus, one of the ancients, had killed a horse by throwing a javelin during the progress of the public games, his father spent a whole day disputing with another man as to what might have been the cause of the horse's death, the javelin, the thrower, or the president of the games! But it is puerile to obscure issues in this way. Such juggling with responsibility will not do. Epitimus killed the horse.

This illusion of irresponsibility which comes of action at long range is illustrated not alone in mercantile spheres, but as well in many lines of social, educational and even religious life. When men combine for any purpose the tendency is at once to refer conscience to committees. For what is a committee good for, if it is not to relieve one of one's own duty?

God deals with individuals. Conscienceless corporations he keenly analyzes into their constituent moral elements. The Recording Angel never debits a sin to a system or a crime to a company. What he tabulates is personality. Men will not be crowned or anathematized *en masse*, but individually. Humanity is born, lives, dies, and is judged one by one.

It is this sense of responsibility which is

the steadying force in history, and that cannot be lost out of life national or individual with any degree of safety. The notion of accountability to mere human authority is often efficient, since it keeps the sentry on his beat, the cashier at his desk, and the captain on the bridge. But humanity is also taken account of by a heavenly tribunal, and therefore the most solemn reflection that can ever cross the mind of a human being is, as Webster realized, the persistent thought: "I must answer God!"

TRUE LIBERTY.

[Bible Echo (Melbourne, Australia), July 20, 1896.]

If all men would recognize the rights of their fellowmen, and live up to the Golden Rule, there would be perfect and universal civil and religious liberty. Selfishness, which is simply covetousness, or a violation of the tenth commandment, is the root of all evil.

Selfishness leads men to encroach upon and disregard the rights of others. It is this that leads to all tyranny, persecution, and sorrow in the world. Gratification of self to the disregard of the rights and needs of others, leads to all sorts of evil; to the bondage and slavery to self, to the following of false customs, to pernicious habits, and to the keeping of the commandments and traditions of men, which make void the law of God.

Jesus Christ came into the world to set men free from selfishness, and to plant in our souls the genuine principles of liberty—supreme love to God, and equal love to our fellowmen. These principles are right, and the two great commandments enjoining their observance are right, for God is our Creator, and our neighbor's rights are equal to our own. "If the Son therefore shall make you free, ye shall be free indeed." A man governed by these principles and possessing this freedom, will have the moral power not to follow in the wake of the majority when the majority go wrong, neither will he try to coerce others to act and think as he does. Love is gospel liberty. Love is God's law. Love is true religion.

THE SABBATH QUESTION IN A KENTUCKY DAILY.

[The following from the *Morning Herald* of Lexington, Ky., date of Aug. 31, is by a writer for that paper just returned from his vacation.]

SINCE I have been away I notice Sunday base ball has become quite a fad in Lexington and I understand that nearly two thousand people attended the game yesterday afternoon, played by the Lexingtons and Paris. I also learned that Brother McGarvey preached against Sunday base ball last night. The Young People Christian Endeavor Society of the Central Christian Church and several other societies also took action yesterday on what is considered the desecration of the sabbath. I know I will have all the preachers in Lexington down on me when I say that there is absolutely no authority in either the Old or the New Testament for observing Sunday as the Sabbath.

Sunday is a man-made sabbath and man did not keep it as the Sabbath until several centuries after the crucifixion of Jesus. The Jewish Sabbath (the seventh day) is the only day set apart by God as the Sabbath. Nor did God impart this command in a second-hand way. He wrote it twice on tablets of stone. The first time he wrote it, Moses, upon seeing the children of Israel worship-

ping the golden calf after he had come down from Mt. Sinai, got mad and threw the stones on the ground breaking them in pieces. Again did God write the ten commandments on tablets of stone and this time Moses did not break them. In order that some of my doubting friends may think that man can designate any day in the week and keep it as the Sabbath, I will quote the commandment as twice written by the Great Jehovah, the God of Abraham, Isaac and Jacob, the great I Am, the God of the Christian world, the Father of Jesus the Christ, and the one alone who is all-powerful, all-knowing, omniscient and who has existed for all time and who will continue to exist forever:—

Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

It seems to me that is very plain English and how anybody can substitute the first day of the week for the Sabbath and at the same time say they believe what God himself wrote, is more than I can understand. The ten commandments, of which this is one, comprise all that the Great Jehovah ever wrote, so far as we have any record. It is true that Moses saw him face to face in the burning bush before the thunders of Sinai announced to the great Israelite that he was ready to write with his own fingers that code of moral law which to-day is the basis of all our laws, except Sunday laws. It will be observed that God gives a specific reason for observing the seventh day as the Sabbath, and our modern Christians by insisting on the observance of Sunday, indirectly say that God didn't know what he was talking about when he made the seventh day the Sabbath, and that any other day will do just as well. To carry this reasoning to its logical sequence one might add to several of the commandments. For instance: Thou shalt not kill any of thine own household." "Thou shalt not steal from citizens of thine own country," etc.

While this Sunday question is up, I would like for some of the learned divines to tell me who first designated Sunday as the Sabbath, and how it was observed, and what penalties were inflicted for its non-observance, and what provisos were made for seed time and harvest, and in fact all the information regarding the changing of the will of God on this subject into the will of man. It would make interesting reading and would give the people information which thousands of them do not now possess.

NEWS AND NOTES.

REV. P. A. BRADFORD, a Congregational minister in Lanesboro, Mass., has resigned his charge, as the result of pressure brought to bear upon him on account of his political sentiments.

A RESIDENT of Englewood, N. J., has been prosecuted for playing golf on Sunday, under the provisions of the Vice and Immorality Act of that State. The case was brought before Recorder Fellowes, and the latter dismissed it, with this comment:—

"If this antiquated law were rigidly enforced, life in this community would be intolerable, and Englewood would be a place from which we would all be glad to escape. As long as I am on this bench I will interpret Sabbath observance from a modern standpoint, and I will not find anybody guilty of violating

the statutes simply on the ipse dixit of a local officer, or for the purpose of gratifying anybody's personal spite."

There is room in the United States for more court officials of this kind.

A WINE manufacturer of Elmira, N. Y., has undertaken to test the Raines liquor law of the State, by bringing a suit against two churches for using fermented wine in the sacramental services on Sunday. As the law forbids any corporation, association, co-partnership or person to give away any liquor on Sunday, it looks as though the case against the churches might be sustained.

THE following observation made recently by the *Christian Commonwealth*, of London, fits the situation in this country about as well as that in England:—

"There seems to be just now a mania for flattering the Pope. It is very difficult to account for this foolery amongst Protestants. But then the English are never very manly unless they actually feel the sting of persecution."

A BARBER in New York City who ventured to cut hair after 1 P. M. on Sunday, Sept. 6, was arrested when his job was half completed, as a violator of the Sunday law. The complaint against him was made by a rival barber in his vicinity. To the arrested barber he said, "Your customer wanted me to cut his hair, and when I refused, because it was Sunday, he went to you. I couldn't stand that, you know."

A PANAMA dispatch, dated September 7, states that "the holy see has appointed an apostolic delegate to Nicaragua, with the idea of establishing better and closer relations between the ecclesiastical and civil authorities." In the United States the "apostolic delegate" is sent for the ostensible purpose of securing unity in the Catholic Church; but in the case of a country like Nicaragua, it is not deemed necessary to make any concealment of the delegate's real mission.

THE contest between Church and State in Ecuador, which has been in progress for some months, has resulted in the triumph of the "revolutionary" or anti-papal party; but the Roman Catholic party being irreconcilably opposed to the Church's loss of State favors and support, and the Jesuits and priests who had left the country having been invited to return and resume their baleful functions, it is to be feared that the triumph of the liberal spirit will be short-lived.

IN St. Louis, Mo., the papal church authorities are manifesting their devotion(?) to the principle of religious freedom by promulgating a "law" for Catholic laymen requiring that they must send their children to Catholic schools and on no account to the public schools, under pain of being refused absolution for their sins if they fail to comply. The decision has been the subject of much comment. Other "laws" promulgated at the same time forbid membership in masonic or other secret societies under pain of excommunication, and debar Catholics from singing in Protestant church choirs.

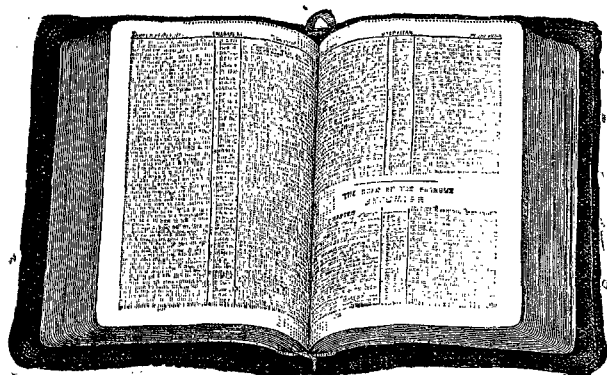
THE Illinois Supreme Court, Appellate Division, has decided that plowing in a field on Sunday is not a disturbance of the peace and good order of society, even though done within the view of persons going to or from church. The defendant in the case was a Seventh-day Adventist, and the Supreme Court decision reverses the decision of the Circuit Court, from which appeal had been made. Rendered in the face and doubtless with full knowledge of the United States Circuit Court decision against R. M. King, another Seventh-day Adventist, for precisely the same "offense," this decision must be regarded as significant.

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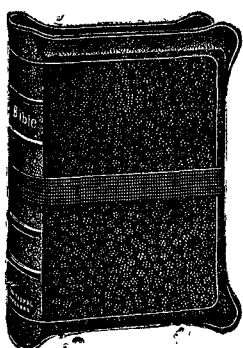
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<i>They that sealed the covenant.</i>	NEHEMIAH, X.	<i>The points of the covenant.</i>
gavest before them, neither turned they from their wicked works.	B. C. 443.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. ^e Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan, 27 Mā'luch, Hā'rim, Bā'a-nah.
37 And ^e it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^f dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.	^e Deut. 28. 33, 51. ^f Deut. 28. 48. ^g 2 Kin. 23. 3. ^h 2 Chr. 29. 10; 34. 31. ⁱ Ezra 10. 3. ch. 10. 29.	28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nīm, ^f and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
38 And because of all this we ^g make a sure covenant, and write it; and our princes, Lē'vites, and priests, ^h seal unto it.	^h 2 Heb. are at the sealing, or, sealed. ⁱ ch. 10. 1.	29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁱ by Mō'-ges the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;
CHAPTER X.		30 And that we would not give ⁱ our daughters unto the people of the
¹ The names of them that sealed the covenant. 29 The points of the covenant.		³ Heb. at the sealings, ch. 9. 38. ^a ch. 8. 9. ⁴ Or. the

NOW ³those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tir'shā-thā, ^b the son of Hāch-a-lī'ah, and

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IF you have an agnostic neighbor loan him your copy of this week's SENTINEL. It may do him good.

THE striking cartoon on the second page is by a Tennessee artist, and is not therefore inspired by sectional prejudice.

IT is reported that Satolli's successor, Sebastian Martinelli, will leave Rome to enter upon the office of "apostolic delegate" to the United States, about the end of the present month.

IT has been judicially decided in Illinois that plowing on Sunday in sight of a public road is not a disturbance of the public peace, and hence not a violation of the statute. Read the synopsis of the decision from the *Globe-Democrat* on page 293.

AMONG the important articles to appear in our next number will be an editorial on "Christian Citizenship in Babylon," an article by Elder Geo. E. Fifield on "Christ Worship vs. Creed Worship," and "Religious Persecution in Tennessee," by Elder H. W. Reed, a Tennessee minister.

THE Armenian revolutionary society has issued another manifesto, which embodies twelve demands, the chief one being that of autonomy for the Armenians. The document also declares that the Armenians will fight for their rights until the last of them shall have been killed. Meanwhile the English government, it is reported, will act independently of the other powers in dealing with the Sultan, and stands ready to employ force to prevent further massacres. This attitude of Great Britain is said to be due to action on the part of Queen Victoria.

ROMAN Catholics in England have entered upon an active propaganda among the masses of the people. The *Catholic World* for September says that "street preaching has begun in earnest" in that country "under the most approved auspices." The *modus operandi* is as follows: "Father John Vaughan, a brother of the Cardinal Archbishop of Westminster, has the matter in hand." "His method is to secure professional Catholic laymen, who have attractive presence and are good talkers, and on Sunday afternoon gather a crowd of listeners in some open parks and address the

crowd on some vital topics of religious interest." The plan "is already meeting with a certain measure of success," says the *World*.

The Turkish Legation at Washington has received the following communication from the Sublime Porte:—

We have been informed that a great number of Jewish families who have emigrated from Russia to the United States intend to establish themselves in Turkey. The access of the empire is expressly forbidden to the Jewish emigrants.

Referring to this notice from the Porte, the *Christian Advocate* remarks: "Under all the circumstances we feel like congratulating the Jews." Sure enough!

THE papal project of making the Roman Catholic Church in America independent of the Roman propaganda, begun by the appointment of Satolli as "apostolic" delegate to this country, is now said to be practically perfected. The plan demands the establishment of an ecclesiastical tribunal which will be a court of last resort. This tribunal will, it is said, be of the same general character and standing as the nunciature of Madrid. The Catholic Church here will be treated as if the United States were a Catholic nation.

THE bishop of Tamaulipas, Mexico, has made himself a candidate for church discipline by the daring heresy of expressed disbelief in the reality of the traditional apparition of the "Virgin of Guadalupe." His action has, it is said, involved the tradition in much doubt in the public mind, so that in the City of Mexico it has become a subject of fierce discussion and controversy, and the church officials fear that a serious division will result. The bishop has been forced to resign, and the Vatican has been appealed to for instructions.

GOD has given man his weekly day of rest. If any man does not have it, it is not God's fault, but his own. God gives the day to him every week. No man is so poor that the seventh day does not come to him the same as it comes to the millionaire. That is the rest-day; and all he has to do is to accept it when it comes, and "keep it." Let him not say, I cannot keep it; for the Almighty has said to him and to all, "Remember the Sabbath day to keep it holy;" and that command is a promise of divine power to every person who has faith in God's word. God never asks man to do a thing without providing a way to do it. Thus every command of God, seen with the eye of faith, becomes a promise.

THE *Monitor* (Roman Catholic), of the 29th ult., tells of the imprisonment in the city of Rome of a Protestant missionary who "distributed tracts to the people as they went in and out of church" on the occasion of "the recent celebration of our Lady of Mount Car-

mel." The article of the Penal Code stretched to cover this case reads as follows:—

Whoever, in order to offend a worship admitted by the State, prevents or disturbs the exercise of religious functions or ceremonies, is punished with imprisonment for not more than three months, and with a fine of from fifty to five hundred francs.

This law, proper enough in itself, for all peaceable assemblies or exercises, whether religious or otherwise, ought to be protected, has been perverted to forbid the distribution of Protestant tracts! and Rome in America justifies this Romish intolerance.

WE commend the following paragraph from the *Christian Observer*, Louisville, to individuals who cannot see why clergymen are not morally bound by allegiance to the ten commandments, to take part in the discussion of political questions:—

"Christ set us the example of refusing any entanglements between the gospel and the political issues of earth. 'Render therefore to Cæsar the things that be Cæsar's, and unto God the things that are God's.' The duty of honesty 'ought to be preached.' Yes, but this can be done without entering upon the question whether the platform of the one party or the other is the right one. Let the minister proclaim the principles of the gospel, leaving to the hearer the task of applying it to his own vote."

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The thought has occurred to us that there may be those who desire to take advantage of our Premium Offer but who do not find it consistent at the present time to remit to us the full amount of \$3.50. If there be such they can send \$1.00 now and get the SENTINEL, and when convenient, they can send the remaining \$2.50 and get the Bible.

WAR is the most terrible of all public evils, and is injurious generally to religion. Killing people is war; loving people is religion. War contradicts God's "Thou shalt not kill." War is the resort of barbarism, the reverse of law. Just as men fight when there is no law and kill each other with bowie knives, so nations fight with armies. It is a lawless, inhuman way of settling disputes.—*N. Y. Independent*.

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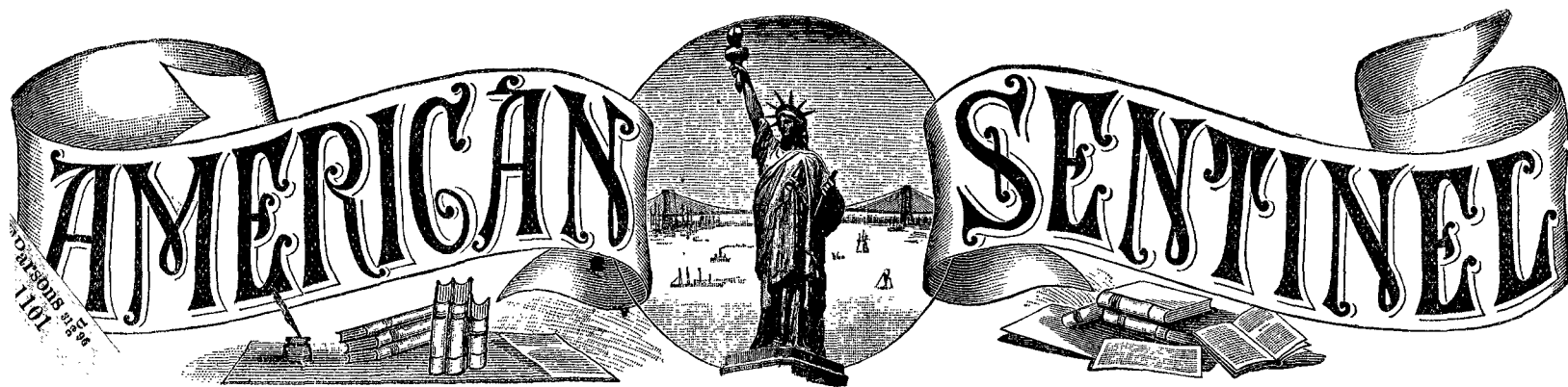
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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EDITOR, - - - - - C. P. BOLLMAN.
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CHRISTIAN CITIZENSHIP IN BABYLON.*

THE lives of Daniel and his three companions afford us a useful lesson upon the rights and duties of Christian citizens under civil government.

Carried captives to Babylon in their youth, Daniel, Hananiah, Mishael and Azariah found a test of loyalty to God awaiting them almost from the hour of their entrance into the city.

As recorded in the first chapter of the Book of Daniel, the king commanded to select "certain of the children of Israel, and of the king's seed, and of the princes; children [youth] in whom there was no blemish, but well-favoured, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans."¹

Among those chosen to be thus educated in "the learning and the tongue of the Chaldeans," were the four young men already named. "And the king appointed them a daily provision of the king's meat, and of the wine which he drank." But Daniel and his three companions had conscientious scruples against partaking of such food; and as the record runs, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."²

* Let no one hastily conclude upon seeing this title that there were no Christians in Babylon, and that hence there could have been no such thing as Christian citizenship in that empire. It is true that "the disciples were called Christians first at Antioch," about A. D. 43, but were they not such as truly before that name was given them as afterwards? Was it not their relation to God rather than the name that made them what they were? And this being so did not standing in that relation to God make every other man who thus stood just what the disciples at Antioch were? To ask these questions is at the same time to answer them affirmatively.

¹ Dan. 1:3, 4.

² Dan. 1:8.

"Be ye Wise as Serpents, and Harmless as Doves."

The prince of the eunuchs was fearful lest he might endanger his head to the king; but upon further representation by Daniel he consented to try the four young men for ten

partake of food from the king's table, he put his protest in the form of a request, in behalf not only of himself, but of his fellows. Nor did he in this thing concede the right of the king or of the prince of the eunuchs to control his conscience; he simply combined the

wisdom of the serpent with the harmlessness of the dove. Had it been necessary he doubtless would have braved death itself, as he did subsequently, rather than violate his conscience; but craving as a favor that which was his absolute right, he not only retained the sympathy, respect, and confidence of Ashpenez, but obtained his request, not only for himself but for his companions. This is an example of Christian citizenship. Daniel and his companions rendered to Cæsar the things that were Cæsar's, and to God the things that were God's. Respect was shown for those in authority, and at the same time conscience was preserved void of offense.

Royal Counselors.

When their education had been completed the king communed with the young men who had been selected for



Daniel, the First of the Three Presidents, in the Lions' Den.

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and before thee, O king, have I done no hurt."

days. The test was satisfactory and they were not required to eat the objectionable food.

Notice carefully the facts stated. First, Daniel purposed that he would not defile himself. But instead of offensively refusing to

special training for the public service, "and among them all was found none like Daniel, Hananiah, Mishael and Azariah: therefore stood they before the king" as counsellors. "And in all matters of wisdom and under-

standing, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even until the first year of King Cyrus."

The next account we have of any of the public acts of Daniel we find him among the wise men of the kingdom. He is condemned to die with them because of their inability to interpret the king's dream, recorded in the second chapter. In this matter also he shows remarkable tact, and after gaining time for prayer he saves not only his own life but the lives of all the wise men of Babylon by making known to the king his dream and the interpretation thereof.

Daniel's Reward and His Request for His Friends.

For interpreting the dream Daniel was highly honored. The king first commanded that an offering be made to him. But to this the prophet evidently objected, declaring that to God belonged the glory; for "the king answered unto Daniel, and said, Of a truth it is that your God is a God of gods, and Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon." And so far was Daniel from refusing all part in civil affairs, and from saying that since his citizenship was in heaven he could not participate in the affairs of earthly governments, that he "requested of the king, and he [the king] set Shadrach, Meshach, and Abed-nego [Hananiah, Mishael, and Azariah] over the affairs of the province of Babylon."

How long Daniel's three friends retained their positions before their religion brought them into conflict with the king we are not told, but a severe trial was in store for them. As recorded in the third chapter of Daniel, the king made a great image and caused this proclamation to be made: "O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace."

Deliberately Disobeyed a Royal Mandate.

The three Hebrews exalted to high office at the request of Daniel, were present upon this occasion and heard the sound of the music, but remembering the command, "Thou shalt not bow down to them, nor serve them," they deliberately disobeyed the king's decree. "Wherefore at that time certain Chaldeans came near and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psalter, and dulcimer, and all kinds of music, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

The king then summoned the culprits be-

fore him and offered them another opportunity to obey him, assuring them that a failure to respect his authority would be swiftly punished by death in the burning fiery furnace. "Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Their Punishment.

From the king's standpoint this was a most high-handed and flagrant defiance of his authority, and he attempted to visit it with swift and condign punishment. To suffer such insubordination was in his eyes to forfeit the respect of all his subjects and invite anarchy. The integrity of his throne demanded prompt action. The three men were hastily bound and hurried to the furnace, heated seven times hotter than it was wont to be heated. Into this seething caldron of fire these men, only a short time before occupying some of the highest official positions in the gift of the king, were cast. "And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace."

Their Vindication.

But while from the standpoint of the king they merited only death, the God whom they honored and who had clothed them with certain inalienable rights, who himself had ordained civil government, not to rule over the consciences of men but to secure, among others, the very right which was by the king denied these men, made bare his arm for their deliverance. "Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

Daniel's Trial and Triumph.

Daniel was not involved in this matter, for what reason does not appear. It seems probable, however, that his office of counselor did not require his presence on this occasion, while his three companions being more actively engaged in the affairs of government were doubtless prominent figures in all public functions.

But Daniel's time of trial was coming. The kingdom had changed rulers, but Daniel was still in public life. He did not find the service of his fellowmen any bar to the service of God. He did not reason that because Babylon was a pagan kingdom he could have nothing to do with it except to live in it, with-

out renouncing his heavenly citizenship. On the contrary he recognized the fact that while rendering to the king and to his fellow-citizens their due he could also render to God that which was due to him. The sequel shows that in Daniel's mind the limits of civil authority were clearly drawn. With him the right of conscience was dearer than life itself. Neither political patronage nor fear of the royal disfavor could swerve him from the path of duty or lead him to surrender his God-given rights—rights the exercise of which he could not forego without yielding to man that which belonged alone to God.

The sixth chapter of Daniel tells the story of Daniel's trial and of his triumph. Being of easy access to all we shall not quote it here. Suffice it to say that whereas his three companions had been required to do an act expressly forbidden by the second commandment, Daniel was by a general law binding alike upon all Darius' subjects, forbidden to ask any petition of any God or man for thirty days save of the king only. Prayer, and especially prayer open to the observation of the public, is not directly required by the law of God. Indeed the Saviour taught that the closet was the proper place for prayer, so that from one standpoint it would appear that Daniel might very properly have ceased to pray, except mentally, for thirty days, and that without any abandonment of principle and without incurring moral guilt.

But viewed from another standpoint, and as we believe the right standpoint, to have complied in any degree with the king's decree forbidding prayer to God for thirty days, would have been a violation of the first commandment, "Thou shalt have no other gods before me." To have admitted the right of the king to forbid prayer for thirty days, or for any time whatever, would have been to admit his right to forbid all service to God for all time, and that would have been to put the king in the place of God, and so to violate the first commandment.

Nor are we left in doubt upon this point. Daniel's miraculous deliverance from the lions is positive evidence that God approved his course, and shows that the Christian citizen, even though he be a public official, can, while rendering to Cæsar the things which are Cæsar's, render also "to God the things that are God's." Christianity does not require, nor even permit men to use force in matters of conscience, neither does legitimate civil authority, the power ordained of God for the preservation of natural rights, warrant any invasion of God's realm, the sacred precincts of the soul.

THE PRIEST POLITICIAN.

THE term "priest" may seem a strange one to be applied, by any man in his senses, to an official of the government; and such it is. Nevertheless it was thus used in all seriousness in a discourse delivered at the late Christian Endeavor convention in Washington, D. C., by one of the leading speakers at that gathering, "Evangelist" B. Fay Mills.

This discourse was given Sunday, July 12. Mr. Mills read from his Bible the words of Rev. 5:6: "And I beheld, and lo, in the midst of the throne . . . a Lamb, as it had been slain," and proceeded to apply the text after his own fancy to the affairs of civil government. By the aid of his imagination he drew from it the conclusion that the "slain Lamb"—Christ—should be legally recognized

² Dan. 3: 4-6.

⁴ Dan. 3: 8-12.

⁵ Dan. 3: 16-18.

⁶ Dan. 3: 23.

⁷ Dan. 3: 24-27.

and his will made supreme in the laws of the nation.

From this he proceeded to show that all our great political and social problems—difficulties which threaten the very existence of the body politic—would be easily solved by means of this union of Christianity with the State. And this, he declared, was the only remedy for them.

This brought him to the climax of his discourse, which he reached in these words: "There is something more sacred than the Church—the fellowship of the nation." This idea he elaborated by saying that the calling of the "Christian" politician is more sacred than that of the gospel minister, in which connection he referred to President Cleveland as "the priest of the White House," whose position was the most sacred of all!

Whether these remarks of Mr. Mills fell upon sympathetic ears or not, we are not told, though it would be fair to presume from other circumstances that they did; but certain it is that his views coincide exactly with those of numbers of his fellow-clergymen. It is as though Mr. Mills' discourse was taken by a large number of the clergy as the key-note of the campaign into which they were just about entering.

The calling of the "Christian" politician more sacred than that of the gospel minister—to their belief in this sentiment their actions have emphatically testified. But, as we view it, they have just as emphatically proclaimed the utter unholiness of that same "calling." By the "mud-slinging" and recrimination which now characterize the Sunday discourse in so many places, the "Christian" politician of our land is giving us a beautiful(?) illustration of Mr. Mills' theory in operation. The only things lacking to make its beauty complete are a decision by vote that Christ is the nation's King, and that President Cleveland is its high "priest!"

S.

PROPOSAL TO TAX CHURCH PROPERTY IN PENNSYLVANIA.

It is reported that a movement is under way in Pennsylvania to repeal the tax exemption upon church property in that State. A press dispatch says:—

A movement is on foot that will create a furor in Pennsylvania. A measure is to be introduced providing for the taxation of church property.

J. Carson Mercer, county commissioner of Allegheny, is having prepared a bill to be introduced at the next session of the legislature providing that hereafter all church property shall be subject to taxation the same as any other property. Commissioner Mercer will also bring the matter before the annual convention of the State, which will be held in Reading probably next month.

Heretofore church property in Pennsylvania has been exempt from taxation for any purpose. The holdings of church property, by all denominations, however, have increased to such enormous proportions, that it is now proposed to tax them. It is contended that the properties of immense values held by rich congregations should be taxed because, otherwise, it is a discrimination against the small property owner, who is a member of the small congregation and has his taxes increased because the more valuable properties are exempted.

The *Dunmore (Pa.) Pioneer*, in which the above appeared, makes this pertinent comment upon the proposed bill: "This is opposed by some people on the ground that churches are built and maintained by taxpayers, and that it is not fair to tax church-goers twice. The same reason would apply to the members of secret societies who erect buildings, or to anyone else who erects buildings and runs them. That equal and exact justice,

which Jefferson contended, for would tax churches the same as any other property. Exempting church property from taxation is only a step toward a union of Church and State, which can never be countenanced in the United States."

HEAPING CONTEMPT ON A SOLEMN THEME.

PROBABLY never before since the subject of the end of the world was presented by William Miller and his associates previous to and including the year 1844, has this subject received so much attention from the secular press as during the few days preceding and following Sept. 2, 1896,—the date fixed upon by the leader of a fanatical band in Brooklyn for the dissolution of earthly things. The geographical location of this band unfortunately placed them and their doctrine among the observable features of life in the nation's metropolis, and naturally they were not overlooked by the sensation hunters whose task it is to keep a modern enterprising daily "up with the times." For several consecutive days the leading secular journals of "Greater New York" published extended accounts setting before their millions of readers the foolish prophecy of these misguided religionists that the world would end on September 2, and the preparations made in view of the expected event, not forgetting the inevitable reference to "ascension robes," etc.

The absurdity of the prediction put forth to the world in this instance—that on September 2 the sun would reach and melt all the ice at the north pole, causing a deluge which would sweep over the earth, while the little band of "the faithful" would be borne away to paradise—doubtless added to the effect which the setting of a date for the end of the world must have upon the average mind. That this effect is to bring the whole subject of the end of the world and the second advent of Christ into disrepute, as a theme only for religious speculators, visionaries, and fanatics, no one will deny.

The subject of the second advent of Jesus Christ is the most prominent and momentous theme of inspired prophecy. Its importance to every inhabitant of this earth cannot be exaggerated. The day of his appearing is the day of all days. The first inspired prophecy ever uttered by man and recorded for man's instruction was a prophecy of Christ's second coming—"Behold, the Lord cometh, with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds," etc. It was Enoch, the contemporary of Adam, who proclaimed these words, and the last revelation which the Book of God records, is "Surely I come quickly." The same momentous theme burdens the pages of Holy Writ everywhere throughout both Old Testament and New.

Signs of the end have appeared in the heavens and upon the earth. Sun and moon and stars have given their testimony to the reality of the approaching dissolution. "The sea and the waves roaring," "earthquakes in divers places," "distress of nations, with perplexity," are earthly heralds of the same event. It would require a volume to set forth the prophecies upon the point, with that which has occurred in their fulfillment.

The Saviour, in speaking upon this subject to his disciples, as a caution to all men which he foresaw would be most essential, plainly declared: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36. This language

is unequivocal. It cuts squarely across all setting of time for the end of world. It compels time-setters to stand before the seeker for truth in their true light, as ignorant or dishonest speculators, and not guides to Scriptural truth.

It is characteristic of such persons that they still cling to their folly after the dates which they have published are in the past. So it is, we are told, in the present instance. They are certainly to be pitied. But if the harm done by their unscriptural speculation and vagarizing were confined to themselves, their work would not possess a hundredth part of the baleful significance which it has.

S.

CANADA APPEALS TO ROME.

THE Catholic school controversy in Manitoba has taken a novel and startling turn. Up to this time it has seemed that the advantage in the contest was all on the side of the Protestants. It appears now, however, that Rome purposes to reap a very substantial benefit from the controversy, even nothing less than the exaltation of the Pope to the position of arbiter in the affairs of the Dominion. It is an adverse wind indeed which Jesuitical craft and cunning cannot turn in some way to the benefit of the papal ship of State. The facts of the situation are set out, with appropriate comments, in the *Toronto Mail and Empire*, of September 10, as follows:—

OTTAWA, Sept. 2.—(Special)—A new and extraordinary development of the Manitoba school controversy is about to take place. The government has purchased from Manitoba, as the price of a portfolio, certain concessions to the Roman Catholics of that province. At to day's meeting of the Greenway Cabinet the bargain was ratified, and it is expected that Mr. Sifton will enter immediately, by the grace of the electors of Brandon, into the enjoyment of the consideration.

Your correspondent is informed to-night that an emissary of the Laurier Government will leave immediately for Rome to ask from the Pope ratification of the bargain. If acceptable to his holiness, the terms of the agreement will be implemented, but if not, the threat of Mr. Laurier to enforce the constitution in its entirety, will be carried out. The whole question now hinges upon the view of the case which will be taken by Pope Leo XIII.

According to the information that comes to hand to-night, the gentleman who is to undertake the unusual task of consulting his holiness has been chosen, and is known to the informant of your correspondent. This course is taken to meet the views of the Quebec Liberals, who insist that before they take their hands off her throat, Manitoba must satisfy the church. In adopting this policy the government is gaining time, which is important, and it is invoking the aid of the visible head of the Catholic Church, which is more important.

Never before has a Federal administration in Canada taken so remarkable a step. Mr. Mercer made an act of the Quebec legislature dependent upon the approval of the Pope, but though Mr. Laurier had nothing but praise for the sainted count, he never flattered him before to the extent of so close an imitation. It will be an unpleasant piece of news to the Canadian public to know that the latest development of the Liberal policy is that in matters educational there is an appeal from the judgment of the Privy Council of England to the judgment of his holiness of Rome.

The course of the government has all along been directly contrary to its election promises. There was to have been an immediate investigation of the question, but there has been none. Sir Oliver Mowat was to be one of a great tribunal to which the issue would be submitted, but Sir Oliver has done nothing beyond sitting comfortably in the Senate. Mr. Laurier was to bring about harmony with Manitoba by means of his sunny ways, but he has traded a portfolio for a settlement.

Finally, instead of the people's representatives, who were elected to deal with the subject, being permitted to voice the sentiments of their constituents, they are to await the pleasure of the Pope, and follow his directions. It is to be hoped that it is not too late for Mr. Laurier to retrace the unfortunate steps

he has taken and to make an honest effort to carry out his pledges to the people.

During the campaign nothing was said of a reference to Rome. This is therefore an absolutely new departure, so far as the public is aware, from the Liberal policy. The information that it has been decided upon comes from so reliable a source that it is difficult to conceive that it can be at fault, but there is reason to hope that as the matter has leaked out the administration will modify its intentions in this respect.

Will it not be in order next for Rome to spring this arbitration scheme upon the United States? Surely this development of affairs in Canada affords food for serious thought to American citizens.

CHRIST WORSHIP VS. CREED WORSHIP.

BY GEO. E. FIFIELD.

THE assertion is constantly made by the agnostic that Christianity is opposed to progress; that the progress of the world for many centuries has been in despite of Christianity, rather than by its aid. The names of Bruno and Galileo, and a thousand other heroes, and heroines too, who, by the church, were persecuted for the truth's sake, are often mentioned in support of these assertions.

It seems to me that this grave accusation against Christianity is seldom fairly answered. It is not enough to point to the fact that Christian lands are the most enlightened. The objector may present what he considers other reasons for this enlightenment. It is not enough for Protestants to assert that it was Roman Catholicism that thus opposed progress. Has not Protestantism too, in Scotland, in England, and in Geneva made its martyrs? Nay, even here, though not yet so allied with the State as to possess full power to persecute, does not the church often look askance with holy horror at the new idea? If Christianity is true, it can and ought to be shown, that it is in harmony with the very innermost principles of progress, and that only a false, a corrupted Christianity could oppose it.

What is Christianity? If I mistake not, it is more than hero worship, however great, however divine that hero may have been. It was Christ's own assertion, "I am the way, the truth," and also, "I and my Father are one." God, as revealed in Jesus Christ, is the infinite All Truth, living and personal, and touched with tender throbbing love. Christianity is the worship of God as thus revealed. Not a God far away in some dim and distant heaven, merely, but a God here and everywhere, in the universe, in touch with a sorrowing and needy humanity.

It was Carlyle, I think, who said, "The universe is the realized thought of God." Grand old Kepler, gazing into the blue depths until those wondrous laws of planetary motion burst upon his ken, with heart throbbing with emotion, and eyes moist with tears, said, "O God, I think thy thoughts after thee!" Perhaps a greater even than Kepler, many centuries before, said, "O God, how great are thy works, and thy thoughts are very deep."

All true knowledge is the knowledge of God, for he is the truth. The best that any of us can do, is to think reverently and worshipfully, his thoughts after him. The botanist only traces God's thought through the vegetable world, and the zoologist traces the same divine thought through the various orders of animal life, the mathematician through the mysterious relations of numbers,

and the astronomer through the wondrous star-gemmed pathway of the sky. The traveler at Washington, on mounting the dome of the Capitol, discovers that the streets center from all directions at that point. Thus too, in the ancient Roman civilization, it was said that all roads led to Rome. Even so, in the center of his mighty universe, God sits enshrined, and every pathway of knowledge is a magnificent avenue leading to the throne. The agnostic may prefer to walk backward, admiring the pebbles by the way, but the Christian thinker prefers to face about. He admires the pebbles none the less, but rather more, in that he beholds them in the prospective light of greater glories farther on, and sees all the lesser glories centering their tributary rays in him who is the all, and in all—the one who sits enthroned at the end of the road.

God has made the universe thus, that he might lead the devout soul, by every avenue of truth, upward through limitless heights, into the knowledge of himself. This, too, is Christianity, for Christianity is the worship of Christ,—the truth. The worship of gold leads men with intense eagerness, ever to seek for more gold, so the worship of truth lifts man above all sordid, all politic motives, into the earnest pursuit of truth,—truth not as a theory merely, but truth to be acted out lovingly in the life.

All truth is divine, and therefore religious in the highest sense, when we view it as such. Nor can it be said, as it would sometimes seem that the church thinks, that any man, in the past, gave us the all truth. Not even Jesus claims for himself this honor. On the contrary, on the last night he was with his disciples before the crucifixion, he said, "I have yet many things to say unto you, but ye cannot bear them now." But he added, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him, . . . and when he the Spirit of Truth is come, he will guide you into all truth." Splendid promise!

It is ever true that God has many things to say unto us that we yet cannot bear. Christianity is the worship not of our little creed,—not of what we may know, or think we know of the truth; it is the worship of the All Truth beyond our present knowledge. It is the worship of truth, in the Spirit of truth, given to guide us into all truth. Nothing more grandly uplifting than this can be even dreamed of. This is the divine secret of all human progress. Such are the worshipers who have ever stood upon the frontiers of truth, holding high the standard for the tardy millions.

Jesus said, "I am the light of the world." He also said to his church, "Ye are the light of the world." His church was to be the organized body of truth worshipers, who should catch the latest ray from the divine All Truth, and reflect it upon the world. It was therefore His design that the church should be the conservator of all true progress.

How then has it come that the church has so often arrayed herself against progress, persecuting the worshipers of truth? It is because there has been so little Christianity, and so much "churchanity," so little Christ worship, and so much creed worship. I dare say it, the history of Christianity has never been written. The history of the church has been written often enough, and it is too often the history of persecution, of selfishness, of intrigue, and of crime. The history of Christianity never can be written until the last great day shall make manifest the secret

of all lives, for it will be the history of those lives which went out in the vanguard of human progress,—went out hated, maligned, persecuted, crucified for the truth, their very memory blackened by the prejudice and bigotry of their time.

Creed worship is very different from Christ worship. When a church writes out its creed, from that moment it ceases to be the light of the world, and becomes an organized institution for resisting the more light which God ever has to give. First, it resists by its social and ecclesiastical power. It looks askance at the progressive man, and next it anathematizes him as a dangerous fellow. Finally, when he will walk in the dawning light, notwithstanding the social damnation and ecclesiastical scorn, the church asks the State for power to enforce its creed and persecute this man. This is the philosophy of all persecution. It is ever the creed that persecutes and crucifies the Christ,—he that is born of the flesh only, that persecutes him that is born of the Spirit,—the Spirit of Truth.

The spirit of Christ is the spirit of humility, of progress, and of hope in the great future. The spirit of the creed, whatever creed it may be, is the spirit of pride, of glorifying the present, and of deifying the past. According to Paul, the first step into idolatry is to change God into the image of a man, that is, to think that God is identical with my conceptions of him; only equal to the measure of my mind. An idol was but a creed in marble, seeking to make permanent the present thought of God. Creed worship is idolatry. It was the custom once to carve the creed—the ideal of God—in marble; it is the custom now to hold it in the heart, or write it in a book. The principle is the same in each case. Now, as then, a splendid edifice, artistic music, and a magnificent ceremonial are too often dedicated to the making permanent the present thought of God,—of the truth,—instead of being dedicated to the splendid work of lifting humanity ever toward the All Truth.

Now as ever, there are many who will guard the creed, and only a few who are willing to be crucified for the truth. There are thousands who will shout for the truth triumphant, but only a few who will follow it to Gethsemane and Calvary. The willingness to do this last, however, is Christianity: and what a mistake to charge up to Christianity that opposition to progress which in every age has been in reality the opposition to Christianity itself.

BOYS' BRIGADES.*

IN all brotherly freedom, we would call your very serious attention to the organizations known as "Boys' Brigades," which have been recently introduced in many congregations, and have met with a dangerous popularity. Let us consider whether there are not tendencies and consequences inseparable from them which are inimical to the highest interests of our youth, and the true work of the church.

With the inculcation of prompt obedience to superiors, is there not fostered a love of arbitrary power in the boys who command? Is not an admiration for martial display begotten by the parade and the trappings which are part of the outfit of the brigade? Do

* From "An Appeal to Professing Christians Respecting the Attitude of the Church in Regard to War: by the Representatives of the Society of Friends," No. 304 Arch Street, Philadelphia, Pa.

these not minister to the pride and vanity of human nature, which so early assert themselves, and, viewed from the Christian standpoint, need no stimulus? Will not the precision and efficiency with which large numbers move under the control of one or more leading minds, give an undue estimate as to the value or necessity for military service in the administration of civil government? And is not the general tendency of such training as is derived through the Boys' Brigade, to lead away from the gospel view of the church, its rightful service, the nature of that conflict with sin and error to which it is indeed called, and the method by which it is to be carried on, whereof the Apostle Paul declares, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

If the system has these tendencies, unfavorable to moral and religious welfare, of how little comparative value are the discipline and physical advantages claimed for it! and how directly does it conflict with the principle involved in the command of our Saviour, "Seek first the kingdom of God and the righteousness thereof."

RELIGIOUS PERSECUTION IN TENNESSEE.

BY H. W. REED.

THE 19th day of October, 1896, is the time set for the Circuit Court of Rutherford County, to be held at Murfreesboro, Tenn. During the session B. A. Philpott, a Tennessean by birth, and a worthy member of the Seventh-day Adventist denomination, is to be tried for "nuisance," the gist of his offense being Sunday labor.

It is charged that such labor, namely, labor done on Sunday, is immoral; but as the labor differs in no respect from labor on other days, it can be regarded as immoral only because the doing of it on Sunday is supposed to be irreligious.

We inquire, did the primitive Christians know that there was no command from God for Sunday observance? This is well answered by the following quotation from a Sunday-keeper: "The primitive Christians did all manner of work upon the Lord's day [Sunday], even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they knew there was none."—*Bishop Jeremy Taylor*.

This answer to the above question leads to the asking of another. Why should not the primitive Christians do all manner of work upon Sunday inasmuch as they knew that there was no divine command forbidding it? They ought, and they did just right in so doing. There is nothing now from God to prevent any person from doing differently. And no man is commanded differently unless it be by Church, State, or national Sunday laws—and these can only do so by abridging the rights of citizens. A God-fearing man will not violate a command of God in order to keep a command of the Church or of the State.

In all matters pertaining to religion individuals should acknowledge no sovereign but God. They should recognize no other power. God's code of laws must be obeyed, even if for so doing one should be thrust into the fiery

furnace, or the den of lions. The rendering of obedience to God rather than man has resulted in making millions of martyrs. Christ gave commission to his apostles to go forth and preach the gospel, but he did not invest them with civil or military power. They went out with "the sword of the Spirit," the word, and God gave them complete victories. But suppose the disciples had gotten hold of the civil power, and had compelled men to submit to the precepts of the gospel, of what value would such obedience have been? If men had been compelled to accept the doctrines of Christianity, how much would their faith have been worth so far as salvation is concerned? Their forced obedience and faith would not have had a particle of salvation in it. If they would submit to force they would thereby become hypocrites, and if they would not yield to force the ultimate end would have been martyrdom.

It is the will of God that men should act freely as to whether they will accept or reject his only begotten Son, whom he so graciously has given to save the lost. The Father loved us, and in love gave the best gift of heaven. No act which man may do has any moral excellence unless it springs from love of God. We should first know that we are right and then we should let nothing deter us from doing right. This is the way the primitive Church acted. They did just as a people ought to do to-day, and just as a people will do who know that no command from God forbids Sunday labor when they care more for God than for man; more for the commandments of God than for the commandments of men; more for heavenly things than for earthly things; more for eternal life than for this transient, temporal life.

What we want is, men of the primitive Christian type now—men who fear not to declare the whole council of God, who are willing to lay down their lives for the truth which they teach and obey. Men who will defend the institutions, doctrines and commandments of God; defend them unto death, not by the civil power, but by the eternal Spirit of God. Such men are needed now, and we can thank God and take courage, because we know that he will supply the demand for these liberty-loving and God-fearing men. It is the grandest sight in the world to see men loyal to God, standing in noble, unyielding defense of God's despised and down-trodden truth. We need men to stand as did Stephen. He boldly declared the truth, while his face shone with the glory of heaven. His fierce and enraged enemies were so exasperated that they gnashed their teeth as though they would devour him. And what had he been doing? Only standing in defense of the truth of God. With earnestness he had made an application to them of that truth and they were incensed at the thought.

Thank God, that men are being raised up now to present the despised Sabbath of Jehovah to God's professed Sunday-keeping Protestants, who are violators of this holy precept; but some of these will no more endure this close practical teaching than did the murderers of Stephen. Still it is glorious to have the Spirit of Stephen, that is, to have the Spirit of God. Nothing can glorify Christ in greater measure than this very thing. The death of Stephen has preached louder than his life. That love has touched many a hard-hearted sinner, has melted his heart, and won him to Christ. Let this same Spirit control us and we will be loyal to God and yield cheerful obedience to the commands of God's royal law. This law which extends to the entire human race, and which all have transgressed, Christ has magnified and made hon-

orable. But Christ never employed civil power to enforce Christianity. To do so would be contrary to the gospel. And yet in most countries the Church is united with the State and dependent upon it for support. Wherever the Church has been united with the State, both have become corrupted. The Church should be free and separate from the State. She is dependent for support and success, not on the power of the State, but on the word and Spirit of God. Every alliance of the Church with the State has been degrading, polluting, and every way injurious; and this will always be the result of such a union. The observer of the Biblical Sabbath will never ask for the sword of the civil magistrate to prevent any one from profaning it, for God has spoken, "Remember the Sabbath day to keep it holy," and the violators of this precept will answer to him. But the man-made sabbath has always sought protection from the civil power, and men are persecuted to-day because of these unjust, antisciptural Sunday laws. In the last fifteen years not fewer than one hundred Seventh-day Adventists have been deprived of their rights as American citizens by these unscriptural and unconstitutional laws.

Now comes the case of Bro. B. A. Philpott; a Christian must now appear before the Circuit Court for obeying God in doing what God has commanded him to do on the first day of the week. May he obey God rather than men.

In everything that pertains to religion, man ought to acknowledge no sovereign but God, no code of laws but such as are found in the Scriptures. The Church and the State are independent bodies, and which God has never intended should be united. One ought not to meddle with the affairs of the other. The Christian should be allowed to express his feelings and opinions with the most complete freedom, and with no fear of being brought to account and of being punished by the civil power.

When Christ sent forth his disciples to preach the gospel, he did not invest them with civil power. They were not to use the sword. He committed to them his word, and the preaching of this accompanied by the Holy Spirit was what gave success.

Life and liberty are the natural rights of all men. On this very principle the Constitution of the United States was founded. Every step taken in religious legislation since has been unconstitutional. State and national Sunday laws are a violation of this principle.

CLERICAL INTERFERENCE IN BEHALF OF A BRUTAL OFFICER.

[New York Sun, September 16.]

ON Monday afternoon, in the rooms used for the trial of officers at Police Headquarters, there was told a tale which must have made the walls themselves blush for shame. Policeman Owen O'Sullivan and Doorman Henry A. Spaulding were tried before Commissioner Parker on charges made by Captain Moynihan of the East One Hundred and Fourth Street Station, of maltreating a prisoner, James Dalton, by name. We quote from the Captain's testimony a part of the revolting story:—

I ran out and found Doorman Spaulding standing in the doorway of a cell. Inside were Sullivan and the prisoner. Sullivan was holding the prisoner with his left hand, and holding a club above his head with his right hand. The prisoner was grasping the club with both hands and yelling:

"Murder! Have mercy on me! For God's sake don't kill me."

I said: "Let go of the officer's club."
The prisoner said: "No; if I do he will kill me. Help! Murder!"
Blood was running down over the prisoner's face. The walls of the cell were spattered with blood, and there was blood on the floor.
"What did you hit him for?" I asked Sullivan.
"To make him confess the name of his accomplice," said Sullivan.

We do not believe that this savage policeman and his assistant will be allowed again to wear the uniform of this city. But is their punishment to be merely dismissal? Can an outrage so shocking pass unnoticed by the public prosecutor?

Another portion of Captain Moynihan's testimony seems to us to warrant further and different investigation. He said to Sullivan:—

"Get away from me. I want no communication with you. You are a disgrace to the force, and the commissioners want no such men under them." Then Sullivan went up to One Hundred and Twenty-fifth Street and got a priest to come and talk with me.

Perhaps the people generally might like to know the name of this priest, and what he found in the case that made clerical interference necessary.

MONKS WHO OWN MILLIONS.

[From the Chicago Record.]

If boasts of Canadians are well founded, the two wealthiest institutions in America are the Bank of Montreal and the Seminary of St. Sulpice. They both stand upon the little square known as Place d'Armes, where Maisonneuve, the founder of the city, had a hand-to-hand fight with the savages and which for nearly two centuries was the common burial place of the pioneers. The Bank of Montreal dates from 1817 and has ever been the first financial institution of the country. It has branches all over the world.

The Seminary of St. Sulpice is much older, and was founded in 1641 by Jean Jacques Oller. The venerable structure at present occupied dates from 1657, and is as quaint an example of monastic architecture as can be found in America, north of Peru. Beside it stands the church of Notre Dame, which is under the charge of Sulpician monks, the most elaborate and perhaps the largest ecclesiastical structure in North America. It will seat 10,000 persons without crowding and can accommodate 6,000 more. It has the finest chimes of bells in America, the largest known as Le Gros Bourbon, weighing 26,000 pounds. I believe there are only two larger in use in the world. The exterior of Notre Dame is plain and severe, but the interior is excessively ornate.

The wealth of the Sulpician monks is variously estimated from \$20,000,000 to \$50,000,000, but it is impossible for any one outside the order to obtain any accurate knowledge on that subject. They employ a man of business to look after their financial affairs and collect their rents, and he requires the assistance of twelve clerks and bookkeepers. There are only sixty corporate members of the order, and that number is never exceeded. If one of the brothers dies the vacancy is filled from among the ordinary brethren by some proceeding known only to themselves. It is a very close corporation, and the Canadians regard it with mysterious awe. In addition to the seminary for the education of priests, the Sulpicians have several other schools, a hospital, and an asylum in Montreal, and they have colleges in Baltimore and Ellicott Mills, Md. They own one of the biggest

banks in Canada, the finest business property in the city of Montreal belongs to them, and they are said to have very large investments in the United States, besides a vast amount of well-paying securities stacked away in their vaults. They are certainly the richest religious order in the world.

LETTER FROM TENNESSEE.

Dillton, Rutherford County, Tenn.
Sept. 13, 1896.

MR. C. P. BOLLMAN—*Dear Brother:* Yours of the 6th received and read with much interest. I am trusting in the promises of God for grace and strength to do his will. I am fully assured that the blessed promise of my Saviour will not fail me in the time of trial in court. I can truly say that I love my neighbors and I love my God; and I am certain that I have not harmed anyone, nor disturbed anyone, nor hindered anybody from worshipping God as he believed.

I told my neighbors soon after coming here that my faith led me to work on the first day of the week, and that I did not work to defy the law or to show disrespect to them, but out of respect to God and his requirements. I also told them that I desired to live a neighbor in the fullest sense of the term—in sickness and every other way; and I have so lived and have done as I would wish to be done by.

My neighbors do not find any fault with me, only they think I ought to keep two days if I must keep Saturday. I have, however, made some good staunch friends here.

The work complained of has been common farm work. I hauled corn fodder one Sunday last fall. It was damp and just right to handle without breaking and wasting. I worked at clearing in the winter a few times on Sunday, but it was a long distance from anybody's house or public road, at least from sixty to eighty rods, and surrounded almost entirely by a dense growth of timber and brush. I have plowed some in one field that could be seen from the public road, the work being about thirty rods from the road.

My nearest neighbor lived in sight of this field, but says he was not disturbed and did not know that I was in the field. All my work has been done in good faith that I was doing right according to the Bible, and did not disturb any of my nearest neighbors; at least they have so stated to me. However, some of my distant neighbors have complained, and said I ought to be whipped.

I also hauled wood from my clearing to my own yard, but it was not in sight of any house or road but my own. A neighbor came through our premises, and thereby saw me hauling and plowing, and visited and talked pleasantly with me.

Mr. Byron Freeman, whose name appears on the indictment as prosecutor, came to me a few days ago and said he did not know that his name was on the indictment as prosecutor. He said he did not want anything to do with it, and did not even want to appear against me as a witness, but could not help himself. Mr. J. L. Yearwood is the man that came through and saw me plowing and hauling wood at different times, and he has told me that he had to appear before the Grand Jury against his will; and when they asked him if he saw me hauling wood, he told them yes, but that it was no more than he had done on Sunday himself. So it appears that it is some of my distant neighbors that have made the complaint and caused me all this trouble.

But I am not troubled about it; Matt. 5:

10-12 is a consolation just now. The good Lord is giving me grace sufficient, so I praise his name, and rejoice in full assurance of the great reward that is promised to those that suffer for his sake. B. A. PHILPOTT.

NEWS AND NOTES.

THE New Orleans *Times-Democrat*, of September 14, announces that the Sunday law was enforced at the suburban resorts at that city the previous Sunday for the first time since the act was passed in 1886.

THE "Woman's Sunday League," of New York City, have begun a crusade against Sunday trade in stores. On a recent Monday a dealer in dry goods was fined \$10 for selling a handkerchief on the previous day.

"For every dollar spent by the United States for religion, twelve are spent for drink." Such is the estimate made by Dr. Carroll, editor of the *Independent*. What better proof could be wanted that the United States is truly a "Christian nation"!

FREDERICK HERDER, a poor man, residing in the Jewish settlement of Carmel, N. J., was arrested on the 14th inst. for selling watermelons on Sunday, the 13th. The press report of the case states that "the old blue laws" were invoked by the complainant, Henry Miller, against Herder. Judge Williams fined the latter \$10 and costs, which the prisoner was unable to pay. Hence he was sent to jail, where he remained until his wife managed to secure the money.

At Deruyter, N. Y., the Board of Education have passed a resolution discontinuing all religious exercises in the public schools. This action was in response to a protest against such exercises which had been made by a resident of the place, the law of the State requiring that such protest must be heeded. The Board stated that they took the step with deep regret. The protesting citizen averred that the protest was called forth by a recent attempt to coerce pupils into attendance at these exercises.

THE pulpit politicians of the country continue to wax fiercely eloquent before their Sunday congregations in the discussion of the monetary issue of the campaign. Press reports of "sermons" delivered Sunday, the 13th inst., by prominent clergymen in New York City, Brooklyn and Jersey City, furnish reading which in point of dignity and freedom from personalities is far below the level of the campaign speeches of the leading political candidates. One Brooklyn clergyman, the Rev. Cortland Myers, pastor of the Baptist Temple, went so far as to say that the Democratic platform was "made in hell," and that "Altgeld and his comrades were the stenographers of his satanic majesty." Their remarks were greeted at intervals with "laughter" and "applause" from their congregations.

THE question as to whether Jews in New York City should be allowed to work on Sunday was decided in the affirmative by City Magistrate Cornell, Sept. 14. A number of Jewish establishments had been visited the preceding Sunday and Saturday by detectives under instructions from the chief of police, and three arrests were made for the purpose of testing the legality of such work. It was claimed that the prisoners had worked both Saturday and Sunday, but the latter denied this, saying that the Saturday work was done by their business partners. The magistrate said that the section of the Criminal Code which covered the cases provided that a man can work on the first day of the week, commonly called Sunday, provided he kept the day set apart by his religion. Under this ruling the prisoners were discharged.



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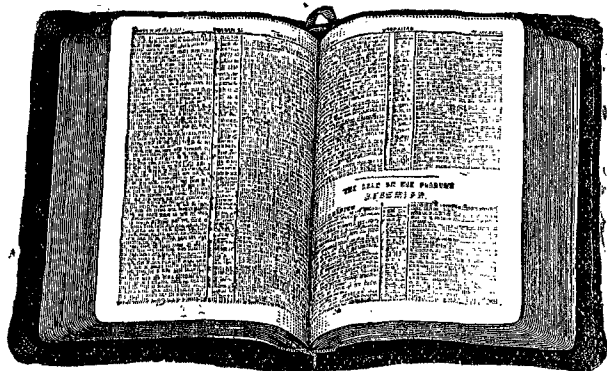


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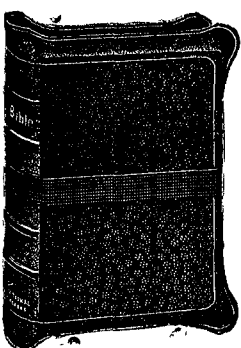
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<i>They that sealed the covenant.</i>	NEHEMIAH, X.	<i>The points of the covenant.</i>
gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-g-sē'-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. ^e Ezra 9. 9.	26 And Ā-hi'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah.
37 And ^e it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^f dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.	^e Deut. 28. 33, 51. ^f Deut. 28. 48. ^g 2 Kin. 23. 3. ^h 2 Chr. 29. 10; 34. 31. ⁱ Ezra 10. 3. ch. 10. 23. ^j Heb. are at the sealing, or, sealed, h ch. 10. 1.	28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, ^j and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
38 And because of all this we ^g make a sure covenant, and write it; and our princes, Lē'vites, and priests, ^h seal unto it.		29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁱ by Mō-seg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;
	CHAPTER X. ¹ The names of them that sealed the covenant. 29 <i>The points of the covenant.</i>	30 And that we would not give ⁱ our daughters unto the people of the
N OW ² those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-g-lī'ah, and	³ Heb. at the sealings, ch. 9. 38. ^a ch. 8. 9. ⁴ Or, the	

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ONE of the arrests for Sunday work in this city, referred to in "News and Notes," was made on Bond Street, only half a block from the SENTINEL office.

WE are informed that there were three arrests for Sunday labor last week at Ford's Store, Maryland. We have not learned the particulars, but hope to be able to give the facts fully next week.

A LONDON dispatch of the 18th inst. states that the Pope has issued a pronouncement in which he says plainly: "After long study, I must confirm the decrees of my predecessors, that all ordinations made under the Anglican rite are absolutely invalid." "The Pope," it is added, "also entreates the Anglican clergy to return to the Catholic Church."

THIS utterance by the Pope is doubtless a bitter disappointment to the extreme Ritualists of the Anglican Church who have been yearning for union with Rome on the basis of acceptance of Anglican orders. Mr. Gladstone was the special champion of this idea, and it was largely due to his influence that the question was reviewed by Rome.

THIS decision will be the more humiliating to Ritualists since they have all along claimed that they were a branch of the Catholic Church; but the Pope refuses to own them, and puts them on the same plane with Presbyterians, Methodists, Baptists, etc. This doubtless seems to the Ritualist decidedly cruel, but they will get small sympathy from Protestants.

No minister of the gospel can ever properly get beyond the utterances of God's word. There seems to be an idea in many minds that regular gospel preaching—the preaching of Christ crucified and raised again to life—is suitable only to times when no special developments in the political world are claiming public attention. When some unusual development does arise—as, for example, when such an issue as is presented by the present financial question is before the people—it is necessary, they seem to think, to drop the preaching of the gospel of the power of God unto salvation, and preach upon the special political issue until that is settled. But the truth is that the self-same gospel which is suited to times of comparative peace and quiet, is just as well suited to the time of the greatest crisis. When God provided the gospel for the needs of a fallen race, he was not in the dark concerning any of the develop-

ments which were to take place in the political and social spheres in any age of the world's existence. He foresaw all the issues which would arise and claim the attention of the people, and with all these special movements and developments open to his view, he gave to mankind the simple gospel of salvation through faith in the power of his word. And that gospel has been found sufficient for every moral need of mankind, through every crisis of every age.

The idea that the time can ever come when the minister ought to stop preaching the gospel and preach politics, in order to meet some special exigency which has arisen, shows a very inferior conception of the power of God which the gospel embodies.

Zion's Herald, of September 2, contains a symposium on the question of the part which should be taken by the clergy in the present political campaign. The contributors are well-known clergymen and politicians in several Eastern States. As was to be expected, the contributions reveal a wide diversity of opinion on the question, showing that neither side can claim a monopoly of personal integrity. No one of them was able to quote any Scripture demanding political campaign work on the part of Christians.

It is an admitted fact that the public schools of this city are shamefully inadequate for the accommodation of the children of school age. Tens of thousands of children are excluded because "there is no room." Rev. Madison C. Peters, of this city, gives it as his opinion that "the main reason why there is not enough school room for our children is because too many of the enemies of the public school system are its commissioners and teachers." "Call the roll," said he, "and you will find that at heart many of the commissioners and teachers are friends of a rival system."

AN individual is not a church, neither is he a State. The sole purpose of the church is to reflect to the world the light of Christianity. To this end it is an organized body, endowed with the various "gifts" of the Spirit. The sole purpose of the State, on the other hand, is to afford men protection and freedom in the enjoyment of their natural rights.

To this end it also is organized and endowed with various functions. The individual may be legitimately employed in a secular trade or profession; the church would be manifestly out of place in a like position. The individual also may profess and practice the doctrines and ordinances of Christianity, but the State would be manifestly out of place in doing this. The individual may legitimately engage in any occupation necessary to the maintenance of his existence or the promotion of his own or others' welfare.

The sphere of action of the Church or of the State is not so general. The action of both the Church and the State is individual action, since either one can act only through

the individuals composing it; but in such a case the sphere of individual action is limited to the sphere of the organization. Organization presupposes a special purpose, upon which alone it is justified. Hence individual action which would be altogether wrong done in a representative capacity, may be perfectly proper if done without such capacity; and individual action in a representative capacity is justifiable only within the limits of that capacity as determined by the purpose of the organization.

"THE powers that be are ordained of God." Rom. 13:1.

But though divinely ordained, civil government has its limitations, for "we ought to obey God rather than men." Acts 5:29.

As civil government is ordained of God, and as it has its limitations, it follows that they too are divinely ordained. "Rulers are not a terror to good works, but to the evil." Rom. 13:3.

When therefore rulers become a terror to good works, it is by usurpation, not by rightful authority. "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights."

As civil government is ordained of God, and its limits marked by a self-evident line, it is clear that within its own sphere there can be no conflict between man's civil government and God's moral government.

As legitimate, civil government administered by men, and moral government administered by God occupy different spheres, there can be no conflict between them.

Therefore it follows necessarily that the ambassador of Christ is accredited not to civil government but to individuals whom he beseeches to transfer their allegiance, not from God-ordained civil government to God, but from the government of Satan to that of God.

THERE is now a general conviction that Russia has become the supporter of the Sultan of Turkey, against the other powers of Europe which are anxious to put a stop to the massacres of which they deem him the instigator. And Russia is a "Christian nation," according to facts upon which the theory of "national Christianity" is based.

AMERICAN SENTINEL.

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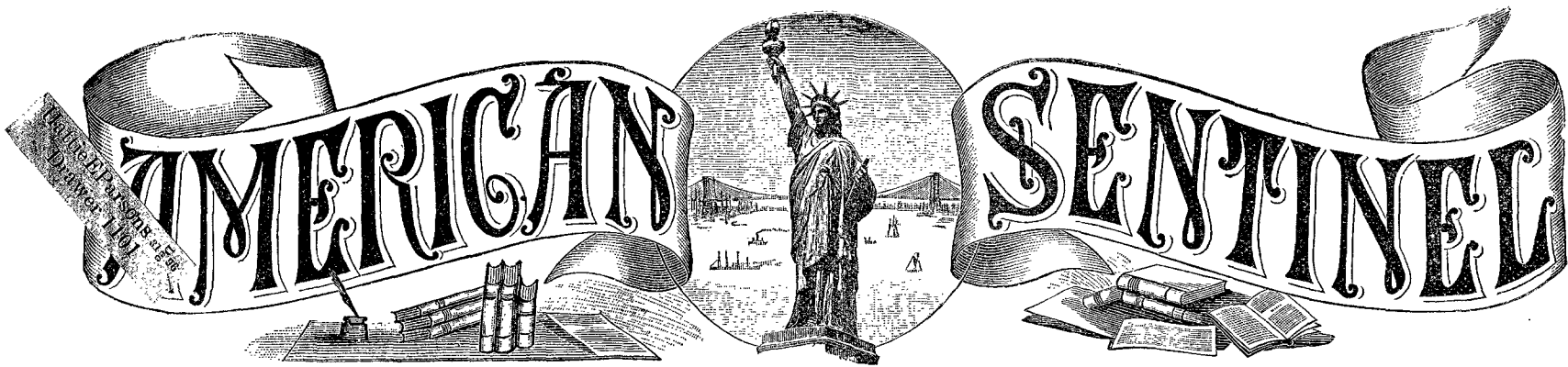
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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THE CLERGY IN POLITICS.

"THE Sunday-schools and pulpit are in politics. Time was when politicians sneered at them, but they might as well understand that they are now in politics to stay, to affirm great moral principles and keep on affirming them till election." So said the Rev. R. S. MacArthur, before his audience in Calvary Baptist Church, Sunday evening, the 20th inst., and no one who has taken note of the church's present activity in political affairs will feel inclined to dispute his assertion.

But why have the clergy suddenly become interested to such a degree in politics? Is it because politics present this year a great moral issue for the decision of the people? So we are told. One leading New York journal announces in bold headlines that "ministers agree that this is a contest for supremacy of the eighth commandment." But is this the only contest in progress in which the supremacy of one of the ten commandments is involved? Have politics been conducted in such a manner hitherto as to avoid all disagreement with the dictates of honesty and justice? Is the question of the financial policy to be adopted by this Government the greatest moral issue before the people? Are not the clergy aware of any present, vital, and momentous controversy which centers upon some other commandment than the eighth?

It is not a little strange that the latter can so clearly discern a moral issue which is enveloped in the mists of political controversy, while seemingly quite oblivious to moral issues which are plainly exposed to view. It is a fact which no one can dispute, that the question whether "this is a contest for supremacy of the eighth commandment" or not, is one which involves the political question which the various parties are trying to settle. In other words, it involves the question of which one of the political creeds is entitled to the confidence of the people. No

one of the parties proposes to be dishonest. No party platform announces an intention of violating the eighth commandment. Each one intends to do justice; and it is first necessary to settle the question of the fallacy or soundness of the political creed set forth before any moral issue comes into view. Whether there is any contest for the supremacy of the eighth commandment or not, depends upon whether the creed of one leading political party is as fallacious as it is pictured in the assertions of its opponents. It is a fact which also no one can dispute that vast numbers of intelligent, honest men see no intention of violating the eighth commandment where it is so loudly announced to exist by the pulpit politician.

We say it is not a little strange that these clergymen can see the moral issue so clearly through the mists of party creed, and are so stirred over the same, while they are oblivious to other great moral issues not involved in political obscurity, or at least unconcerned about them. For instance, the Rev. William Lloyd, of the Central Congregational Church, New York, said in his political discourse of Sunday evening, September 20: "The ten commandments are at the root of all national greatness. . . . They are the pillars of the State, the foundation of all good government; and the man who would break one of them and teach other men to do so, is a traitor, and places the whole social structure in imminent peril." This was said with particular reference to the eighth commandment, which it is said the adherents of one political party purpose to violate. The Rev. Mr. Myers, speaking in "The Temple," New York, the same evening, on the theme, "Sixteen to One," said: "If any man says, 'Thou shalt steal,' I am commissioned by the Almighty God to declare, 'Thou shalt not steal.'"

But it is certain that the eighth commandment is no more important than the fourth, which says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Mr. Myers, Mr. Lloyd, and the others of like calling, who are preaching political sermons on the eighth commandment, very well know that the vast majority of those who profess Christianity,

themselves included, do not observe the seventh day, as the fourth commandment directs, but the first day. Now these clergymen can see very clearly that the proposed "free coinage of silver" will be a violation of the eighth commandment; but they are wholly unable to see that the observance of the first day of the week instead of the seventh is a violation of the fourth commandment; or if they do see it, they feel no burden to say anything about it. There is a mystery here which calls for explanation.

"What right have men to put the eighth commandment to a popular vote?" inquired Mr. Myers, further on in his discourse. "It is blasphemy. I can now hear the thunders of Sinai." But we would ask, What right have men to put the fourth commandment to a vote? That is what was done by the Congress of the United States, when in the summer of 1892, they decided by vote that "the first day of the week, commonly called Sunday" is the Sabbath, and that the World's Fair should be closed on that day. But neither Mr. Myers nor the other clergymen who are now so much interested in politics, either "heard the thunders of Sinai," on that occasion, or were in any way disturbed by the event. It is altogether probable that they rejoiced that such a vote had been taken.

Again, it will not be denied by these same clergymen that the sale of intoxicating liquors is a violation of the second of the two "great" commandments—"Thou shalt love thy neighbor as thyself." Yet the liquor traffic continues its awful course in our midst, not only creating dishonesty and other criminal impulses on every hand, but blighting numberless homes and sending its victims annually by hundreds of thousands into dishonored graves, without a fourth part of the furore from the clergy that is being raised by them over the issue of "sound money."

It is the proper business of the clergy to deal with moral issues, as these issues concern individuals. They are commissioned to be ambassadors for God, to beseech men to become reconciled to God. There is never a time when great moral issues are not claiming the attention of individuals everywhere. The controversy between sin and righteousness is raging to-day as fiercely as ever, the

issues of which are fraught with consequences as momentous to the soul as imagination can depict.

The minister of the gospel is commissioned to present to the people the law of God. He is commissioned to say in the name of God, "Thou shalt not steal." He is commissioned also to say by the same authority, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work;" and "Thou shalt love thy neighbor as thyself." In presenting the gospel, he will present not merely the law by which mankind is bound, but the divine means provided of God to enable man to meet its requirements. And in all this he will address himself not to governments, or political parties, but to individuals; for it is to individuals alone that the provisions of the gospel can apply.

The pulpit politician, however, of which there are now so many representatives, has left the battle-ground where sin and righteousness struggle for the mastery of the soul, and stepped down into the arena of politics, not to beseech sinners to become reconciled to God, but to command them to become reconciled to a political party. Ignoring great moral issues which vitally concern the eternal welfare of souls, he devotes his energies to issues which concern the temporal interests of State and party. He would have moral questions decided and moral laws enforced by political methods, rather than by those divine agencies which alone are competent to instruct and guide the soul in moral conduct.

We are told that the church is now in politics to stay; and we see no reason to doubt the truth of the statement. But the church that is in politics to stay is also out of Christianity to stay. The political activity of the clergy, under cover of the "great moral issue" which is declared to be involved in the present campaign, affords a startling evidence of the advanced stage of development reached in the movement for a union of Church and State.

S.

MORALS AND RELIGION.

THE fundamental idea of religion, beyond all doubt, is obligation. And the fundamental idea of morals is precisely the same obligation. So far as they can be distinguished, their distinction lies in this: that the obligation of morals is to a principle, while that of religion is to a person, even to God. But this does not and cannot discriminate either the subjects of moral obligation, that is, all moral beings, or the objects thereof, that is, all duties.

Religion takes up, under her imperial and benignant sway, all creatures to whom right and wrong are or can be known, and lays her heavenly sanctions on all they ought to do. She vastly enlarges the scope and dignifies the office of duty. She raises dead ethics to life. She substitutes allegiance to man's true King, for the cold and ineffective impositions of abstract truth. There need be no larger reference to Scripture, in confirmation of this statement, than to adduce our Saviour's two great commandments, on which "hang all the law and the prophets:" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." "Shalt" is the very keynote of morals. "The Lord thy God" is the sublime Person from whom the law must come, and to whom, in infinite degree, moral service is due.—*Charles F. Deems, D.D., LL.D., in Frank Leslie's Sunday Magazine, December, 1879, page 713.*

THE INQUISITION.

Arguments in Its Defense Critically Analyzed.*

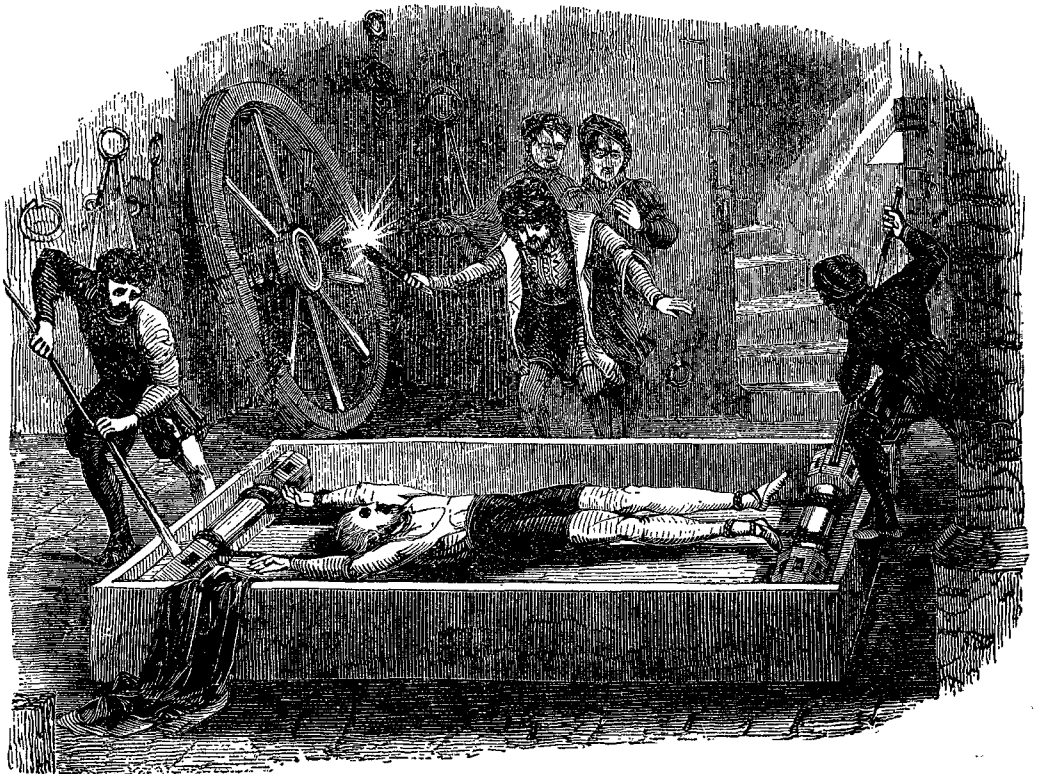
BY A. F. BALLENGER.

THE *Catholic Mirror*, of August 29, published a defense of the Inquisition, written for that paper by James L. Conway, a prominent Roman Catholic layman. So able was the article considered in Roman Catholic circles, that it is reappearing in other Roman Catholic journals. Following are quotations from the article which are numbered for convenience in reviewing:—

1. "History divides the Inquisition into two distinct tribunals—the Roman Inquisition and the Inquisition of the Spanish Government." "One is purely ecclesiastical, the other [the Spanish Inquisition] strictly secular."
2. The Spanish Inquisition being "strictly

trines." "Schools and churches, assemblies and meeting-houses echoed and reëchoed with her tenets and dogmas."

5. "And so, quite naturally, it seemed to all who lived in such surroundings, and *rightly, too* [italics mine], that any one who sought to destroy the faith of a nation . . . was as great an enemy to the State, as one who contrived to undermine its civil institutions."
6. "They [Roman Catholics] enacted laws and punishments in accordance with their religious convictions. To put it briefly, in those Middle Ages there was the greatest union of Church and State." "It is evident that one who was a heretic then was by that very fact in opposition to the spirit of the laws and customs of his country—in other words—a disturber of the public peace, and an underminer of *civil* society."
7. "This union was the natural outcome



Racking a "Heretic."

Rack.—"An instrument of torture by means of which the limbs were pulled in different directions, so that the whole body was subjected to great tension, sufficient sometimes to cause the bones to leave their sockets."—*Century Dictionary.*

"But aside from the question of civil society, was the church justified in punishing heretics for that reason alone? Most assuredly."—*James I. Conway, in Catholic Mirror, Aug. 29, 1896.*

secular," "could not cloud the glories of Catholicity" even "were the charges as high as high Olympus." It "must lean for its justification on national rights and privileges."

3. To understand the Inquisition one must understand the "education" and "religion" of the time and "beget in his soul the reverence and love with which they cherished the time-honored traditions of their forefathers."
4. "In the time of which we speak all the world embraced the teachings of the Catholic Church. King and subject, prince and peasant, rich and poor, priest and people, all believed her doc-

of the beautiful marriage of civil and religious institutions. The State then, *as it should now* [italics mine], protected and defended her [his] holy bride from danger and persecution" [from the teaching of any other than her doctrines].

8. "All the laws, then, had a tinge of Catholicity, and they were carried out in a manner savoring of the principles of that universal church."
9. "The Inquisition was not formally established until 1248. Innocent IV. took the tribunal out of the hands of the seculars [Roman Catholic prelates not bound by monastic vows] and turned it over to the Dominicans." "The Dominicans, according to their mission, introduced the Inquisition into all countries, and diligently sifted out and indicted heretics of every description."
10. "Was the church justified in punish-

* The defense of the Inquisition here referred to was reprinted in these columns September 10, and was commented upon by us in a general way at considerable length. The remarkable character of Mr. Conway's article and the fact that it was reprinted without comment in the *Catholic News*, of September 13, fully justify, we think, this more critical examination of his arguments and admissions.—*EDITOR SENTINEL.*

ing heretics for that reason alone? *Most assuredly.*" (Italics mine.) "Never could she countenance or encourage a formal heretic, a foe to civilization, a barrier in the way to salvation, to scatter his poisons unmo- lested."

11. "To establish an inquisition, Ferdinand asked permission of Pope Sixtus I. That pontiff, however, was first unwilling to grant the request [the confiscated property of "heretics" went to the Spanish king instead of to the Roman Pope], but was so urged by the Court of Spain, that he finally agreed, and in the year 1478 the Spanish Inquisition sprang into existence."
12. "The permission of Rome was necessary for many reasons, but chiefly for two: First, because the men who were appointed as inquisitors by the Court of Spain were priests and prelates and theologians of the church, and were for that reason under the jurisdiction of the popes; and secondly, and most especially, because the Inquisition was instituted to try people on matters of faith!"
13. "Numbers of them [the Jews] . . . pretended to profess the Catholic faith, . . . and even were found among the priests and prelates of the church of God;" "but since there was no doubt but that very many of the Jews were honest in their conversion, *what to do* was a very perplexing question. Hence arose a great difficulty—a difficulty, which, as all will agree, could be overcome only by an inquisition."
14. "Often was the tribunal at variance with the popes, and most frequently were the victims condemned by the Inquisition pardoned on appealing to the successor of Peter, . . . so serious were the frictions between them that several times the Holy See threatened the Spanish inquisitors with excommunication."
15. "But the fact of the matter is there were no outrages committed by the Spanish Inquisition." "Mariani says that during the *whole Inquisition about two thousand were killed.*" Torquemada was a "pure, just, humane, incorrupted, and undaunted inquisitor."
16. "Llorente tells us that on February 12, 1486, seven hundred victims were punished; but even granting these figures to be correct, he does not add that a single one of these victims was put to death."
17. "When, then we say that those found guilty were compelled to make the 'auto dafé,' we mean that those who were publicly brought to trial and forthwith condemned and punished, were obliged to make some outward manifestation that they were really members of the church of Christ."
18. "In fact, the Inquisition was a very merciful tribunal; I repeat it, almost a compassionate tribunal. Very few of those condemned were sentenced to death; and a man was only allowed to be *racked once*, which no one can deny was a most wonderful leniency in those times."

Was the Inquisition "Strictly Secular"?

The church should not be held responsible, says this Roman Catholic champion, for the Spanish Inquisition, because it was "strictly secular" (1), although he confesses it was

founded by Roman Catholics (11) with the permission of the Pope (11), was presided over by Roman Catholic priests, prelates and theologians (12), who were under the jurisdiction of the Pope (12); and "was instituted to try people on matters of faith" (12).

How can it be pleaded that the Spanish Inquisition was strictly secular (1) when "king and subject, rich and poor, priest and people" were Roman Catholics (4)? when all the laws were tinged with Roman Catholicism (8)? when Roman Catholics enacted laws and punishments in keeping with their religious convictions (6)? when, "to put it briefly, there was the greatest union of Church and State" (6)?

If the people of England, members of the English Church, were to establish an inquisition by permission of the Anglican archbishops, and would install as inquisitors clergymen of the English Church, and arrest, condemn, rack and burn Roman Catholics because they taught doctrines contrary to the teachings of the Church of England, would Roman Catholics permit the English Church to escape from the odium by the childish dodge that the civil authorities were wholly responsible, and that the Church of England was entirely blameless? Roman Catholics would ridicule such an attempt to escape responsibility. Then how can Roman Catholics expect intelligent men to accept such pitiable excuses for her bloody crimes?

A Dilemma.

Why try to relieve the church of the responsibility of the Spanish Inquisition by asserting that the Pope, while giving his sanction to the Spanish Inquisition (11), yet threatened to excommunicate the inquisitors for their cruelty (14), when in another paragraph it is asserted that the Spanish Inquisition was an absolute necessity (13); that it was not cruel (15) but a "merciful," "compassionate tribunal" (17); that its inquisitor-general was a "just," "humane" "inquisitor" (15)? Did the infallible Pope threaten to excommunicate a necessary, merciful, compassionate body of inquisitors because of their cruelty!?

Rome on Church and State.

According to this defense of the Inquisition, the only proper relation of Church and State is a "union of Church and State" (6), a "beautiful marriage of civil and religious institutions" (7). The laws of the State should be tinged with Catholicity and "carried out in keeping with the principles of the universal Church" (8).

Rome's Definition of a Heretic.

Since the Roman Catholic Church ought to be united to the State, it follows that any one who teaches contrary to the doctrines of the Roman Church in countries where Rome is dominant is "an enemy to the State" (5), "a disturber of the public peace, and an underminer of civil society" (6), "a foe to civilization" (10).

But besides being a traitor to the State, every Protestant, according to Rome's definition, is a "barrier in the way of salvation" (10), and for that reason alone the Roman Church is "most assuredly" justified in punishing him (10).

Rome's Definition of Merciful Punishment.

"Very merciful," "compassionate" treatment for Protestants or heretics is to rack them once (17). Webster defines a rack thus: "An engine of torture, consisting of a large frame, upon which the body was gradually stretched until sometimes the joints were dis-

located." If tearing muscles and sinews and dislocating bones is in the mind of a Romanist merciful, compassionate treatment of Protestants, what would in their minds be justice to such "heretics"?

The papal champion argues that the inquisitors punished heretics, but very few were sentenced to death (17). But this is no justification. Ordinary death would be welcomed with joy by the man or woman who was the victim of an inquisitorial dungeon or rack.

The Inquisition is defended on the ground that racking a man once was merciful, compassionate, "wonderful leniency in those times" (17). But if racking, sanctioned by the priests and prelates of the church, the highest types of Catholicism, was wonderful leniency, what must have been the spirit of the times! And who were responsible for the spirit of the "times"? For centuries the Roman Catholic Church was the dominant church. Those who taught differently were driven into exile. "In the times of which we speak all the world embraced the teachings of the Catholic Church" (4), "prince and peasant, priest and people, all believed her doctrines (4); schools and churches, assemblies and meeting-houses echoed and reechoed with her tenets and doctrines" (4). Who, if not the Roman Church, was therefore responsible for the barbarity of the "times"?

The Inquisition Probes for Heart Motives.

The article under consideration defends the Inquisition on the ground that it was necessary to discover the motives of the heart. Under the Spanish union of Church and State the Jews were handicapped in the race for wealth and political honor. Consequently, some professed conversion, and so complete was the deception that many of them were consecrated as "priests" and advanced to positions of "prelates" of the Roman Church (13). Some of the converted Jews were believed to be honest-hearted believers (13), but to ascertain what was in the hearts of all it was necessary to place the doubtful convert on the rack (17) and dislocate his bones and tear his tendons from their fastenings in order to reach his heart.

How "Heretics" are "Really and Truly" Made Roman Catholics.

The writer of the "defense" under consideration gives us a method of "really and truly" making "heretics" Roman Catholics that is deserving of attention. First establish an inquisition, then interdict "heretics of every description" (9), that is, every person who teaches contrary to the doctrines of the Romish Church. Next fasten their limbs to an adjustable wooden frame, then enlarge this frame so as to stretch the muscles of the victim and dislocate his joints. This will cause excruciating pain. Proceed with this process slowly, and occasionally ask the victim if he is not persuaded that he is or ought to be a member of the "only true church." If he says "no," stretch his limbs still more, increase the pain, and then repeat the question. In a majority of cases the victim under these conditions will express a desire to join the church. If, however, it is feared that when he escapes he will change his mind put him to death while he is really and truly a member of the church that he may not later apostatize and lose his soul.

A Contrast.

The method of the Lord Jesus was to say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take

my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." "And when his disciples James and John saw this [that they rejected Christ], they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." "Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up: for God is able to make him stand."

The Papacy Is Unchanged.

This "defense" of the Spanish Inquisition clearly conveys the important truth that Rome is unchanged, and that if the same conditions should come to exist as obtained before the Reformation, the Roman Church would not hesitate to revive the Inquisition. And yet many professed Protestants have become so blinded as to regard the Church of Rome as "one branch of the Church of Christ." May the God of the Reformation which ended the "merciful" work of dislocating bones to convert the soul, open the eyes of professed Protestants before it is too late.

RESPECT FOR LAW.

"ONE of the hopeful signs of the times," says the *Catholic Review*, of September 13, "as it is also an eminent characteristic of the American people, is the profound respect for law which we everywhere behold. This respect for law lies at the root of public conscience; it trains and informs it. Were men to lose it, then the crimes of the great and powerful would go unwhipped of justice, and the popular conscience would soon become seared and perverted."

It is possible that there is less cause for satisfaction upon this point than is believed to exist by those who view the situation in this light; there is a probability, in fact, and this probability constitutes one of the gravest dangers threatening this Republic. Certainly no question can more vitally concern the welfare of a nation than that of the respect of its people for the law. But "respect for law" is a phrase whose full meaning very many fail to comprehend. To them it is only a half statement of the truth, and as such becomes the inculcator of a most dangerous error.

The all-important truth which underlies this subject is that law is not something manufactured by the fiat of man, in legislative assembly or otherwise, but *law is justice*, and respect for law must mean respect for justice, if it would be of any benefit to the State. If the people lose sight of this distinction, then indeed will the public conscience become seared and perverted, and that in very brief time.

What is justice? is the question to be determined by the people themselves, and their right to determine it for themselves, in any case whatsoever, cannot be questioned. Legislatures and courts are not established to instruct the people, or to rule over them, but to transact the people's business in civic affairs. As such they are the servants of the people, to execute the people's will, and not

to dictate to them. If the people are incompetent to determine what is right and just, then they are unfit for a republican form of government. But the right of self-government is the right of all intelligent people. They may not always determine correctly upon these points, but this fact does not affect their right in the matter. No man is invested with infallibility.

The danger is that the people will come to regard as law anything which legislators and judges may enact or affirm to be such, without considering it essential—or even proper—to pass judgment upon it themselves; in other words, that they will regard the fiat of legislator or judge as constituting the law, and forget that justice must constitute it. It might be well enough if legislators and judges were always sure to state the law of justice in each case, or to exercise their unbiased judgment in the endeavor to do so. But legislators and judges are but men, having human weaknesses and subject to the temptations common to all. Experience has proved that they are not entirely incorruptible. It has demonstrated that their action is not always above the suspicion of proceeding from selfish motives. The servants of the people, like all other servants, will bear watching.

When the people come to look with awe upon the fiat of man, as constituting the law which they are bound to obey, without reference to its justice or injustice, their sense of justice will inevitably become blunted; and without a lively sense of and regard for justice in the minds of the common people, the very foundations of popular government must crumble into dust. The people must remember that they themselves are the rulers in this Government, and that upon them rests the responsibility of the Government. The legislatures, Congress, the courts, even the national Supreme Court, are the creatures of the people; and *the creature must not dictate to the creator*. The former is answerable to the latter; he must acknowledge the latter's right of criticism. Such criticism is not anarchy. Bodies so powerful as legislatures and supreme courts should be scrutinized by the public eye with a care proportionate to the harm they are capable of doing by a wrong move. It is upon these fundamental principles of popular government that the people need to be educated, far more than upon the issues involved in a political campaign.

POLITICAL PREACHERS HELPING ROME.

If the clerical politicians, who are venting their political ideas from their pulpits upon long-suffering congregations, were injuring only the political prospects of the cause which they espouse, the evil done by them would be small. As we have elsewhere pointed out, however, they are directly working to break down the dividing wall between politics and religion, and thus to establish a union of Church and State. And this is not all; for they are putting a weapon into the hands of Rome which she will know how to use against the liberties of Americans. The evidence of this appears in an editorial paragraph in the *Catholic Review* (New York), of September 19, which alludes to the "pernicious activity" of Protestant preachers in politics as an example of "their devotion to the so-called American principle of the separation of Church and State."

Rome does not believe—has never believed—in the separation of Church and State, and she can now point to the example of these

American Protestant clergy and claim that there is no such American principle as that which demands the separation of the civil and religious powers, but only a "so-called" principle, which does not exist in reality. With this principle out of her way, the progress of Romanism in this country will be much more rapid.

MOVING TOWARD ROME.

BY MINARD WOOD.

FOR several months past the Protestant churches of West Haven, Conn., have been holding union temperance meetings alternating with the several societies. Things ran well for awhile, and considerable enthusiasm was manifested by these local societies. But for causes unknown to the writer, there was a lack of attendance, and a failure on the part of our Protestant friends to keep pace with their Roman Catholic brethren. This fact rather grated on the nerves of the pastor of the Methodist Episcopal Church. He saw his frail bark was stranded upon a lee shore, and the only way left to save the survivors of the wreck, was to accept the overture of Rome, and grasp the treacherous cords by which millions have been led to death, or worse. So he publicly announced from his pulpit that hereafter the Methodist Episcopal branch of the temperance work in this section would unite with their Catholic brethren. This suggestion was highly favored, and carried into effect a few days later at a temperance demonstration, led by a Roman Catholic priest, of course. The wayward daughter was gladly received and affectionately embraced by the "Mother of Harlots." The priest in charge held up both hands and said, "I hope the time is not far distant when there will be a general return to 'the church,' and all unite under one head;" that head the head of Leo, to be sure. Can't you see it?

New Haven, Conn.

THE EASTERN EMBROGLIO.

MASSACRE and outrage continue in Turkey, but the jealousy of the Powers prevents any effective action.

At a meeting held in London on the 21st ult., to protest against the massacre of Christians by Turks, "a most important announcement was made," says a London dispatch published here on the 22nd ult., "which it is believed, puts an end to all conjecture regarding the action that will be taken by the British Government in the direction of putting an end to the massacres by force or deposing the Sultan."

"The statement was made by John Lowles, member of the House of Commons for the Haggerston division of Shoreditch. He said that if England had a free hand in the matter very few days would elapse before there would be a change in Turkey."

"He then added that he was authorized by the Foreign Office to say that Great Britain was confronted by an agreement between the three powers that if she attacked Turkey on any excuse or pretext she would have to face that combination. If she fired a single shot or took action alone it would mean that at that moment there would be a European war."

The same day this appeared in the American papers the London *Times* published a

dispatch from Sebastopol saying that "the Russian Black Sea fleet has been put on a war footing, and that three battalions of infantry have been embarked."

"Part of the fleet is cruising off Otchakoff, at the mouth of the Dnieper River, forty miles from Odessa, under orders that if its commander receives a telegram from M. Nelidoff, the Russian Ambassador to Turkey, it must join the remainder of the fleet leaving Sebastopol and go direct to the Bosphorus. All the troops in South Russia are ready for active service."

These dispatches show that the situation is extremely critical. Even a very slight thing apparently might precipitate a conflict.

MUST ACT CONSCIENTIOUSLY.

APROPOS to an article in these columns, September 3, on "The Christian Citizen," is the following paragraph from the *Signs of the Times* of September 17:—

"Freedom under the Stars and Stripes permits the male citizen of this country over twenty-one years of age to exercise his franchise at the polls under the same conditions as all other citizens. This is one of his rights, which he may exercise or not as he elects; but it would not be *right* for his fellow-citizens to seek to compel him to vote. Such an attempt would deprive him of his liberty. The exercise, or non-exercise, of such rights belongs to him. In fact, he might not conscientiously be able to exercise such a right; it might not be *right* for him to do this; he would violate his conscience if he did. For instance, he might believe in a high tariff 'for protection' and 'free silver.' He is conscientiously opposed to a 'gold standard,' a waiting bimetalism, and a low tariff, or a tariff for 'revenue.' It would not be right for him to vote otherwise than he believes. Where would he vote? We have two Democratic parties, the Republican party, the National, the Prohibition, the Socialist parties. But not one of these holds to what seems to our conscientious citizen the two cardinal principles of the country's needs. To him, therefore, it would not be *right* to exercise the right of franchise, and it would not be right to compel him so to do."

TOLERATION AND FREEDOM.

[*Evening Herald, Syracuse, N. Y., Sept. 11.*]

THE Illinois Appellate Court has just handed down a decision which will be welcomed by every person who understands at all the genius of our political institutions. This decision is that plowing of corn on Sunday, or other similar labor, quietly performed, does not in itself constitute a breach of the peace and call for the exercise of police power. The defendant in the case upon which appeal was taken to the Appellate Court is named Foll and is a Seventh-day Adventist. The members of the sect to which he belongs observe Saturday as the Sabbath, and on Sunday they feel free to engage in any work that does not in itself constitute a breach of the peace. The charge against Foll was that he plowed his land on Sunday. Any other decision than that rendered would be an outrage upon the rights of the individual.

A republican government can have no more license to force a citizen to observe any given day in a certain way than it can have to force every citizen to subscribe to a given religious creed, and persecution of the kind attempted

by the petty bigots who caused the arrest of Seventh-day Adventist Foll for plowing his field on Sunday is utterly abhorrent to the genius of American institutions. A majority in the State has the right to say that the peace shall not be broken on a certain day, but it has not the right to say that the ordinary vocations of life are necessarily breaches of the peace in themselves if pursued on a certain day. Such intolerance would be a blunder as well as a crime against liberty.

Liberty for all to worship as they please and the separation of State and Church are only to be had where the State does not attempt to force conformity in such matters as creed and the observance of the Sabbath. When a Christian missionary goes to China or other country where Christianity is looked upon as a queer, absurd doctrine by the average native, he is fortunate indeed if his preaching and practices are not also regarded by the natives as breaches of the peace, dangers to society and corruptors of religion. When toleration has been secured, after tribulation and sacrifice, the missionaries regard the victory as a great one. It is an evidence that the country is becoming civilized.

Such a prosecution as that of Seventh-day Adventist Foll is a survival of the intolerance which has made history a bloody record. It shows that despite the theory of our institutions, and the bitter experience of many American denominations with their fellow-Christians, the old spirit of sectarian hatred, most merciless and revengeful, is yet alive here and there, even in a country whose very foundation was a protest against intolerance, and whose continuance as a republic and as a union depends upon toleration in the broadest possible sense of the word.

OUR LIBERTY IN DANGER.

BY WILLIAM SIMPSON.*

DEAR to the hearts of all mankind is the precious gift of God, "liberty." The pages of history testify to this fact as we read of the desperate attempts of man to attain this priceless boon. For days, men have willingly deprived themselves of food and suffered from rain and cold to gain this hope that was set before them. Many a father has left the comforts of home and even yielded up his life, and many a mother has sacrificed her son for the blessings of freedom that we now enjoy; but, like health, how little we appreciate it. It is only when we feel it slipping from us that we become alarmed and make an effort to retain it.

What Canadian is there, whether saint or sinner, who would be willing to give up, without remonstrance, his civil or religious liberty; and who would not raise his voice in warning should he see it in danger? "Give me liberty or give me death," are the sentiments of every true human heart. Not liberty to trample upon the rights of our fellowmen, not liberty to compel others to conform to our ideas and customs. No, this would be despotism, and we plead for freedom from such. We plead for equal rights, not only in civil but also in religious matters, and especially the latter, as this is in danger and so in need of the most diligent attention of all, just now, whether infidel or Christian.

You may take no interest whatever in religion and console yourself with the thought

that it is of no importance to you; but stop and consider a few plain questions.

Would you like to be forced by law to believe in God? Would you not object if compelled to pray, to attend church and partake of the Lord's supper? Would you not remonstrate if urged by law to be baptized, or to observe any religious form in which you have no faith? I am sure you would claim the right to believe or not believe as you might see fit. But on the other hand, suppose that you are a Christian, would you not recoil with horror at the thought of being compelled to pay homage to the Papacy? Would you not be reluctant to give up your faith in the doctrines of the Bible or to break one command of the law of God? I am sure you would. In view of this fact, what position can civil government take in religious matters? Whom shall it favor, the infidel or the Christian, or shall it favor either?

This is indeed an important question, but the searchlight of truth as illustrated in history tells us that in matters of religion the civil government can of right have no power.

A royal proclamation issued by the Queen recognizes that the civil government cannot rule the consciences of men, and declares as follows:—

We declare it to be our royal will and pleasure that none be in any wise favored, none molested nor disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure.

Noble words these, but are they being obeyed? Look about you, reader, to-day, and answer the questions. Are any favored in their religious convictions? Are any molested or disquieted by reason of their religious faith or observance? Do all alike enjoy the equal and impartial protection of the law? Are all who are in authority under Her Majesty the Queen abstaining from all interference with the religious belief and worship of all of her objects?

We need not look far for an answer to these plain questions. The yielding of Parliament to the demands of the different religious bodies for law to enforce religious dogmas, tell us that *some are favored*. The angry threats of enforcing law and the bitter religious hatred of professed Christians toward some who do not agree with them in their forms of worship, tell us that there are some who *are molested and disquieted* by reason of their religious faith and observances. Could the silent cells of Chatham jail but talk, they would inform us that *all do not alike enjoy the equal and impartial protection of the law*, and likewise some magistrates' offices would testify to the fact that all who are under authority to the Queen *do not abstain from all interference with the religious belief and worship of all of her subjects*.

Not long since, the writer, with other of his brethren, was arrested and dragged before the civil courts by fellow-Christians (?) and for what crime? Let the summons tell:—

Whereas you have this day been charged before the undersigned, Geo. A. Watson, a justice of the peace in and for the said county of Kent; for that you on the third day of November, A. D. 1895, at the township of Chatham, in the county of Kent, did exercise worldly labor, being the Lord's day (the sabbath day).

We are not accused of interfering with the civil rights of our fellowmen, but for exercising worldly labor on the Lord's day (the first day of the week).

We are arraigned before rulers and magistrates, not for crime with which civil law

* The writer of this article is one of the two Seventh-day Adventist ministers who recently served forty days each in Chatham (Ontario) Jail for Sunday work.

only has to do, but for supposed disobedience to God, which is punishable by God alone and over which the civil law has no jurisdiction.

We do not deny having performed quiet labor on the first day of the week, but we *do deny* the charge of breaking the Sabbath day. We believe that the Bible *only* contains a perfect revelation of God. We believe that in the Bible *alone* can be found an infallible rule of what man is to believe, and consequently when God says "the seventh day is the Sabbath," that he has blessed and sanctified and made it holy, we believe that it is so and we dare not follow the world in trampling it under foot. After conscientiously keeping the Sabbath according to the commandment, we have, according to the same command, a God-given right to labor six days, providing such labor does not interfere with others; but instead of being allowed to worship God according to the dictates of our consciences which in harmony with the Bible says, "The seventh day is the Sabbath," we are urged on pain of imprisonment to worship according to the dictates of the conscience of others, who, being more favored, have succeeded in persuading the government that the first day is the Sabbath in plain contradiction to the Bible.

The magistrate instead of abstaining from interference in this question of religion as the Queen strictly charged, found convictions against us, ranging from forty to sixty days in Chatham jail.

We have served our time. The civil law has been satisfied for the awful crime(?) of doing quiet, civil work on the first day of the week after we had conscientiously kept the Sabbath according to the commandment. We have no complaint to offer nor do we seek sympathy, but we cannot refrain from raising our voices in warning against such interference by the State with religious matters. Oh, that all could see the evil results of religious legislation!

God forbid that we should forget in this nineteenth century, the sickening scenes of the Inquisition and what led to it. Let us profit by the terrible mistakes of the Dark Ages. Shall the rack and the thumbscrew be revived to wring from men outward obedience to religious dogmas in which they have no faith?

We have no faith in the first day of the week as a holy day, and why should government by the oppressive arm of the civil law compel us to observe it as long as we conduct ourselves as civil citizens and pay our honest debts? No, we have no faith in any other day as the Sabbath but the one which God has blessed and instituted, which is, according to our teacher, the Bible, the seventh day of the week, and not the first. Stern law may substitute for the company of our dearest friends that of the vilest criminals, it may take away our citizens' clothes and give us the heavy prison garb; it may feed us for long weary days with scanty prison food and compel us to sleep on hard prison beds, but such treatment will not inspire in us faith in a religious institution that has no authority in the Bible. "Faith cometh by hearing, and hearing by the word of God." One text from God's Word would be far more effective than all such treatment. In fact, the gospel of Jesus Christ and the word of God are the only lawful weapons for Christians to use in leading others to obey God. Here love only is power, and faith that worketh by love is the only obedience that God accepts; hence civil power is useless when used to enforce obedience to God.

Because we cannot bend our consciences to conform to laws and forms of religion that

God has never made nor authorized, we become an object of reproach, but where, let me ask, has God ever changed his Sabbath from the seventh day and commanded us to honor the first day in its stead? Surely not in the Bible, which we as Protestants take as our only infallible guide. It is evident to all that a change has taken place, and the question comes home to every honest heart, Who has dared to tamper with God's law? The Bible answers the question in the seventh chapter of Daniel and the twenty-fifth verse. Speaking of the Papacy, as all commentators admit, it says: "He shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws."

The Papacy has fulfilled these specifications to the very letter. We hear them trumpeting to the world the claim to infallibility and equality with God. Is not this speaking great words against the Most High? The instruments of torture used in the Inquisition by this power to punish those who did not yield to her religious demands testify to the fact that they have literally worn out the saints of the Most High. The Papacy has also thought to change the law of God. Yes, friends, this is the power that has brought about this change, and we hear them making their boast of it to the world without one word of remonstrance from the majority of professed Protestants.

In a Catholic work which may be obtained of Catholic publishers in Toronto, we read the following:—

The church, in virtue of the power which she has received from Christ, abolished the Jewish Sabbath and substituted the Sunday in its stead.*

In another work entitled, "A Manual of the Catholic Religion," on page 186, we read as follows:—

But that the church has instituted the Sunday as the Lord's day instead of the Sabbath, and determined it as the day to be especially employed in adoring and worshipping God, shows forth the great power which she solemnly received from Christ.

Presumption! Where did the Catholic Church receive such power from Christ to abolish the Sabbath that he blessed, and substitute another day in its stead? Where, I ask? The Bible is silent. Christ himself says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

In spite of these plain utterances of Christ, the man who would do and teach God's commandments just as they read, is thought to be strange and peculiar. He is in the minority, and despised by man. He does not have the name of being called great in the earth, but he has the promise from the lips of Christ that he will be called great in the kingdom of heaven.

NEWS AND NOTES.

It is announced that a "council of the churches" has undertaken to put down gambling in Sydney, Australia.

In Raleigh, N. C., a suit has been begun by one transportation company against another to compel the transportation of express matter on Sunday, as well

* "Catholicity, Protestantism and Infidelity."—Wenning.

as other days of the week. A previous decision at Asheville affirms that it is contrary to the State law to transport any matter on Sunday except that which is liable to perish through delay. The outcome of the present suit will probably settle the legal status of Sunday in that State for some time to come.

THE *Toronto Mail and Empire* reports that the Canadian Government has passed an order in council providing for the opening of canals on Sunday, to facilitate traffic.

THE question of the advisability of opening the Texas Coast Fair on Sunday, which for some time past has been agitating the public mind in sections of that State, has been decided in the negative through the active opposition of the Christian Endeavor societies and other religious agencies.

THE Christian Citizenship Union, of New Jersey, composed of Christian Endeavor societies, Epworth leagues, Baptist Young People's unions, Law and Order leagues, etc., have issued an address to the voters enrolled in the Union, directing the course to be pursued by them at the polls in the coming election.

THE Canadian law against blasphemy was recently invoked in Montreal against an individual who was indulging in the same on the exhibition grounds in that city. The delinquent was fined ten dollars. Whether the blasphemy consisted in what is ordinarily known as profanity, or in speaking against some dogma of the accepted religion, is not stated; but presumably it was the former.

In a recent speech at Liverpool, Mr. Gladstone comes boldly forward as the advocate of armed force for the suppression of the Turk in Europe, urging England to proceed upon this course independently of the other powers of Europe. It transpires, however, that Russia, Austria and Germany stand ready to cry, "Hands off," should England take the step to which she is urged. Thus the international jealousy and rivalry of the "Christian nations" of Europe are again conspicuous before the eyes of the world.

SPEAKING of "ecclesiastical prisons," the editor of the *Wesleyan Methodist* says in a recent issue: "Some time ago we mentioned the case of a young priest in Ohio, who had recently escaped from a convent, and expressed our conviction that all such establishments should be opened even by force if the case required such a method. We are again reminded of the evils of these ecclesiastical prisons by the report of a case where an angry father sends his daughter, age nineteen years, to one of these prisons on the Hudson River. It is described as having barred windows and a brick fence around the building fourteen feet high. Again we make the demand that public sentiment, and if necessary force of arms, be employed to open these prisons."

THE *Arena* for October contains the following articles:—

George Fred Williams, Frontispiece; United States Senator J. T. Morgan, Silver—A Money Metal; Rev. G. D. Coleman, The Religion of Jesus Christ in its relation to Christianity and Reforms; Wm. Howe Tolman, Ph. D., Municipal Reform; United States Senator J. P. Jones, What the Remonetization of Silver Would Do for the Republic; J. H. Hastam, How Prince Edward Island Settled Its Land Question; Mrs. E. Q. Norton, Dual Suffrage; B. O. Flower, The Peril of Encouraging the Persecuting Spirit; Ernest W. Clement, Japanesque Elements in "The Last Days of Pompeii"; Prof. Frank Parsons, Free Silver vs. Free Gold; Warner Willis Fries, Three Travellers (A Sketch); Sophia McClelland, The Question of Genius; Rev. J. H. Mueller, Are Our Christian Missionaries in India Frauds? Mary S. Lockwood, The Divine Afflatus of the Etruscan Gold Spinners; John F. Clark, Soul Evolution; Gottfried E.

Hult, A. M., *The Future* (Poem); Mrs. Calvin Kryder Reifsnider, *Between Two Worlds* (Serial).

Book Reviews.—"Etidorpha," reviewed by Mrs. Calvin Kryder Reifsnider; "Immigration Fallacies," reviewed by F. T. J.; "A Tower in the Desert," reviewed by the editor; "Workingmen and the Church," reviewed by F. T. J.; "Dame Fortune Smiled," reviewed by L. Josephs; "Libra," reviewed by the editor; "Birkwood," reviewed by L. Josephs.

Notes by the Editor.—I. Charles Mackay's Writings in relation to the Present Uprising of the People. II. George Fred Williams—A Leader of the New Democracy. III. Mr. Williams' Arraignment of Financiers Who Grow Rich Through the Nation's Need and a People's Misery.

We are pleased to note among these articles "The Peril of Encouraging the Persecuting Spirit." It is by B. O. Flower, which is a sufficient guarantee of its high literary merit. Mr. Flower is one of the most candid and fair-minded of literary men, and his presentation of any subject must at least command respect from all, and cannot fail to carry conviction to many minds.

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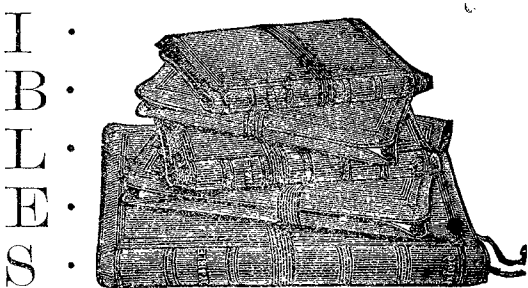
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The work contains over one hundred cuts, including eleven plates, several of which are colored. Price of the book, bound in fine English cloth, with embossed cover, \$1.50. Half-binding, gilt edges, \$2.00.

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NEW YORK, OCTOBER 1, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

It has been said in defense of the red-handed Sultan of Turkey that he is subject to fits of emotional insanity. But what sort of a defense can be made in behalf of Turkey's apologists and defenders in this country?

WE shall issue next week an edition of the SENTINEL prepared specially for circulation in the Southern States. The matter in this "special" number will be, however, just as good North as South. This will be an excellent educational number, and we trust that the friends of religious liberty will give this Southern "special" a large circulation.

IN reply to a recent letter addressed to the Sultan of Turkey by the Evangelical Alliance of the United States, protesting against the massacres in Armenia and threatening to do all in their power to incite the "Christian" governments of the world to employ force against the Sultan in case the massacres are not stopped, the latter sends a letter, politely assuring the Evangelical Alliance that they are misinformed on the subject, and that Christians in Armenia are treated very well, and have really no cause to complain. "The imperial government," he says, "has protected their property, their lives, and their honor, and has assured them full and entire liberty of conscience;" in proof of which he cites an "imperial firman, which the Sultan Orkhan delivered to his brother when he had appointed him commander-in-chief of the imperial army," and which had since been "confirmed in a more precise manner by his illustrious successors." This is very much like the "proof" offered to Adventists imprisoned for Sunday work, that there can be no religious persecution in this country, since it is contrary to the Constitution, and to the American principle of the separation of Church and State.

THE civil government is not without moral accountability for the reason that individuals lose moral accountability when acting collectively in a governmental capacity, for no individual can ever be in a position where he is freed from moral accountability; but for the reason that in moral matters, one individual cannot represent another, but each individual must represent himself and no other; and hence the civil government cannot properly take account of moral questions. The government official cannot act morally for those whom he represents in his official capacity. The government represents the whole people living under it, and when it presumes

to deal with moral questions it assumes the right to be the moral representative of the people; but the only proper moral representative which any person can have is Jesus Christ. His life and death will answer in the Judgment day for the life record of every one who shall have made him their representative, by the provisions of his gospel. But such as trust in the fiction of the moral accountability of the civil government, will find in that day that the moral accountability rests all upon the individuals, and that each one must answer for himself before God for the deeds which he has done, whether as a participant in the government, or in any other capacity.

SUNDAY CASES AT FORD'S STORE, MD.

OUR readers will remember that last week we stated that three arrests for Sunday labor had been made at Ford's Store, Md.

The work complained of in these cases was fishing for crabs; and the offenders against the majesty of the Maryland Sunday "law" were a Seventh-day Adventist and two other men, whose wives are Adventists.

It transpired at the trial of two of these cases, though it was not part of the evidence, that probably a dozen men were fishing at the same time and at the same place, but only the three men mentioned were molested by the officers of the law.

The accused were summoned to appear before a justice of the peace, three miles distant, at Queenstown, Saturday night, September 19. Owing to a severe storm, which swept over that part of Maryland in the evening of that day, only Mr. Mansfield, the Seventh-day Adventist, and a few of his friends, among whom was Elder J. E. Jayne, President of the Seventh-day Adventist Conference, appeared before the magistrate. Neither the constable nor the witnesses for the State were on hand. The case against Mansfield, of course, went by default owing to the failure of his prosecutors to appear.

The cases of the defendants not present were set for Monday evening, at which time the trial was again postponed to Thursday evening. Elder Jayne had in the meantime left the neighborhood, but returned again at the request of the International Religious Liberty Association, and was present to advise the defendants when they appeared for trial Thursday evening.

On this occasion the witnesses for the State appeared, and the constable told his story; that he had seen the men fishing; had watched them until they came up to the dock, and had seen the crabs and the crab lines in their boats.

It came out upon cross-examination, however, that the fishing ground was at such a distance from the constable's point of observation that he could not have distinguished between a man and a barrel. He could not see the lines, could not see the crabs, and could not tell whether they were indeed fishing, nor could he swear positively that the

crabs he had seen in the boat had been taken that day.

The other witnesses for the State manifested great reluctance in testifying, so much so that the constable reproached them for "going back on him," and was in turn accused by them of making the arrests simply for the fees he hoped to get out of the cases.

The defendants and their friends were interested listeners during the discussion thus aroused, in which the facts were fully brought out that before there were any Adventists in the neighborhood people did about as they pleased on Sunday, and were not molested for so doing; that even now only the Adventists and their friends were arrested; that, as before stated, a number of others, not Adventists, and not in sympathy with the Adventists, were fishing at the same time as the defendants, but were not arrested; but that the Adventists were persistently and systematically spied upon and prosecuted.

Elder Jayne, the representative of the Religious Liberty Association, spoke, giving a brief history of the origin and purpose of Sunday laws, stating some facts in regard to their practical operation, and giving some good advice as to how neighbors should conduct themselves toward each other. In rendering his decision the magistrate, evidently an intelligent, fair-minded man, did not say that the men tried were not guilty, but, "Under the circumstances, I will excuse you this time."

Of course, all present were morally certain that the men were technically guilty, and yet the evidence was probably not sufficiently positive to have justified the magistrate in imposing a fine, even had the law been a just one. The friends of religious liberty in that neighborhood are to be congratulated upon the outcome of these cases, because we believe an era of better feeling and of more just appreciation of human rights has been inaugurated there.

COPIES of the *Catholic Mirror* containing the remarkable article on the Inquisition, analyzed in this number, can be had at five cents each by addressing the International Religious Liberty Association, 39 Bond St., New York. This issue of the *Mirror* will be a valuable document in the hands of the friends of religious liberty, especially speakers and writers.

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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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EDITOR, C. P. BOLLMAN.
ASST. EDITOR, L. A. SMITH.

PERSECUTION AND "THE LAW."

It has been the custom of religious intolerance in all times of which history speaks, to seek to hide itself under the cloak of regard for "the law of the land." "We have a law, and by our law he ought to die," said the Jews, when they accused Christ before Pilate; and as religious phariseism dealt with the Master, so has it dealt with his servants. They have been accused, tried and condemned as violators of "the law."

It is maintained—and very truthfully—that a prime requisite of good and stable government is a popular respect for the law. No one will more readily and heartily indorse this proposition than does the Christian—he who, in the midst of the world's iniquity, maintains allegiance to the government of heaven. He must stand for law—the law of heaven—in the face of the opposition of multitudes who neither respect nor obey it. The Christian will set an example before all, of obedience to the highest authority in the land.

Respect for law can never properly lead to the prosecution of any person for an act performed in obedience to the dictates of conscience; provided of course that the act in question does not constitute an invasion of the rights of other persons.

Injustice Not Law.

It is often the case that "the law" in some section of the country, is—either designedly

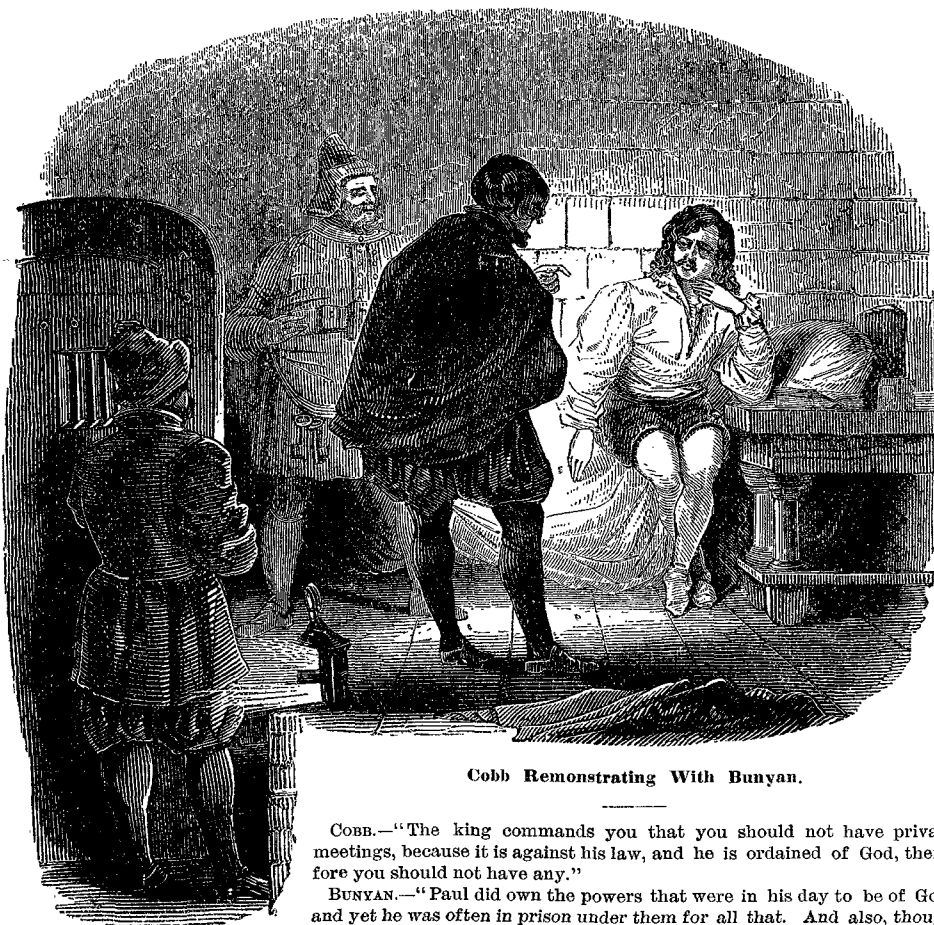
or accidentally—in conflict with a course of action to which certain ones believe themselves to be morally bound. In such a case it is a mistake to proceed against these persons with physical force simply because they are condemned by the statute. To say that it is not a mistake, is to justify nearly every persecution of Christians which history records. But must not the law be enforced? it may be asked. Yes; law ought to be enforced always and in every place; but injustice ought

and no human assembly has the power to manufacture justice. If the statute is against justice, it is by that very fact divested of all rightful authority and power, for justice is the law, and must prevail.

Might Have Escaped by Promising Obedience.

As we have stated, it was by means of unjust "laws" that most if not all of those persecutions were carried on which stain the record of human history. The victims of those persecutions might in very many instances have escaped the fate which overtook them by simply promising obedience to "the law." Because they would not do this they were counted obstinate and unreasonable, disturbers of the peace, etc., whose example was seditious and pestilential. The magistrates appeared to deal with them in a manner characterized by much leniency and patience; and after the rejection of all inducements to surrender what was deemed their unreasonable notions, they were regarded as entitled to but scant sympathy.

The purpose of this article can be best served, however, by quoting from the language of one whose experience was that of a hated and persecuted dissenter from the Church of England during his adult life, but whose name is now held in honor by all the Protestant world. We refer to John Bunyan. In his life



Cobb Remonstrating With Bunyan.

COBB.—"The king commands you that you should not have private meetings, because it is against his law, and he is ordained of God, therefore you should not have any."

BUNYAN.—"Paul did own the powers that were in his day to be of God; and yet he was often in prison under them for all that. And also, though Jesus Christ told Pilate that he had no power against him, but of God, yet he died under the same Pilate; and yet I hope you will not say that either Paul or Christ were such as did deny magistracy, and so sinned against God in slighting the ordinance."

not to be enforced at any time or place. Injustice is not law, even though it be embodied in a statute.

Law is not created by the fiat of man; for law is justice, and as such was ordained by the Creator. The province of man in legislation is to discover and define the law of justice in those relations between men which involve the maintenance of civil rights. No man, or assembly of men,—not even the legislature—has the right to perpetrate injustice;

narrative Bunyan relates his experience as a "criminal" in the hands of the civil authorities, for having preached the gospel to "unlawful" assemblies of the people, and in other ways expressed dissent from certain doctrines of the established Church. After Bunyan had lain seven weeks in Bedford jail, the time of the "quarter sessions" of court having arrived, he was brought before the justices, under the following indictment: "That John Bunyan, of the town of

Bedford, laborer, being a person of such and such conditions, he hath (since such a time) devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king," etc.

The Sentence Against Bunyan.

He was examined by Justice Keeling, who, after Bunyan had in a manner confessed the charges of the indictment and refused to discontinue his preaching, pronounced this sentence: "You must be had back to prison, and there lie for three months following; and at three months' end, if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm; and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, &c., or be found to come over again without special license from the king, &c., you must stretch by the neck for it, I tell you plainly."

At the end of twelve more weeks the clerk, Mr. Cobb, came to interview Bunyan, in the hope of persuading him to submit to the terms imposed by the court. The substance of this interview, as related by Bunyan, is as follows:—

COBB.—Saith he, I come to tell you, that it is desired, you would submit yourself to the laws of the land, or else at the next session it will go worse with you, even to be sent away out of the nation, or else worse than that.

BUNYAN.—I said, that I did desire to demean myself in the world, both as becometh a man and a Christian.

COBB.—But, saith he, you must submit to the laws of the land, and leave off those meetings which you was wont to have; for the statute law is directly against it; and I am sent to you by the justice to tell you, that they do intend to prosecute the law against you, if you submit not.

BUN.—I said: Sir, I conceive that the law by which I am in prison at this time, doth not reach or condemn, either me or the meetings which I do frequent; that law was made against those that being designed to do evil in their meetings, make the exercise of religion their pretence to cover their wickedness. It doth not forbid the private meetings of those that plainly and simply make it their only end to worship the Lord, and to exhort one another to edification. My end in meeting with others is simply to do as much good as I can, by exhortation and counsel, according to that small measure of light which God hath given me, and not to disturb the peace of the nation.

COBB.—Every one will say the same, said he; you see the late insurrection at London, under what glorious pretences they went, and yet indeed they intended no less than the ruin of the kingdom and commonwealth.

BUN.—That practice of theirs, I abhor, said I; yet it doth not follow, that because they did so, therefore all others will do so. I look upon it as my duty to behave myself under the king's government, both as becomes a man and a Christian, and if an occasion were offered me, I should willingly manifest my loyalty to my prince, both by word and deed.

COBB.—Well, said he, I do not profess myself to be a man that can dispute; but this I say truly, neighbor Bunyan, I would have you consider this matter seriously, and submit yourself; you may have your liberty to exhort your neighbor in private discourse, so be you do not call together an assembly of people; and truly you may do much good to the Church of Christ, if you would go this way; and this you may do, and the law not abridge you of it. It is your private meetings that the law is against.

BUN.—Sir, said I, if I may do good to one by my discourse, why may I not do good to two? And if to two, why not to four, and so to eight?

COBB.—I, saith he, and to a hundred, I warrant you.

BUN.—Yes, sir, said I, I think I should not be forbid to do as much good as I can.

COBB.—But, saith he, you may but pretend to do good and instead, notwithstanding do harm, by seducing the people; you are therefore denied your meeting so many together, lest you should do harm.

BUN.—And yet, said I, you say the law tolerates me to discourse with my neighbor; surely there is no law tolerates me to seduce any one; therefore if I may

by the law discourse with one, surely it is to do him good; and if I by discoursing may do good to one, surely by the same law I may do good to many.

COBB.—The law, saith he, doth expressly forbid your private meetings, therefore they are not to be tolerated.

BUN.—I told him that I would not entertain so much uncharitableness of that parliament in the 35th of Elizabeth, or of the queen herself, as to think they did by that law intend the oppressing of any of God's ordinances, or the interrupting any in the way of God; but men may, in the wresting of it, turn it against the way of God; but take the law in itself, and it only fighteth against those that drive at mischief in their hearts, and meeting, making religion only their cloak, color, or pretence; for so are the words of the statute, "If any meetings, under color or pretence of religion," &c.

COBB.—Very good; therefore the king seeing that pretences are usually in and among people, so as to make religion their pretence only; therefore, he and the law before him doth forbid such private meetings, and tolerates only public; you may meet in public.

BUN.—I bless the Lord that my heart is at that point, that if any man can lay anything to my charge, either in doctrine or in practice, in this particular, that can be proved error or heresy, I am willing to disown it, even in the market-place. But if it be truth, then to stand to it to the last drop of my blood. And, Sir, said I, you ought to commend me for so doing. To err, and to be a heretic, are two things; I am no heretic, because I will not stand refractorily to defend any one thing that is contrary to the word: prove anything which I hold to be an error, and I will recant it.

COBB.—But good man Bunyan, said he, methinks you need not stand so strictly upon this one thing, as to have meetings of such public assemblies. Cannot you submit, and, notwithstanding do as much good as you can, in a neighborly way, without having such meetings?

BUN.—Truly Sir, said I, I do not desire to commend myself, but to think meanly of myself; yet when I do most despise myself, I cannot help taking notice of that small measure of light which God hath given me, also that the people of the Lord (by their own saying) are edified thereby; besides, when I see that the Lord, through grace, hath in some measure blessed my labor, I dare not but exercise that gift which God hath given me, for the good of the people. And I said further, that I would willingly speak in public if I might.

COBB.—He said, that I might come to the public assemblies and hear. What though you do not preach? you may hear: Do not think yourself so well enlightened, and that you have received a gift so far above others, but that you may hear other men preach, or to that purpose.

BUN.—I told him I was as willing to be taught as to give instruction, and I looked upon it as my duty to do both; for, said I, a man that is a teacher, he himself may learn also from another that teacheth; as the apostle saith, "*We may all prophecy one by one, that all may learn.*" That is, every man that hath received a gift from God, he may dispense it, that others may be comforted; and when he hath done, he may hear, and learn, and be comforted, himself of others.

COBB.—But, said he, what if you should forbear awhile, and sit still, till you see further, how things will go.

BUN.—Sir, said I, Wickliff saith, that he which leaveth off preaching and hearing of the word of God for fear of excommunication of men, he is already excommunicated of God, and shall in the day of judgment be counted a traitor to Christ.

COBB.—I, saith he, they that do not hear shall be so counted; do you therefore hear.

BUN.—But, Sir, said I, he saith, he that shall leave off either preaching or hearing, &c. That is, if he hath received a gift for education, it is his sin if he doth not lay it out in a way of exhortation and counsel, according to the portion of his gift, as well as to spend his time altogether in hearing others preach.

COBB.—But, said he, how shall we know that you have received a gift?

BUN.—Said I, let any man hear and search, prove the doctrine by the Bible.

COBB.—But will you be willing, said he, that two indifferent persons shall determine the case, and will you stand by their judgment?

BUN.—I said, are they infallible?

COBB.—He said, no.

BUN.—Then said I, it is possible my judgment may be as good as theirs, but yet I will pass by either, and in this matter be judged by the Scriptures; I am sure that is infallible and cannot err.

COBB.—But, said he, who shall be judge between you, for you take the Scripture one way, and they another.

BUN.—I said the Scripture should, and that by comparing one scripture with another, for that will open itself, if it be rightly compared.

COBB.—But are you willing, said he, to stand to the judgment of the church?

BUN.—Yes, Sir, said I, to the approbation of the Church of God (the Church's judgment is best expressed in Scripture). We had much other discourse which I cannot well remember, about the laws of the nation, and submission to governors: after which I told him that I did look upon myself as bound in conscience to walk according to all righteous laws, and that whether there were a king or not; and if I did anything that was contrary, I did hold it my duty to bear patiently the penalty of the law that was provided against such offenders, with many more words to the like effect. And said moreover, that to cut off all occasion of suspicion from any as touching the harmlessness of my doctrine in private, I would willingly take the pains to give any one the notes of all my sermons; for I do sincerely desire to live quietly in my country, and to submit to the present authority.

COBB.—Well, neighbor Bunyan, said he, but indeed I would wish you seriously to consider these things, between this and the quarter session, and to submit yourself. You may do much good if you continue still in the land; but alas, what benefit will it be to your friends, or what good can you do them, if you should be sent away beyond the seas into Spain, or Constantinople, or some other remote part of the world? Pray be ruled.

JAILOR.—Indeed, Sir, I hope he will be ruled.

BUN.—I shall desire, said I, in all godliness and honesty, to behave myself in the nation, whilst I am in it. And if I must be so dealt withal, as you say, I hope God will help me to bear what they shall lay upon me. I know no evil that I have done in this matter, to be used. I speak in the presence of God.

COBB.—You know, saith he, that the Scripture saith, *the powers that be, are ordained of God.*

BUN.—I said yes, and that I was to submit to the king as supreme, and also to the governors, as to them who are sent by him.

COBB.—Well then, said he, the king then commands you that you should not have any private meetings, because it is against his law, and he is ordained of God, therefore you should not have any.

BUN.—I told him that Paul did own the powers that were in his day to be of God; and yet he was often in prison under them for all that. And also, though Jesus Christ told Pilate that he had no power against him, but of God, yet he died under the same Pilate; and yet, said I, I hope you will not say that either Paul or Christ were such as did deny magistracy, and so sinned against God in slighting the ordinance. Sir, said I, the law hath provided two ways of obeying: the one to do that which I in my conscience do believe that I am bound to do, actively; and where I cannot obey actively, there am I willing to lie down and to suffer what they shall do unto me. At this he sat still and said no more; which when he had done, I did thank him for his civil and meek discoursing with me; and so we parted.

John Bunyan was a Baptist. To be a Baptist in his day evidently meant more than is realized by many Baptists at the present time. Since his day the Baptists have grown numerous and powerful, and some have forgotten that popular odium and persecution were the lot of Baptists two centuries ago. They have forgotten that "the law of the land" once outlawed their own religious faith and practice; otherwise they would not be so ready to invoke the "law" against conscientious Christians in this day whose religious practice does not conform to the accepted customs and traditions of the people.

Let it be remembered that respect for law means always respect for right and justice; that in no way can this respect be so quickly and surely lost as by allowing the mere fiat of man to clothe itself with that authority which inheres in justice alone; and that regard for justice, as the law, demands that nothing contrary thereto be placed by human hands upon its throne.

S.

BAPTISTS DEFEND RELIGIOUS FREEDOM.*

It [the State] has no right to forbid any one pursuing, on a Sunday, any vocation which shall not disturb his fellowmen, nor

* Extract from editorial in the *Examiner and National Baptist* (New York) May 30, 1895. The editorial was called out by a chain-gang sentence pronounced against a Seventh-day Adventist, of Douglasville, Ga., for plowing in his field on Sunday.

interfere with their rights. If a man, on a Sunday, chooses to hoe in his garden, or to engage in any other peaceful occupation which disturbs no one, he is within his right.

Religious liberty is violated if he is molested by the law. This holds good, whatever faith he professes, or if he professes no faith at all. But the case is still stronger when the man is a conscientious follower of a faith which holds sacred the seventh day, and when he attests his conscientiousness by abstaining from labor on that day, and by engaging in public worship.

These, the principles of religious liberty, were held dear by our Baptist fathers, who suffered for their maintenance. The Baptists of Georgia are a great host, numbering 161,000 white and 206,000 colored people, probably exceeding in number any other denomination. The principles of religious liberty have been firmly and intelligently held by leading Baptists of the State, eminently by Hon. J. L. M. Curry, LL.D., a native of Georgia, now secretary of the Peabody Fund, a distinguished Baptist, than whom no one in the Southern States has a more potent voice.

We respectfully and earnestly urge upon Dr. Curry and upon ex-Governor Northen, of Georgia, and other Georgia Baptists, laymen and ministers, to protest against these violations of religious liberty, and to plead with their fellow-citizens to do away with laws which belong to the Dark Ages. To the men who are suffering for conscience' sake we extend our most sincere sympathy, as we extend it to the Stundists and to all others of the noble army of men who are enduring hardship for following out their religious convictions.

SOME FUNDAMENTAL PRINCIPLES.

It is a fundamental principle recognized by all Christians that "we ought to obey God rather than men,"¹ and that civil government cannot of right have any jurisdiction over the conscience.

In a memorial to the General Assembly of Virginia in 1776, the Presbytery of Hanover together with the Baptists and Quakers of the colony, said:—

The duty which we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the Universal Judge.

Statesmen too have recognized this principle. Said that noble Kentuckian, Hon. Richard M. Johnson:—

The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of Conscience inalienable.²

Even unbelievers in the Christian religion recognize the same great truth. Said Paine:—

Who art thou, by whatever name thou art called, whether a king, a bishop, a State, a parliament, or anything else, vain dust and ashes, that obtrudest thine insignificance between the soul of man and his Maker? Mind thine own concerns. If he believest not as thou believest, it is a proof that thou believest not as he believest, and there is no earthly power can determine between you.³

Almost every American constitution, both State and national, recognizes this right, not only conceded but insisted upon by both believer and skeptic. The constitution of Ten-

nessee provides that "no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall be given by law to any religious establishment or mode of worship."

The Georgia Declaration of Fundamental Rights says: "Perfect freedom of religious sentiment shall be, and the same is hereby, secured."

The Maryland Declaration of Rights provides that, "No person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice."

Other similar provisions might be quoted, for, as before remarked, almost every American constitution contains similar guarantees of freedom of conscience.

But how much do these provisions mean? Do they guarantee freedom of belief merely? or are they designed also to insure freedom of action? If only the former they are meaningless. Protestants, Catholics and Liberals, with one voice declare that liberty of conscience implies liberty of action. Says the *A. P. A. Magazine* for October:—

Freedom of worship is not enjoyed while those who come out from Rome are hounded, persecuted, and mobbed. . . . Freedom of worship is not enjoyed when men and women are coerced into believing and doing certain things which they otherwise would not.

In like manner Priest Lambert, in his "Notes on Ingersoll, says:—

The right to give an honest thought implies the right to realize that thought in action and habit. If it means less than this, it means simply the right to gabble like an idiot.

To the same purpose is the testimony of Mill, who, in discussing this subject, says that from liberty of thought it is impossible to separate liberty of action.⁴

The Principle Violated.

But though so generally recognized in theory, the principle of religious liberty is frequently violated in practice. This is particularly true of laws requiring the observance of Sunday. In Massachusetts, Pennsylvania, Illinois, Maryland, Tennessee, Georgia, Arkansas, Mississippi, and Florida, honest, God-fearing men, good neighbors, and worthy citizens, have been haled before courts, and in several of the States named have been fined, imprisoned, and worked in chain-gangs for refusing to do a thing not in accordance with their faith, namely, for refusing to keep Sunday after having rested on the previous day, according to the letter and spirit of the fourth commandment, as they sincerely believed. (See pages 316, 317.)

It is of course claimed by some that these men were imprisoned only for violating the civil law; they were not victims of religious persecution, but of their own temerity in deliberately transgressing the laws of the land. In deciding one of these cases carried to the United States Circuit Court on writ of *habeas corpus*, Judge Hammond said, in Memphis, August, 1891:—

Sectarian freedom of religious belief is guaranteed by the constitution [of Tennessee], not in the sense argued here, that King as a Seventh day Adventist, or some other as a Jew, or yet another as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday observance, but only in the sense that he should not himself be disturbed in the practices of his creed.

But is it not evident that this comes far short of the guarantee contained in the Tennessee Bill of Rights, and of even the popular conception of religious liberty? As we have already seen, the *A. P. A. Magazine*

says freedom of worship is not enjoyed when men and women are "coerced into" doing certain things "which they would not otherwise." In his opinion, Judge Hammond assumes that the constitution of Tennessee does not contain any guarantee against such compulsion, but only assures the citizen against interference with the practices of his own creed. He may be required to conform in some measure to the creeds of others, but this is held to be no interference with his religious liberty so long as he is permitted to practice his own creed!

How They Regard the Sabbath.

But as a matter of fact it is a part of the creed of the Seventh-day Adventists not only to observe the seventh day as the Sabbath, but not to so observe any other day. Seventh-day Adventists do not hold that the fourth commandment requires that a man shall actually work six days of each week whether he has anything to do or not; but they do believe that the fourth commandment establishes a difference between days, that it separates the seventh day from all other days of the week—just as the stamp of the Government upon a piece of gold or silver, or other metal, separates and distinguishes that piece of metal from all other pieces of metal, not similarly stamped by the same authority—and that a Christian is required to respect that distinction; and that just as it would be a crime for anyone to place a similar stamp to that of the Government upon another piece of metal, making it resemble a United States' coin, or to use such a piece of metal after it has been stamped by another, so it is sin to make another day resemble the Sabbath, or to use such a counterfeit after it has been made by another.

But it may be said that the line must be drawn somewhere, that it is evident that a man cannot be permitted to do whatever his conscience tells him is right for him to do. What rule, then, can be adopted which will preserve the authority of the State and yet not trench upon the rights of conscience?

The question thus raised is well answered by the words of Christ: "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's." It is also answered by a clause in the constitution of the State of Maryland: "No person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless under color of religion, he shall disturb the good order, peace or safety of the State, . . . or injure others in their natural, civil, or religious rights." In this the line is drawn just where it should be, namely, at the equal rights of others. Under this provision the courts are not called upon to judge any man's conscience, but only to judge whether or not his conscience leads him to infringe the equal rights of his fellowmen. That a man's conscience is just what he says it is, no man has either right or occasion to deny. A man's statement of his conscience is an end of controversy; but it does not follow that one has a right to do whatever his conscience tells him is right for him to do. There is a difference between conscience and the rights of conscience. No man, however conscientious, has any right to infringe the equal rights of another; and at this point civil government has a right to take cognizance, not of any man's conscience, but of the relation of his acts to the rights of others.

The principle, briefly stated, is this: No man should be either required or forbidden to do any act contrary to conscience, however erroneous that conscience may be, unless the

¹ Acts 5:29.

² Sunday Mail Report, submitted to the House of Representatives, March 4, 1890.

³ Paine's "Rights of Man," p. 48.

⁴ "Essay on Liberty," p. 28.

doing or forbearing to do that act trenches on the equal rights of others. This rule would (1) abrogate all civil laws requiring the observance of Sunday or of any other day; and (2) it would leave the courts free, not to judge men's consciences, but to protect all men against wrong in the name of conscience. But this is only saying in other words that which we have said many times before, namely, that civil governments are instituted not to create or to "grant" rights, but to guarantee the free and untrammelled exercise of equal, natural, God-given, inalienable rights, and that of these the highest and most sacred is perfect freedom in matters of religious belief and practice.

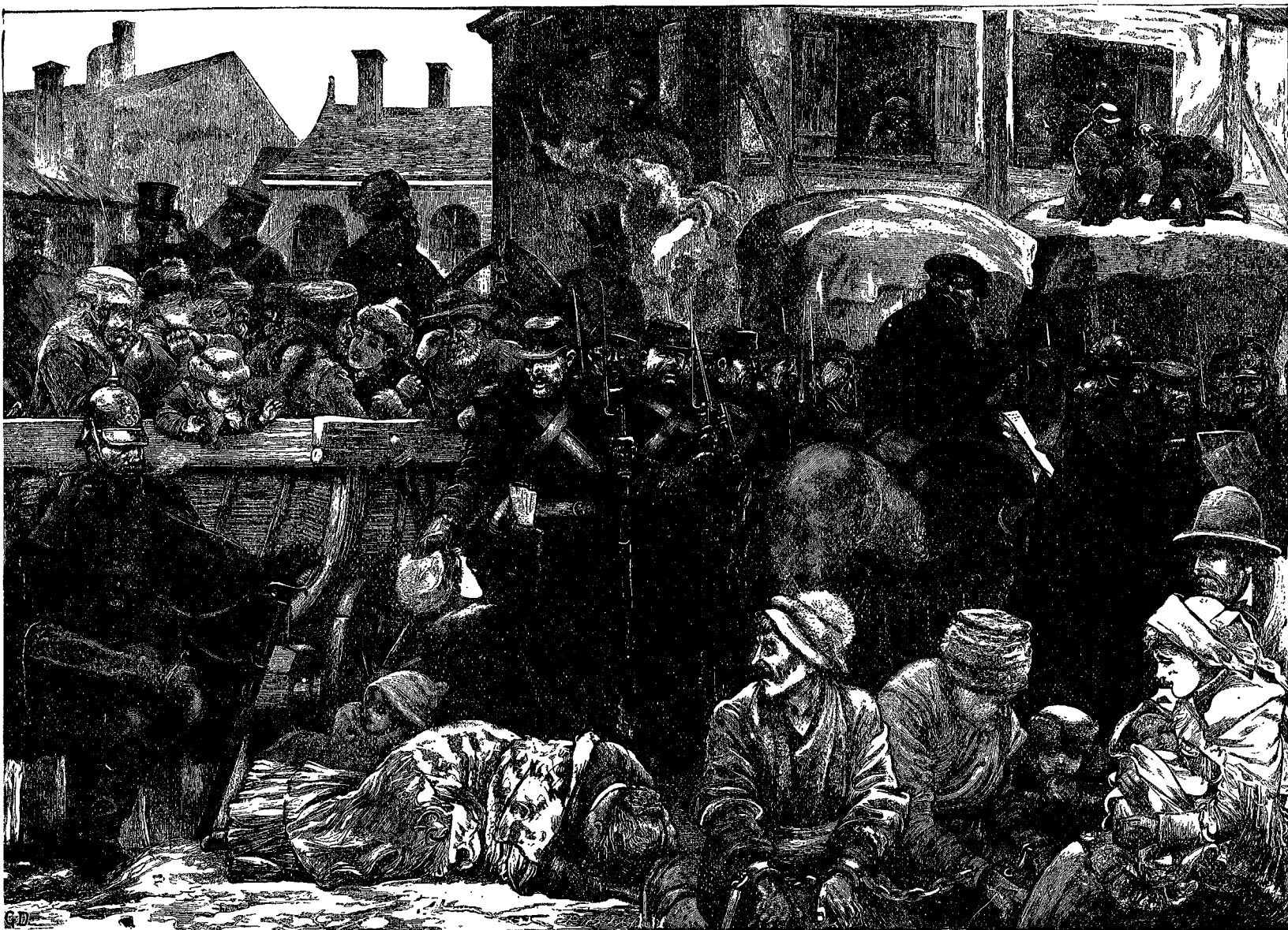
troubleth Israel?" has been repeated in various forms in every country and in every age from that time until the present.

When Daniel was accused to the king because he prayed three times a day contrary to a royal mandate, the accusation was in these words: "Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed." His violation of the law of the realm was held to be subversive of social order, and his example to be pernicious in the extreme.

The Son of God was accused "as one that perverteth the people," and the prevailing argument with Pilate for his condemnation

because their craft was endangered by the preaching of the apostles. Nor were their fears groundless. The danger which they saw threatening their business really existed; so close was the relation between the prevailing faith and the social and commercial customs of the people. Thus they plausibly argued that there existed a substantial civil basis for the legal prohibition of the preaching of the doctrine of Christ.

In our own days similar arguments are urged in justification of intolerance. As shown by one of our illustrations and the accompanying quotation from Mr. Botkine, Russia affords an excellent example of practical application of the logic of intolerance; and even



ENFORCING "LAW" IN RUSSIA—Stundists and Jews Exiled to Siberia as Enemies of the Empire.

"The Orthodox Church is the State Church in Russia; and . . . the strength and might of the empire . . . depend to a great degree upon the faith of the people in its doctrines and discipline. . . . It is therefore natural that our government cherishes and supports the Orthodox religion, and tries to prevent the members of that church or their children from going off into other communions."—*Pierre Botkine, Secretary of the Russian Legation at Washington, 1893.*

CIVIL BASIS OF RELIGIOUS LAWS.

As is so forcibly shown by the accompanying illustrations, modern dissenters from the prevailing religious faith and practice of the people, whether in Russia, or in our own country, are not punished ostensibly for their faith, but as violators of civil law and enemies of stable government.

Nor is this peculiar to modern times. "Heretics" have ever been stigmatized as enemies of the State, subverters of social order, and disturbers of the public peace.

Ahab's wicked accusation, contained in the question to Elijah: "Art thou he that

was, "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." Religious bigotry simply invoked against Christ the penalties of the civil law. He suffered ostensibly, not as a heretic, not as a defamer of religion, but as an enemy of the State.

The apostles were also accused of being disturbers of the peace. At Thessalonica the cry was, "These that have turned the world upside down are come hither also; whom Jason hath received; and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." And at Ephesus, the silversmiths raised a tumult

in our own country the attempt has been made to justify various measures of religious legislation and the enforcement of religious laws, on the ground that the stability of our institutions and even of the Government itself depends upon the maintenance of our religion. This is especially true of Sunday laws. In a tract, "The American Sabbath," published by the Presbyterian Board of Publication, Rev. Robert Patterson, D. D., says of Sunday:—

It is the right of the State to protect by law such a fundamental support of government. This attack on the sabbath is treason against the very foundation of government. As such, let it be resisted by every

American citizen. The American sabbath is essential to American liberty, to our Republic, and to God's religion.

To the same import is the quotation from Dr. Crafts under one of our illustrations. But such "argument," however plausible it may seem, would justify all the persecutions of the past, as well as the intolerance of Russia, and revive the bloody scenes of the Dark Ages.

It is in harmony with this theory that in several of the States of this Union, God-fearing Sabbatarians have been arrested, tried, convicted, and punished by fines, imprisonment, and chain-gangs, for no other reason than because they could not conscientiously observe as the Sabbath the day regarded by their neighbors as sacred.

One of our illustrations shows a gang of Seventh-day Adventist "convicts" at work on one of the abutments of a bridge near Spring City, Rhea County, Tenn., July, 1895. In passing sentence upon these men, some of whom had just been convicted for the second time within six months, Judge Parks, before whom they were tried, said:—

I will take occasion to express again my sincere personal regret that the necessity exists for inflicting punishment upon these people, for it must be patent to even the most casual observer that they are good citizens, who are thoroughly conscientious in the course they have taken.

Members of this same communion have been prosecuted—persecuted we might say—by means of the Sunday statutes of several different States, though most of these cases have arisen in Tennessee and Maryland. And at the present time, B. A. Philpot, a Seventh-day Adventist, of Rutherford County, Tenn., is under indictment at Murfreesborough, and will be tried on the 19th inst., for quiet Sunday work which in no way interfered with his neighbors, except it may have been by offending against their ideas of religious propriety respecting proper Sunday observance.

We are sure that our readers will agree with us that these things ought not so to be and that any system of reasoning which justifies such things is misleading, and therefore wrong.

PERTINENT FACTS AND QUESTIONS BY A TENNESSEE JUDGE.

THE following extract from the opinion of Judge Parks, rendered in the cases of the Seventh-day Adventists, convicted in March, 1895, at Dayton, Tenn., for doing common labor on Sunday, presents the injustice of compulsory Sunday observance so forcibly that we wish to keep it prominently before the public:—

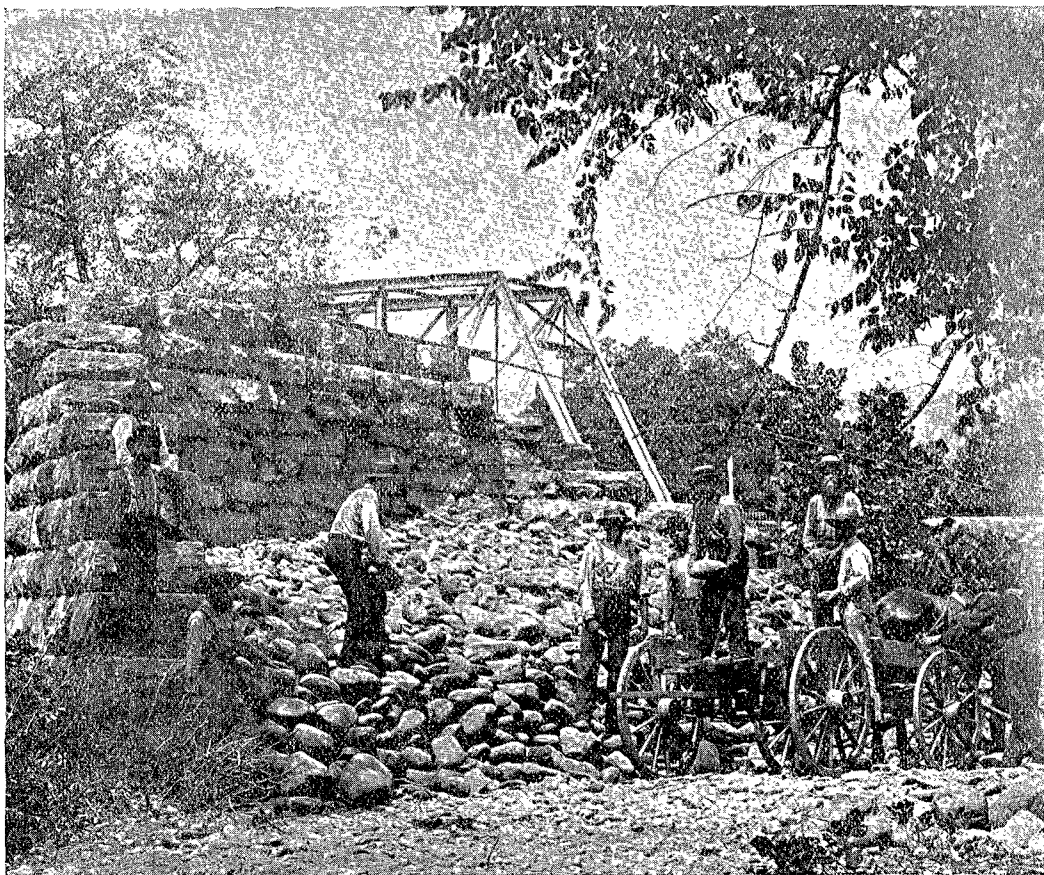
"Here we have a very respectable element of Christian believers who are honest, inoffensive, law-abiding people in all matters not conflicting with their sense of duty, who believe they are under divine command to observe the seventh day as the Sabbath. As a matter of abstract, individual right can they be required to observe another day also? Their position is not that of a person who claims that as a matter of personal liberty he has the right, if he chooses, to run an open saloon on Sunday, or to do any like act. That is not a matter of conscience—this is. They claim that it is not only their right, but their duty under divine command, to observe the seventh day. Calling them 'cranks' is no argument and has nothing to do with the question. If there were only one of them he would be entitled not only to his honest

belief, but to the exercise of that belief, so long as in so doing he did not interfere with some natural right of his neighbors. A man cannot kill another and excuse himself on the ground that he believed he was carrying out God's will in so doing, because this would deprive his victim of a natural right, viz.: the enjoyment of life.

"Do the defendants in keeping the seventh day and working on the first, thereby interfere with any natural right of their neighbors? Or is it an artificial right created by human law? Has any power but the divine will the right to establish any one day as the Sabbath? If the day has been appointed by divine edict, but two or more persons honestly and conscientiously differ as to what day was appointed, can the dispute be settled by legislative enactment? And shall one be given rights which are denied the other? Does might make right, and have the majority the right to dictate in matters purely of conscience?"

The Creator has given to his human creatures the right to "life, liberty, and the pursuit of happiness;" but he has also given to certain of them the commission, "Go ye . . . into all the world and preach the gospel to every creature;" and in the execution of this it has often been necessary to surrender earthly comforts, liberty, and even life itself. It was right under such circumstances that the surrender should be made. Jesus Christ himself set the example in this respect. He surrendered all that was his by right for the sake of that cause which embodied right in the form of righteousness; and his followers must not turn back in their devotion to the same cause because the pathway may lead to the loss of property, liberty, or life here. Their natural, inalienable right to these things cannot afford them justification in refusing under all circumstances to give them up.

The rights of God are as much higher and more sacred than those of the human individ-



ENFORCING "LAW" IN THE UNITED STATES.—Seventh-day Adventists Compelled to Work on the Public Roads in Tennessee.

It is the conviction of the majority that the nation cannot be preserved without religion, nor religion without the sabbath, nor the sabbath without laws; therefore sabbath laws are enacted by the right of self-preservation, not in violation of liberty, but for its protection.—Rev. W. F. Crafts, in "The Sabbath for Man," p. 243.

CHRISTIANITY AND CIVIL RIGHTS.

It is the purpose of the civil government to preserve inviolate to the people under it those inalienable rights with which all men have been endowed by their Creator. This being so, it is the right of every individual to demand the protection of the civil government whenever his rights are threatened with invasion. This is right from a civil standpoint; but the Christian standpoint commands a higher and wider view of truth, and from this standpoint what is right within the sphere of civil things may be found contrary to right within the higher sphere of Christian duty. There are higher rights than the rights of man. Civil government conserves the latter, but Christianity conserves the rights of God.

ual, as the Creator is higher and greater than his human creature, or as the interests and welfare of the universe surpass in importance the temporal interests and welfare of one soul. God has a right to the love and worship of the beings he has created. And this is not for his own benefit, but for that of the universe which he upholds; for God needs nothing from his creatures, but maintains and provides for them all. "God is love," and there is in him no taint of selfishness. It is not right that any person should place his own temporal interests—even his inalienable rights—before interests which are infinitely higher and more sacred. The Christian will make it his first object in all things to advance the interests of the cause of Christ. When these interests come in conflict with those pertaining to his worldly prosperity, the latter

are always made to yield the ground. Thus it is sometimes right that an individual should surrender rights.

But let each one take care what and whose rights he surrenders. When he sees that he can advance the cause of righteousness by yielding his right to some temporal interest or possession, it is right that he should do so. But not every right can be surrendered. Religious despotism demands that men should surrender the right to think for themselves. But the surrender of this means the surrender of the right to exercise faith in Jesus Christ, and therefore of the right to eternal life which that faith secures.

The same despotism demands that men should surrender God's right to their worship and obedience. No such demand can be honored by one who would maintain his Christian allegiance. The dividing line is to be drawn between temporal and eternal interests—between the civil rights of man and the rights of God. The Christian should ever be careful not to be tenacious of a civil right at the expense of the prosperity of that cause which stands for the rights of God. s.

A CHAPTER FROM VIRGINIA HISTORY.

BY ALLEN MOON.

THE historian informs us that "finding that argument availed them little, the friends of the Episcopacy [in Virginia] drew the sword of persecution. It is believed that at this period (1768) no express statute of Virginia authorized the imprisonment of any man for preaching without being ordained or being licensed according to the Act of Toleration; but pretexts have never been wanting for religious cruelty.

"In June, 1768, John Waller, Lewis Craig, and James Childs, all zealous Baptists, were seized by the sheriff in the county of Spottsylvania and carried before three magistrates who stood ready in the yard of the meeting-house. The victims were bound over to appear at court two days afterwards, and when they appeared accordingly they were told they should be released if they would promise to preach no more in the county for a year and a day. This they positively refused to do, and they were immediately ordered to jail." A well-supported tradition has told us that when these three Baptists were brought to trial at Fredericksburg, the prosecuting attorney had drawn up an indictment against them "for preaching the gospel contrary to law."

"Patrick Henry had heard of the case, and he rode fifty miles to hear more.

"He kept his seat while the indictment was being read, and while the prosecutor opened the case, then rising, he solemnly addressed the court: "May it please your worships, What did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression that these men whom your worships are about to try for misdemeanor, are charged with *preaching the gospel of the Son of God?*"

"The tone, the manner, the subject, sent an indescribable thrill to every heart. Then, continuing, the orator carried home the appeal with such power that the prosecuting attorney turned pale with agitation and the court was hardly restrained from directing the sheriff at once to discharge the prisoners. Yet even Patrick Henry was not strong enough to arrest the tyranny caused by an established church.

"In Middlesex and Caroline counties many Baptist ministers were arrested and confined. They were lodged in jails swarming with vermin, and were treated like criminals; yet their spirits were buoyant, and persecution did nothing but increase the zeal and numbers of the sect. Insult was then offered to their ministers during service, and frequently mounted men would ride into the water while they were administering immersion, and attempt to turn the ceremony into a farce. In 1772 a letter appeared in the *Virginia Gazette*, addressed to Anabaptists imprisoned in Caroline County. The writer justifies their imprisonment on the basis, not of any statute, but of English common law. He charges them with teaching heresy and hateful doctrines, and with disturbing the peace of religion. He admits that the English Act of Toleration applies to the colony, but denies that the Baptists are entitled to its benefits."*

The above reads so like a chapter of the recent history of Tennessee, Georgia and other States, in their treatment of Adventists, that the latter seems almost like a continuation of the same revolting details.

The excuse for prosecuting these people is as transparent, and the act as unjustifiable, as were those of the Episcopal Church toward the Baptists of a hundred years ago. And though a people may be misguided, the principle remains the same. It will not answer to say the Baptists were right and the Adventists are wrong.

He is no friend of religious liberty who is satisfied with liberty only for himself, but he is the true friend of liberty who is anxious that every other man shall enjoy equal liberty with himself no matter how greatly the other man may differ from him religiously.

Patrick Henry was an Episcopalian, and his church enjoyed the favor of the State in 1768 when he went to defend the Baptists who were being persecuted by his own people for preaching contrary to the established faith. Where are the descendants of these Baptists now? Are they satisfied that liberty has been accorded them to preach baptism by immersion and all other doctrines of the gospel as they understand them? Baptists believe that the men who persecuted them were fighting against God.

Suppose it should finally appear that Adventists too were reformers and that God had called them to preach the restoration of the Sabbath of the Bible, will they be any more excusable for the part that some have enacted toward these people because the States have retained upon their statute books some of the religious laws enacted during the period of religious establishment, or even that have been since enacted? Oh, for more Patrick Henrys to defend the principles of religious liberty, and to stand for justice for all mankind.

How the religion of Jesus Christ would appeal to the better judgment of men if only those professing faith in it would live out its teaching before the world.

THE SUNDAY LAW IN NEW YORK.

THE Sunday law of this State is about to be again tested in the courts. The facts are thus stated by the *Rochester Herald*, of the 24th ult:—

"The defendant members of the Rochester Baseball Club, accused of violating the Sunday law by playing ball at Riverside Park on Sunday, appeared before Justice of the Peace

Frank, in Irondequoit yesterday, and gave bail to appear before the Grand Jury. The defendants were represented by H. J. Tuttle, of the firm of Tuttle & Hallock. The people were represented by Henry W. Conklin.

"If the ball players are indicted, the trial will be an interesting one from a legal standpoint. In the case of the people against Moses, reported in the New York Court of Appeal cases, the defendant was accused of violating the Sunday law by fishing on Sunday. In that case Judge Earl held that fishing on private grounds even is a violation of the law. Judges Finch, Peckham and Gray dissented from the view taken by Judge Earl. Judge Maynard concurred with Judge Earl's opinion on the ground that the act constituted *a serious interruption of the religious repose and peace of the community* in which the fishing was done; so that Judge Maynard's construction of the law forms the basis of the interpretation of the law laid down by the Court of Appeals.

"It will be claimed in the case of the Rochester baseball players that there was no disturbance of the religious peace of the persons making the complaint. During the entire summer at the Sunday games, where the crowds ranged from 4,000 to 7,000 persons, there was not a single disturbance of any kind. No intoxicating liquors were sold on the grounds; in fact, before the Raines law went into effect, the association in charge of the team permitted no liquor to be sold on the grounds on Sunday. During the entire summer there was not a single fight on the grounds. For this reason it will be claimed there is no just cause for claiming that the religious repose of the neighborhood was disturbed by the Sunday games. It will be claimed that the man making the complaint against the Sunday games lives nearly three miles from the grounds, and therefore had no reason for being exercised on the ground of disturbance, against the playing of Sunday games."

LIMITS OF OBEDIENCE TO CIVIL GOVERNMENT.

OBEDIENCE is to be rendered to all human governments, in subordination to the will of God. These governments are a recognized necessity in the nature of the case, and their existence is manifestly in accordance with the divine will. Hence the presumption is always in favor of the authority of civil law; and any refusal to obey, must be based on the moral proof that obedience will be sin. The one who proposes to disregard human law, must be persuaded in his own mind that, in that course, he will meet the approval of God. It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that, "we ought to obey God, rather than men," in any case of conflict between human law and the divine.

There are cases so clear that no one can question the duty to refuse obedience. In all times and in all lands such cases have arisen. In a case of this kind, either of two courses is possible; to disobey the law, and resist the government in its attempt to execute it, or to disobey and quietly suffer the penalty. The first is revolutionary, and can be justified only when the case is flagrant, and affects such numbers that a revolutionary movement will be sustained. Sometimes a decided attitude, on the part of a large number, in opposition to a wicked law, will set the law aside, and make it inoperative. Such a movement is as

* Robt. H. Howson, in "History of Virginia."

justifiable as any revolution. But these cases are rare. The second course will, in general, commend itself to considerate and conscientious men. It is a testimony against the law as unrighteous, and, at the same time, a recognition of government as a grave interest.

It is often urged that the right of private judgment, as now maintained, in reference to obedience to the laws of the land, will subvert government, and introduce confusion and anarchy. . . . The danger, however, is greatly over-estimated. Government is never the gainer in the execution of a law that is manifestly unjust. . . . Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying, contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere, that it comes in conflict with the consciences of men.

But it is objected that the example is corrupting, that a bad man will violate a good law, because the good man refuses to obey a wicked law. The cases are just as unlike as right and wrong, and any attempt to justify the one by the other, is gross dishonesty. Unquestionably, the principle can be abused by the wicked, and so can any truth, whatever, but the principle of unquestioning obedience to human law, is false, and needs no perversion to make it mischievous. Practically, the cases are few, in well-established governments, where the law encroaches upon the rights of conscience; but if the principle be surrendered, the cases will multiply. . . . The most grievous of all imperfections in government, is the failure to secure the just and good result. Injustice and oppression are not made tolerable, by being in strict accordance with the law. Nothing is surer, in the end, than the reaction of such wrong to break down the most perfectly constituted government.—Fairchild's Moral Philosophy, pp. 178-186.

NEWS AND NOTES.

HOTEL keepers at South Beach, Staten Island, are awaiting the outcome of a case in the courts which will test the legality of Sunday dancing in such establishments. If the result is as they hope, they will give dances every Sunday evening during the winter.

THE legal committee of the public school Charter Association of San Francisco, Cal., has decided that a clause in the new charter barring from the ranks of primary or grammar school teachers all persons who have not been educated in the public school system of California, is unconstitutional and void.

At Freeport, Ill., October 1, Rev. John G. Wooley addressed the ministers of the Rock River conference in language which reflected severely upon the national Republican party nominee, Mr. McKinley, for failure to declare against monopolies and trusts, and declared that all the latter were behind him to secure his election. A majority of the conference promptly drew up and signed a resolution of censure upon Mr. Wooley for such expression of his sentiments.

THE "Business Men's National Campaign Committee" have sent out a letter to the Catholic clergy of the country, attacking the Democratic platform, making allusion to "the patriotism and eminent public services of the late Most Reverend Archbishop Hughes

and many others of the Roman Catholic clergy, when the integrity of our government was threatened on a former occasion," and calling upon the clergy to throw their influence against the political movement which aims at securing a decision in the presidential contest which "would be thoroughly immoral and would precipitate an ethical and material calamity of incalculable magnitude." Similar letters, it is said, have been sent to the clergy of all denominations.

POLICE Commissioner Roosevelt, of New York City, has been asked by Mayor Strong to set up a standard of sacredness by which to test Chinese Sunday concerts. This is the result of a plea made by Chinese merchants for exemption from police interference with their Sunday concerts, which they said would cause them a loss during the year of \$10,000. They affirmed that the concerts were in every way sacred, and had a tendency to educate the audiences in the principles of Confucius.

IN a sermon delivered in the First Presbyterian Church, Washington, September 27, Rev. T. De Witt Talmage touched upon the subject of pulpit politics in these words: "Every minister must do as he feels called on to do, and I will not criticise him for doing what he considers his duty; but all the political harangues from pulpits from now until the 3rd of November will not in all the United States change one vote, but will leave many ears stopped against anything that such clergymen may utter the rest of their lives."

A CRUSADE against Sunday 'golf playing has been inaugurated by some citizens of Staatsburg, Dutchess County, N. Y., the offenders being representatives of New York's "four hundred," who have residences in or near the village. A sermon delivered by the Rev. Mr. Miles in Staatsburg on a recent Sunday gave the signal for the battle. "If there are any Christians in this place," he said, "they will see that these people stop their sports on Sunday." Quite a number seem to have availed themselves of this opportunity to demonstrate their Christianity.

THAT political sentiment is with the clergy, as with other people, a matter of personal opinion, was evidenced by a sermon delivered by Rev. Herbert N. Casson, in the "Labor Church" at Lynn, Mass., September 27, in which the speaker was as outspoken in his praise of candidate W. J. Bryan and that for which he stands as the pulpit politicians have generally been during this campaign in denunciation of the same. Mr. Casson stated at the outset that his sermon would be a political one, on which account he would omit the reading of the usual Scripture lesson.

THE legality of Sunday work by Hebrews is to be tested in the city of Portland, Maine. The "law" in that place forbids keeping open places of business on the "sabbath," and is a statute handed down from Puritan times, but not regarded as worthy of enforcement in more recent years. But the Sunday observance movement having reached Portland, there has been observable of late a tendency to make use of this "blue law," which resulted in the arrest on the 27th inst. of two Hebrews, Messrs. Press and Berman, who were keeping "open shop." The former pleaded not guilty, but the latter admitted the charge against him, and in court stated that his store was kept closed on Saturdays, and that for seven years past he had been doing business on Sundays without molestation; also that "a lot of others" kept open on Sunday the same as he did. He gave notice that he would appeal from any sentence that might be imposed in the lower court, and was released on \$100 bail. Press based his plea of "not guilty" upon the fact that bakery carts and milk wagons were run on Sundays as on other days; but the court explained that these were not parallel cases, since neither a milk wagon nor a bakery cart is an "open shop." In the light of this

revelation Mr. Press decided that he would comply with the statute, upon promise to do which the judge suspended sentence. Meanwhile explicit orders were issued to the police of the city to arrest all Hebrews found hereafter keeping open shop on Sunday.

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THAT which contravenes natural rights instead of guaranteeing them is usurpation and not legitimate, God-ordained authority; "for rulers are not a terror to good works, but to the evil."

CIVIL government is ordained of God, but so are its limitations. "We hold these truths to be self-evident; that all men . . . are endowed BY THEIR CREATOR with certain unalienable rights; that to secure these rights governments are instituted among men."

THE Pope has been chosen by Hayti and San Domingo to arbitrate a dispute between them respecting boundary lines. In view of this the *Catholic Review*, of October 3, exclaims, "Would that all disagreements among peoples were peacefully submitted to the impartial and enlightened adjudication of the Common Father of Christendom." Such is one of the Papacy's cherished hopes.

THE new "apostolic" delegate from Rome to the United States, Monsignor Martinelli, arrived in New York, October 3. The Catholic press of the country seems to be divided in opinion respecting the position the papal delegate will hold in this country, the *Freeman's Journal* asserting that his authority will be even greater than that exercised by his predecessor, Satolli.

"EXCEPT in the nation of Israel, it is not, and never has been, personal sovereigns in themselves that have been referred to in the statement that 'the powers that be are ordained of God.' It is not the persons that be in power, but the powers that be in the person, that are ordained of God. The inquiry of Rom. 13: 3 is not, Wilt thou then not be afraid of the person? but it is, 'Wilt thou then not be afraid of the power?' It is not the person, therefore, but the power that is represented in the person, that is under consideration."

"FULL religious liberty," remarks the New York *Sun*, in its "Spanish-American News," "exists in Mexico, and it is foolish to attach any significance to the deeds of the brawlers who smashed the windows of a Protestant church and college in the city of Aguas Calientes. The riot was a small one, and its leaders were arrested. It was just such an outbreak as may occur anywhere at a moment

of excitement. There are over a hundred Protestant churches in Mexico which hold services and engage in mission work without any disturbance, and the government of President Diaz has always manifested its determination to maintain the rights of all denominations."

It is indeed true that a large measure of religious liberty is enjoyed in Mexico, and whatever restrictions there are, owe their existence to the aggressions of Rome.

AN address "To the Christian Citizens of the United States," has been sent out through the country as the result of a mass meeting of Christian people, held recently in Chicago, and presided over by Evangelist D. L. Moody, for the purpose of considering the present unsettled condition of affairs in the nation politically and socially. The address earnestly invites Christians of all denominations to unite in observing October 8, as a day of fasting, confession, and prayer to God, for divine assistance in dealing with the issues which demand settlement at this time.

METHODISTS AND RELIGIOUS LIBERTY.

No people ought to be more tolerant than the Methodists, for few people have, in modern times, suffered more for conscience' sake than they.

John Wesley himself was repeatedly mobbed and arrested, and was even indicted in due form, ostensibly for violation of civil law, but really because of his religious faith and practice.

In the early days of Methodism it was customary in England to seize men, and compel them to serve either in the army or navy. On one occasion "Meriton [a Methodist preacher] himself was impressed, and his companion escaped only by running from street to street, and finally taking refuge at a private house, where he was compassionately locked up in a closet till midnight, when, disguised in female dress, he made his way out of the town, passing sentinels who were appointed to watch for him on the bridge. John Bennet, another itinerant, was 'impressed' with three of his lay brethren in Cheshire."

The same author tells that "a humble Cornish preacher was pulled down by a constable while preaching at Corlam and borne off to the House of Correction at Bodmin. A warrant was gotten out for John Wesley himself in Cornwall." Mr. Wesley was not held, however, on this occasion. The officers finding him a well-bred gentleman and a clergyman instead of a rowdy, permitted him to go.

Thomas Welsh, another Methodist preacher, was mobbed and imprisoned in Ireland as a "turbulent person," but really for preaching the gospel. He was arrested at one of his

own meetings and conducted to the magistrate, "who demanded a promise that he would preach no more. He refused and was sent away to prison."

Charles Wesley was, on one occasion, indicted as a vagabond. This remarkable presentment still stands on the city records and declares that "we find and present Charles Wesley to be a person of ill-fame, a vagabond, and a common disturber of his majesty's peace, and pray that he may be transported." Nine of his associates were denounced in the same terms. The indictment was not sustained.

John Wesley was indicted in Savannah, Georgia, in 1737, one of the counts in the indictment being that he had "broken the laws of the realm, contrary to the peace of our sovereign lord the king, his crown and dignity by speaking and writing to Mrs. Williamson against her husband's consent." This case was never brought to trial, but Mr. Wesley was kept as a kind of "prisoner-at-large," until finally, tiring of the delay, he returned to England.

On another occasion in England Mr. Wesley was imprisoned for three months for debt, his enemies taking advantage of temporary financial embarrassment to persecute him.

This recital of persecution of Methodists might be continued almost indefinitely, for the chapter of the wrongs they suffered is a long one; but space forbids a continuation of it at present. We are only sorry that too many Methodists have forgotten their early experience and to the extent of their ability, and so far as the more liberal laws under which we now live permit, stand ready to harass and persecute those whose faith and practice now differ from theirs, as theirs formerly differed from that of the majority. Nevertheless, we do not believe that history has been written in vain, and we have confidence that there are not wanting many honest hearts who are still loyal to the principles of civil and religious liberty for which the early Methodists contended so earnestly.

² *Id.* pp. 294, 295.

⁴ "John Wesley a Missioner to Georgia," by William Stevens Perry, D. D., bishop of the Protestant Episcopal Church of Iowa; New York *Independent*, March 5, 1891, pp. 5, 6.

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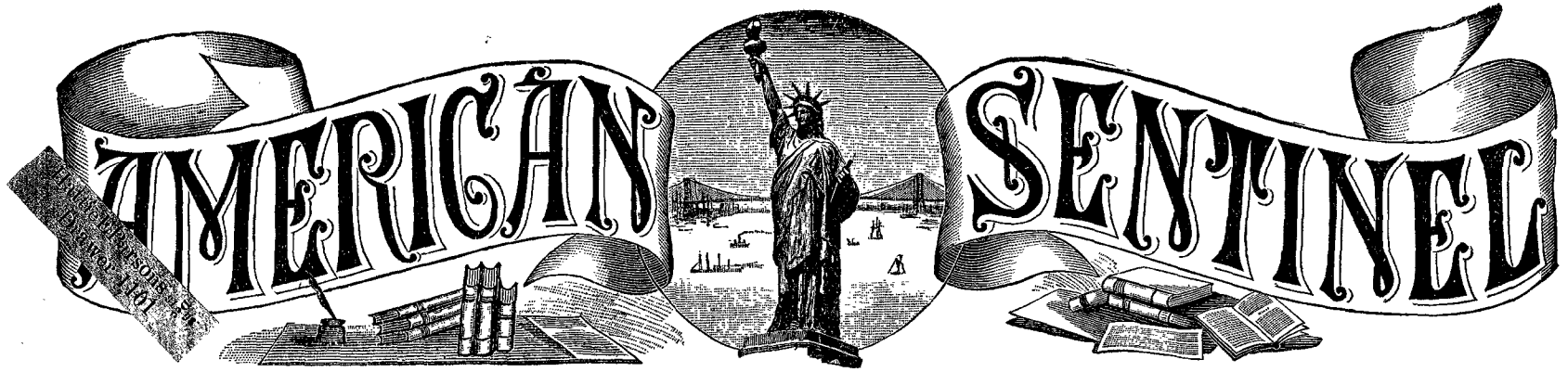
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¹ "History of the Religious Movement of the Eighteenth Century called Methodism," Vol. I. p. 224.

² *Id.*



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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EDITOR, - - - - - C. P. BOLLMAN.
ASST. EDITOR, - - - - - L. A. SMITH.

PAPAL POLICY.

LAST week Bishop Keane was deposed from the rectorship of the Catholic University at Washington. The day following the public announcement of this fact an eminent Roman Catholic layman said to the Washington correspondent of the New York Herald*:-

To us who have closely watched events for the last five years the deposition of Bishop Keane means nothing less than a restoration of the supremacy of the ultramontane or clerical party in the American Church.† As such, it must be regarded as the most important event in the history of the church since

land, and in opposition to the expressed wishes of the ultramontane bishops.

"Now it appears Archbishop Corrigan has

between parties in the Roman Catholic Church, the unfolding of events shows the consummate skill of Leo XIII. and the deceptive policy of the system which he represents. Having accomplished his purpose in giving free reign to "the church" in America, the Pope now asserts his authority in a manner and to an extent which leaves nothing to be desired by the most ultra montanist.

For several years past, and until within a few days, "liberal" Roman Catholicism was in the ascendancy in the United States, but a new era has been ushered in. The able and crafty Leo XIII., "the prisoner in the Vatican," for years pursued a "liberal" policy, not only toward America, but generally, so much so that the world was deceived into believing that Rome was actually changing. But it is now seen that beneath the velvet



ARCHBISHOP CORRIGAN.

found at the Vatican a reaction of sentiment in his favor. It would not, perhaps, be too much to say that after five years' waiting he has his revenge, for if anything is clear it is that the arrival of Mgr. Martinelli, and especially the removal of Bishop Keane, is distasteful to the Ireland party." "If our surmises are correct," concludes this eminent Catholic, "ultramontanism in America has again been carried to the front."

These facts are of great interest, not only to Catholics, but to Protestants as well, for instead of revealing simply a contest be-



ARCHBISHOP IRELAND.

Archbishop Ireland appealed to Rome to sustain him, as against the "clericals," and especially the Archbishop of New York, in the famous school question.

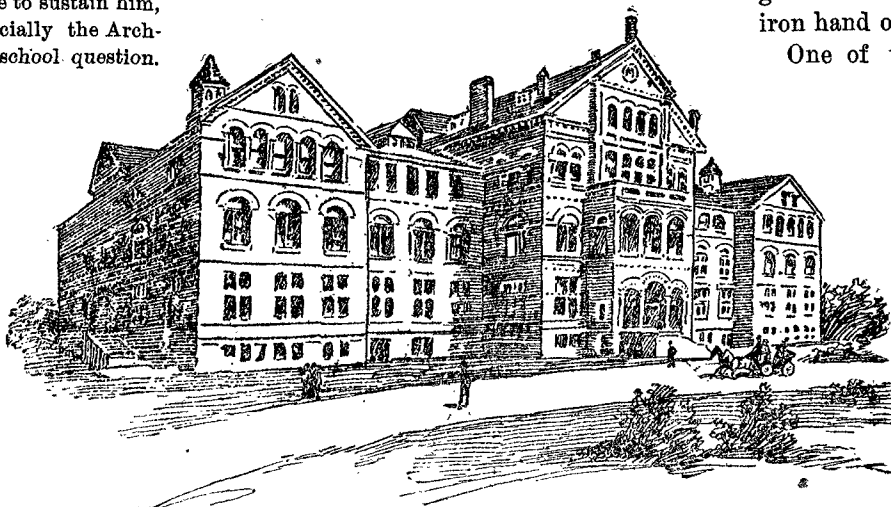
"It will be recalled," continues the Herald's informant, "that on that occasion the Archbishop of St. Paul won, or seemed to win, a notable victory. He procured an utterance from Rome, which his friends professed to regard as an indorsement of himself and a rebuke for Archbishop Corrigan. The appointment of Cardinal, then Archbishop Satolli, which followed soon afterward, was known to be greeable to Archbishop Ire-



BISHOP KEANE.

glove of the "successor of St. Peter" is the iron hand of Rome.

One of the fruits abroad of the general liberal policy of Leo XIII., was a victory for "the church" in Germany. All, and more, than "the church" lost under Bismarck, she has regained through Leo's craft since the accession to the throne of William II. Lutheranism is still the established religion of Germany, but Rome must not be spoken against, and the



MCMAHON HALL, CATHOLIC UNIVERSITY, WASHINGTON.

* All our quotations on this page, as also our illustrations, are from the Herald of the 7th inst.

† All italics in these quotations ours.—Ed. SENTINEL.

laws restricting her "rights and privileges" have either been repealed or are dead letters upon the statute books.

In the United States "the church" has made marvelous progress, not only in numbers, but in influence; and this latter feature of her growth has been due in large measure to the idea that Romanism in America was essentially different from Romanism in Europe, and that even there the Papacy was becoming more democratic, more liberal, more Christian.

Leo's professions of friendship for republics generally, and for the United States in particular, were received by thousands of nominal Protestants at par, and many who only a few years before regarded Rome as the "mother of harlots," of the Scriptures, were ready to hail her as "one branch of the great army of the Redeemer."

Doubtless this was just as the Pope wanted it to be. The Papacy had much to gain and nothing to lose by a "liberal" policy. Once recognized by Protestantism as one branch of the true church, and that without any acknowledgment on her part of the validity of Protestant faith or polity, Romanism had gained a position of vantage from which she can never be dislodged. That position Rome now occupies in the United States, and she gained and holds it, not by right but by craft; she has come into it by flatteries. And now having by guile secured from American "Protestantism" recognition as one grand division of the true church, that Protestantism is estopped from making warfare upon Roman Catholicism. Friendly rivalry there may indeed still be, but antagonism on the part of Protestants who have admitted the claims of Rome would be only self-stultification; for if Romanism is Christianity then antagonism to Romanism is antagonism to Christianity.

But while unwary "Protestantism" is thus placed at a disadvantage Rome is free; for while "Protestantism," not only in America, but in England, and to some extent upon the Continent as well, has been seduced into the recognition of the fundamental claims of Rome, the Papacy has conceded nothing. The Pope has simply played the liberal element of the Roman Catholic Church against liberal Protestantism, and, as we have seen, has won.

Apropos to this subject is the following extract from a letter by Mgr. Leon Bouland to Rev. James O'Connor, of this city, under date of September 12, 1896. Mgr. Bouland said:—

As a result of my investigations I am more firmly convinced than ever that it is vain to expect any reform from the Vatican or the Roman priesthood; and therefore I experience a new happiness in separating myself from them. When they extend the hand with professions of a deceptive liberalism, they only seek to ply their arts of seduction more sedulously.

This is exactly what Rome has been doing, not only in the United States but everywhere, notably in England. In that country the High Church party has for years been lured Romeward with the hope of organic union with the papal church upon the basis of the recognition of the Anglican Church and Anglican orders. But recently, after prominent English church leaders had gone so far as to make graceful retreat impossible, the Pope consents to "reopen" the question, examines the whole ground carefully, and blandly, but

firmly tells the ritualist of the Anglican Church, and Anglicans generally, that they are entitled to no recognition as belonging to the Church of Christ; that being outside of the Roman Catholic Church they are outside of the Christian Church; and by seeking union with Rome they have virtually admitted it.

Touching this point the *Outlook* of the 10th inst. says: "The English Catholics in the Established Church must now choose between remaining in what they have practically conceded to be a schismatical position, or going over, as Manning and Newman and many other members of the same party did years ago, to the Roman Catholic body."

This is only the simple truth. Rome has placed weak-kneed Protestantism in both Europe and America at a decided disadvantage, and can now well afford to renew her claim that she is "the Church of Christ" to the exclusion of all others. The Protestantism that has ceased to protest has no sufficient answer to this claim.

STORY ON THE FIRST AMENDMENT.

JUDGE STORY, in his "Exposition of the Constitution," speaks thus of the object of the First Amendment:—

"The same policy which introduced into the Constitution the prohibition of any religious test, led to this more extended prohibition of the interference of Congress in religious concerns. We are not to attribute this prohibition of a national religious establishment to an indifference to religion in general, and especially to Christianity (which none could hold in more reverence than the framers of the Constitution), but to a dread by the people of the influence of ecclesiastical power in matters of government; a dread which their ancestors brought with them from the parent country, and which, unhappily for human infirmity, their own conduct, after their emigration, had not, in any just degree, tended to diminish. It was also obvious, from the numerous and powerful sects existing in the United States, that there would be perpetual temptations to struggles for ascendancy in the national councils, if any one might thereby hope to found a permanent and exclusive national establishment of its own; and religious persecutions might thus be introduced, to an extent utterly subversive of the true interests and good order of the Republic. The most effectual mode of suppressing the evil in the view of the people, was to strike down the temptations to its introduction."

AS TRUE OF PROTESTANT PAPERS.

THE *Catholic Review*, in its issue of the 10th inst., administers this fitting rebuke to the Catholic papers which have also become partisan political journals:—

Catholic papers that are also partisan political journals, are a detriment to the church. In the public mind, they identify the religious and the political causes that they advocate; and they offend and scandalize those among their readers who cannot look at public affairs through their spectacles. In questions affecting faith, morals or Catholic rights, they have the right and they may also have the duty to speak out trumpet-voiced. But their influence will be less than proper, if they have prejudiced the people against their fairness by loud partisanship on matters purely political. They injure their cause by wandering beyond their sphere.

These words are just as applicable to Protestant as to Catholic papers. As indicated

by the *Catholic Review*, there are in this discussion of purely political questions by the religious press, and by the pulpit, two great evils: First, it identifies in the public mind religious and political issues; and second, it tends to separate between pastors and people, and destroys largely the influence for spiritual good, which the ministers and religious papers would otherwise have.

The AMERICAN SENTINEL has no desire to influence a single vote in the coming election. All the advice we have to give to any man is, Be honest; if you vote, vote your convictions. There is a moral question for every man, involved not only in this but in every matter, a question which he alone can settle, namely, that of being honest with himself and with his fellowmen.

The man who in the present political contest votes for free silver believing that thereby he can defraud his fellowmen, is a thief at heart; but in this respect he differs not one iota from the man who votes for gold because he believes its triumph will enable him to accumulate, not his own earnings, but the earnings of others.

It follows that before the monetary question can become a moral question to any man he must be satisfied as to the merits of the political question; his mind must be at rest upon the question of where right and justice are to be found. If, then, he violates his conscience, either for immediate or for ultimate gain, he, like Esau, sells his birthright for a mess of pottage.

The pulpit and the religious press should teach sound morals, leaving to statesmen and political economists questions of finance, protective tariffs, etc. The divine commission is, "PREACH THE WORD."

THE WORLD COMPETING WITH THE CHURCH.

THE inroads of the bicycle "craze" upon Sunday attendance at church service is a matter which agitates the minds of many clergymen, and draws from them many complaints, if we may believe what is reported. A writer in the *Christian Statesman*, of September 26, says that the clergy "are sorely perplexed in trying to get something more lively in their sermons than the dazzling, half-flying steed of steel. But flights of rhetoric," he continues, "are nothing to it, and excursions into scientific objections to Christianity are sleepy beside the thrilling wheel. Not even an almost swearing sermon against the Chicago Democratic platform is now sufficient" for the purpose.

Would it not be well for the clergy to pause and consider whether this effort to compete with the attractions of the world is in the line of the gospel commission which they are supposed to be carrying into execution? May not one great reason for non-attendance at church services be found in the nature of the sermons which are commonly preached? If successful preaching be a matter of competing with the worldly attractions furnished in this age of excitement and invention, then the popular sermonizing of the day is in the right direction; but a serious doubt must be felt respecting the ability of any preacher to achieve success in this line. It must be evident that in the matter of giving spice and variety to the church service, and in devising attractions to win the support of the people for church work, the limit has been about reached. Soon it will be necessary to find some means to corral the people in the churches on Sundays in order to make sure of good-sized congregations.

† Mgr. Leon Bouland was some years ago a French Catholic priest and private chamberlain to Pope Leo XIII. He renounced Romanism, was received into the Episcopal Church by Bishop Potter, and remained in that communion until the publication of the Pope's appeal about a year since for the reunion of Christendom. Touched by this appeal Mgr. Bouland returned to Rome, but was soon undeceived, and feels that he has now bidden a final adieu to popery.

But the truth is that the Saviour has not sent forth his representatives to compete with the world in furnishing that which will attract and please the senses. The gospel of God was not made dependent for its success upon any such means. There is a power in that gospel which no worldly device or attraction can possibly have, and by this power the gospel is to appeal to men. It is "the power of God unto salvation to every one that believeth." Rom. 1:16. It is the power of the word of the Creator. There is a power and an attraction in the word of the living God which the world knows nothing of. Let that word be presented as God has spoken it,—"*quick [living] and powerful, and sharper than any two-edged sword,*" "*sweeter also than honey and the honeycomb,*"—and the question of means to maintain church attendance need never demand attention. It is now just as it was in the early centuries after the "falling away" from the truth of which the Apostle Paul spoke, when the church leaders complained that they could not compete with the attractions of the world, and that the circus and theater held larger congregations on Sunday than did the churches. They secured legislation to suppress Sunday shows and force the people into the church; and precisely the same thing is sought by the clergy to-day. They cannot compete with the world's attractions without the aid of Sunday "laws."

But neither the compulsion of Sunday statutes, nor the inducements which appeal to the worldly-minded, can bring into the church any others than hypocrites, and the less of this class the church has in her membership, the better it will be for her, and for the country. The testimony of history is clear and emphatic upon this point. S.

THE RIGHT OF FREE SPEECH.

THE following item from the *New York Observer*, of October 1, was doubtless not intended as an attack upon liberty and natural rights, yet it points to a growing sentiment in this country upon which the friends of liberty may well look with apprehension:—

The right of free speech does not mean the right to all kinds of speech. There are certain styles of talk that no government, especially no republic, can safely tolerate. If gag law is not desirable, ungagged lawlessness is no better. Well said Archbishop Ryan the other day: "We justly boast of the great liberty of speech allowed in this free Republic, but we may ask, may not such liberty occasionally degenerate into the most dangerous license? It does so when it is used to poison the intellect and the hearts of men by evidently false principles."

But who is to decide what are "evidently false principles" in every case? That some principles are evidently false no one will deny; but it can safely be said that certain principles which would be "evidently false" in the view of Archbishop Ryan, of the Roman Catholic Church, would be just and right principles in the view of many who do not occupy a papal standpoint. And what are good principles in the view of one class of Protestants, may be "evidently false" in the view of other Protestants.

The principle that the State cannot rightfully concern itself with religion is fast coming to be an "evidently false" one in the view of many Protestants, as it is in the view of Roman Catholics; and who can say how long it may be before the advocacy of this just and most essential principle in all good government, may be deemed "ungagged lawlessness," when public sentiment shall have been won to the idea that the State may rightfully

legislate to uphold religious dogmas, as for example, the dogma that Sunday is the Christian sabbath? There is certainly great danger to liberty in an attack upon the right of free speech. S.

PERSECUTION AND HOW TO MEET IT.

CHRIST'S example is the Christian's rule of life. "He that saith he abideth in Him, ought himself also so to walk, even as He walked." The Christian must obey this rule, or else cease to be a Christian. He can suffer wrong, but he must not do wrong. Nor is this hard to do when the grace of God reigns in the heart. The apostles, when beaten for their fidelity to Christ, "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to preach Jesus Christ," *though expressly forbidden by the magistrates to speak in his name.* The same power is in the gospel to-day, and it is still the privilege of the humble follower of Christ to rejoice in tribulations also.

The Saviour warned his followers that they would be called upon to suffer persecution, and said: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." And the Apostle Paul declared: "Yea, and all that will live godly in Christ Jesus shall suffer persecution;" and why? Because "evil men and seducers shall wax worse and worse, deceiving and being deceived."

But have we not a right to expect that in this, the nineteenth century, men will be so enlightened that persecution will cease? Let the Scriptures answer: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof;* from such turn away." 2 Tim. 3:1-5.

Enlightenment is no guarantee against persecution. Often the most enlightened are the most wicked and the most cruel. It is the grace of God alone that softens the human heart and takes out of it all desire to coerce others. It is impossible for the true Christian to be a persecutor; but he who has the form of godliness but denies the power of the gospel, must in the very nature of things seek elsewhere for that power he feels he must have but which he cannot find because he denies the source from whence it alone comes.

The Lord promises to be with his people and give them power, but this he does *only when they rely solely upon his divine power.* Christ can have no concord with Belial. His kingdom is not of this world, neither is the power by which his work is to be carried forward to be derived from this world. The power is in the divine Word itself and in the Spirit that is in that Word and which makes it effective. It is only as men lose sight of this truth that they seek civil power to maintain their doctrines and vindicate their practices.

But how can the friends of Sunday trust in the Lord to maintain the honor of that institution when *his Word says nothing about it as a sacred day?* The very name by which the day is known is not once found in the Scriptures; and the twenty-four hours which, according to Bible reckoning (from sunset to sunset), most nearly correspond to Sunday, are known in the Word of God by no other name than "first day of the week." Is it not the most natural thing in the world that in departing from the truth, men should also depart from the Spirit of truth, and seek by human agencies and human inventions to compensate themselves for the loss of power which they necessarily suffer in departing from the true source of spiritual power—the Lord Jesus Christ? It certainly is. It follows that persecution is the logical result of the substitution of Sunday keeping for the observance of the Sabbath of the Lord. The divine Word gives no hint of first-day sacredness, but it tells us explicitly that "the seventh day is the Sabbath of the Lord thy God."

THE NEED OF THE HOUR.

THE great need of our country to-day is not more politicians of a certain class, or more adherents to certain political doctrines, as might be inferred from what is said and written touching the issues which are now agitating the public mind. The true interests of this country demand, as most essential to its welfare, not more adherents to any political party platform, but more adherents to sound moral principle,—more adherents to the platform of Christianity.

The Saviour said to his disciples, "Ye are the salt of the earth." Just as salt preserves certain substances in which it is placed, so the followers of Christ,—those who are such indeed—preserve the earth and every country in it from destruction through the wrath of God against sin. Were there no Christians in the earth, the judgments of God would fall upon it as they fell upon Sodom and Gomorrah after the departure of righteous Lot.

The righteous are as truly the salt of the earth to-day, as when the Saviour walked with his disciples in Judea. Not only do they preserve the earth as ten just persons would have preserved Sodom, could they have been found in it, but in every land they contribute more powerfully than any other class to the country's welfare. The righteous person must be honest, peaceable, and industrious. He may at times err in judgment, but when he discovers his error, as he will sooner or later, he will at once renounce it and conform to the right.

If all the people in this land, or the great majority of them, were controlled in their actions by the principle of love to God and to one another, there would be no grave peril hanging over the nation's prosperity, as we are told that there is now. The "great crisis" about which we hear so much to-day, would not exist. In the hands of honest, conscientious, liberty-loving men, this country would be perfectly safe. They might be in the wrong in their political views upon some points, but they would cherish such views in honesty, and not from selfishness; and upon discovering their error, they would be quick to remedy whatever evil was working injury to the people. If it were ignorance alone which threatened the country's interests to-day, we should have but little to fear.

The righteous are those who have been turned, by the power of God's grace in the

gospel, from allegiance to self and sin, unto allegiance to the divine law of love. Having been thus converted, they will seek not the interests of self, but the welfare of their fellow-men. The means of their conversion is the gospel, and the gospel is brought to them by those who preach it. And therefore those who occupy the position of ministers of that gospel can best serve the highest interests of their country, as well as those of individuals, by being faithful to their divine commissions, and striving to minister the grace of God to as many persons as possible. And when they leave this work and engage in the preaching of politics, they not only fail to serve those interests but work directly against them. The discord, division, and strife, which such discourses bring into their congregations, are sufficient evidence upon this point.

The great need of the hour in this country, and in every other as well, is the need of more true Christians,—more men and women from whom the life of Christ can flow out in blessing upon the communities in which they move, even as it flowed out from Jesus of Nazareth upon the people of Judea. Let the preachers cease to preach politics, and proclaim the word of the living God, which contains the power of God unto salvation. The prosperity of the country is affected much more by the conversion of a sinner from the error of his ways, than by the gaining of an adherent to a political creed. s.

JOHN COTTON'S IDEA OF LIBERTY OF CONSCIENCE.

BY GEO. E. FIFIELD.

AS THE SENTINEL has again and again asserted, there is, and can be, no real liberty of conscience unless men are allowed the same civil right to think, and speak, and act wrong religiously, as to think, and speak, and act right religiously, in purely religious matters as distinguished from those purely civil. This is the point that so many honest, well-meaning people fail to see. Why, say they, should I permit my brother to do wrong, when I might restrain him by law? Will he not be punished for the wrong? and will I too, not be guilty? These people forget that God knew in the beginning that some people would do wrong, and that misery, pain and death would be the result of that wrong; and that He, while knowing this, still made them *as free to do wrong as to do right*.

God himself refused to use any compulsion; but even after men had sinned, in infinite love, he sent his own Son to win them to the right way. When men therefore attempt to use force in matters of conscience, even to restrain men from the wrong, they at once exalt themselves above God. The fact is, no man ever, in any nation, sought to use force in religious matters, without thinking, and perhaps honestly, that he did it to restrain men from the wrong. Why did God make men free to do wrong in the beginning? Simply because there can be no liberty and freedom in the choice of the right, unless there is freedom also to choose the wrong. The statement that men may have perfect liberty of conscience to think and act right religiously, but they shall not have liberty to think and act wrong, is contradictory and self-destructive. It at once implies that some one besides the individual is to decide with reference to every thought and act, whether it is right or wrong, and then give permission accordingly. But it was for this very pur-

pose, and only for this purpose, that conscience was given to the individual, and if conscience is denied freedom of action in this sphere, and it has no other sphere of action, then the conscience is wholly and completely enslaved. There is no room left for any individual conscience, its duties and privileges being wholly usurped by the decisions of some dominant sect in alliance with the civil power.

Thus is proven the fact that there can be absolutely no liberty of conscience unless there is as much liberty to do wrong as to do right. The discussion between Roger Williams and John Cotton turned on this very point.

Failing to see this point John Cotton, perhaps honestly enough, justified the cruel banishment of Mr. Williams, and involved himself in a maze of contradictions. Roger Williams said:—

Mr. Cotton expecteth farre greater light than yet shineth, . . . and yet, expecting more light, he must (according to his way of persecution) persecute Christ Jesus if he brings it.

To which John Cotton replies as follows:—

Doth Mr. Williams hold me so farre forsaken of common sense as to frustrate and destroy mine own expectations? If I expect more light, must I (according to mine own way) needs persecute him that brings it, yea, persecute Christ himself, if he brings it? But thus when a man's head runneth round, he thinketh all the house runneth round about him.

But what is my way of persecution, according to which, I expecting more light must needs persecute him that brings it? 1. It is but a few days ago since there came to my hand a book published by Mr. Williams, and entitled, "The Bludy Tenets," in which Mr. Williams publishes a letter of mine, and therewith a confutation of it, touching persecution for cause of conscience. In my stating of the question, which he relateth on the seventh page of that book, he declareth my judgment to be so farre from persecuting any for cause of conscience, that he layeth it downe for my first conclusion; that it is not lawful to persecute any for conscience sake *rightly informed (that is to say, bringing more and true light)*. 2. For an erroneous and blind conscience (even in fundamental and weighty points) it is not lawful to persecute any, till after admonition once or twice, according to the apostles direction. Titus 3: 10, 11. That so, such a man being convinced of the dangerous error of his way; if he still persist, it may appear that he is not persecuted for cause of conscience, but for sinning against his own conscience. 3. In things of less moment, whether point of doctrine, or worship, if a man hold them forth in a spirit of Christian meekness and love (though with zeal and constancy), he is not to be persecuted but tolerated till God may be pleased to manifest his truth to him. 4. But if a man hold forth or profess any error, or false way, with a boisterous and arrogant spirit, to the disturbance of civil peace, he may justly be punished according to the measure of the disturbance caused by him.

It is perfectly plain to us that in all of these propositions Mr. Cotton makes himself, or the dominant sect in alliance with the civil power, the absolute judge of conscience, not only as regards the truth of the opinion entertained, but (what is far worse) as regards the sincerity of the person in entertaining it. If he regards the opinion false, or the person insincere, he justifies his persecution and this is all that any persecutor ever did. Mr. Williams saw this, and from these very words proved that Mr. Cotton justified persecution for conscience' sake. But Mr. Cotton was so far from seeing it that he proceeds as follows:—

This is the way of persecution which Mr. Williams expresseth to be mine. In all which I durst appeal to Mr. Williams's own conscience (were it not leavened with over deepe prejudice) whether in all this way there can be any orevice opening a dore for the persecution of Christ himself bringing further light?

It may be added right here that the people who persecuted Christ to death for bringing more light, did enter through this very door. They said that Christ's light was darkness, that he was a Samaritan and had a devil,

and that he persisted in his blasphemy to the disturbance of the civil peace. Mr. Cotton did not see this, however, for he continues with much warmth:—

If extreme prejudice were not predominant in Mr. Williams's mind, I should stand amazed how a man of understanding could, out of such conclusions, make up this inference, which he gives in the title of that chapter, page 7. "*That I do professedly maintain persecution for cause of conscience.*" I that do expressly, professedly, deny persecution of any, even of hereticks, unless it be when they come to persist in heresie after conviction against conscience; how can I be said to maintain persecution for cause of conscience? But oh, the perversity and blindness of a conscience when it is left of God to be so farre transported with prejudice, as to be able to judge a cause of conscience, and a cause against conscience, to be all one.

After this need it be wondered that the National Reformers and others, while they are making themselves the judge of other people's consciences, and clamoring for laws to persecute all whose consciences differ from theirs, should so deny the intent to persecute? How near Mr. Cotton came to see that his theory made him the judge of other people's consciences, and thus invaded the rights of conscience, will appear from the following:—

Mr. Williams saith, *That I publickly taught that body-killing, soul-killing, and State-killing doctrine of persecuting all other consciences and ways of worship but mine own, in the civil State, and consequently in the whole world, if the power or empire thereof were in mine own hand.* Reply: Were it not that I have learned from the word of truth, that when men are cast out of the Church of Christ they are delivered up to Satan, and so neither their wits nor their tongues are their own, I could not easily have believed that Mr. Williams would so confidently and openly have avouched such a notorious slander.

Since the Lord taught me to know anything, what conscience or the worship of God meant, it hath been my constant judgment, and doctrine, and practice to the contrary. Besides to teach the killing of the bodies of all such consciences and ways of worship as are not mine own (italics his) is to make mine own conscience and way of worship the infallible rule and sovereign standard by which all consciences and ways of worship, throughout the world were to be regulated, yea, and as if this were a light measure of arrogancy and usurpation, I make it a capital crime (a body-killing offense) for any man to swerve from my conscience and ways of worship.

This is good sound truth, even if it comes from the pen of John Cotton, but he immediately contradicts it all, and makes himself, or some one else as human or as weak as he, the infallible judge of other people's consciences by saying:—

But I durst appeal even to the conscience of Mr. Williams himself (if it were now in the gracious keeping of Christ, or of himself as in former times), that himself knoweth, I do not thinke it lawful to excommunicate an heretick, much less to persecute him with the civil sword till it may appear, even by just and full conviction, that he sinneth not out of conscience, but against the very light of his own conscience.

From all this the conclusion stated at the beginning is evident. There can be no liberty of conscience unless it includes as much liberty to do wrong as to do right.

These quotations are from the reply of John Cotton to Roger Williams.

ANOTHER DECISION AGAINST SUNDAY LAWS.

[From Tacoma Daily News, Sept. 29.]

THE Supreme Court decided yesterday in favor of Henry Krech on his appeal from the Superior Court.

Krech was convicted in the Municipal Court of violating the Sunday-closing ordinance in keeping his barber shop open Sunday. He has been proprietor of the Hotel Fife barber

shop for ten years, and the prosecutions against him were instituted by rivals in the business. He could have availed himself of the exception to the law in favor of barber shops in connection with hotels, but insisted that he had a right to keep his place open Sundays.

The Supreme Court says that the ordinance is unconstitutional, as being special legislation, granting privileges and immunities to one class of citizens which are not allowed equally to all. If this law is valid, says the court, then the legislature would have the right to prohibit farm labor, printing and nine tenths of the employments which citizens usually engage in in this country and leave the other one tenth to pursue their vocations. The ordinance in question is deemed as special legislation, and while it is true that there have been some decisions, notably in New York, holding the contrary view, this court is satisfied that the ordinance is unconstitutional and reverses judgment with instructions to dismiss the case.

ALL SUNDAY "LAWS" OUGHT TO BE ABOLISHED.

BY H. W. REED.

WHY ought Sunday statutes to be abolished? Because such statutes are religious, and therefore contrary to the Constitution of the United States, though in harmony with English law, whence we directly received our Sunday statutes. These "laws" were transplanted to the colonies and were not dropped, as they should have been, when these colonies became States. Sunday "laws" were and are contrary to the Declaration of Independence, to the spirit of the National Constitution, and to the constitutions of the several States.

Some of our politicians are strongly opposed to England's lead or dictation to them in money matters. They are right. But why will they not be as consistent in opposing Sunday "laws" which we received from England? They should, and we ask that all Sunday "laws" be abolished in the United States.

The terrible "beast" of Daniel 7, with ten horns, represents Rome with its ten divisions. In the time of Constantine, Church and State were united in Rome, and after this union the horns were developed, and of course they partook of the nature of the "beast," that is, there was in them a union of Church and State. As England was one of these horns she had union of Church and State, and as she planted the colonies, that principle was in them, and when they became States, that union of Church and State should have been everlastingly broken, but it was not. How much better it would have been for this nation if she had broken that union instead of forging chains, as she has done, to strengthen it. Then there would have been no conscientious Sabbath-keepers imprisoned and deprived of their natural rights because they worked upon the first day of the week, as God commands them to do. If these Sunday "laws" were abolished, as they ought to be, then Mr. B. A. Philpott, of Dillton, Tenn., would not be under arrest for Sunday labor. Now he is to be tried as a criminal, at Murfreesboro, in the next session of the Circuit Court, for being in harmony with God, the Constitution of the United States, and the constitution of the State of Tennessee (in which State he was born); but not in harmony with an unconstitutional "law" received from England. How

unjust these Sunday "laws" have been the eternal decisions of the court of heaven will decide. The persecuted, however, do not stand so much in need of pity as do the persecutors.

The Sunday "law" has come to us from the Papacy through England. What is the Papacy? The Papacy is the papal church, and the papal church is the awful result of an unlawful marriage between paganism and formal Christianity. Every specification that is predicted in Daniel 7:25, is found wrought out in the history of this power. The history of her guilt is exposed to the world; still she conceals much of her corruption in garments of purple and scarlet, ornamented with gold, pearls and precious stones. She boasts of having changed the law of God, and courts the worship of the world. The honest in heart will reject her bids and heed not her haughty claims to their adoration. Shall Protestants yield to her the victories gained by the Reformation and fall under her tyrannical rule? The father of Sunday was a pagan, but its mother was the "mother of harlots." Nourished by this maternal anti-christ, it grew to be an enemy of God, and to-day, with giant-like powers, it is seeking to cast down the perfect gift of God—his law.

Unconsciously honest-hearted Protestants have nourished this child of the Papacy. They have done this not knowing its origin, or the corrupt propensities it possesses. To cherish and caress this papal sabbath is but to honor the worst system of religion in this fallen world. It is like pressing to the heart a venomous serpent, but the venom of error produces eternal death, while the venom of the serpent produces only temporal death.

This "mother of harlots" has with impious hands smitten the law of God, and with unhallowed feet she crushes the fourth commandment to the ground, thinking to stamp it out of existence. Thanks be unto God, truth can never die. Let us plant our feet on the rock of the living God—Christ Jesus—and through his grace magnify the law and make it honorable; but not by religious legislation, for this will either make martyrs or hypocrites. God forbid that we make either. Then in order that we do not, let us abolish religious legislation, and if we do this we will abolish all Sunday "laws." If the Sunday statutes are not abolished many just persons will suffer unjustly, for which suffering a just reward will be measured out upon its authors by Him who is the fountain of all law.

THE STATE AND THE CHURCH.

IN 1848 Baptist W. Noel (England), a writer of acknowledged ability, published a work on the subject of Church and State, in which he reviewed some of the positions taken by Mr. Gladstone on this subject. His work was not a review of Gladstone, as was Macaulay's essay, but his points are equally well made. Unlike Macaulay, he is "a dissenter" and a minister. The following extract is from Mr. Noel's book, page 29:—

"How many members of Parliament profess to trust wholly in Christ for their salvation from hell, and therefore make his word their exclusive rule of conduct? If the majority are without this faith, they are unchristian and ungodly; and the union between the Church and the State is the union between the churches of Christ and a body of unconverted men—it is the union of the Church

with the world. And since all who are not with Christ are against him, it is the union of his friends with his enemies. The effect of the union does not depend upon what the State ought to be, but upon what it is; and to advocate the union because the State is bound to be evangelical, is the same thing as to say that a thief should be made the trustee of a property because he is bound to be honest; or that the Lord's supper should be administered to a drunken profligate because he is bound to be virtuous and sober. The advocates of the union constantly argue, not from what the State is, but from what it ought to be; and infer most erroneously the effect of the union of the churches with the actual State from what they suppose would be the effect of their union with the Utopian State. The actual State is irreligious, and the churches are bound to dissolve their union with it."

THE RIGHTS OF THE PEOPLE.

WHEN the servants of the people who have been selected and sworn for the sole purpose of maintaining the constitutional provisions which the people have established for the security of their rights, fail so completely to do what they have been appointed to do, and really subvert the Constitution instead of supporting it, then the right to do this themselves, in their own proper persons, rests by a double tenure *with the people*.

First, it is always the right and just prerogative of the people to set the actions of these servants alongside of the Constitution and judge whether they have indeed supported it or failed to support it. Remember the words of Dickinson, that "the people must restore things to that order from which their functionaries have departed;" and of Wilson, that "the supreme power resides in the people, and they never part with it;" the words of Bryce, that "the people censure any interpretation which palpably departs from the old lines;" and the words of Lincoln, that "the people of these United States are the rightful masters of both Congresses and courts; not to overthrow the Constitution, but to overthrow the men who pervert the Constitution."

This right rests always with the people, for them freely to exercise. But when the agents which they have appointed for the very purpose of detecting unconstitutional laws and protecting the people from their injustice—when these agents themselves not only fail to do this, but actually aid in fastening unconstitutional statutes upon the people, then the right of the people to test the statutes by the Constitution, being "incapable of annihilation," returns to the people, and rests with them, by additional tenure, and it then *of right* devolves upon the people, themselves and for themselves, and each one for himself, to decide the case, declare such law unconstitutional and void, and treat it so in all their actions.

This is not to say, nor even to imply, that every man is at liberty to disregard, or disrespect, whatever action of the government he may not personally agree with. It is to say that it is absolutely incumbent on every citizen to be so well read in the Constitution and the Declaration that he shall know for himself the limitations upon the government, and act accordingly. *Every citizen must hold himself, as well as the government, strictly to the Constitution.* The Constitution is a limitation, not, indeed, upon the *power* of the people, except in the prescribed way, but

upon the passions and caprices of the people. This is sound American principle. It is the fundamental principle of a government of the people. Let it not be forgotten that one of the chief fathers of this nation, Alexander Hamilton, in persuading the ratification of the Constitution, declared that—

Justice is the end of government. It is the end of civil society. In a society, under the forms of which the stronger faction can readily unite and oppress the weaker, anarchy may as truly be said to reign as in a state of nature, where the weaker individual is not secured against the violence of the stronger.—*Federalist LI.*

And another of these, James Madison, nobly said:—

An elective despotism was not the government we fought for; but one which should not only be founded on free principles, but in which the powers of government should be so divided and balanced among several bodies of magistracy as that no one could transcend their legal limits.—*Federalist XLVIII.*

And when the agents of the people, appointed under the forms of constitutional government, take the very unconstitutional course that brings about just the anarchy and elective despotism here pointed out, then it is the right of the people, by this double tenure, to see to it that such unconstitutional laws and proceedings are disregarded, and the Constitution made to prevail.—*Alonzo T. Jones, in "Rights of the People," 1895, pp. 258-260.*

HUMAN LORDSHIP OVER THE CONSCIENCE HOSTILE TO CIVIL AND RELIGIOUS LIBERTY.

[*Christian Statesman, September 19, 1896.*]

OBEDIENCE is to be rendered to rightful human authority for conscience' sake. But even in such cases the conscience is toward God. It recognizes the ultimate divine authority in all duties to man as well as in all duties to God. It is to be kept void of offense toward man as well as toward God, but its Lord is always and in all duty divine.

The assumption by any human being or social body of the right to pronounce final and irreformable moral judgments, and to hold men to conscientious obedience to these definitions and interpretations as of ultimate authority, is to claim divine lordship over the consciences of men. To regulate human life according to this assumption must beget and nourish the spirit of despotism. It cannot fail to repress the exercise of the intellectual faculties and dull the moral sense. It will ever stand as a wall of separation between God and man. It smothers discussion and investigation. It strangles liberty of thought and speech and conscience in their very cradle. It forces the free action of mind into the shackles of stereotyped impressions. It dwarfs and hinders the work of the Holy Spirit, repressing the longings of man's soul for the indwelling of the divine Enlightener, and erecting a barrier in the way of the communion of the souls of men, individually and socially, with God as God by his Spirit speaking directly to them in his Word. It impedes the immediate shining into the human soul of the truth by which the conscience is made quick and tender.

God has given moral law to men in all the relations of human life in such form as to stimulate thought and quicken conscience. Every individual is to decide finally for himself, like Peter and the other apostles, when he ought to obey God rather than man (Acts

5:29; comp. also 4:19). And councils and officers of the Christian Church as well as civil rulers are included here in the word "men" no less than the Jewish Sanhedrim.

Whenever it is required of men to take the interpretation of God's law as given by any man or any body of men as infallible and ultimately authoritative and thus binding on the conscience, the mainspring of the study of God's word, and of the investigation of the claims of divine law, and thus of all man's highest moral quickening is weakened or it may be broken. Such a demand leaves no room for individual or social responsibility under the immediate obligations of divine law. Men become slavishly dependent upon the power that in any emergency of human life pronounces the infallible and irreformable decree to which, as with conscience toward God, all are bound to submit. This robs obedience to moral law of its highest sanction by making it obedience to man as if it were to God and not to God himself.

Reform and progress are terms that find no place in the vocabulary of such a system. The only liberty of which men can be possessed under this system is liberty to repeat a treadmill round within the boundaries of its paramount and unchangeable decrees. With despotic mien it stands at the doors of human reformation and progress locked and barred with irreformable definitions. And worse still, the intellects and consciences that submit to the fetters which this system imposes sooner or later lose their desire to enter these doors even when thrown wide open.

The system which has been described in an abstract way in the foregoing paragraphs is in the concrete the system of Romanism. Its assumption of infallibility, of which fact there is no question, is in its very nature a claim of divine lordship over the consciences of men. It is the claim by a great system as well as by its official head, of the rightful authority of a mere mortal man, when speaking *ex cathedra*, or as the ultimate human mouth-piece of the ecclesiastical government, to give deliverance on all moral questions that are to bind the consciences of all other men as if these utterances were the very voice of God.

This system appeals to the decision of the council at Jerusalem, of which we have the record in the 15th chapter of the Acts, as a warrant for the imperative and absolute authority of its own official decrees. But it must be remembered that that council or synod at Jerusalem was divinely inspired in doing what became a part of the infallible record of the Word of God. What it decreed was what seemed good to the Holy Ghost as well as to the council itself (Acts 15:28). Its decrees thus became God's revealed law with claims on the conscience which no uninspired record of ecclesiastical acts can ever possess. To put the decrees of later councils or of supreme pontiffs on the same high ground is to make them in effect a part of the inspired and infallible Word of God.

It is the determination of the system of Romanism to be possessed of an authority from which the consciences of men are to be allowed no release that has driven it with irresistible logic to the promulgation of the blasphemous dogma of the papal infallibility. And in this assumption it has planted itself in the pathway of the attainment and development of the civil and religious liberties of our race. Nay, more. Wherever and whenever it can assert its essential claims and develop its own inherent character, without the restraints of any controlling power, it throws its deadly blight over the fair tree of civil and religious

liberty, and, however full of blossoms of promise or laden with ripened fruit, shrivels it to the root.

NEWS AND NOTES.

THE "Sabbath Alliance" of Scotland has started a crusade against public bathing in Glasgow, on the ground that such bathing on Sunday constitutes a violation of the "sabbath."

THE Supreme Court of Indiana in a recent decision affirms the constitutionality of the Nicholson liquor law, and declares that the "natural right to pursue an ordinary calling" does not justify the act of selling intoxicating liquor at retail.

THE St. Louis *Post-Dispatch* makes the statement that the total number of qualified voters in this country is 15,137,889, and that of those actually voting about 10,000,000 are nominally Protestants, and about 2,000,000 are Roman Catholics.

THE *Christian Statesman* sees in the observance of October 8 as a day of fasting and prayer by Christian people in answer to the call sent out by the Chicago ministers' union, a token of success for "national reform" measures which will be brought before the country in the near future.

A POLL of bishops, ministers, and delegates in attendance at the centennial celebration of the A. M. E. Zion Church of America, revealed the fact that the political sentiment of these representatives of that church is unanimously in favor of the Republican candidate and platform. The membership of the church is about 500,000.

THE Congregational ministers of Chicago, in connection with the International Sunday Observance League, have begun an agitation against the use of a public gymnasium in Douglas Park, Chicago, on Sundays. A protest has been sent to the park commissioners against such use of the gymnasium, and it is expected that a spirited controversy over the question of Sunday observance will be the result.

OSHKOSH, WIS., is still agitated over the question of the suppression of Sunday baseball playing. Up to the present time Sunday games have prevailed against the opposition of the Sundayists in that place, and the baseball season being now ended, the settlement of the question will naturally be deferred to next year. The waning interest of the public in the "national game," with the resulting decrease in receipts has made Sunday games almost a necessity to the financial success of baseball as a business. Hence it may be expected that Sunday baseball will be a point about which the contest for enforced Sunday observance will wax warm during the summer of 1897.

REPORTS from several counties in eastern Kentucky state that the mountaineers are greatly stirred up against Mormon preachers who have been making converts there, and have decided upon summary measures for driving them from the State. The trouble began when the Mormons held a camp-meeting only three miles distant from a Methodist camp-meeting which was in progress in the vicinity of Jackson. Word was sent to the Mormons that if they did not leave they would regret it, and this was followed by some fighting, in which it is said the Mormons were roughly used. A committee authorized by the Methodists and Baptists, have notified the

mountaineers in the counties most affected by the Mormon crusade, that if any person sells or gives to the Mormons any kind of food, his home will be burned and his stock killed.

THE *New York Herald*, of October 4, states that great commotion has been occasioned among "high church" people in London, Eng., by the display in the shop window of Mr. Kensit, the anti-Catholic bookseller, on Paternoster Row, of a variety of instruments of torture, with an accompanying statement that they are used by English "high church" people for the purpose of penance. The display includes a horse-hair belt, a steel "discipline," cord "discipline" (to be used for flagellation), breastplate covered with steel points, and steel spiked anklet. At the shop where these instruments were sold it was stated that many more were sold to "high church" Anglicans than to Roman Catholics.

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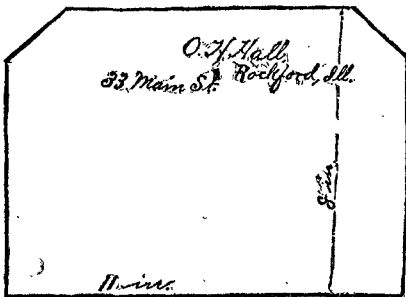
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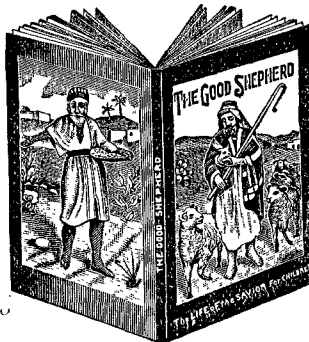
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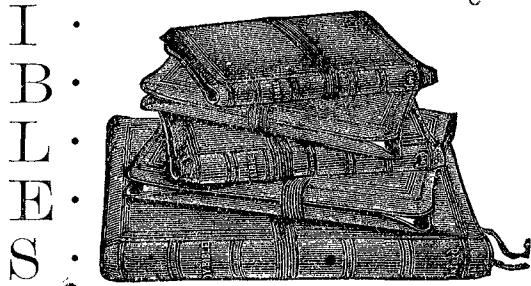
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NEW YORK, OCTOBER 15, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

It now seems likely that General Weyler will be recalled from Cuba and that General Campos will be again placed in command. It is to be hoped that this will be done as it would certainly be in the interests of humanity. Weyler's administration has been a disgrace to civilization.

WITH ultramontaniam again in the saddle in this country it would seem that it should be no difficult task to convince Protestants that "Rome never changes." In this connection our first page article, though too brief to be more than suggestive, will be found not devoid of interest.

It is now thought that an understanding concerning the Eastern question has been arrived at by the Powers of Europe. In the event of active measures being necessary their execution will, it is said, be entrusted to Great Britain, France, and Russia. But at best any settlement short of the destruction of the whole Ottoman power can be only temporary; for the Scriptures plainly declare: "He shall come to his end and none shall help him."

"No business transacted on Sunday," was the decree promulgated by the chief manager of the Republican national campaign at its outset after the nomination of candidates at the St. Louis convention; and in harmony with this pronouncement the national headquarters at Chicago were closed on that day. Under the pressure of work which the campaign has developed, however; it was thought best by the said manager to hold a meeting with some of his leading political associates in the East, Sunday, October 4, at the Fifth Avenue Hotel in New York, for the purpose of considering the aspect of affairs in the "doubtful" States of the middle West.

THE New York Sun, of October 1, reports two recent exhibitions of religious intolerance in cities of Spanish America. In Aguas Calientes, Mexico, September 15, a mob attacked the Presbyterian church, nearly wrecking the structure, after which they stoned the windows of the minister's residence, but were prevented by the authorities from doing further mischief. In Cuzco, Peru, more recently, a mob collected for the purpose of attacking an American Protestant mission, but were dispersed by the appearance of the Prefect at the head of a body of troops. Thus while the ignorance and superstition

fostered by priestly rule still prompt the people to manifestations of religious bigotry, the tendency of the government is toward greater tolerance in matters of religious belief and practice.

A VERY enthusiastic Christian Endeavor Convention was held last week in Plainfield, N. J. We shall have something to say about it next week. We do not in the least impugn the motives of those who are engaged in this so-called Christian Endeavor movement, but in their failure to distinguish between things civil and things religious they are destined to do untold harm. They are setting in motion forces which they but little appreciate, and doubtless many of them will be finally appalled at the results.

THE AMERICAN PAPACY SPEAKS.

THE Congregational ministers of Chicago, in monthly congress assembled October 5, passed by unanimous vote the following resolutions relative to the use, on Sundays, of the free gymnasium just opened to the public at Douglas Park:—

WHEREAS, The West Park commissioners have by their official act opened the gymnasium department in Douglas Park (one of the public parks of our city) upon the holy sabbath day of rest and worship to athletic clubs, to be used by them for their accustomed games; and

WHEREAS, The said park commissioners have by their official act given permission to the Turners' Association and athletic clubs to make Sunday, October 11, a special day for display at said public gymnasium in said Douglas Park; therefore,

Resolved, That we, the Congregational ministers of Chicago and vicinity, in meeting assembled and by our unanimous vote, disapprove the actions of the park commissioners in this matter, and do hereby enter our protest against the use of our public parks for games and sporting purposes upon the Lord's day;

Resolved further, That by this act of the park commissioners they are feeding the flame of immorality which is spreading over our city and country, and thereby promoting corruption in social and public life, which already hinders the enforcement of law in our city, and is becoming a menace to our national life, and are aiding and abetting the spirit of anarchy which controls many persons who claim protection under our flag, but who are unworthy the name of "American citizen."

Resolved further, That we hereby request the board of West Park commissioners that they take immediate action to prevent the desecration of our public parks, as well as the profanation and pollution of the holy sabbath day, and not allow our parks, in which all law-abiding citizens are alike interested, to be used for that which is wrong on the sabbath day, and which will bring dishonor and shame to the fair name of our city.

Since all persons, of whatsoever belief or station, are in the view of this clerical body bound to refrain from the use of the gymnasium on Sundays, upon moral grounds therein clearly specified, it is evident that this is to be regarded as an *ex-cathedra* pronouncement settling not only the question which day is the "holy Sabbath day," but that of the proper conduct of all individuals upon that day.

It is a well-known fact that there exists a

wide difference of opinion upon these questions, and it is the doctrine of fundamental American principles of government that each person is at liberty to decide for himself whether he shall regard the first day of the week as the "holy Sabbath day" or not, and what shall constitute a proper observance of that day, answerable only to God and subject only to the authority of his Word. But this clerical body says, Not so; but we will pronounce upon these matters and all individuals are morally bound to do as we say; and we call upon the civil authorities to see that our decision is duly enforced. So speaks the American papacy, in exact imitation of that older papacy which has its seat upon the banks of the Tiber. This is not the first time the American papacy has spoken, nor are the members of this clerical body of Chicago its only representatives. It is finding the latter in all the popular churches, and the time is fast approaching when the decisions of its composite pope will be enforced with true papal intolerance upon all classes of American citizens.

Two riots were caused on the east side on the 11th inst., by attempts to enforce the Sunday "law." Rebecca Fream, an east side "missionary," who believes in using the "law" of the land to enforce her interpretation of the law of God, caused the arrest of Miss Fannie Fager, who keeps a small dry goods store at No. 22 Norfolk Street. On the way to the station-house she was mobbed by a crowd of men and boys and would have been roughly used had not several policemen come to her rescue.

The other riot was caused by an attempt to arrest a young man found behind the counter in another store. His friends came to the rescue, and the officer was roughly used. The young man escaped, but several of his friends were arrested.

IN its issue of the 12th inst., the *New York Herald* says editorially that in Ireland "England has an Armenia of her own." "There is," says the *Herald*, "perhaps nothing conceivable that is more ridiculous than England talking about the atrocities of Armenia and conveniently forgetting the nameless and numberless atrocities of which she has herself been guilty in Ireland."

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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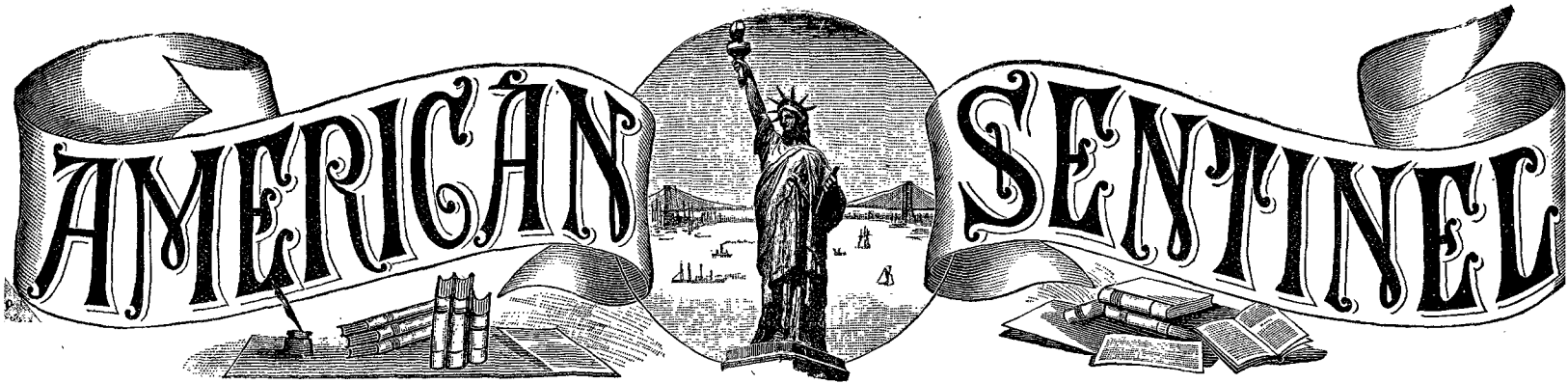
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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EDITOR, - - - - - C. P. BOLLMAN.
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"NATIONAL REFORM" AGAINST ITSELF.

THE official organ of "national reform" in the United States, the *Christian Statesman*, publishes in its issue of October 3, 1896, a forcible exposition of Romanism, as "logically an intolerant and persecuting system." In doing this it seems not to be aware that it publishes a condemnation of the very system for which it stands, and which it is endeavoring by every means at its command to elevate to a position of preëminence in the policy of State and national government.

For nothing is more certain than that "national reform" is in principle identical with the papal system, though advocated by men who are hostile to that system as represented by the papal church.

It matters not that the system goes by another name among its advocates outside of that church. A difference of name counts for nothing when the results produced are the same. The victim of religious persecution finds no mitigation of suffering in the fact that his persecutors are known as Protestants and not as papists, or that the system invoked against him takes the name "national reform" in professed distinction from Romanism.

The papacy is a system which puts man in the place of God. Any system which does this is identical with the papacy, no matter by what name it may be known.

The Roman Catholic papacy puts the bishop of Rome—the pope—in the place of God. The American "national reform" papacy aims to put certain "Protestant" church leaders in the place of God. In either case man is elevated to the place of deity, "so that he as God sitteth in the temple of God," the church.

The pope of Rome speaks to men his own words, commanding all to obey his decisions made, "ex cathedra," as being of divine authority. The "national reform" papacy would bind all men not by its own words spoken "ex-cathedra," but by its interpreta-

tion of God's words. Obedience thus demanded is not one whit less obedience to a man in the place of God, than is that which Catholics give to the pope.

The pope of Rome admits that the fourth commandment enjoins the observance of the seventh day of the week as the Sabbath, but affirms that "the church" has by divine right changed the Sabbath to the first day, so that the latter is now binding upon men as the weekly day of rest. The "national reform" composite "Protestant" pope declares that men are bound by the fourth commandment in the matter of Sabbath observance, but interprets that commandment as applying to the first day of the week instead of the seventh.

National Reformers do not claim infallibility for their own independent word, but only for their interpretations of God's word! But a claim to infallibility in the interpretation of the divine word is as truly popery as is the papal claim of infallibility for utterances made "ex-cathedra." It is even a greater claim, if possible, than the latter, since the Pope of Rome does not claim infallibility in ordinary discourse concerning Scripture teaching, but only for those occasions when he sheaks from the "chair of Peter" expounding a question "of faith and morals" for the guidance of the church.

The only infallible interpreter of the divine Word is the Holy Spirit, declared by the Saviour to be the guide "into all truth." No person therefore can come into the possession of any spiritual truth, except by the Spirit's guidance. And hence to claim infallibility as an interpreter of spiritual truth is as truly an assumption of a divine prerogative as is any claim which presumptuous man has ever made.

Spiritual truths must be spiritually discerned. It is only in this sense and for this reason that the Word of God needs interpretation, and not, as many seem to think, because its Author has purposely made his thoughts obscure.

It is the inalienable right of every individual to read and believe the Word of God for himself, and to act upon that belief, independently of every other individual on earth. And from the Christian standpoint, it is the duty of every individual to believe for himself the words spoken by inspiration, since each

person must have faith for himself, and can have it for himself alone. In this he must of course, seek the guidance of the Holy Spirit, remembering that spiritual truths, however plainly stated, are but foolishness to the natural or carnal mind.

The National Reform party and the vast host of "Christian Endeavor" and "Christian Citizenship" unions who have espoused the principles of that party, are seeking to establish the compulsory observance of Sunday as the Christian sabbath. They are to demand legislation to this end from Congress and the State legislatures. Thus they will seek to enforce upon all their interpretation of the command of God. And as the interpretation and enforcement of religious truth and obligation belong to God alone, they will put man in the place of God if their effort succeeds. And as before stated, any system which puts man in the place of God is the papacy, no matter what other name may be given it.

This effort will result in the persecution of those who refuse to be governed in moral conduct by this human interpretation of the divine will, just as there was persecution in former times to those who refused to be governed in moral conduct by the fiat of papal prelates. Persecution is the logical and inevitable result of the system which puts man in the place of God, and it matters not a particle to the victims of that system whether the man or body of men thus wickedly exalted take the name "Protestant" or Roman Catholic. The pains and penalties of the "law" which will be invoked against dissenters will be exactly the same in either case.

Well does the *Statesman* say of the papal system: "A system that exalts man into the place of God's law; that makes a sinful man lord of the conscience; that takes upon itself in its assumed authority to change laws of God's appointment, and lower for itself and others the standard of morality, may be expected, by every means on which it can lay hold, to force conformity to its own decisions, and to sacrifice on the idol altar of its unholy and blasphemous ambition the civil and religious liberties of our race." This, then, is just what may be expected of the system which aims to compel men by law to observe the first day of the week as the Christian sabbath.

s.

"APPLIED CHRISTIANITY."

ONE of the objects, or we might better say, the object of the Christian Citizenship League is to apply the principles of Christianity in civil affairs. One plank in its platform declares that "to make the will of God to be one on earth should be the chief aim of every follower of Him whose meat was to do the will of his Father." To express it in the briefest terms and in their own terminology, "applied Christianity" is the goal of "Christian Citizenship."

"Applied Christianity" is not Christianity applied by the individual to his own acts in all the walks of life, in the home, in society, in business, in the church, and in the State; but "applied Christianity" is the application of that which is called Christianity by means of civil law, not only to civil society, but to the conduct of the individual as well; that is, "applied Christianity" not only means that civil society shall be governed by so-called "Christian" principles crystallized into "law," but that civil society shall see to it that to the same extent the individual shall adopt and practice these principles under penalty of civil law.

For instance, it is not enough in the view of the advocates of applied Christianity that public business shall cease on Sunday, that civil society shall respect the day, but they insist that individuals shall likewise cease labor and suspend business, and refrain largely from the pursuit of the ordinary pleasures incident to holidays. Thus, "applied Christianity" extends not only to civil society but to the individuals that compose society.

The AMERICAN SENTINEL believes firmly in Christianity, and that its principles should be the principles of every individual in the world; and since in its last analysis all human action is individual action, this is only saying that all action in every sphere of life should be governed by Christian principles. But this is very far from saying that Christianity should be applied by the State either to society or to the individual.

Christianity is more than a system of ethics; it is more than a code of rules governing action; it is a living principle, a vital force, a divine life; it is not only God *with* us, but it is God *in* us, through Christ. Says the apostle: "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." This is true applied Christianity, and nothing else is.

To further develop this thought, let us adopt a simple illustration: Two men engage in business. One says, I shall be honest in all my dealings with my fellowmen though I suffer loss, for this is right; it is the will of God, and by his help I will put into daily practice the Golden Rule, doing unto all men as I would have them do to me. The other man has been taught honestly also, but from a different standpoint; he says: I am resolved to be honest in my dealings even though I may sometimes lose thereby, for "honesty is the best policy," and in the long run I shall be the gainer. I shall acquire a reputation that will be worth much to me in my business, and shall leave behind me a good name, etc.

Outwardly these men may be equally upright so far as the world can see. *Practically*, both men may be equally honest, but the one acting from Christian principle; the other from the most sordid motives. The life of one applied Christianity, the other an exhibition of the most subtle human selfishness.

The moral is that Christianity is a matter of the heart, and is worthy the name only as it springs from love to God and to his law. It can be applied only by the individual, and only to his own life; for only the individual can possess it; and every man shall give account of himself to God.

It must be perfectly evident to every one that the State cannot even judge what is Christian principle, for, as we have seen, Christian principle is in the motive and not in the act alone. As we have shown, the same act may in two individuals spring from an entirely different principle or motive. The State can deal only with acts, and for the State to decide that certain acts are Christian, or that a certain line of action is Christian regardless of the motive of it, would only be to deny the fundamental principles of Christianity. It would be to degrade Christianity to the level of a mere code of ethics, and to deny the spiritual power of Christianity.

The sphere of the State is not to decide between the claims of rival religions, or even to decide what are the principles of any religion, but to conserve the rights of all men. This it can do without trenching upon the rights of conscience and without being required to judge the motives of the heart. Of course in many purely civil matters the motive is inquired into in order to determine the degree of guilt, or whether indeed there is any guilt. For instance, homicide may be either justifiable or unjustifiable. It may be manslaughter in one or several degrees, or it may be murder in one of several degrees according to the motive. But this is a very different thing from saying beforehand that a certain line of conduct will be Christian, and that another certain line will be unchristian, regardless of the motive which prompts it.

As the State has only to do with acts in their relation to human rights, it has no occasion to inquire into the motive, farther than we have indicated. It has no occasion to pass upon the moral equality of acts, but only to determine that certain acts are civil and certain other acts are uncivil, and to require that all men shall refrain from doing those things which are uncivil, that is, to forbid acts which trench upon the equal rights of others.

It must be evident to all who have followed this line of thought carefully, that the State can know nothing of Christianity. It can know and take cognizance only of human rights; hence any effort to apply Christianity by civil law, either to the State or to the individual, is an effort to unite Church and State; an effort to subordinate the State to the Church; an evil scarcely second to the subordination of the Church to the State. Indeed the results in both instances are the same, namely, to degrade the Church to the moral level of the State, to place Christian morals upon the low plain of utilitarianism. It follows that "applied Christianity" can be nothing more nor less than applied paganism, because Christianity without the spiritual power that belongs to it ceases to be Christianity, and is only paganism.

DID SHE CORRECTLY REPRESENT CHRIST?

MISS REBECCA FREAM is an east-side "missionary" in this city. The question, "Did she correctly represent Christ?" can be answered by each reader for himself in the light of the following facts from the *Evening World*, of the 12th inst:—

Miss Rebecca Fream was complainant in the Essex

Market Court to-day against Fannie Fager, a poor widow, who lives with her three young children at 22 Norfolk Street, and Philip Gordon, fifteen years old, of 56 Essex Street.

Miss Fream testified that the woman was selling notions from a wash basket in Hester Street yesterday afternoon. The woman said she was penniless, and to buy bread for her children she sold her wares on Sunday. She claimed that she was a Hebrew and did not peddle on Saturday. In German she begged Miss Fream not to prosecute her on account of her children, but to no purpose.

In procuring the arrest of the widow Miss Fream caused a small riot, and the crowd that collected threw stones and rotten fruit at her. The boy Gordon was arrested for striking her with a stone. Gordon admitted that he threw stones, but was uncertain whether he had struck her.

The crowd in the court room was anxious to see Miss Fream, who seemed proud of her work.

Magistrate Cornell fined the woman and the boy \$5 each. With tears rolling down her face Mrs. Fager was led to prison, screaming to be allowed to go to her children. The spectators sympathized with her and a subscription was raised and her fine was collected. She was then set at liberty. The boy will be sent to the Juvenile Asylum for five days.

Reference was made to this case last week in our columns, but at that time we did not have all the facts. Miss Fream's action does not appear any better in the additional light thrown upon it in the police court.

A FALSE PRINCIPLE.

A CARDINAL principle upon which the papal system of religion rests, is that the Scriptures ought not to be placed in the hands of the common people, because the latter would not know how to interpret them correctly.

Acting upon this principle, pope Pius IX. anathematized the "Bible societies" for their work in promoting the circulation of the Scriptures, and the papal church refuses her communicants the privilege of knowing the Scriptures, except as interpreted and explained by the church "fathers," and by the decisions of councils and popes.

But the Creator has not made one man dependent upon some other mortal like himself for a knowledge of the truth which is essential to salvation. The natural mind sees with the natural understanding, and it is from the latter that this papal doctrine proceeds. Spiritual truth is but foolishness to the natural mind; it cannot be grasped as can those truths which pertain to natural things. The Jews made foolishness of Christ's statement that it was necessary to eat his flesh and drink his blood in order to obtain salvation, applying it to his natural body and blood. Nicodemus did likewise with the Saviour's assertion that a man must be born again in order to enter the kingdom of heaven. The natural mind can grasp only natural truths. That the natural mind may by cultivation acquire great abilities, does not change its inability in this respect.

Had the Saviour chosen as his apostles men of great learning or of exceptionally brilliant intellect, he might by this have given some ground of justification to the idea that only those thus qualified were prepared to be the repositories of his word. But he chose instead the unlearned fishermen of Galilee. When Peter and John were brought before the rulers and elders of the Jews at Jerusalem, the latter "perceived that they were unlearned and ignorant men." Yet "they took knowledge of them, that they had been with Jesus." Their ignorance was not ignorance of that truth which is necessary to salvation. Though they knew not the wisdom of this world, they were not lacking in that wisdom that "cometh down from above."

God can do for every "unlearned and ig-

norant" man what he did for Peter and John. Indeed, it is necessary to set aside all dependence upon human wisdom, if we would receive the knowledge that comes through the revelation of God. These truths are hidden from the wise and prudent, and revealed unto babes. It is as little children that we must receive the kingdom of God.

"If any of you lack wisdom,"—the wisdom of an understanding of God's word—"let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." The whole testimony of Scripture is opposed to the papal doctrine that we must seek for spiritual wisdom to pope, council, priest or pastor. The word of God is his revelation to man; but it is a revelation to the spiritual, and not the natural, mind. Nor can the spiritual mind explain it to the natural understanding. The seeker for spiritual wisdom must first acquire the spiritual mind, which cannot be furnished by pope or pastor, but by God alone. The truths of the Word can be revealed only by the divine Spirit. They cannot be revealed by man to man.

The doctrine therefore that the common people are dependent upon the wisdom of the "fathers," or of any other men in the church, for guidance in the pathway of spiritual truth, is directly contrary to the Scriptures. It not only provides the individual with no spiritual wisdom, but shuts the door to the way by which he might attain it. For if ignorant himself, he can become wise by seeking God for wisdom through the illumination of the Spirit upon God's word; but he cannot possibly attain this wisdom by seeking to any man. It is therefore to every person both an inalienable right and a Christian duty that he should read and understand the Word of God for himself, and should not be bound in belief or practice by the opinions and interpretations of any other person or persons whatsoever. S.

THE COUNTRY'S NEED.

NEITHER open mills nor open mints will do so much to abolish poverty and bring prosperity as closed saloons. No power of legislation and no power obtained by labor combinations can help the laboring man who spends his money for drink. The men who talk of reform without pointing to the saloon as the first cause of poverty and the hard times simply talk in the air. It is not our industrial system, nor the industrial conditions surrounding the workmen, that is at the bottom of the misery—it is drink. So say Carroll D. Wright, John Burns, Chief Arthur and Mr. Powderly.

The money which the wage earners of this country have thrown away in the past ten years would have provided each family in the land with a home free of rent. If invested in railroad stocks and bonds during the past ten years it would have transferred the ownership of all our railroads to the laboring classes. Drink is the chief cause of the poor man's bad luck. Put the money which the laboring men of America spend for drink in the treasury of the United States and all forms of taxes might immediately be abolished, all public improvements be doubled, with work enough to give every man in the country employment.

Ten dollars spent for whiskey and beer will bring only 96 cents to the farmer for his grain and 38 cents to the men who manufacture them—total, \$1.34; while the man who spends \$10 for clothes, furniture or food pays about

\$5.25 to the farmer and the workman. Every time the poor man spends a nickel for bread, instead of for beer, 35 per cent. of his nickel goes to the farmer for grain and 33 per cent. to the baker and to the miller in wages; in all 68 per cent. Of the nickel spent for beer only one-sixth benefits the farmer and workman.

You cannot spend your money on bread and beer also. Our trouble is not so much overproduction as underconsumption. Let our workmen spend their money for shoes, clothes, furniture and food, which they now spend for drink, and more goods of all kinds would be demanded, more would be manufactured, every man would be at work at high wages and everybody would be happy.—*Rev. Madison C. Peters.*

A MENACE TO FREEDOM OF CONSCIENCE.

THERE is nothing more dangerous to religious liberty than the assumption by powerful organizations of a divine right to rule their fellowmen. It is for this reason that the Young People's Society of Christian Endeavor and kindred organizations are a most serious menace to freedom of conscience in this country. They assume to be the divinely authorized interpreters of God's law; and they aspire to be its administrators. They would use the civil power to enforce moral duty; but such a use of civil power is illegitimate, and is to be opposed by all who are not prepared to surrender their soul-liberty.

THE AMERICAN SENTINEL does not believe in anarchy. It is a patriotic and religious duty to yield cheerful obedience to civil rulers in civil things. By the very act of making men social beings, mutually dependent upon one another, and under mutual obligations each to respect the equal right of the other, God ordained civil government, that the weak might be protected against the aggressions of the strong, that unlawful greed and oppression might be restrained, and that civil order might be maintained. But the ordinance of civil government gives man no authority in spiritual things.

It is evident that inasmuch as civil government cannot by any possibility free any man from the obligations which God has laid upon him, and can abate nothing from the penalty of the divine law, it can rightfully exercise no authority whatever over any man touching his duty toward his Creator. Let government once invade the domain of conscience and it will surely dominate it, thus setting God aside and usurping his authority. Indeed, the mere assumption by any man or by any set of men of the right to dictate in matters of religious faith or practice is a denial of the moral sovereignty of the Creator.

Christians in all ages and of all creeds have claimed for themselves religious liberty; but sad to say, very many professing to be followers of Christ have not been willing that others should enjoy equal freedom; while some not Christians have clearly seen and fully recognized the principle that the moral sovereignty of the Creator renders absolutely essential the free moral agency of the creature. No man ever stated this principle more clearly than did the deist, Thomas Paine; and his clear vision on this subject ought to put to shame those who, while calling themselves Christians, are afraid to trust God with the administration of his own moral government. Paine said:—

There is a single idea which, if it strikes rightly upon the mind, either in a legal or a religious sense, will prevent any man, or any body of men, or any

government, from going wrong on the subject of religion; which is, that before any human institution of government were known in the world, there existed, if I may so express it, a compact between God and man, from the beginning of time; and that the relation and condition which man in his individual person stands in toward his Maker cannot be changed by any human laws or human authority, that religious devotion, which is a part of this compact, cannot so much as be made a subject of human laws.

Paine was an unbeliever, and his name is cast out as evil because of his denial of the Christian religion; nevertheless he fully recognized the moral sovereignty of God. What then should be thought of those who, while claiming faith in Christianity, deny that sovereignty which Paine acknowledged, and which is the very basis of Christianity? Are they better than Paine? Are they not worse? For do they not by their intolerance so misrepresent Christianity as to turn men away from it and cause them to become infidels? Before the Christianity of Christ, even infidelity stands with uncovered head. It admires even though it does not embrace. But in the presence of the mis-called Christianity that would coerce all that it cannot convert, unbelief is hard and defiant. Whose is the responsibility? and whose the final retribution?

The worst infidelity is that which betrays our Lord in the house of his friends; that under the guise of friendship misrepresents his teachings, and in his name seizes power which he himself refused, and which he never authorized his followers to exercise in his behalf. Christ now, as of old, hides himself from those who, instead of crowning him sovereign in their own hearts, and introducing him to others as "the chiefest among ten thousand, the one altogether lovely," seek to take him by force and make him king, in order that by placing him on an earthly throne, they may compass their own aggrandizement.

Christ's word to his followers is, "Whosoever will be chief among you, let him be your servant." And the only commission or authority he has given is: "Go ye into all the world, and preach the gospel to every creature." He plainly declared: "My kingdom is not of this world;" and yet in every age his professed followers have aspired to temporal power in his name, and professedly for the furtherance of his cause and the promulgation of the gospel! Is it any wonder that judging Christianity by such Christians, thousands have rejected it as no better than Mohammedanism, which was also promulgated by fire and sword?

AN UNPROFITABLE ALLIANCE.

IN regard to the supposed benefit of the Church by State patronage, or an alliance between the Church and the State, Lord Macaulay speaks as follows. These words are worthy of careful consideration:—

"The ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity, its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength,

that it is part and parcel of the common law.

"The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their prototypes treated her Author. They bow the knee, and spit upon her; they cry, 'Hail!' and smite her on the cheek; they put a scepter in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain."—*Essay on Southey's Colloquies.*

"THE CHRISTIAN CITIZENSHIP CONVENTION."

BY A. F. BALLENGER.

THE 10th annual convention of the New Jersey Young People's Society of Christian Endeavor was held at Plainfield, October 7-9. Thursday evening, October 8, was devoted to "Good Citizenship." Governor John W. Griggs was advertised as one of the speakers, but he sent a letter stating that the political interests of the presidential campaign would prevent him from attending. Dr. Scudder, a Congregational minister of Jersey City, spoke in his place, followed by Rev. A. C. Dixon, of Brooklyn, a Baptist minister. These speakers were preceded by the report of the work of the department of "Christian Citizenship." This report stated that every county in the State had been permeated with "Christian citizenship" ideas, and that the influences of the organization had made themselves felt in a number of large cities in procuring certain reforms. It was declared that what was being done for the State of New Jersey was being done by the organization for every State and Territory in the Union where the Christian Endeavor movement had been organized.

Many of the statements made by the speakers were astounding. They boldly declared that the idea that the minister of the gospel should confine himself to preaching the simple gospel was an old foggy idea now out of date. It was declared that from this time on the pulpit was to be a potent factor in politics, and that the organization expected to unite the "Christian vote" and use it to bring politicians to terms. It was stated that the time would soon come when politicians would humble themselves in the dust before the preachers. It was said that as the pilgrims first landed on their knees and then on the aborigines, so to-day the preachers after landing on their knees would land on the political aborigines who refuse to carry out the wishes of the organization. It was stated that as God sent hornets among the Canaanites, so the preachers of to-day were to be hornets that would sting the representatives of evil and drive them from the land. It was declared that the man who was too pious to vote should be sent to the penitentiary. The sentiment was often repeated that the object of this "Good citizenship" movement was to fulfill the Lord's Prayer, and bring the kingdom of heaven to this earth. The enforcement of Sunday laws was one of the principal measures advocated to bring this about.

The writer has attended numerous National

Reform conventions and has noticed the lack of enthusiasm and attendance at such meetings. He has wondered how it was that the rank and file of the popular churches was ever to be interested in this movement; but now it is all plain. Through this Christian Endeavor movement the leaven of National Reform is pervading all Christendom. The National Reform Association has succeeded in inoculating the Christian Endeavor Society with its virus, and the disease is spreading with marvellous rapidity. The leaders themselves declare that they are astonished at the rapidity with which this movement is going.

The International Religious Liberty Association placed upon the chairs of the convention 1,500 copies of the little tract, "How Shall We Reform Society," which is made up of quotations from prominent representatives of the several denominations, warning the people against this very movement. It is believed that the little message of warning will bear fruit in some honest hearts who listened to the convention addresses, contrary in tone and spirit to the principles of the gospel and the sentiments of church leaders in times past.

Never in the history of this Church and State movement was there such a need for vigilance, for earnest, energetic, prompt advocacy of the principles of liberty, as there is to-day. Never has there been so serious a menace of what there is left of the liberties of the American people, as is to be found in this Christian Citizenship movement within the Christian Endeavor Association. The movement is in the hands of earnest, and in many cases, conscientious young people, who are fired with youthful zeal and with the idea that their cause is just and the only method by which the wrongs of the present day can be righted and the kingdom of God set up in the earth. The reader will readily see that this vast company of young people, actuated with the idea that they are to be instrumental in setting up the kingdom of Christ on the earth and ushering in a reign of peace, will be terribly in earnest. Let the friends of religious liberty awaken to the needs of the hour and come up to "the help of the Lord against the mighty."

THE SUNDAY "LAW" IN MAINE.

[From the Portland Post, October 6.]

MAX GINSBERG was arraigned before Judge Robinson in the Municipal Court yesterday, charged with keeping open shop on the Lord's day. He pleaded not guilty. City Solicitor Chapman appeared as his counsel.

Mr. Chapman read from the Declaration of Rights in the constitution of Maine to support his position, showing that all men have a right to worship God according to their conscience, and that the Jewish Sabbath is Saturday.

Officer Frank testified that he went to this place and found Ginsberg fitting out a peddler. The door was closed and the curtains were drawn. He didn't see any clothes or goods sold or delivered. The officer neither saw nor heard any disturbance about the premises. He testified that he saw seven or eight people in there, one of whom he recognized as being Mattson, a peddler. As near as he could remember, the people in the store were all Hebrews.

Officer Morse corroborated Officer Frank's story, except the part about the curtains, a matter he did not remember.

Mr. Chapman in his defense cited cases of farmers performing their labors on Sunday, and claimed that his storekeeper, a wholesaler, so long as he honestly observed his Sabbath, had a right to do business upon the day that we call the Sabbath, provided that he did not disturb the peace of the public, and the only evidence to show that there was any disturbance to the peace of mind of the good people on India Street on a Sunday was the fact that the window curtains of his store were down and the saloon-keepers down the street were ready for business.

Judge Robinson said that he saw no reason why he should change his decision made a week or so ago on a similar case, and fined the respondent \$5 and costs. An appeal was entered and bonds furnished, and the case will be fought.

SUNDAY LAWS VS. LIBERTY.

RELIGIOUS liberty is guaranteed to every one within their jurisdiction by the fundamental laws of nearly all the States.

It follows that in those States, and upon this the highest legislative authority, Christianity itself is not a part of the law of the land.

The constitution of the State of Tennessee reads as follows: "That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. That no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship."

Hon. Don M. Dickinson says: "It is not true that in a Christian country any mere dogmas of one sect of Christians, though concurred in by all other sects of Christians, except one, can be set up as a legal rule of morality, decency and social order, binding on the dissenting sect, however small the dissenting minority."

In legislation upon the subject in most of the States care is taken to except from the operation of the Sunday laws those who conscientiously keep the seventh day of the week (Saturday) as a holy day.

Inasmuch as the adherents of all religions are political equals in this country and may vote and hold office, it is conceivable that in some States those citizens who believe that Saturday should be respected as a holy day, may be in the majority, and then enact legislation, valid under such reasoning as now sustains the Sunday laws, setting apart Saturday as the day of rest.

Would not all good Christians who observe Sunday in those States denounce such an enactment as decidedly oppressive?

This illustration should make luminous to all the application of the Golden Rule in the matter of the present Sunday legislation. There should be no laws upon the statute books which in their enforcement conflict with the religious convictions of any citizen within the sphere of civility, for the simple reason that such laws often become instruments of religious persecution. All Sunday statutes should be universally amended so that no man may be punished or harassed under them when conscientiously attempting to obey the divine command, "six days shalt thou labor," whether he keeps the first or the seventh day of the week.

Hon. Thomas M. Cooley, the great authority on constitutional law, said: "This is a

country of religious liberty, not of religious toleration merely. Every person is entitled to worship God according to the dictates of his own conscience under the obligations which rest upon all alike, that public order shall be respected, and the requirements of morality and decency observed. Whenever the law, either in terms or by method employed in its enforcement, goes beyond this, and undertakes to compel observances that are only required by particular creeds, no matter how numerous may be those who consider them divine obligations, it becomes tyrannical and destructive of the fundamental principle of American liberty. It is also tyrannical when it punishes, as a public offense, the management of a citizen's private affairs, in such a manner as his own conscience approves, taking care in doing so neither to wrong nor disturb those of his fellow-citizens who differ with him in their views. If in their opinion the course he pursues must be displeasing to the Ruler of the world, the question involved belongs not to human tribunals, and it is the purpose of our constitutional system that human laws administered by imperfect human instruments shall not assume to deal with it. This is commonplace in the United States of America, but it cannot be too often repeated or too distinctly borne in mind."—*Allen Moon, President of the International Religious Liberty Association, in Independent Banner, Murfreesboro, Tenn., October 2.*

"LIBERTY."

BY P. M. HOWE.

[Written in Chatham Jail, Kent County, Ontario, where Mr. Howe was imprisoned for obedience to his faith, namely, for working on Sunday as he felt it to be his duty to do. Of this article he says: "I wrote this in jail. My desk was a short bench, and my seat the stone floor. I had no knife, so had to sharpen my pencil with my teeth; so it is not very well written."]

ONE can hardly appreciate the word "liberty" until he is shut away from the open expanse of nature, where the sun shines so beautifully, filling the earth with light and gladness; where the birds sing their joyous songs, and all Nature seems to ascribe praise to the Creator.

Most people nowadays seem to have gotten a false idea of what constitutes real, true liberty. "Let every thing that hath breath praise the Lord." This is liberty. God does not bind this privilege about, nor in any way limit anyone's capacity to praise him. Praise to God coming from his own created intelligences, unfettered and untrammelled, is true worship.

Let us consider this thought as applying to the highest type of creation—man. God created him perfect, complete in his own image, and gave him all things. No privileges were denied him. His freedom to choose and act for himself was unlimited. He could partake of the forbidden fruit, and sin, or reject it and remain righteous. God's ideal was, a man left free to choose whom he would worship. God's mind has not changed, for with him there is not even a shadow of turning. Satan's ideal was entirely different. By his plan some one must be put down; some one, yes, *every one*, must be subject to his satanic rule. God's idea was the rule of love. It was thus that he ruled in heaven. But Satan reasoned that God was restricting his liberty. At this juncture self became a god, and Lucifer, the covering cherub, "son of the morning," was no longer loyal to God. He

was no longer a worshiper of his loving Creator and Father, but a worshiper of self.

Man, so perfect and free in the new world, was seduced into believing Satan. He forgot how independent God had made him, and soon had no greater ambition than to worship self. The perfect law of liberty was lost sight of, and satanic ideas took the place of true ideas of liberty; love and reason were banished. Selfishness was as complete in man as in Satan, and self, Satan's ideal god, was enshrined as the only being to be considered and worthy to be worshiped. Man had made the choice and was lost. He had become a bond-servant to self, with no power in himself ever to be free. He could worship no other being; for no one but self could be seen.

But, miracle of grace! God loved him still. The light that shone out of darkness through the interposition of a righteous Redeemer was permitted to shine into man's heart. God had an eternal purpose in the creation of man, and that purpose was to be accomplished.

God has never restricted man's freedom to choose. He has forever left him free to worship, or not, all these six thousand years. Through the merits of Christ Jesus our Lord he has ever been calling: "Come unto me and find rest." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord." "Who-soever will, let him come." No force but love has ever been applied. Man has been left free as in the beginning, when, with perfect liberty to choose for himself how and whom he would worship, he fully met the mind of his all-wise Creator.

In bringing man back from the slavery of sin to his original estate God still leaves him the freedom of choice. This liberty which has been so freely offered in Christ Jesus and made known to us by the gospel, is as dear as life itself. In the perversion of this divine plan Satan has endeavored to get all Christian people to suppose that any deviation from their ideas of religious worship is a menace to their rights and liberty. As religious bodies become powerful, their tendency as they contemplate the future is to see only self. All look for a universal church, and pride says, "we are that people." But a little company are found who are willing to believe God's plan the best—to leave all free to worship him or not,—and grant their brethren and neighbors the same right. A few only are willing to work in God's way—by love—to turn the sinner from the errors of his ways.

To enforce religious ideas and crush out free choice that might may rule, is the plan which is now favored. The cross, which is the power of God, is no longer lifted up. Christ the crucified one, is forgotten, and only man's power, the "law of the land," is invoked. Satan's diabolical scheme is to be put in operation. Long dreary days and nights of waiting and watching in cold, damp prison cells will be the experience of not a few. The State will be held up as the only source of power. A fallen church will exalt man's decrees and laws above the perfect law of liberty. That law that is declared to be "perfect, converting the soul," will be less and less revered and obeyed, and but very few, a remnant of Israel, will stand boldly proclaiming the naked word as the perfect guide to heaven.

The only question in this time of trouble and confusion should be, *What does God say?* Hear the answer, as I read it printed on the top of my jail desk, "Fear God and keep his commandments, for this is the whole duty of man." Religious liberty is not lost when we

are deprived of civil liberty. Christ had it on the cross; Paul praised God and was free in the dungeon and the stocks; the loved and loving John knew its blessedness on the lone isle of Patmos; Huss and Jerome, Luther, Latimer and Ridley, John Knox, and the faithful John Wesley, all acknowledged the precious boon of liberty, and within a few short months and years many who follow on to know the Lord can testify even from chain-gangs and prison cells that *perfect liberty* is found only in Jesus; and though the law of the land be against us, he is for us and with us. This is the mystery that soon will be finished. "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."

UNDER WHAT KIND OF GOVERNMENT IS REAL HAPPINESS FOUND?

BY H. F. PHELPS.

TRUE it is that the Word of God says: "The powers that be are ordained of God." From this it is argued, and with reason too, that civil government—the genius of civil government, not the particular form of government—is ordained of God. But civil government did not exist previous to the fall of man. It became a necessity because of the supreme selfishness of man; which selfishness leads him to invade the rights of others. For it is a recognized fact that men are by nature endowed "with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

But among all the different forms of government under heaven there is not one in which true happiness can be found. While the pursuit of happiness is one of the inalienable, natural rights of mankind to guarantee which governments are instituted, yet it is not in the power of man to devise a civil government under which perfect happiness can be found. All this because of man's selfish nature. Man must first be made a new creature. His very nature must be changed from a natural to a spiritual. This perfect and completed change can only be brought about under a true theocratical government.

Such is the government of God. And such was the government of God in the beginning in this world. God is a spiritual being, and a true theocracy being a government of God, must of necessity be a spiritual government, a government of love, ruling through the higher faculties of his creatures. All those who are subjects of a true theocracy must be spiritual beings, enabled to discern spiritual truths, able to comprehend the principles of a spiritual government. Such are the inhabitants of other worlds; and such would have been the condition of Adam and all his posterity had it not been for sin. Indeed, such will be the condition of this world when God's purpose concerning it is accomplished.

Then, inasmuch as man, by nature, by creation, possesses the right to seek for happiness, and perfect happiness at that, why should not the Christian seek to build up a theocracy in this life, both for himself and all others? Because a spiritual government must be instituted by a spiritual being; one who is perfect in all his ways and works. Man is not such a being, and never will be till Christ comes again to set up his kingdom,

which will be a true theocratical government in every sense of the word.

Under a false idea of what such a government should be, men have made the attempt to establish a theocracy in this life, and in the attempt have made a most terrible failure. And this they always will do, for in their present imperfect condition of mind and body, it is an utter impossibility for them to comprehend what such a government should be that perfect happiness may come to all its subjects. This being the case, should the attempt again be made—and that is just what is now being attempted by the so called Christian world—nothing but misery and ruin, and utter defeat will come to those who attempt such a thing.

From the foregoing, it becomes almost, if not quite, a self-evident proposition, that of all intelligent beings in the universe, not one except God the Father and Jesus Christ occupies a position where he can institute a true theocracy. No others understand so fully the proper relations that exist between ruler and the governed, and the exact laws that grow out of these relations; nor yet the necessity of perfect obedience upon the part of subjects of a theocracy to those very laws. And more than this; none but spiritual beings, those who have been enlightened by the Holy Spirit, can understand those laws, and that for the very reason that these laws are spiritual, and spiritual things are spiritually discerned. God is a Spirit—a spiritual being—his government is spiritual, and the laws that are the foundation of that government are spiritual also, and grow out of the relations that exist between spiritual intelligences.

Let me illustrate: There was a time in the eternity of the past when there were no created beings; consequently no relations existed. But just as soon as there was one created being, at that point, in the very nature of the case, there existed the relations between Creator and creature. Out of this relation came, in the very nature of the case again, "the first and great commandment," "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." Thus supreme love to the Creator, the giver of all things enjoyed or to be enjoyed by the creature, grew out of this relation.

Following this, just as soon as there was another created being, just so soon there existed the relation between created beings; and because of this relation, in the very nature of the case, there existed at once, without any legislation or formal announcement of the same, the second commandment: "Thou shalt love thy neighbor as thyself."

As before stated, none but spiritual beings can understand these relations, and those great commandments which grow out of these relations. Hence the utter folly of the claim that "a theocracy is yet to come; the kingdom of Christ must enter the realm of law through the gateway of politics." Men of former generations were dazed with the idea of a theocracy,—not so much for the good of themselves, but for the good, as they thought, of others,—but that theocracy was a man-made theocracy, and the enforcement of church dogmas, and decrees of councils, all of which were considered as emanating from the laws of God; and all this was persecution of the other man, the weaker party.

Now the men, and the women, too, of this generation declare that "a theocracy is yet to come," and they are working to this end; but when made it will be only man-made—a false theocracy. And that which is sure to follow will be enforcement of human interpretation of God's divine spiritual law. This will be persecution again of the weaker party.

In this place let us consider another point. The Creator who understands best the form of government in which true happiness can be found, instituted a theocracy in the very beginning, yet left every intelligent being in the enjoyment of the utmost freedom of choice, as to whether to be a subject of that theocracy or not; for He delights not in slavery. "Where the Spirit of the Lord is there is liberty." A true theocracy depends—not upon force or compulsion by civil law, or by any other power in heaven above or in the earth beneath, but upon the voluntary submission and the willing choice and consent of the governed. Anything short of this upon the part of the governed would be rebellion or sin. And this is just where Adam and Eve failed. They did not make choice, or consent to the divine Governor and his laws. And this has ever been the failure of the race. But all through the ages there have been individuals who have consented to this form of government and found happiness in believing in God, and in obeying him.

There is just one thing, therefore, that our theocratical friends may do—just one thing that they should do, and all others as well; and if they will only do this they will do the correct thing. Inasmuch as none but God can understand just how these laws should be obeyed; and inasmuch as man cannot and does not either understand or obey, and therefore stands in need of a touch of the recreative power of the Holy Spirit; and as none but the Creator has that power to bestow through his Spirit, men can, one and all, submit to the influences of that Spirit, yield to the moulding, recreative power of God, and thus be made new creatures in Christ Jesus. If all will do this there will never be a desire to compel—no thought of coercion—and consequently no persecution. Persecution by any people is an utter impossibility when they are in submission to the will of God. It is in submission to God, a voluntary choice of the individual, that all may become subjects of the spiritual kingdom of Christ, and subjects of that theocracy which will be set up when "He comes whose right it is" to rule. But it must be by voluntary consent of the governed. "And the Spirit and the bride say, come." "And whosoever will, let him come." Now is the time. Soon it will be too late.

BISHOP KEANE'S REMOVAL.

[N. Y. Independent, October 15, 1896.]

It is of no use for us to pretend that we know why the Pope has removed Bishop Keane so suddenly from the rectorship of the Catholic University. We do not know, and those that do know, if there are such, keep absolute silence. Of course there are surmises enough, which may or may not be correct. Everybody knows that Bishop Keane is an adherent of the more liberal Catholic policy of which Archbishop Ireland is the leader, and Cardinal Gibbons is said to be, and perhaps is, a rather quiet adherent. But Archbishop Ireland has not been in Rome lately, and Archbishop Corrigan's lawyer representative has been there a year, and Dr. Schroeder, the conservative professor in the University has been there: and it looks as if the liberal policy and its leaders were now out of favor at the Vatican, even as they were unable to hold the control of Satolli's policy; so that this is the explanation of Bishop Keane's removal which first strikes every one. The order removing him says it is in accordance with a permanent policy

which does not allow anyone to remain permanently in charge of an institution of learning; yet no one seems to believe that this is the full statement of the case. Archbishop Ireland was hot in his first utterance on the subject, perhaps imprudent; for we hardly think he can control the selection of Bishop Keane's successor. But the Archbishop who has been so bitterly attacked, especially by the Germans, for his policy in public schools, has been strengthening his own position by his advance step, making his parochial schools all free, by which act he has proved himself a better friend of the parochial schools than any one of his enemies.

NEWS AND NOTES.

It is asserted that the pope has been conducting negotiations with King Menelek, of Abyssinia, for the release of Italian prisoners held captive by him, and that in this he has been successful where the Italian government has failed. Thus the papacy has won a substantial victory in the eyes of the Italian people.

The political preachers continue to show their fidelity to the so-called American principle of the separation of Church and State by delivering stump speeches in their pulpits for their favorite Presidential candidate. Are their congregations henceforth to be parson-ridden? Shall clerical influence be a factor in all future elections?—*Catholic Review*, October 17.

The *Toledo (O.) Weekly Blade*, of October 8, publishes an inquiry from a correspondent in West Virginia, in which it is stated that if Mr. McKinley favors Sunday laws, he will lose about 40,000 votes of Seventh-day Adventists. The *Blade*, in reply, states that the Republican nominee does not favor Sunday laws. Neither the *Blade* nor its correspondent touches the truth in the matter.

A DISPATCH from Lima, Peru, dated the 13th inst. stated that the Chamber of Deputies had that day rejected the proposition recently made by the Senate, to provide for the registration of non-Catholic marriages, thus making them legal. The proposition was the outcome of the agitation recently raised on the subject of marriage disabilities imposed on Protestants in Peru, Ecuador and Bolivia.

The last Sunday in October has been designated by the General Assembly of the Presbyterian Church, and the General Conference of the Methodist Church, as a day to be devoted by church pastors and Sunday school teachers to the consideration of the obligation to "remember the Sabbath day to keep it holy," and to the imparting of special instruction with reference to the Lord's day. We trust these instructors will not on that occasion overlook the fourth commandment, nor that part of it which says, "the seventh day is the Sabbath of the Lord thy God."

ARCHBISHOP IRELAND, of St. Paul, Minn., has come forward as the first Roman Catholic of note to espouse publicly the cause of a political party in the present campaign. In a written statement of his views made at St. Paul, Minn., October 11, in response to invitations from a number of prominent business men of that State, the archbishop strongly denounced the Democratic platform, as being equivalent to a declaration of secession. The *New York Herald*, of October 16, states that "the Vatican, although favoring the candidacy of Mr. McKinley, does not approve of the recent letter of Archbishop Ireland supporting Mr. McKinley, because it mixes religion and politics, which the Vatican thinks would best be kept separate in the United States."

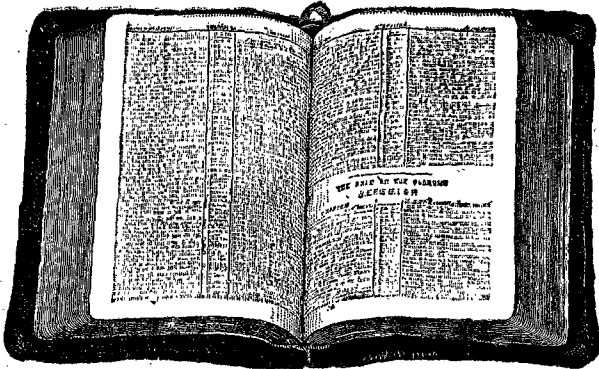
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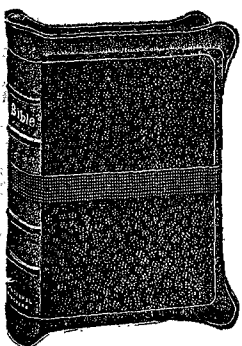
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They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

gavest before them, neither turned they from their wicked works.

36 Behold, ^dwe are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And ^eit yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^fdominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we ^gmake a sure covenant, and write it; and our princes, Lē'vites, and priests, ^hseal unto it.

CHAPTER X.

¹ The names of them that sealed the covenant. ²⁰ The points of the covenant.

NOW ³those that sealed were, ^aNē-hē-mī'ah, ⁴the Tir'shathā, ^bthe son of Hāch-a-lī'ah, and

B. C. 443.

^d Deut. 28. 48.
^e Ezra 9. 9.

^e Deut. 28. 33, 51.

^f Deut. 28. 48.

^g 2 Kin. 23. 3.

^h 2 Chr. 29. 10; 34. 31.

Ezra 10. 3.

² Heb. are at the sealing, or, sealed.

^h ch. 10. 1.

³ Heb. at the sealings, ch. 9. 38.

^a ch. 8. 9.

⁴ Or, the

25 Rē'hūm, Hā-shāb'nah, Mā-a-sē-jah,

26 And Ā-hī'jah, Hā'nan, Ā'nan,

27 Mā'luch, Hā'rim, Bā'a-nah.

28 ¶ ^eAnd the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, ^fand all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, ^gand entered into a curse, and into an oath, ^hto walk in God's law, which was given ⁱby Mō-ges the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give ⁱour daughters unto the people of the

WHAT THEY SAY OF IT.

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UNLESS all signs fail the coming year will witness the most vigorous "reform" campaign, so-called, that the world has ever seen. The National Reform Association long since fossilized, but its work has been taken up and is being carried on by younger, abler, and more practical organizations, prominent among which is the Young People's Society of Christian Endeavor.

THE International Religious Liberty Association is arranging with local organizations in the various States to send the AMERICAN SENTINEL to the members of legislatures and State officials in every State and Territory in the Union; while the Association itself will send the paper to the members of Congress. Those who are not already members of the Association and who wish to aid in this work as well as in other lines of work which the Association is carrying forward, can give substantial assistance by sending their names with one dollar to the Secretary, A. F. Ballenger, 39 Bond St., New York, and thus become members of the Association.

MENTION was made in these columns some weeks ago of the arrest of Robert Morehead, a colored Seventh-day Adventist of Greensboro, N. C., for working on Sunday. He was bound over to the Superior Court, but before the sitting of that court the principal witness who was wanted by the sheriff on a criminal charge, left for parts unknown. As a necessary consequence the case against Morehead had to be abandoned. Thus far every case of this kind in North Carolina has terminated favorably for the defense. The better part of the community about Greensboro are disgusted with the efforts of some to use the "law" to persecute honest people for conscience' sake. One of the best lawyers in the county had volunteered to defend Morehead free of charge, and would have done so had the case come to trial.

"JUST recently the professedly Protestant Church authorities in Constantinople," says a London paper, "called the attention of the Turkish authorities to the growth of the work of Seventh-day Adventists in Turkey, asking that it might be suppressed. The result was that the request was refused and the work and lives of our friends there spoken of commendably. In every case where our workers have suffered physical violence in Turkey it has been at the hands of professed Christians.

The various sects fight among themselves and accuse one another to the authorities. Is it any wonder that Mohammedans have a poor idea of Christians generally? It shows the need of gospel work in Turkey to show professed Christians and Turks alike that the Christianity of Christ means a life of honesty and sobriety and obedience to God's law."

"THE antiquated idea that the preacher must keep out of politics," is a phrase heard often at this time from the lips of clergymen and other speakers at religious gatherings, and with an emphasis intended to cover the idea with ridicule and contempt. Having listened to this the ear is almost prepared to hear from similar sources about the "antiquated idea" that the church ought not to direct in political matters, or that men ought not to be sent to the dungeon and the stake for setting the decrees of the church at naught? Certain it is that the present tendency is to renounce as antiquated and worn out those very principles which the Christians and patriots of former times established at the price of their liberty and their lives. It is a very easy task, requiring but a few thoughtless moments, to surrender the birth-right blessings which years of toil and suffering were required to secure.

By a recent decision of the courts in South Carolina, it is held to be unlawful to conduct railway traffic on Sunday. An exception was, however, made in favor of a trainload of delegates to the centennial celebration of the A. M. E. Zion Church, held October 18. This was at the request of the manager of the meeting, Rev. E. Morton, of Rock Hill, S. C., made by letter to Mr. D. P. Duncan, Secretary Railroad Commission. Mr. Duncan replied that if the excursion train referred to "is to be strictly a train run for religious purposes, the commission will not object to the train run on the 18th of October."

The Sunday "law" in South Carolina, as in other States, has its origin and present support in religious sentiment; and the easy dissipation of that sentiment, for the time being, before a prospective hardship which it would bring upon those holding it, shows that it is really selfish, and not Christian in character.

THE article on page 332, by A. F. Ballenger, should be carefully read by every one, in connection with our first-page article.

This "Christian Citizenship" movement has suddenly developed into a young Hercules and is exerting its immense strength in an effort to subordinate the political institutions of the country to the dictation of "the church."

This movement can result in nothing short of a fully developed image of the Roman Papacy. It is only a question, as we have often logically demonstrated, of one pope or

a number of popes, a composite pope as it were. Under the papal scheme a single man interposes himself between God and the individual, and speaks for Him, thus sitting "in the temple of God showing himself that he is God;" while under the Young People's "Christian" Endeavor National Reform scheme, a number of men acting together do exactly the same thing. The principle is the same; the one is the papacy, the other is the image of the papacy.

And this is not mere theory of what may some day be. Already the churches of the United States have assumed to dictate to the State, and the State—the Government—has heard and obeyed. By petition, by resolutions, by threats of political boycott, and by all the arts known to the American papacy, the composite "Protestant" pope declared to the Government of the United States that Sunday is the Sabbath; that it is enforced by the fourth commandment, and that it is the duty of the State to recognize this fact and to require all men to recognize it. The State heard and obeyed by enacting the World's Fair Sunday legislation, and in various other ways; and now this "Protestant" pope boasts that the churches will presently have the politicians at their feet and the Government so well in hand, so entirely under their control, that they can get anything they ask for.

"CIVIL Grounds of Religious Intolerance," No. 38 of the *Religious Liberty Library* (illustrated). This tract shows that the same arguments urged to-day in justification of "civil" laws restricting the rights of conscience in this country have been used in every age and in various countries, in defense of religious intolerance. A striking parallel is also shown between "civil" grounds of religious intolerance in Russia and in the United States at the present time. It is a pointed and forcible presentation of the subject under discussion, and should be read by everybody. Eight pages, price one cent.

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IN proportion as the ecclesiastics became co-legislators, heresies became civil crimes, and liable to civil punishments. — *Dean Milman.*

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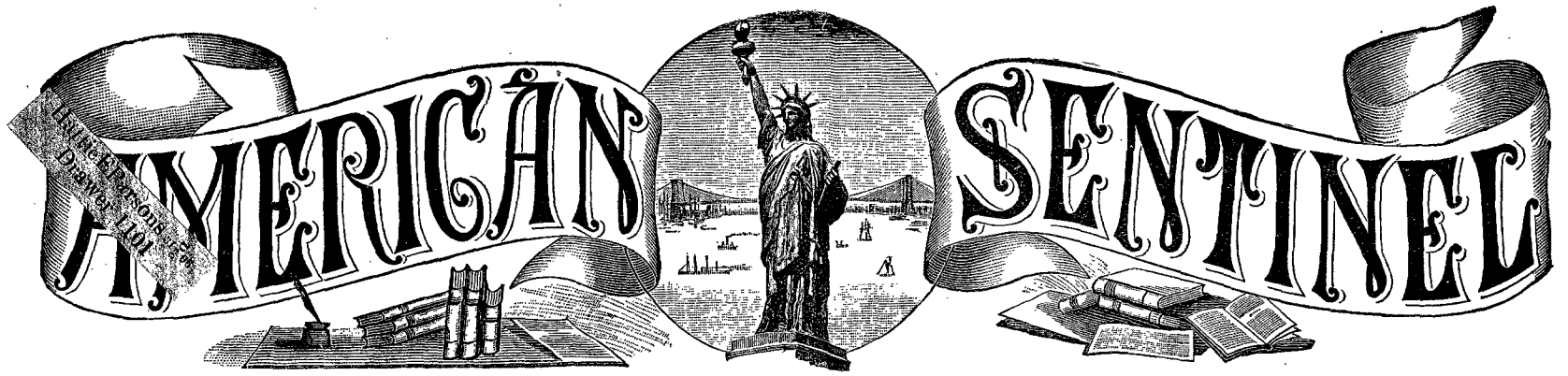
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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DANIEL'S CITIZENSHIP.

A CORRESPONDENT, who takes the position that the Christian whose citizenship is declared to be in heaven should have nothing to do with the affairs of earthly governments, questions whether Daniel was in any proper sense a citizen of the kingdom of Babylon; and thinks that his (Daniel's) position was not at all parallel with the servant of God under the Government of the United States. He takes the view that Daniel was a slave, and always remained such, and that his acts were only in obedience to the commands of his master, the king.

It is indeed true that Daniel's citizenship was not entirely parallel with that of an American citizen. In Babylon all power was vested in the king and individual citizens shared in its exercise only at the royal pleasure. In the United States all power is vested in the people, and each individual shares in its exercise by legal right. We cannot, however, grant that Daniel was in any proper sense a slave after he first assumed public office, or that he stood in any different relation to the king than did other officials and wise men of the kingdom.

In a sense all subjects of an absolute monarchy are slaves. They are regarded as the property of the king. He has a right to do with them as he will. He may take their lives or their property. He may reduce them to abject slavery, or he may make them members of his court and place them in positions of responsibility. This is true even in a republic, but only in a very limited sense. All governments assume the right to take the lives or the property of their subjects under certain circumstances. Even our own Government has in time of war drafted men and compelled them to serve in the army; and when men so compelled to serve lost their lives, the Government held itself under no greater obligation in their cases than in the cases of men who voluntarily entered the service.

But the particular relation in which Daniel stood to the king of Babylon does not enter into the question at all. The fact remains that he participated in the affairs of government and exercised civil authority. And not only so, but at his request the king set his three friends, Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon. Now if it is contended that it is wrong *per se* for the servant of God to have anything to do with the affairs of government, the command of the king could not make it right.

When Shadrach, Meshach, and Abed-nego were commanded to fall down and worship the golden image, they refused. When Daniel was forbidden to pray to God, he disobeyed the royal mandate. But we have reason to believe from the record that so far was he from disobeying when the king required him to exercise civil authority that he was pleased to do it; and we know that he desired that his companions should share the honor and responsibility with him.

There is so much of selfishness and of corruption in public life that it is rarely the case that a man who would maintain spotless integrity could secure any position of trust, because to obtain office in these days a man must generally mortgage himself to his friends and supporters. But we cannot see that it is wrong in itself for any man to exercise the rights of an American citizen; and every man should act just as conscientiously in this as in any other matter. He should be just as conscientious in public business as in private business; just as careful in helping to select a public servant as he would be in selecting some one to attend to his own business. It does not follow, however, that a Christian could not vote for a man who is not a Christian, any more than it follows that a man who is a Christian could not employ one to work for him who is not a Christian.

When a Christian is about to employ a man to work for him he seeks a man, of course, who will conduct himself civilly, but he does not require that his employé shall be of the same faith as himself; he simply requires that he shall be competent to perform the duties he requires of him, and that he be possessed of ordinary business integrity. This is all that can reasonably be required of public servants. They should be men who

will conduct themselves civilly, and who are known in the community as men who are competent and honest.

Again, the Christian has no right to use his citizenship or his influence as a member of the body politic to coerce others in matters of faith and morals. To do so is to erect a claim to infallibility. He desires for himself freedom in matters of conscience, not simply freedom to believe as he sees fit, but freedom to act in harmony with that belief; he must as an honest man and a Christian concede the same right to every other individual in the world. He cannot, therefore, use civil power in any way to trench upon the equal rights of his fellowmen; and this is where it seems to us the line should be drawn. It is not necessary, nor even wise, that Christians should disfranchise themselves, or that they should refuse to accept the benefits which civil government has to confer upon all; but that they should the rather insist upon a clear distinction between things civil and things religious; and they should exert their influence as citizens to keep Church and State separate, not depending, however, upon political methods, but rather upon the inculcation of correct views of citizenship and of the mutual duties which social beings owe to each other.

IS THE SABBATH IMPORTANT?

To this question the voice of orthodoxy in this country answers, Yes. And it speaks in a very positive and emphatic tone. For example, an address on Sabbath observance, by the Rev. Alexander Allison, D. D., published in the *Christian Endeavorer*, for August 1896, makes this statement:—

The home mission problem in all the denominations will be largely solved so soon as Sabbath laws are enforced. The Sabbath question is fundamental. It underlies everything. If the Sabbath goes, so does the church, the Bible, and the family. Who will dare to go to church or read the Bible if the Sabbath becomes a dead letter?

This is spoken from the standpoint of the Sabbath as a day to be enforced by human law. From this standpoint many like utterances have been made by religious teachers. There is practical unanimity in the sentiment that Sabbath observance is a matter vastly too important to be left unregulated by legislation. We are told that our "sabbath laws"

are good, that we ought to have more of them, and that what we have ought to be more strictly enforced.

And what do these "Sabbath laws" state? They state most explicitly that pursuits of business and pleasure must be laid aside on "the first day of the week, commonly called Sunday." This language contradicts that of the fourth commandment, which declares, "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

But the advocates of these "Sabbath laws" can explain this discrepancy. The Lord, they say, was not particular about the day, and so left it to man to select any one day in seven, as might suit his inclination! "The seventh day" specified in God's Sabbath commandment does not mean the seventh day of the week, but simply a seventh day, that is, any seventh day after six days of work! Hence "the seventh day" may be "the first day of the week, commonly called Sunday," or any other day of the week as well, and the divine obligation of the Sabbath commandment may pertain to the first day of the week, or to any other day of the week!

Hence it may pertain to every day of the week, and the whole week may be a sabbath, without any distinction of sacred and secular days at all!

In other words, the Creator made the Sabbath, but as he did not specify the day of the week to be observed, bequeathed the Sabbath to man in such shape that it would destroy itself as soon as men should try to observe it!

And yet "the Sabbath question is fundamental; it underlies everything." Did the Creator know that the Sabbath was so important when he made it?

As a day to be enforced by human law, the Sabbath is of the greatest importance; but as a day commanded by God's law, it is not important enough to be specified in that law, or to demand observance upon any particular day of the week!

If the Sabbath is of such importance, why is it not important to observe the day specified as the Sabbath in the fourth commandment—namely, "the seventh day"?

That the Sabbath is of the utmost importance as an institution for the promotion of human welfare, is as certain as that the Word of God is true. Would that the people of this and every land might be so impressed with its importance in their relationship individually to their Creator, that they would not dare to deviate from his own explicit commandment concerning its observance, whatever might be the view set forth by tradition and the commandments of men.

S.

ROME'S ASSUMPTION OF THE RIGHT TO RULE THE WORLD.

WE print on another page under the heading, "The Supreme Court of the World," a short report of a discourse by a Catholic priest in San Francisco, on the claims of the Roman Catholic Church to the right to be the supreme arbiter of the world.

This is a favorite theme with Rome. She once occupied that position and aspires to occupy it again.

It will be observed that this claim, to be the supreme court of the world, does not refer alone to religious matters, but to civil affairs as well; and authority in both religious and civil matters is sought to be found in the

gospel commission, "Go ye, therefore, unto all nations."

It is assumed both by Roman Catholics and by so-called National Reformers, from the original National Reform Association to the Young People's Society of Christian Endeavor, that the gospel commission extends not only to individuals, but to nations; not in the sense that the gospel shall be preached to the individuals composing all nations, but that the gospel minister is commissioned to the nations in their organized capacity, that is, as to moral beings, and that the nations should hear and believe and be saved by the gospel, as nations.

Some have even carried this so far as to attempt to show that the words "State" and "world" are synonymous, because all the world is organized into some form or other of government; that therefore the texts which tell what Christ's attitude toward the world is, tell what his purpose and attitude are toward the State, and what the Christian's relation should be to the State. This conclusion would of course be correct if the premises upon which it is based were correct. Indeed, it is only a logical conclusion if the gospel commission means what Mr. Yorke, the San Francisco priest, and the Roman Catholic Church generally interpret it to mean; that is, if instead of being a commission authorizing the apostles and their successors, and indeed, all Christians, to go unto all the world and preach the gospel to every creature, or, as elsewhere expressed, to go to all nations, means that they were to bear a message to nations as such rather than to the individuals.

The Catholic Church is entirely consistent in its claim to infallibility. The assumption of the right to dictate in matters of faith and morals is in itself an assumption of the prerogative of infallibility.

In the memorial, written by Madison and presented to the Virginia Assembly in 1776, by the Presbyterians, Baptists, and Quakers, it is said: "It is at least impossible for the magistrate to adjudge the right of preference among the various sects which profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the church of Rome."

This is just as true to-day as it was in 1776, and it is just as true of Protestants as of Catholics; whoever assumes to decide questions of faith and morals for others, thereby assumes the prerogative of infallibility, whether like the pope, he boldly avows it or not.

National reform in its various phases claims infallibility, not openly, it is true, as does the papacy, but by assuming to dictate to individuals in matters of faith and morals. This is true of the National Reform organization formed in 1863, and it is just as true of the Young People's Society of Christian Endeavor and the "Good Citizenship" leagues of more recent origin, now so earnestly engaged in using the civil power to advance, as they suppose, the interests of the church.

We do not see how those who assent to the claims of national reform, by whatever name it may be called, could take issue with Mr. Yorke, or the Catholic Church, whose views he voices, if the church bears a message not only to individuals, but to nations. For if the authority given to the apostles empowered them to decide civil disputes and controversies, or to exercise any civil authority, then, indeed, must the church be the supreme court of the world, not only in religious, but also in civil matters; and this, not the church in a divided state, not as represented by the various sects of Protestantism, but it is manifest

that it must be the church, so organized, constituted and recognized, that its authority will be universally respected. National reform to be consistent must either abandon its own claims, or find refuge in the bosom of Rome.

THE "CHRISTIAN STATE" AND HERESY.

THE "Christian State" which it is the aim of the "Christian Endeavor" and kindred movements to set up in these United States, will, if it is realized, be supported upon the same principle as is the Roman Catholic "Christian" State in South America; and this being so, it is wholly inconsistent for the advocates of "Christian" civil government in this country to take exception to that which is done in South American republics, and which the maintenance of that form of government logically demands. The following note from the *Catholic Review*, of October 17, is to the point in this connection:—

"No ecclesiastic in this country," says the *Independent*, "believes that the State has a right to confiscate religious books and burn them; yet that is just what was done, not many months ago, by the Peruvian authorities, on the express request of the Roman Catholic priests, with some Bibles and hymn books."

The fallacy in that statement lies in the adjective "religious." Substitute for it "heretical," which exactly characterizes the books from the Peruvian point of view, and some ecclesiastics in this country will believe that the State there is justified in destroying them. The condition of separation between religion and the public life of the nation, desirable as it is in some respects under the circumstances of a thousand and one creeds in our beloved Republic, is not the highest and best. The Christian State is the ideal government.

The *Independent*, in its Christian moments, recognizes this truth, for it lauds the members of the Christian Endeavor societies for promoting Christian citizenship, so it insists on the duty of following the obligations of morality in finance, etc. The kingdom of Christ should come to nations as well as to individuals. Granted, then, a Christian State, as Peru ought to be but is not, and it has more right to protect its inhabitants from heretical doctrines than it has to defend them from an importation of cholera or smallpox.

Roman Catholics as well as misguided Protestants believe in the "Christian State" as being the "ideal government." And they have the same rights which Protestants have. If Protestants in this country have the right to set up a "Christian State," Roman Catholics have the same right in Ecuador and Peru. The principle is the same in each case, namely, that the majority, who rule in the government, have the right to make that government a "Christian" one. That their own conceptions of Christianity will govern them in the matter is of course perfectly patent. And whether these conceptions are right or not, is not a question which touches the principle upon which the idea of the "Christian State" depends for justification. The question of rights has nothing to do with the question whether people are mistaken or not in their religious belief. An individual has as much right to be a Roman Catholic as he has to be a Protestant. He may be honest and sincere in becoming either. If he fails in any duty covered by his relation to God, that is a matter to which God himself will attend.

The Peruvian authorities, therefore, if the "Christian State" theory be a just one, had a right to seize and burn what they deemed to be heretical books; and in condemning them for this action, the advocates of "Christian citizenship" condemn the bridge on which they stand themselves. Would that they might at once abandon it after having thus pronounced it unsound.

S.

CHRIST VS. RELIGIOUS LEGISLATION.

BY R. C. PORTER.

THE Church and the State were both ordained of God. The Church was to teach the gospel and be the light of the world, while the State was commissioned to exercise authority in civil affairs. God is a God of order and not of confusion. He made no mistake when he called both of these organizations into being, and assigned to each its work. And he did not assign to both the same work. There was to be no occasion for coercion in accomplishing the work assigned to the Church, and in her commission she was authorized to use none. She was to present Jesus as the world's Redeemer and the sinner's only hope and say, Come! The power through which her work was to be performed was in Christ and not in the civil government. The weapons of her warfare were not to be carnal, but mighty through God to the pulling down of strongholds.

The civil government was to use carnal weapons in the protection of those who acted civilly and in the administration of justice upon the uncivil. The judging of civil questions has been committed to the hands of men in this life, and it is proper for them to sit in judgment upon such cases; but of religious matters it was said, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." Paul was here speaking of the treatment the Christian Church was receiving at the hands of her persecutors on account of her faith in Christ. He further adds: "But with me it is a very small thing that I should be judged of you or of man's judgment: . . . But he that judgeth me is the Lord." Hence, judging in matters of religion before the Lord comes, who will judge the living and the dead at his appearing and his kingdom, is called by Paul judging before the time, and denounced as all out of place for the civil government, and very wrong.

Even Jesus told his disciples that if any one heard his words and believed not, he would not judge him, but that the word which he had spoken should judge him in the last day. Certainly the disciple is not greater than his Lord, and if the Master would not judge those who did not accept his teaching, his followers are not authorized to judge and to imprison their fellowmen because they do not accept *their* religious views.

We have many examples in the Scriptures where the civil government has legislated upon religion. But in the instances given, Jesus has ever identified himself with those who were condemned because they would not sacrifice their conscientious convictions in religious matters, in order to be in harmony with the State. With the three Hebrew worthies in the fiery furnace, there was seen the form of the fourth which was like the Son of God. He sent his angel and closed the lions' mouths when Daniel was condemned, and cast into their den on account of his faith. In like manner he manifested himself to Paul and Silas, and to Peter, when they were imprisoned for preaching Jesus. The angel also tells them that they should ignore the command of the State in this and go right on preaching the gospel in its simplicity, though they were few in number and the State was legislating against

their religious beliefs. When Stephen was being stoned on account of his faith, and he cast his eyes about him to catch a glance from some sympathizing friend, he was greatly encouraged by seeing the heavens opened and beholding Jesus standing at the right hand of God. So now those who may see the power of the State arrayed against them because they follow the Master, keeping the commandments of God and the faith of Jesus, have the comforting assurance, "Lo, I am with you alway, even unto the end of the world." As the Saviour said to Saul when he was persecuting the church, "Why persecutest thou me?" so now he says to those who persecute his followers, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

True religion never seeks to enforce its observance upon others. It seeks only voluntary adherents. Enforced religion is always the result of apostasy. Let those who contemplate lending their influence in support of religious legislation, beware lest haply they be found to fight against God.

THE OBJECT AND STRENGTH OF THE CHRISTIAN CITIZENSHIP MOVEMENT.

BY CHAS. E. BUELL.

THE ministers who are organizing the so-called "Christian Citizenship" movement, which is a gigantic religious combination for giving direction to the votes of honest-hearted and unsuspecting members of Christian Endeavor societies and kindred organizations, led by ambitious and designing persons, would seem to have mistaken the voting strength of the churches.

The thought that is born of the wish to force upon the people of this now free country a condition of class legislation, in which the elective franchise, the right of the individual to vote, is to be conditioned upon a religious test (and, as stated by an official, *good citizenship* will not be sufficient; but the voter must acquire standing under the test of "Christian Citizenship") is the first idea to be carried into complete form, to be made the basis of operations that are to follow.

To get all the strength which is desired, a religious "Tammany Hall" is to be created, whereby the religious are to become the balance of power, and, by throwing their strength to the highest bidder, to get in return the much-coveted legislation. This was the openly-avowed plan proposed by a speaker at the convention recently held at Plainfield, N. J.

This coincides with what has been announced by leaders of the movement in public addresses, or in official publications.

The words of the president of the Woman's Christian Temperance Union, in National Convention, in 1887, disclose how this organization would combine Church and State:—

The Woman's Christian Temperance Union, local, national and world-wide, has one 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 in its realm of cause and effect—king of its courts, its camps, its commerce, king of its colleges and its cloisters, king of its customs and constitutions. The kingdom of Christ must enter the realm of law [force] through the gateway of politics.

The "National Christian Citizenship League," in its organ, *The Christian Citizen*, published in Chicago, in March, 1896, stated

that the objects of the organization are three-fold: 1, To reveal Christ as the Saviour of the nation as well as of the individual; 2, To make Christian principles operative in public affairs; and 3, To unite the followers of Christ in aggressive action, etc. In further stating the objects of the organization it defines the purpose of its "aggressive action" as being: "To purify and elevate the elective franchise." This means to require that the individual shall be approved by some leading and acceptable Christian denomination in order to be a voter.

From all that can be gathered from the statements of persons and publications officially representing the so-called Christian Citizenship movement, under the name of Christian Endeavor societies, the Woman's Christian Temperance Union, the National Christian Citizenship League, and kindred organizations, designing persons hope to place religion in politics with the ultimate object of uniting Church and State.

These are constantly speaking of this people as a "Christian nation," which might mean that, in contradistinction to its population being followers of Mahomet, they incline to the belief emanating from the Scripture teachings regarding the Messiah, and a general acceptance of the principle embodied in the "Golden Rule" enunciated by him. The statement might also mean that they consider that the majority of the voters of this country are enrolled members of religious organizations which actually hold to the very belief which is entertained by members of the societies which have been named, and will, without question, advance the project which the leaders have in hand.

There would be grave doubts of the possibility of making a success of an attempt to reach the ends aimed at by friends of the "Christian Citizenship" movement, when viewed from a political standpoint; for, numerically considered, the church people are not in the ascendancy. When the United States Census was taken in 1890, the entire membership of all religious bodies, Jews, Catholics, Protestants, Mormons, Communists, Theosophists, all, of whatsoever name or creed, was scarcely one-third of the population of the country.

One-third of this membership would amply represent the proportion of adult males that are voters. Not less than one million were foreign born, and had not been naturalized in 1890; more than a hundred thousand Indians were counted as church members, but were not counted among the population; ten million of the population were negroes, while there were numerous organizations, orders, and societies that withhold from voting; these must be taken into full account before a correct estimate can be made of the voting strength of the churches. More than all, the very members upon which the leaders rely will be divided when the hour comes for placing a free people at the feet of zealots.

The friends of "Christian Citizenship" who urge this as a "Christian nation" publish as facts that the 240,000 saloons which this country supports, graduate 600,000 drunkards annually, and that the money annually devoted to intemperance exceeds the value of church property; and, while urging upon the attention the great growth of denominations, they portray the immensity of the work that is to be done in converting the world outside of the so-called church.

Although Scripture teaching is against force, against the use of civil law to promote religion, there is a constant effort to procure unjust and unnecessary legislation for religious purposes, as can be shown in the numer-

ous bills always before Congress and State legislatures; and it is to such legislation that the peculiar organizations direct their strength.

Plainfield, N. J., Oct. 15, 1896.

ETHICS OF SUNDAY LEGISLATION.

BY E. J. WAGGONER.

IN quite a number of the States there is at present considerable agitation for the passage of additional Sunday laws and for the enforcement of those already in existence. This is directly in the line of National Reform work, and is a danger to American liberty, of which the AMERICAN SENTINEL, as a watchful guardian, must give warning. There are very many people who are opposed to the work of so-called National Reform, who would heartily support a law enforcing Sunday observance, not perceiving that every argument against National Reform in general is equally valid against this particular phase of that work. We purpose to note a few features of Sunday legislation and how it works injustice to a large class of citizens.

There are two grounds upon which Sunday legislation is based: one the "civil" and the other the religious; and

The Two Are Antagonistic,

although both are often held by the same individual. On one side it is claimed that Sunday should be enforced, not as a religious institution, but as a civil holiday, and that Sunday laws are to be regarded as police regulations. Others plead for laws enforcing Sunday rest, on the ground that Sunday is the "Christian sabbath." But upon whichever ground Sunday legislation is urged, such legislation is entirely inconsistent with perfect civil and religious liberty. If it be urged that man's physical nature requires rest on one day in seven, and that the Government should set apart Sunday as a civil holiday, and restrain people from working thereon, it comes directly in conflict with all usage in respect to holidays, and cannot be consistently sustained by sound reason. There are quite a number of days that are set apart as national holidays, yet on none of them are people forcibly restrained from labor if they choose to work. This very fact shows

The Absurdity of the Claim

that Sunday legislation is not religious legislation, for no advocate of Sunday laws would be content for a moment with a law placing the day on a level with other holidays.

Again, the absurdity of the idea of enforcing Sunday observance because of man's physical need for rest is equally evident. For example: It is just as certain that man's physical nature requires a certain amount of sleep in every twenty-four hours as it is that his physical nature requires rest one day in seven. It is an undeniable truth that thousands of people do not take regular rest, and that they suffer physically because of the lack of a proper amount of sleep. Now, if it be granted that a State has a right to enforce Sunday observance because people need the physical rest, then it necessarily follows that the State has a right to enact that everybody shall take a given amount of rest in each twenty-four hours. And on that ground we might expect the Government to compel people to go to bed every night at ten o'clock, and to prescribe the hour when they should

arise. It is certain that no one can maintain Sunday legislation from a civil standpoint, and it is equally certain that no one really has this in view.

It must be, then, that it is as the "Christian Sabbath" that the plea is made for enforced Sunday observance. But when it is put upon this ground we have the State legislating on matters of religion, and thus stepping outside of its sphere. Indeed,

Sunday Legislation Stands For Union of Church and State.

For if the State can legislate in behalf of one Christian institution, it may with equal propriety legislate in behalf of all of them. If it can enforce the observance of the "Christian Sabbath," it has also a right to enforce Christian baptism. But the right to enforce any religious tenet depends upon the right to decide upon matters of faith, for before the State legislates in behalf of any practice, it must first decide that that practice is correct. Indeed, such decision is implied in the very act of passing the law. Therefore we say, if the State can enforce the observance of the Christian Sabbath, it may also enforce baptism, and may determine what Christian baptism is, whether sprinkling, pouring, or immersion. It may also with equal propriety enforce the sacrament of the Lord's supper on all within its jurisdiction, and can determine how it shall be celebrated, whether in one kind or in both. And

This Is Union of Church and State,

as much as has ever existed in any age or in any nation. So we say that all, no matter what their religious belief, who are opposed to the union of Church and State, must be opposed to the enactment of Sunday laws.

But whether the observance of Sunday be enforced from a civil or from a religious standpoint, it cannot fail to be unjust and oppressive to a large class of law-abiding citizens. We refer to those who conscientiously observe the seventh day of the week. We know that it is commonly urged that Sunday laws do not interfere with the rights of any Sabbatarian, because they leave him perfectly free to carry out his conscientious convictions by resting on the seventh day of the week. But if it is man's religious duty to rest on one day in seven, which all advocates of Sunday laws allow, then it is also his religious privilege to labor on six days in seven. Now, if a man conscientiously believes that the word of God demands that he shall rest upon the seventh day of the week as the Sabbath, and the State compels him also to rest upon the first day of the week, it is certain that his religious privileges are interfered with.

Again, if rigid Sunday laws are enacted, and a man is punished for laboring on Sunday after having conscientiously kept Saturday, such punishment is nothing less than

Persecution For Conscience' Sake.

His punishment is really as much for his observance of the seventh day as it is for laboring on the first day. Thus: Necessity compels him to labor six days in the week for the support of his family; and the divine command certainly gives him the privilege of working six days, if it does not really command it. But his conscience imperatively forbids him to labor on Saturday, the seventh day of the week, therefore necessity and religion compel him to labor on the first day of the week. That is to say, his labor on the first day of the week is made necessary by his conscientious observance of the seventh

day of the week. So, then, if he is punished for his first day labor, he is equally punished for his seventh day rest; and so it becomes clear that the enactment of Sunday laws, and the execution of penalties for the violation thereof, is simply persecution for conscience' sake.

ALLEGIANCE TO THE CONSTITUTION.

THEY are not personal sovereigns in themselves who are referred to in the words, "The powers that be are ordained of God." It is the governmental power, of which the sovereign is the representative, and that sovereign receives his power from the people. Outside of the theocracy of Israel there never has been a ruler who has justly ruled on earth, whose dignity was not derived from the people, either express, or permissive. It is not any particular sovereign whose power is ordained of God, nor any particular form of government. It is the genius of government itself. The absence of government is anarchy. Anarchy is only governmental confusion. But the Scriptures say, "God is not the author of confusion." God is the God of order. He has ordained order, and he has put within man himself that idea of government, of self protection, which is the first law of nature, which organizes itself into forms of one kind or another, wherever men dwell on the face of the earth; and it is for men themselves to say what shall be the form of government under which they shall dwell. One people has one form; another has another.

This genius of civil order springs from God; its exercise within its legitimate sphere is ordained of God, and the Declaration of Independence simply asserted the eternal truth of God when it said, "Governments derive their just powers from the consent of the governed." Whether it be exercised in one form of government or another, it matters not. The governmental power and order thus ordained is of God.

If the people choose to change their form of government, it is the same power still, and is to be respected still. The power is still ordained of God in its legitimate exercise, in things pertaining to men and their relation to their fellowmen; but no power, whether exercised through one form or another, is ordained of God in things pertaining to God, nor has it anything whatever to do with men's relations toward God.

The Constitution of the United States is the only form of government that has ever been on earth that is in harmony with the principle announced by Christ, demanding of men only that which is Cæsar's and refusing to enter in any way into the field of man's relationship to God. This Constitution sprung from the principles of the Declaration of Independence, and on this point simply asserts the truth of God.

The American people do not appreciate to the one hundredth part the value of the Constitution under which they live. They do not honor in any fair degree the noble men who pledged their lives, their fortunes, and their sacred honor, that these principles might be our heritage. All honor to those noble men. All integrity to the principles of the Declaration of Independence. All allegiance to the Constitution as it now is, under which we live, which gives to Cæsar all his due, and leaves men to render to God all that they, instructed by the word of God, guided by their own conscience enlightened by the Spirit of God, may see that he requires of them.

May the sweet face of Heaven shine in infinite pity upon the poor deluded souls who think they are doing God service in their efforts to subvert the Constitution, and men's liberties under it. And may Heaven's twice blessed mercy be on and about the poor people who have respect for Jesus Christ and their right to worship God, when these people shall have accomplished their purpose.—A. T. Jones.

IS IT CHRISTIAN?

BY A. F. BALLENGER.

WITHIN the last three years a church movement, denominated "Christian Citizenship," has been organized. Of its growth the *Chicago Times-Herald* says:—

The marvelous growth and influence of the National Christian Citizenship League challenges universal wonder and admiration. The organization was incorporated under the laws of Illinois last March [1895]. Previous to that date a local organization existed in this city, which had spread to some extent throughout the State. Since the movement has run from city to city and State to State with a rapidity and spontaneity that is amazing even to those who have given it motion.¹

The object of the league as officially expressed is as follows:—

Christian Citizenship maintains the supreme right of Christ to rule municipal and national as well as private affairs. . . . It is not so much a new organization as a federation, a tying together of existing forces for the purpose of making the will of God to be done on earth.²

A call issued by the league in October, 1895, and printed the same month in its official organ, the *Christian Citizen*, contained the following quotations:—

In the name of the Lord of Hosts. A summons to the followers of Christ to unite against his enemies. . . . With the conviction that the time has come for a great forward movement, and that God will utilize the league to prepare the way of his kingdom, we urge all Christians to take instant steps for the organization of local leagues, and their affiliation with the central body.³

This remarkable document is signed by men representing all the prominent Protestant denominations and organizations.

Probably outside the league itself the most potent promoter of its principles is to be found in the Christian Endeavor Society. This society declared in Resolution VI., adopted in the Boston Convention in 1895, that "Christian Endeavor stands always and everywhere for Christian Citizenship." One department of its work is devoted to "Christian citizenship" by which the principles of this new movement are taught the young people of this mammoth organization. A report of the Boston convention speaks thus of the enthusiasm with which Christian Endeavor indorses the "Christian Citizenship" movement:—

But in nothing was the great gathering more remarkable than in the prominence given to the Christian Citizenship idea, the intense enthusiasm with which every mention of the subject was greeted.⁴

This new movement speaks thus regarding the relation of the Church to politics:—

Taking an interest in politics does not mean that the minister of the gospel should bring politics into the pulpit, but it does mean that he should take his pulpit into politics. It does not mean that he should

bring politics into the church, but it does emphatically mean that the church should be translated into political power.⁵

In order to bring the object of this movement still more clearly before the mind of the reader let one more quotation be submitted:—

From the Latin Fathers and the theologians of the medieval ages we Christians have inherited a false distinction between things secular and sacred that has long retarded the kingdom's triumphant coming on earth; but the newer conception of the kingdom of God as a reign of righteousness, to be consummated now and here in human society is so leavening the great mass of Christian sentiment that the disciples of the Son of man are again coming to take the place intended by their divine Master in the practical redemption and regeneration of mankind.⁶

The foregoing facts and quotations clearly show that the "Christian Citizenship" movement is an attempt on the part of the Protestant organizations of the country to control civil government with a view to the establishment of the kingdom of God, a reign of righteousness, now and here in human society by means of human law.

The most important questions that can be asked in this connection are, "Is this movement Christian or anti-Christian? Did Christ desire that the Christian Church should possess and use civil power for the redemption of mankind?"

God at one time controlled civil as well as religious affairs through his church. The "church in the wilderness," or the theocracy of Israel governed by immediate direction of the Lord, both in things temporal and spiritual. But there came a time when the Lord took from his church control in civil matters. He announced this decision through the prophet Ezekiel, in the following words: "And thou profane wicked prince of Israel [king Zedekiah] whose day is come when iniquity shall have an end. . . . Thus saith the Lord God; Remove the diadem, and take off the crown: . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

In fulfillment of this prediction the Israelites were made the civil subjects of the Babylonians, and later turned over to the rule of Medo-Persia, Greece, and Rome, as these nations in turn appeared as rulers of the world; and finally the last vestige of its civil polity was brought to an end and this people scattered throughout all the world at the destruction of Jerusalem by Titus.

When Christ appeared, the Jewish church was thirsting to regain the civil supremacy. This desire overshadowed all else; even his disciples looked forward and planned for this expected event. Matt. 20:21, 22. They were therefore offended because the Lord submitted to the civil authority and allowed himself to be taken and crucified. Matt. 26:31. At one time the people attempted to compel him to usurp civil authority and rule as king. John 6:15.

The Jewish church leaders interrogated him on this point with the question, "Is it lawful to give tribute unto Cæsar or not?" Matt. 22:17. In other words, "Is it right for the Church to submit to the civil power? or should it rule in civil things as it once did? Have you come to restore to the Church its coveted civil supremacy or not?" The Saviour answered, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." In these words the Lord reiterates the decision of Ezekiel and leaves the Church where that

decision placed it—subject to the civil authority in civil things; and this was one of the principal reasons why the Lord's own Church rejected him as the Messiah and crucified him as a malefactor, because he denied to his Church the long-sought civil supremacy.

To the objection that this applies to the rejected Jewish church and not to the Christian church, it is enough to answer in the words of the Saviour, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not delivered unto the Jews." John 18:36. No civil supremacy can be maintained without fighting, or the use of carnal weapons, and since Jesus has forbidden his disciples to fight for the maintenance of his kingdom (John 18:10, 11), therefore his kingdom cannot rule in civil things in a sinful world.

This truth was reiterated through the apostles Paul and Peter. Paul writes, "Let every soul be subject unto the higher powers. . . . For this cause pay ye tribute also: . . . Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom." Rom. 13:1, 6, 7. Peter gives expression to the same thought in the words, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors that are sent by him for the punishment of evil doers." 1 Peter 2:13, 14.

The New Testament teaches that Christians should submit to the civil power in civil things, but does not teach that his Church should seek to regain civil power. This has been taken from the Church never to be restored, "until he come whose right it is," and then it shall be given to him. Of this time the prophet speaks thus: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The kingdom of God is to be realized by the coming of the Son of Man in the clouds of heaven, the destruction of earthly kingdoms, and the purification of the earth by fire (2 Peter 7:13), and not by the usurpation of the civil supremacy of earthly kingdoms by a backslidden church.

Every attempt of the Church to regain the civil power which the Lord has taken from it, has brought ruin to both the Church and the State, and drenched the earth with the blood of the saints. Since it is contrary to the will of Christ that the Church should control in civil affairs, it follows that any movement which attempts to do this, instead of being entitled to the name "Christian Citizenship," is in truth antichristian in principle, and in the image of the papacy which has always been the advocate of "Christian Citizenship," and the possessor of, or pretender to, the civil throne.

A WARLIKE PEACE.

[*Christian Advocate*, October 15, 1896.]

EVERY term is relative. The newspapers are speaking of the Victorian age as one of peace. A woman consulted a lawyer to begin proceedings for a divorce on the ground of intolerable cruelty. But a few weeks later he found it impossible to get from her the facts necessary to enable him to draw up the papers, and on demanding whether she had changed her mind, she replied, "Not exactly

¹ Issue of October, 18, 1895.

² "The Christian Citizenship League, Its Purposes and Plans," by Edwin D. Wheelock, President of the National Christian Citizenship League, 153 La Salle St., Chicago, Ill.

³ *Christian Citizen* (Chicago), October, 1895.

⁴ *Christian Citizen*.

⁵ *Christian Endeavorer* (Chicago), August, 1896.

⁶ *Christian Endeavorer*, March, 1896.

but all is peace with us now. Would you believe it? John has not struck me for four weeks."

An English paper makes a list of the wars of England since Queen Victoria ascended the throne. Here it is:—

Afghan war, 1838-40; first China war, 1841; Sikh war, 1845-46; Kaffir war, 1846; second war with China, 1849; second Sikh war, 1848-49; Burmese war, 1850; second Kaffir war, 1851-52; second Burmese war, 1852-53; Crimea, 1854; third war with China, 1856-58; Indian Mutiny, 1857; Maori war, 1860-61; more wars with China, 1860 and 1862; second Maori war, 1863-66; Ashantee war, 1864; war in Bhootan, 1864; Abyssinian war, 1867-68; war with the Bazotees, 1868; third Maori war, 1868-69; war with Looshais, 1871; second Ashantee war, 1873-74; third Kaffir war, 1877; Zulu war, 1878-79; third Afghan war, 1878-80; war in Basutoland, 1879-81; Transvaal war, 1879-81; Egyptian war, 1882; Soudan, 1884-85-89; third Burmah war, 1885-92; Zanzibar, 1890; India, 1890; Matabele wars, 1894 and 1896; Chitral campaign, 1895; third Ashantee campaign, 1896; second Soudan campaign, 1896.

Yet that is peace compared with any corresponding period in England's history. War, however, horrible as it is in human history thus far, has considerable to its credit as a peacemaker, and preparation for it is the main defense that any nation has "against sedition, privy conspiracy, and rebellion," and against the rapacity, envy, treachery, recklessness, and the revenge of other nations.

THE PHILPOTT INDICTMENT QUASHED.

Murfreesboro, Tenn., Oct., 21, 1896.

EDITOR SENTINEL: The Philpott indictment was quashed this morning in short order. Whitaker & Sheaff, attorneys for the defendant, made the following plea:—

The defendant for pleas says that the indictment pending against him in this county returned by the Grand Jury at the June term, 1896, of this court, charging that he, the said Philpott, "on the 15th day of March, 1896, and divers other days before the finding of this indictment in said county and State of Tennessee, did engage in farm work, viz., plowing, hauling manure, rendering it exceedingly unpleasant to reside in the community of the said Philpott, to the manifest corruption of public morals, and so as to become a public nuisance to a large body of citizens living in the community, against the peace and dignity of the State," is not a valid indictment for the reason that the name of Byron Freeman appearing thereon as prosecutor was not signed by said Byron Freeman, nor was the signature thereof with his name as such prosecutor authorized by him. Wherefore, said defendant avows that there is no prosecutor upon said indictment, and this he is ready to affirm, and he therefore prays that said alleged indictment be quashed.

SHEAFF & WHITAKER,
ALEXANDER PHILPOTT.

Alexander Philpott makes oath that the matter and things alleged in his plea are true in substance and facts, to the best of his information and belief.

ALEXANDER PHILPOTT.

The State for plea joins issue on the above plea.

GEO. F. CRONOR,
Att. Gen. Pro. Tem.

Mr. Freeman was then put on the stand and testified that he did not sign the indictment, nor did he authorize anyone to sign it for him; that the Grand Jury summoned him to appear before them, and he testified that he had seen Mr. Philpott at work on Sundays, and had signed his name to his testimony only, and that he was not prosecutor in the case. The judge at first suggested that he would make the attorney-general prosecutor ex-officio and proceed with the case, but Attorney Sheaff argued against this procedure, and the judge held the indictment void and ordered the case thrown out of court. The court said that through "mistake" Freeman's name had been used as prosecutor instead of the proper prosecutor; but it is

very evident that the Grand Jury proposed to make Freeman prosecutor in the absence of any other, whether he so desired or not. They exercised inquisitorial power in the sphere prohibited by the law of Tennessee in securing evidence, and were compelled to find a prosecutor to cover up their illegal procedure. No doubt this is not the first case of this kind in the history of persecution of Sabbatarians in this State.

The people at large in this community are opposed to the proceedings against Seventh-day Adventists and it is hoped that this will end further trouble for the present, at least.

D. W. REAVIS.

NEWS AND NOTES.

THE announcement is made that "Thanksgiving Day" will hereafter be observed on the same date in both Canada and the United States.

EVERY public officer in Corea is now required to keep Sunday as a day of rest. So says the July issue of *The Defender*, the organ of the New England "Sabbath" League.

THE N. Y. *Independent*, of October 22, publishes a report that a commission has been made or promised on government ground at West Point for the erection of a Catholic church.

THE new papal delegate to America, Martinelli, is reported as saying recently that the pope was of the opinion that America would be, in the future, the strongest Catholic country in the world.

At Williamsport, Pa., recently, a petition with 500 signatures asking for the repeal of a city ordinance which forbids open cigar stores and ice cream saloons on Sundays, was defeated by a counter petition having 1,500 signatures.

THE public free gymnasium at Douglas Park, Chicago, was opened by several Turner's societies Sunday, the 11th inst., notwithstanding the resolutions and protests emanating from the ministers' union of that city. About 10,000 spectators were present on the occasion.

A "Lord's day bicycle pledge" is being circulated among religious users of the wheel, and is obtaining numerous signatures. It binds the signer not to "use the bicycle on the Lord's day to attend meets, runs, or races; nor for mere pleasure riding, nor in such a way as to interfere with public quiet, personal rest, and divine worship."

A DETROIT (Mich.) journal of recent date reports that considerable stir is being made among tax payers in that city by the introduction into the public schools of the new book of selected Bible readings, compiled by a committee in Chicago, consisting of a Jew, a Protestant, and a Roman Catholic. The readings are in use in the schools of Chicago and are designed for general use throughout the land. They recognize the Deity, and to a limited extent, Jesus Christ. The book has received the indorsement of many prominent men in religious and educational circles.

A PRESS dispatch from Winnipeg, Manitoba, dated the 19th inst., gives the following news relative to the Manitoba school controversy:—

"A hitch has occurred in the conference at Ottawa for the settlement of the parochial school question. Premier Laurier and the Manitoba delegates had

agreed to the setting apart of half an hour a day in each school for religious teaching by Catholics, the belief being that this concession would be acceptable to both sides. But when the Protestant leaders here heard of it they made vigorous objection, declaring such a concession a violation of the national school principle. So the Manitoba Premier, Mr. Greenway, had to withdraw from this agreement; and now, as far as can be learned, no other scheme can be devised, and the settlement is as far off as ever."

A REPORT of the recent Pennsylvania State Christian Endeavor convention, held at Scranton, makes this announcement: "Christian Endeavor citizenship is now beginning a practical program with work for the preservation of the sabbath. The suggestions of Dr. Crafts that petitions be prepared for the closing of all post-offices on the sabbath, met with enthusiastic response, and the State Secretary was instructed to prepare such petitions in blank as soon as possible. Pennsylvania will be found in the lead in this important endeavor. Already Williamsport is moving in the matter with great energy."

POPE LEO's commission to Martinelli, the successor of Satolli, concludes thus: "We command all whom it concerns to recognize in you as Apostolic Delegate the supreme power of the delegating pontiff. We command that they give you aid, concurrence and obedience in all things, that they receive with reverence your salutary admonitions and orders. Whatsoever sentence or penalty you shall declare or inflict against those who oppose your authority we will ratify, and with the authority vested in us by the Lord will cause the same to be observed inviolably until condign satisfaction be made, notwithstanding constitutions and apostolic ordinances or any other thing to the contrary."

WILL some enthusiastic advocate of "Christian citizenship" please cite us to the scripture which commands the observance of the first day of the week?

JESUS CHRIST's idea of Christian citizenship is expressed in the words, "Whatsoever therefore ye would that men should do to you, do ye even so to them."

THE acquisition by the Church of the control of the civil power, means always religious persecution. Never yet has the Church obtained such control without persecution following.

HUMAN legislation cannot deal with sin; it cannot touch evil in the heart. It cannot draw or force anyone into the kingdom of God. "He that entereth not by the door [Christ] into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

"EVERY Christian Endeavor plan begins by consulting the pastor," is a suggestion made by the Philadelphia Union to local societies. It is well enough to consult the pastor, but we would suggest that every genuinely Christian plan of work begins by consulting God. There is a world of significance in the fact that Christian people to-day are so much more ready to take counsel of the pastor than of God's Word.

ROMAN Catholics claim the apostle Peter as the first pope, and the "Christian Endeavor" organizations can with greater truth lay claim to him as the first one who sought to give practical effect to the doctrine for which they stand. Peter and John and other disciples were with the Lord at the sea of Galilee, after his resurrection, and as Peter was following the Lord, after the latter had given him instruction to "feed my sheep," he turned and saw "the disciple whom Jesus loved following." "Peter seeing him saith to

Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." This cured Peter of the notion that it might be any part of his business to direct other people in religious matters. It taught him that Christian endeavor was simply following in the footsteps of his Lord. Would that all the professed followers of Christ to-day who are so anxious to make laws to regulate the religious conduct of others, might endeavor more earnestly to conform their own walk to the example and precepts of Christ, instead of endeavoring to make others conform to their ideas. Christian endeavor which is truly such cannot mean coercion.

It is apparent from the success which still attends the efforts of Mormon missionaries at home and abroad, that the abandonment of the doctrine of polygamy has in no way lessened the vitality of the Mormon system. Its system is a State-church system, and this constitutes Mormonism's worst feature—a fact which may become more clearly apparent in the light of future events.

"The Sabbath question is fundamental. It underlies everything." So we are told, and upon this is built the argument that we must have Sunday laws. The statement is wrong. Not the Sabbath, but faith, underlies everything that is Christian. There may be Sabbath observance—outward and formal, such as can be secured by human laws—without faith; but "whatsoever is not of faith is sin." And faith cannot be produced by legislation.

"POPERY is the religion of human nature." It is human nature to ask, rather than to search; to get things in an easy way, rather than in a way which requires persistent effort; to ask the pastor or the priest what is right and what is true, than to delve the mines of spiritual truth contained in the Scripture. It is human nature to be impressed by outward show more than by unseen principles of truth. It is human nature to reverence some visible man more than the unseen God.

THE *New York Observer*, of October 15, asserts that "ministers can so live and so preach that their utterances, even on the eve of a presidential campaign, may influence votes, and yet not be partisan." This is evidently what a large number of clergymen in some sections of this country have been trying to do for a number of weeks past, without, however, being able in any case to demonstrate its possibility. They have, however, one and all, demonstrated the unfitness of political issues as a theme for what purports to be Christian discourse. The clergyman cannot preach politics without becoming partisan; and in so doing he favors a party which Christianity does not recognize, and recognizes a distinction of which Christianity knows nothing. The only parties in the world which Christianity recognizes are, the sinners, and the righteous; and as a preacher of the gospel, no man can rightfully recognize any others.

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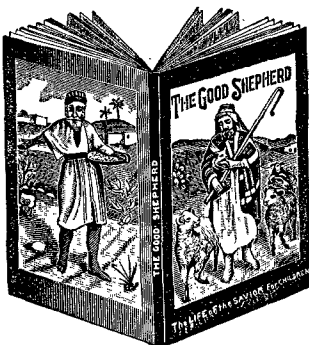
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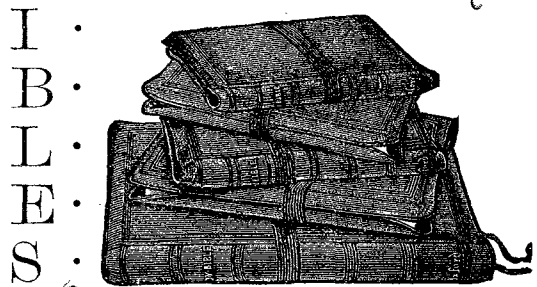
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BIBLES



A LARGE AND VARIED STOCK.

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NEW YORK, OCTOBER 29, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE letter on page 342, from D. W. Reavis concerning the Philpott indictment, is interesting matter. The facts as stated in the letter show clearly that the Grand Jury in indicting Mr. Philpott as they did, for violation of the "law," were themselves guilty of violating law.

AS stated by us some weeks ago, the law of Tennessee gives grand juries inquisitorial powers only in certain cases. In all other cases some citizen must take the initiative, furnish the evidence, and sign the indictment as prosecutor. It is evident that in this case the grand jurors themselves took the initiative, summoned witnesses, and then without any authority endorsed upon the indictment the name of one of these witnesses as prosecutor. We believe that there have been other similar cases in Tennessee. We know that at the July session of court in Lake County, the grand jury summoned witnesses, and took every step in the finding of indictments up to the point of endorsing some name upon them as prosecutor. No one was willing to appear in that role, and so the indictments were not returned into court. The proceeding, however, was not the less illegal, simply because it was not fully carried out. Grand juries in Tennessee have no business to institute such proceedings in "nuisance" cases.

THE suggestion of the judge to appoint the attorney general prosecutor ex-officio was likewise contrary to law. The court has power to appoint the attorney general prosecutor ex-officio when he is satisfied that a crime has been committed, and no one appears to prosecute; but the appointment must be made before the indictment has been found and for the purpose of securing it, and not afterwards. It is too late to make such appointment when the case comes up for trial. However, we do not wish to censure the judge. It does not appear from the record that he was at all disposed to persist in this matter, and indeed we have private information that he made the suggestion only to give the attorneys an opportunity to argue the question, as he wished to hear what they had to say upon it. He is said to be a fair-minded, honorable man.

THE gospel is the wisdom of God embodied in a plan to win back the human enemies of Christ to a state of loyalty to him. Therefore a summons sent forth "in the name of the Lord of hosts," "to the followers of Christ, to unite against his enemies," is not a summons

to gospel work, but to the opposite of that work. God and Christ are not "against" their enemies, as the representatives of the "Christian citizenship" idea would teach by their "summons" to Christ's followers. "For God so loved the world [his enemies] that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. And "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8. Those who unite in a confederacy now against the enemies of Christ, or those whom they may deem such, may rest assured that they are working at cross purposes with the world's Redeemer.

WHAT our country needs is not the enthronement of Christ in political parties or in the civil government, but his enthronement in the hearts of individual citizens. "The kingdom of God is within you." The body is the temple of God, and the heart is his throne. The kingdom is now the "kingdom of grace." It will not be the kingdom of glory on this earth until Christ comes in glory to set it up, and the new Jerusalem, its capital, descends in glory from God out of heaven, as set forth in Rev. 21:2, 10, 11.

"DESTROY the Sabbath and you abolish the church," says the advocate of Sunday laws. But no man or organization of men can either destroy the Sabbath or the church. For fifty years the seventh-day Sabbath has been making steady headway against all opposition, and is to-day gaining ground more rapidly than ever, though contrary to the popular practice, and without the aid of a single human law, and even against that law in many places. What the Lord is back of, man cannot destroy; and if he is not back of a religious institution, the sooner it is destroyed the better.

APROPOS to our first-page article is this thought: It is contended by some that "the Christian being an ambassador for Christ can have no more part in the affairs of an earthly government than the English ambassador could have in the affairs of the United States." But to us it does not seem that the cases are at all parallel. The ambassador of Christ is not accredited to nations, but to individuals. His mission is not to induce men to turn from the governments of this world to God, but from Satan to God. Neither is it the business of an ambassador of an earthly government to induce men to transfer their allegiance from one government to another; but his business is to adjust differences between his government and that to which he is accredited, and to see that the rights of the citizens of his own government temporarily living under the government to which he is sent are protected. But surely the duty of the Christian is not to adjust differences between the governments of earth and the government of God. To so assert would be to

deny the former proposition that the Christian could have nothing to do with the affairs of earthly governments. Neither can we believe that it is the duty of the Christian to concern himself chiefly with the rights of Christians as such. His mission is, pre-eminently, to beseech men to be reconciled to God.

THE following from the *Western Watchman* (Roman Catholic), is significant:—

Tell the truth. Rome removed Bishop Keane. Cardinal Satolli advised the measure. The Germans had nothing to do with it. Rome did not want the young priests of America to be taught Pelagianism. The advocates of the doctrine that any form of Protestantism is better than no religion at all, claim Cardinals Manning and Newman for their contention. Neither of the English cardinals was regarded as a theologian in Rome, and at the time of their death neither enjoyed the slightest influence in Rome. Pelagianism must be stamped out. Man is in the supernatural order, and whether pagan or Christian, is obliged to tend to his supernatural end. Grace is an aid to that end. The church is a guide to that end. Protestantism in all its forms leads the pilgrim astray. Protestantism is a siren. It sings to the seafarer and allures him to the breakers. Protestantism is the enemy of God; of God's truth; of God's Church. It is not better than nothing, because good for nothing.

It is to be hoped that such utterances by the Roman Catholic press will have the effect of opening the eyes of Protestants generally to the fact that "Rome never changes."

THE recent annual meeting of the Roman Catholic archbishops of the United States at Washington, D. C., was preluded by a statement issued by Cardinal Gibbons on the morning of 22nd inst., to the effect that the utmost harmony exists among their members, inclusive of the Catholic University directors, and there are absolutely no factional or sectional differences; adding: "The election of the candidates for the rectorship was practically unanimous. To speak of the triumph of this or that party, of conservatism or liberalism, Americanism or nationalism, is to entirely misrepresent the whole situation."

The cardinal added that "all the members are equally American in spirit;" which is not saying much, however, since Romanism is utterly opposed to the principles of free government.

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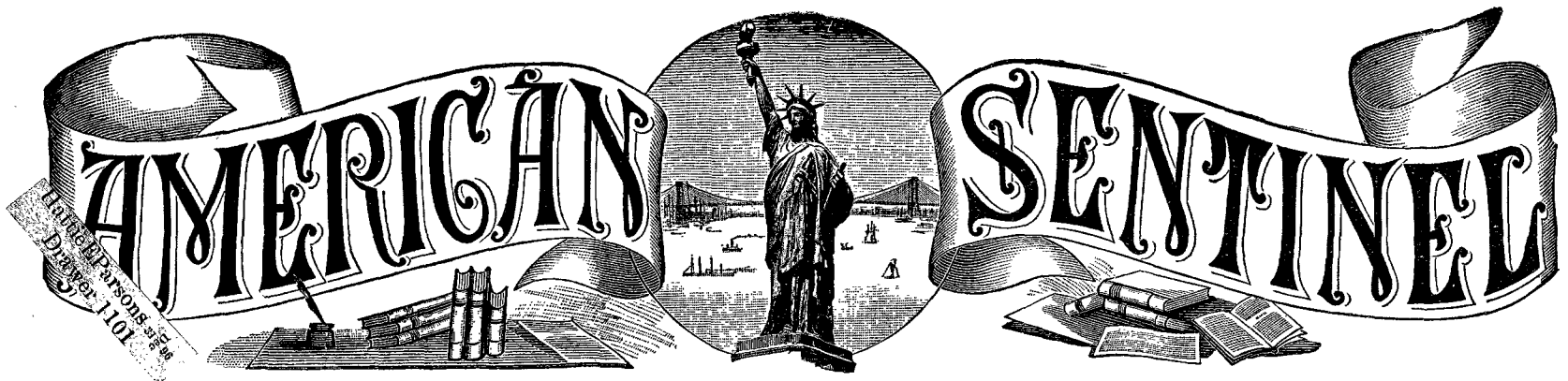
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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EDITOR, - - - - - C. P. BOLLMAN.
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MEANING OF THE "CHRISTIAN CITIZENSHIP" MOVEMENT.

At the late international Christian Endeavor convention held in Washington, D. C., Rev. William Rader, of San Francisco, voicing the sentiment of the convention, said:—

Taking an interest in politics does not mean that the minister of the gospel should bring politics into the pulpit, but it does mean that he should take his pulpit into politics. It does not mean that he should bring politics into the church, but it does mean most emphatically that the Church should be translated into political power.

Unfortunately, this language did not express merely the private opinion of the speaker. It did not announce a doctrine which he felt called upon to apologize for or to sustain by argument. It was but a statement before the convention of the "Christian Citizenship" idea, to which the "Christian Endeavor" movement stood already committed.

This doctrine of the church in politics has been heard before, in the councils of the "National Reform" movement, and has already borne fruit in State and national legislation. The significance of the situation to-day lies in the fact that the banner of "National Reform" is now borne aloft at the head of a vast army which represents the working strength of nearly all the churches combined. The "little leaven" has leavened the whole lump. The "Christian Citizenship" movement is not confined by denominational limits. All the leading Protestant bodies have contributed to its ranks, and are represented there by the very flower of their membership. Fired by the enthusiasm of youth, but guided by the counsels of mature years, this vast organized expression of outward Christian union stands girt for the conflict with the "enemies of Christ," and the cry of its leaders is, On to Washington.

That Congress will be besieged the coming winter by this "Christian Citizenship" host

in the interests of religious legislation, there is not the slightest room to doubt. And worst of all, there is grave reason to doubt whether the outcome will be other than capitulation. The World's Fair Sunday legislation of 1892 furnishes a precedent for conclusions upon this point.

The advocates and exponents of the "Christian Citizenship" movement seek to quiet any possible public apprehension concerning its character and aims, by the statement that it seeks no union of Church and State, and does not mean the introduction of politics into the church. But upon these points they are able to draw distinctions where there is no practical difference.

We are plainly told, however, that the "Christian Citizenship" movement does emphatically mean that "the Church is to be translated into political power." There is, it is true, some difference between this result and the introduction of politics into the Church, but it is rather technical than practical. The Church, as represented by this organization, does not mean to become the ally of any political party; but it is her intention to become a political party herself. Were the Church to become merely a political ally it would be bad enough, but nothing could be worse than political domination by the Church in the interests of no party but herself.

What the Church seeks to-day is religious legislation. To secure this she will fill political offices with candidates of her own choosing. Those whom she does not elect she will intimidate with threats of political opposition. She will dictate the vote of her adherents. And thus will she stand "translated into political power." That is what the phrase means, and that is the meaning of political organization within the Church.

When the Church shall express her will through a political platform, control the vote of her adherents, and cast that vote for men of her own selection, she will be in every practical sense a political party. Politics will have become one branch of her Christianity.

It is denied, of course, that the Church will engage in politics as a Church. But whether as a church or not, it will be as a religious body, politically organized for religious purposes. It matters not that no distinctively denominational vote is contemplated, or that

there is no intention to array one religious body against another by any denominational alliance with a secular power. The essence of Church and State union consists in the exercise of civil power for religious purposes, without reference to differences of religious belief. The evil of such union lies not in a discrimination in favor of one denomination against others, but in the damage which results to all parties from the administration of religion through civil force. The union of religion with the civil power must be through the Church, and must mean a union of Church and State if it means anything at all.

Human power cannot become an ally of Christianity. The power must be of God. The gospel is "the power of God unto salvation to every one that believeth." Rom. 1: 16. Apostate "Christianity" has always allied the power of man with tradition, which is the word of man. The power of God, on the other hand, is inseparable from God's word. The power of man will not unite with the Word of God, or the power of God with the word of man. Tradition seeks an alliance with human (the civil) power, because it would otherwise be entirely powerless.

A religion which seeks alliance with human power cannot be Christianity, however high its claims, or however numerous its adherents. It may retain the forms of Christianity, but it is shorn of the divine power, which alone can give spiritual life. This counterfeit, which possesses no life-giving and soul-satisfying power, is palmed off upon the people, and the result is spiritual darkness and death. This is the real and gigantic evil in a union of Church and State.

We are now told that "the Church is to be translated into political power," and we are surrounded by the most convincing evidences that the statement is true. The translation is in full progress before our eyes. The Church is stretching forth her hand to grasp the power which she sees almost within her reach. And for what purpose does she want this political power? It is for the purpose, as she tells us, of ushering in the kingdom of God. Political power is wielded for the purpose of shaping legislation. The Church, therefore, through the "Christian Citizenship" movement, seeks for translation into political power in order that she may control

civil legislation in what she deems the interests of the kingdom of God. She desires to enforce upon all men "the laws of Christian morality." One of her chief aims is to "preserve the sabbath." To do this she means to secure both national and State legislation to enforce the observance of Sunday. And whatever else among religious observances or moral practice may be deemed necessary to the establishment of Christ's kingdom, will likewise become the subject of legislation.

All men ought to be good. They ought to be followers of Jesus Christ. But the majority are not Christians, even by profession. Very many are open violators of moral precepts. This is a sad state of things, but it cannot be remedied by human law. Why? Because the root of the evil is in the heart. The testimony of God's Word is that the heart of man is by nature at enmity with God's law. It is selfish, and there is no power in man to change its nature. Human legislation cannot touch the heart. It can only regulate the outward conduct. One power alone can change the heart, and that is the power of God, operating through faith in Jesus Christ.

It may be asked, Will it not be an advantage to regulate the outward conduct of ungodly men by human law? Certainly it will, in those matters which involve the maintenance of human rights, but not in the matter of religious observances. And why not? Because a religious observance is only hypocrisy and a mockery of God without faith; and human law cannot supply the faith. Open disregard of the Sabbath is very bad, but it is not so bad as a hypocritical, forced observance of the Sabbath; and the same principle applies to any other of God's moral requirements.

These considerations make clear the gigantic evil which is involved in this attempt to usher in the kingdom of God through the exercise of political power by the Church. The result will be the ushering in of a state of things exactly opposite to the reign of righteousness and peace. And this ushering in is now at hand. The situation is one which calls for active, earnest, prayerful and immediate effort on the part of all those who know the meaning of gospel liberty.

s.

"CHRISTIAN CITIZENSHIP" SUBVERSIVE OF THE CONSTITUTION.

THE purpose of the founders of this Government was to place all men on an equality before the law. We are warranted in believing this both from the language of the Constitution and from the Declaration of Independence. The latter expressly declares that "all men are created equal, and are endowed by their Creator with certain unalienable rights;" while the former provides that "all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and the State wherein they reside." A further provision of the Constitution is that "No religious test shall ever be required as a qualification to any office or public trust under the United States."

But the "Christian Citizenship" movement, so-called, purposes to change all this; not indeed by changing the wording of the Constitution, but by overriding it, practically, and establishing not only a religious test as a qualification for office, but a religious test of citizenship itself.

In a "Christian Citizenship" meeting, held

in Washington, July 8, 1896, Rev. Wm. Rader, of San Francisco, Cal., said, as quoted in the "Official Report":—

The possession of rights does not constitute true citizenship, which properly assumes that a right is only efficient when rightly used, and that a man is no more a citizen because of the constitutional authority afforded him by the Constitution than he is an artist because he owns the brush of Rubens or the chisel of Angelo. What are known as American rights, such as free speech and political suffrage, are the political instruments of Christian men: they are not ends, but means to an end; they are the instruments of political righteousness, the legal opportunity of a Christian man to practically apply this Christianity to the State. Citizenship, then, is more than the political authority to cast a ballot; it is the moral ability to cast it right in the interests of the kingdom of God, and according to the Christianity of Jesus Christ. Voting is a Christian function.

We are not disposed to deny that every man who casts a ballot is under moral obligation to act conscientiously in so doing, just as much so as in any other business matter. The man who acts politically acts for the public, and he is just as much bound to act for the best interests of the public, according to his judgment, as he is to act for what he believes to be the best interests of a mercantile or other business firm of which he may be a member.

But we cannot grant that voting is a Christian function in any other sense than that which we have explained. The rule of the Christian life is, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." It is clear, therefore, that a man who votes, equally with the man who eats or drinks, or who engages in any business, must do so to the glory of God. That, however, does not make voting a Christian function any more than it makes tilling the soil, or conducting commercial enterprises a Christian function. These things may all be done by Christians,—may be done to the glory of God,—but they are not Christian functions. For if they were, only Christians would have a right to engage in them. For instance: Baptism is a Christian function; but only a Christian has the right to administer baptism, or even to receive it. Partaking of the Lord's supper is a Christian function, but only a Christian has the right to partake of it. But under American law all men are equally entitled to participate in the affairs of government.

But "Christian Citizenship" seeks to change all this, and to establish for the citizen, as we said before, a religious qualification; therefore, in spirit and intent so-called "Christian Citizenship" is opposed to the Constitution of the United States, and would subvert it.

The purpose of the founders of this Government, as before remarked, was to prevent class distinctions, to put all men on an equality before the law, so that there might not be classes as there were and are in European and other countries. But "Christian Citizenship" would undo the work of the fathers of the Republic, and would establish a special class, enjoying special privileges. It is true that this class might not be created by law, and their special privileges might not be guaranteed to them by constitutional provision; but these privileges might be none the less real, and the Constitution be none the less surely subverted.

True Christianity asks for nothing of this kind. The fundamental law of the Christianity of Christ touching social relations is: "All things whatsoever ye would that men should do to you, do ye even so to them." Christianity seeks no special privileges for its adherents. It asks no monopoly for itself; and the pseudo-Christianity which assumes

arbitrary control in matters of Church and State is not Christianity but is only an exhibition of human selfishness.

God is glorified in the proper use of all his gifts to men. He is glorified by the farmer who tills the soil, sows the seed, guards his growing crop from injury, and who finally with thankful heart reaps the harvest which God has given him through the operation of natural laws. The Creator would not, however, be glorified by the man who would misuse the soil, the seed, the rain, and the sunshine, by endeavoring to produce results contrary to the ordinance of God.

In like manner the citizen, who is likewise a Christian, glorifies God by using civil government for the purpose for which it was ordained, namely, for the conservation of human rights.

The gospel is the power of God unto salvation, and he who, leaving the gospel, the power of God, seeks to save men by the power of the State, dishonors God, no matter how much or how fervently he may say, Lord, Lord.

Let the Christian vote, if he can do so, conscientiously; but let him remember that he is no better before the law than any other citizen; that he is entitled to no more consideration at the hands of the public; and that he has no more right to use the civil power to compel others to believe or to practice as he does, than unbelievers have to use civil power to compel him to believe and to act as they do.

THE CHRISTIAN CITIZENSHIP LEAGUE.

FROM the *Christian Citizen*, the organ of the National Christian Citizenship League, published in Chicago, Ill., we gather the following information relative to the character and aims of this organization:—

Christian citizenship is more than reform; it is regeneration.

It is more than the ethics of politics; it is the science of righteousness.

It maintains that the State is as truly sacred as the Church, should be governed by as high principles and should recognize God as the source of all authority.

It demands as high character in the ministers of God (Rom. 13:3, 4) who occupy our legislative and executive chairs as in the ministers of God who occupy our church pulpits.

It regards all public evils primarily as enemies of Jesus Christ and calls for a union of the friends of Jesus against them.

It believes that but two ways lie before our country, one leading to anarchy, the other to the application of gospel principles to public affairs.

It is the voice of one crying in the wilderness of public sins, "Prepare ye the way of the Lord," measure all things by the rule of absolute righteousness rather than that of "policy" or "expediency;" cast out everything contrary to the will of Christ.

About three years ago, the National Christian Citizenship League was organized to promulgate the above principles. It knows no party, creed, nationality or sex, but seeks to unite all the friends of Jesus against his enemies. From its headquarters at 153 La Salle St., Chicago, it sends out large quantities of literature and many able speakers. Through its agencies many local victories have been won over the saloon and other public evils. It is organizing local leagues wherever called for and State departments in various States. Its mission is to serve and to preach the "old Gospel" as applied to public affairs.

It is evident that Christian citizenship, as here set forth, contemplates a condition of things above and beyond that which can be realized through human wisdom or power. For it must be admitted that "regeneration" and "righteousness" cannot be a product of human effort. The possession of civil power cannot contribute in any way to their realization. Yet the Christian Citizenship League

seeks to accomplish its purposes through the direct instrumentality of the ballot.

"It maintains that the State is as truly sacred as the Church, . . . and should recognize God as the source of all authority." But the only recognition of God which can be pleasing to him is that which comes through faith in Jesus Christ. "Without faith it is impossible to please him," writes Paul, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. A recognition of God which possesses any saving virtue must be something more than that acknowledgment of him given by the devils, who "believe and tremble." James 2:19.

But the State cannot exercise faith, and hence cannot make any proper or acceptable acknowledgment of God. Faith is for the individual only. Through faith we become acquainted with God so that we can recognize him as he is. Any other recognition of him could not meet with his approval.

The State speaks through its laws. Its recognition of God must therefore be by law. And if by law, it cannot be of faith. The character of State legislation is determined by the composition of its legislature, which in turn depends upon the vote of the people. But voting is not a religious act; it is the exercise of a civil right, which Christians and non-Christians possess and exercise alike. Hence there can be no true recognition of God through the ballot.

Faith is given to secure salvation. If the State can exercise faith, it can be saved. But if it cannot exercise faith, it has no business to concern itself with religion. Salvation, however, in the Christian sense, is a meaningless word considered apart from the individual; for Christian salvation means always salvation from sin. But all sin lies at the door of the individual. Sin never will demand other than an individual accounting. The Church of God cannot save the individual member of it who is a sinner; much less can he hope for salvation through his connection with the State.

The scheme of State recognition of God, therefore, is altogether Utopian so far as any Christian purpose is concerned. Its significance is wholly of an antichristian character. For State recognition of God, by law, means enforced religious observances on the part of those subject to the State, if it means anything at all. But enforced observances are not of faith, and "whatsoever is not of faith is sin."

REFORMING THE NATION.

[Bible Echo (Melbourne, Australia), Sept. 28, 1896.]

ONE of the wildest notions that was ever conceived by man is the idea of reforming the nation without reforming the people composing it. And yet many apparently wise and intelligent men to day seem to entertain this idea. They talk and act as though by some magic stroke of policy, by some act of Parliament or the like, the people may all be made Christians. To deal with the people individually they think too slow a process, and virtually a hopeless task. The work must be done by wholesale. The inconsistency of such a theory is thus grotesquely expressed in a modern publication, under the heading, "Tock a Smaller Job:—

"He drank, chewed, an' smoked, an' was likewise profane;
He got angry on small provocation;
So he gave up the job of reformin' hisself,
And went in for reformin' the nation."

RELIGIOUS INSTRUCTION IN STATE SCHOOLS.

[From the New Zealand Baptist, August, 1896.]

The position and attitude of Nonconformists in England when Forster introduced his Education bill in 1870 are being repeated by us to-day, for the question of "religious instruction in schools" finds us confused, divided, and blind to the great issues at stake. Unless we promptly close our ranks and present a solid front to the clericalism and intolerance involved in the present agitation, the probability is that in a few years we shall find ourselves in the weak position Nonconformists occupy in the present crisis in England. The question concerns us as Baptists, more than any other denomination, for we have ever been foremost in the fight for liberty of conscience and toleration in matters of religion. Now, I think I shall be able to prove that the proposed innovation,—the teaching of religion by agents of the State,—violates some of our most sacred principles, sapping the foundations of some of the fundamental truths which lie at the basis of the Nonconformist position.

There are two main principles accepted universally by Baptist churches, viz:—

1. Liberty of conscience.
2. The noninterference of the State in matters of religion.

In the course of the article we shall see how the proposal affects these principles.

The question at issue is not the merit of any proposed text-book, but the acceptance or rejection of broad, generally-accepted principles. The question is not "Will it benefit us?" but "Is it right?"

I shall state my case by a series of propositions, to which no Baptists can rightly object.

1. *The State has no right to interfere in matters of religion.*—It is because we recognize this principle that we oppose the establishment of any sect or church by the State. We demand that religion shall be free and unfettered by any connection with a secular State. It was because of this principle that Baptists in England preferred to go to prison rather than to pay rates in aid of the Established Church. Whatever may have been obscure to our Baptist "fathers," this principle has never been lost. They realized, and we realize, that religion is a spiritual thing, and therefore beyond the reach of any secular power; so when the State stoops to patronize or strives to coerce, we reply, "Hands off. This is God's affair, for religion is free, voluntary, and sacred." Why, our very position as Nonconformists is a protest against State interference.

Are we not agreed so far? Well, do you not see that the teaching of religion by the State in the "day schools" is a direct interference in religious matters? By so doing, the State presumes to enter into a region forbidden by the spirit of religion and by our own belief. Logically, if we allow the State to-day to further the interests of religion, we have no right to complain if the State to-morrow does its utmost to hinder the interests of religion. Once admit the State's right of interference, and we give ourselves away, placing ourselves at the mercy of the State.

2. *We have no right to give religious instruction by enforced taxation.*—In the spiritual realm there must be no coercion, all must be done of free choice, willingly, gladly. This is one of our reasons against a Church establishment by act of parliament. No church dreams of taxing its members for the advancement of religion by act of parliament. We recognize that whatever we do or give is

not a matter of law but of conscience. Now, our schools are maintained by enforced taxation; all having to contribute alike, irrespective of their belief, whether Christian, Atheist, Oriental, etc.; so, consistent with our principle, we maintain that you have no right to apply this money to religious instruction, which you must do if you allow religion to be taught in the schools. Further, is it not clear if we allow religion to enter the schools that we give this principle away; for if the State is to establish the school for religious purposes, why not establish the Church for the same end? If we allow it to establish the one, we have no reason to object if it establish the other. If a religion cannot be maintained without the secular arm, then it is unworthy of maintenance, and the sooner it die an ignominious death the better.

3. *Religious instruction can only be given by competent teachers.*—Competency here implies conversion; so religious teaching can only be given by the religious. For the irreligious to undertake this work would be sacrilege and unholy presumption. We recognize this principle in all our churches. We would not dream of letting a non-Christian occupy one of our pulpits; and yet, by this agitation, we purpose handing over to our school teachers (about 60 or 70 per cent. of whom are not Christians) the religious instruction of our young. Could inconsistency go further? I deny the right of any section—large or small—of the community to make a "conscience" clause. It is an unwarranted and invidious interference with the teacher's religious belief. No State has the right to ask me what I believe. My belief is too sacred to be at the mercy of the State.

4. *We have no right to compel anyone to receive religious instruction.*—What applies to the teachers applies with equal force to the scholars. Why should an invidious distinction be made between child and child in State schools maintained by every section of the community?

5. *There must be uniformity of belief before there can be uniformity of religious instruction in the schools.*—A little consideration will soon make the fairness and honesty of this proposition evident.

The State is made up of many bodies—religious and non-religious,—some of which are widely divergent in belief and practice. There are Protestants (including Unitarians), Roman Catholics, Theosophists, the Chinamen, with their Buddhism or Confucianism, etc., etc. All these bodies contribute equally to our State schools. Then what right have we to use this money to enforce the religious belief of a particular body? Where is the fairness and justice of the proposal? The comparative worth of the religious belief does not enter into the question at all.

Could a Buddhist honestly subscribe to any religious text-book we might frame? This dishonest compromise of outward uniformity has broken down in England, and the attitude of the Roman Catholics proves that it will break down here. So keenly sensitive are the Catholics to the impossibility of any compromise, that, rather than be a party to it, they maintain their own schools out of their own pockets. And every other nonconforming body has equal ground for protest. The only other possible supposition is, that the creed of each religious sect be taught in turn; but the absurdity of this prevents serious consideration.

6. *Is it just to compel non-Christians to pay for the extension of our religious belief, just because we happen to be in the majority?*—Do you not see that we are forcing them into an immoral position—to support what

they do not believe? Is it a right use of the freedom and tolerance so many of our fathers purchased with their life's blood? We lay great stress upon our liberty of conscience, but have not they equal right to equal liberty? Whether their belief be right or wrong in no way affects the issue. Neither is it a question of majority or minority, but of justice and tolerance. If ninety-nine per cent. vote in favor of religious instruction in State schools, its enforcement is quite as immoral as if but one per cent. were in favor of it. Once you admit the right of the majority to rule in religious matters, whatever religion happens to be in the ascendant will have the right to enforce its tenets on the community by State aid.

After all, it is the old heresy, that you can make a nation religious by act of parliament. It has been tried down the centuries in various forms, but always with the same result—ignominious failure.

Now, consider these six propositions, which are based on some of our most sacred principles, and you will see what your duty is in the present crisis—to maintain in all its integrity and purity the heritage of freedom handed down to us by the fidelity and sacrifice of our fathers. The fact that Baptists have contributed more perhaps to the cause of religious freedom than any other denomination, except the Quakers, ought to be a sufficient inspiration to resist to the utmost the attempt now made to undermine our principles by the plausible pretext of an "Irish Text Book." Admit the "Irish Text Book," and sectarianism, with all its intolerance and bigotry, is made possible. How firmly then should we resist the intended encroachments on the freedom of our State schools.

If those who so persistently inform us that the colony is doomed unless a system of religious instruction be introduced into our schools, would utilize a little of the energy now wasted in declamation in making the most of the present facilities for religious instruction, they might be able to postpone the day of doom.

HOW SUNDAY LAWS OPPRESS THE POOR.

[New York World, Oct. 18, 1896.]

A WOMAN with her face drawn in deep dejection stood in the Essex Market Police Court yesterday, gazing with pleading eyes at Magistrate Crane. She was Mrs. Eva Kooperschmidt, of No. 77 Eldridge Street, who had been arrested for selling a piece of cloth in Hester Street on Sunday.

"Oh, sir, Your Honor," said the woman, so faintly that the clerk bade her speak up, "oh, sir, it is true."

The woman was crying into her apron

as she said this, and the magistrate looked up.

"Well," he said, and then he paused.

"It is very hard. Oh, Your Honor, there are the children to take care of, and there is the father, he cannot work: so I take the push-cart and peddle. It was Sunday—yes, but I did not know, and the piece of cloth was very small."

"She was peddling there, Your Honor," spoke up the policeman, "in direct violation of the law."

"Well," said the magistrate, "since you have confessed to having sold the cloth, I can do nothing but fine you \$3."

At this the woman buried her face in the apron again, and her tears flowed afresh. Taking her by the elbow, the policeman led her down sobbing.

"Any money?" he asked. The woman shook her head, and the policeman led her away to the pen.

Among the spectators was sitting a wee slip



The Child Secures Her Mother's Release.

of a girl, clad in a dingy calico gown. As the prisoner bowed her head and wept the child leaned forward, the tears falling from her eyes. She watched every move of the woman, and when the latter was led away the child jumped to her feet.

"Sss-sh-sh," murmured a neighbor, "Be still, now, or we'll all be turned out."

The child sank back at the rebuke, but her eyes followed every move of the woman who was being led out. For an hour or more the procession of "drunks and disorderlies" passed before the magistrate, were heard and judged, and then the officers called upon people who had business with the court to step forward. Presently the little girl arose and stole timidly towards the bench.

"Please, sir," she said to the magistrate,

and then she stopped and choked. "Please, sir, my mother."

Lifting the corner of her shawl to her eye she wiped away a tear and looked upon the magistrate.

"Yes," said the magistrate kindly, "and who is your mother?"

"Please, sir, she is Mrs. Kooperschmidt. She was taken up for selling cloth on Sunday."

"Oh, yes," said the magistrate, "and then what?"

"Well, sir, won't you please let her go?"

"Let her go?" said the magistrate. "Tell me why."

"Oh, sir!"—and again breaking into tears the little girl hid her face in her shawl.

"Now don't cry, that's a dear," said a policeman, and the child wiped her eyes.

"Oh, sir, we had no money," she said, "and mother went out to sell something to get us a little bit to eat. Please, Your Honor, we haven't \$3 to pay the fine, and won't you please let her go just this time?"

The magistrate looked at the child a moment and smiled.

"All right, little girl, I'll let her go. Officer, just bring out Mrs. Kooperschmidt. Her fine is remitted."

And the little girl, seizing hold of her mother's gown, hurried her out of the court as if in fear the judge might change his mind. As soon as they reached home out came the cart and away went the mother to earn bread for the father and the little ones.

SOME PERTINENT QUESTIONS AND SUGGESTIONS.

If we can have a Sabbath, sacred in its stillness and its associations; maintained by a healthful popular sentiment *rather than by human laws*; revered as a day of holy rest, and as a type of heaven; a day when men shall delight to come together to worship God and not a day of pastime, Christianity is safe in this land and our country is safe. If not, the Sabbath, and religion, and liberty, will die together.

If the Sabbath is not regarded as holy time, it will be regarded as pastime; if not a day sacred to devotion, it will be a day of recreation, of pleasure, of licentiousness. Since this is to be so, the question is, what is to be the effect if the day ceases to be a day of religious observance?

What will be the effect of releasing a population of several millions one-seventh part of the time from any settled business of life? What will be the result if they are brought under no religious instruction? What will be the effect on morals; on religion; on sober habits of industry; on virtue, happiness and patriotism? Can we safely close our places of business and annihilate all the restraints that bind us during the six days? Can we turn out a vast population of the young with nothing to do and abide the consequences of such a universal exposure to vice? Can we safely dismiss our young men all over the land with sentiments unsettled and with habits of virtue unformed, and throw them one day in seven upon the world with nothing to do? Can we safely release our sons and our apprentices and our clerks from our employ and send them forth under the influence of unchecked, youthful passions? Can we safely open as we do, fountains of poison at every corner of the street, and in every village and hamlet, and invite the young to drink there

with impunity? Can there be a season of universal relaxation, occurring fifty-two times in a year, when all restraint is withdrawn, and when the power of temptation shall be plied with all that art and skill can do to lead the hosts in the way to ruin, and to drag them down to hell?

One would suppose that the experiment which has already been made in cities of our land, would be sufficient to remove all doubt from every reasonable mind on this subject. We are making the experiment on a large scale every Sabbath. *Extensively in our large cities and their vicinities, this is a day of dissipation, of riot, of licentiousness, and of blasphemy. It is probable that more is done to unsettle the habits of virtue, and soberness, and industry; to propagate infidelity, and to lay the foundation for future repentance or ignominy, to retard the progress of the temperance reformation, and to prepare candidates for the penitentiary and the gallows on this day than on all the other days of the week.* So it always is where institutions designed for good are abused they become as powerful for evil as they were intended to be for good.

The Sabbath is an institution of tremendous power for good or evil. If for good as it was designed, and as it easily may be, it is laid at the foundation of all our peace, our intelligence, our morals, our religion. If for evil it strikes at all these; *nor is there any possible power in laws or in education that can, during the six days, counteract the evils of a Sabbath given to licentiousness and sin.*—Dr. Albert Barnes, in "Practical Sermons."

CHRISTIAN CITIZENSHIP. NO. 1.

BY GEORGE E. FIFIELD.

"THERE is no power but of God." Rom. 13:1.

This is an expression of the largest possible faith—a faith that can, under all circumstances, rest lovingly, tenderly, and trustingly in the Everlasting Arms.

Though in these high matters, staggering blindly, even science it would seem has been slowly approaching this same sublime conclusion.

We are taught that the universe is entirely composed of matter and force. Matter is defined as "everything that occupies space, or that has length, breadth, and thickness;" force, as "whatever produces or opposes motion in matter."—"Wells' Natural Philosophy."

But One Force In Nature.

Years ago it was supposed that there were several forces, each independent of the other. They were enumerated as light, heat, electricity, magnetism, the attraction of gravitation, the molecular forces of attraction and repulsion, and the vital force. Then came the great scientific discovery of the truth of the "correlation of forces." Electricity it was found could be transmuted into heat and light, and to some degree even into vital force. Heat and light were found to be only manifestations of the molecular forces, and gravitation, being transmutable into electricity, was also transmutable into each of the others. So it was seen that there were not several forces, but only one force acting in several different ways.

Treading on the heels of this truth came the teaching by Balfour Stewart, and others, on the "conservation of energy." It was found that force, like matter, was absolutely

indestructible and therefore unchangeable in quantity.

If A represents light, and B heat, and C electricity, etc., there may be more of A at one time than at another, for there may be less of B or C, and they are transmutable; but the sum of A plus B plus C, etc., is always equal.

Here then is the great truth: there is only one force or power in the universe, and that power or force is absolutely unchangeable, though manifested in countless millions of ways by its effect upon matter.

Whether we call it gravitation, as it holds the worlds in their courses, or causes the o'er weary sparrow to fall to the ground; or electricity as it runs our machinery, and lights and perhaps heats our houses, or makes the earth tremble as it rends the storm cloud; or vital force as it takes of the dead inanimate mineral matter and grows the countless forms of beauty in the vegetable kingdom; or of the vegetable matter, to grow the animal forms—whatever its name or its manifestations, it is one and the same force, and unchangeable.

Science Cannot Answer.

Why does not science lift her eyes to the heights and ask one more question? We want to know if this infinite and unchanging power be merely dead and impersonal, or if it be living and loving. We ask of this same science, What is electricity? What is gravitation? What is magnetism? What is the vital force? She reluctantly shakes her head or gives as the only answer that they are only different manifestations of the one unchanging power.

Well, then, if men cannot answer let them listen reverently and silently while God answers through his inspired teachers. "There is no power but of God," and God is manifest through Christ, for he said, "All power is given unto me in heaven and in earth."

By him, Christ, also, God made the worlds, and he is before all things, and by him all things consist or hold together. It is he that upholdeth all things by the word of his power.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God?" Isa. 40:26, 27. See also Heb. 1:1-3 and Col. 1:17.

Power Living, Loving, Personal.

Here we see that that infinite and unchanging power of which science speaks is not dead but living, loving and personal. This power is God, of whom all the great and good have spoken, and to whom their hearts have turned as the flowers to the sun—God "in whom we live and move and have our being," and who "is not far from every one of us,"—God who upholdeth all things by the word of his loving power—upholdeth the suns and worlds, and upholdeth the sparrow, upholdeth the various kingdoms of earth as long as he wills, upholdeth also my soul. "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God?" "Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding?"

That Were Atheism.

The man who talks of a *chance world*, or a *chance universe*, is an *atheist*, and Christian

people are horrified at the thought. But what about my little world with its joys and sorrows, its pleasures, and multitudinous cares! What about the government or kingdom in which I may live,—yea, what about it with its persecution and political scheming, its feeble efforts at justice, and its many mistakes? Are my little world and the nation in which I live run by chance? Ah! no, for this too were atheism, for atheism is "God outness in human life." Even Nebuchadnezzar of old had to learn that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." And Job, after much experience, said, "*He knoweth the way that I take, and when he hath tried me I shall come forth as gold.*" "For I know that my Redeemer liveth, . . . and though after my skin worms destroy this body, yet in my flesh shall I see God."

It is thus that through the varied good and ill of human governments and human life, God rules ever in love to work out that which is best. Says D'Aubigne: "The true God, willing to impress on the minds of all nations that he reigns continually on earth, gave with this intent a bodily form to this sovereignty in the midst of Israel. A visible theocracy was appointed to exist once upon the earth that it might unceasingly remind us of that *invisible* theocracy which shall forever govern the world."

It was the glory of this invisible, though divine, kingdom that burst for a moment upon Nebuchadnezzar when he exclaimed, "How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." He who was king over the lesser kings, and who had, in his pride, thought himself head over all, had caught a glimpse of the "King Eternal," in whose mighty kingdom he and all other earthly princes were only willing or unwilling vassals.

How Can God Tolerate Evil?

But, says one, How can it be that God, who is infinitely good, is really ruling above all this apparent chaos of evils? God had to permit the possibility of evil in order that real good might be possible, for the possibility of righteousness is also the possibility of unrighteousness or sin. So evil came. Now, God, while allowing to all perfect freedom of action, and therefore the freedom to develop characters both good and bad, so overrules all as to make even the evil work together for the good of all who love him. "He maketh the wrath of man" and even of devils "to praise him, and the remainder of wrath," *i. e.*, all that he cannot make work for good, "will he restrain."

God says: "I make peace and *create evil*; I the Lord do all these things." This text the writer could never understand until he saw that the word "create" here means to *choose* for the purpose of *forming and molding* into his divine ideal of good. How splendid then is the text. The creative power of infinite love is above not good only, but also above all the evil in the universe, in the world, in the nation, and in the environment of my little life,—and it is there for the purpose of using all to bring out the divine ideal of beauty.

Truly there is no power but of God,—the God in whom we live and move and have our being. Even the devil and wicked men live only by his power. They seek to turn the power of even the life of God against himself, and God permits them to make the foolish and wicked attempt for a time, because out of even this he can bring forth good.

Christ Triumphed on the Cross.

Satan thought he got a great victory over God when he crucified Christ, but inspiration tells us that Christ triumphed over the principalities and power of Satan in that very cross. If the place where Satan thought he got his greatest victory over God was really the place where God got his greatest victory over Satan and evil,—a victory that is to redeem the world and the universe, what about the lesser victories that Satan has thought to gain over God? What about the wrongs and injustices of other governments, and the persecution of other martyrs? These too are only apparent victories for evil, but real victories for the good, for all minister to the final and universal triumph, which is soon to be, of love over hatred, and of truth over falsehood. Lowell well says:—

Truth forever on the scaffold,
Wrong forever on the throne,—
Yet that scaffold sways the future;
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own.

All men do not see God within the shadow, but he is there, and there is no power but of him. Paul was not a prisoner of Nero, but of Jesus Christ. For the trusting one there is no prison only where Love holds the keys. Such souls can rest lovingly and peacefully in the Everlasting Arms, trusting the promise, "As thy day so shall thy strength be." Wicked men and wicked princes may do their worst, and nations may conspire as of old against the Lord and against his anointed, but God is over all. Some day the souls whom God shall finally lift to the mountain summit with him will see that his purposes of Love, in spite of all the evil, and without oscillation, and without rebounding, have been going steadily, grandly, onward through the centuries to the sublime realization.

They then will see what faith so grandly perceived eighteen long centuries ago, that "there is no power but of God."

THE SUPREME COURT OF THE WORLD.

[This article from the San Francisco Chronicle, of October 12, should have appeared last week, but was overlooked in making up the pages. For our comments upon the claims of the papacy voiced by Mr. Yorke, the reader is referred to an article on the second page of the SENTINEL of October 29.]

ST. FRANCIS CHURCH was crowded to the doors last night to hear Rev. P. C. Yorke discuss "The End of Controversy."

Father Yorke began his address with a reference to the differences that had arisen, civil and religious, in modern society. It was necessary, said Father Yorke, that there should be a court of last appeal in all strife, and that court must be, by an elementary process of reasoning, "the party known as the church of Rome."

"God made his supreme court almighty and all-knowing," said Father Yorke. "He sent his apostles into the world to decide disputes and end controversies. 'Go ye, therefore, unto all nations,' said our Lord. He authorized them to say what was so and what was not so. And so the end and arbiter of all controversies is the Christ that moveth about us and abideth with us. He is the Judge to whom we can take all our differences. He is the Magistrate at whose feet we can lay all our quarrels, and from whom we can expect fair treatment, man to man."

"The apostles spoke with the authority of Christ; for was it not said that he that be-

lieved them believed Christ? The Lord intended that his apostolic church should continue until the end of time.

"The authority for these claims of the Roman Catholic Church is well known. At least it ought to be, for it has been repeated many times in the past eight months. The Lord said unto Peter, 'Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it.' There surely ought to be no misunderstanding of this text, and yet theologians have discovered that there are no less than three hundred and fifty different interpretations of it.

"This power of deciding controversies was admitted by everybody to be in the province of the Roman Catholic Church for 1,500 years. For 1,300 years nobody ever questioned it. During all that time the world acknowledged the church of Rome as a court of last resort and final appeal. Even after the Reformation set in its leaders still yielded to Rome the functions of arbiter. And surely that period of undisputed possession of a function is good ground for the church basing its claims to be the supreme court of the kingdom of Christ.

"No other church but that of Rome has ever claimed this right. One would think that other smaller churches, and they are many, would have the effrontery to set up a claim to this power, but they did not. They knew too well that their doctrines fluctuated like the winds.

"When the infallibility of the pope was announced the people laughed and said the pontiff had gone daft. Yet infallibility only means faith in the decision of the supreme court. If Christ established his supreme court it must be infallible. What's the use of having a religion if you are not sure of it? And thus the infallibility of the pope is the logical result of an elementary process of reasoning."

NEWS AND NOTES.

THE Evangelical Alliance of the United States has suggested a "Quiet Day" to be observed at an early date, in view of the perplexities, difficulties and dangers which characterize these closing years of the century.

A LONDON journal reports that "a missionary of the London Missionary Society, recently arrived from Madagascar, says that the Jesuit policy, under the French administration, is to get the Protestant missionaries out of the island by fair means or foul."

THE Catholic Standard and Times (Philadelphia), of October 31, reports a "political sermon" by Cardinal Gibbons, delivered in a Baltimore church, in which the latter avoided an indorsement of any political party, but urged the voters present to refuse to buy or sell votes, and to vote for the best man.

THE recent marriage of the Princess Helene of Montenegro to the Crown Prince of Italy, was the occasion of a most pronounced snubbing of the king and queen of Italy by the pope. Being a Catholic wedding the ceremony and accompanying arrangements were in the hands of the Church, and when King Humberto and his wife arrived they found

no arrangements made to receive them, and were obliged to take seats in the body of the church like ordinary persons. Mgr. Passicelli, who officiated, upon being asked to explain, said that the details were arranged by the pope, who considered their majesties to be no part of the ceremonial. In addition to this the customary prayer for the royal house was omitted, a fact which greatly added to the astonishment and anger of the king and court.

THE Independent (N. Y.), of October 29, notes with adverse comment the fact that the General Assembly of the Southern Presbyterian Church has entered into a contract with the city of Fredericksburg, Va., by which the latter will aid the Assembly's Home and school in that city. The Charleston Presbytery has taken exception to the Assembly's action.

A PRINCIPLE in the creed of the Reformed Presbyterian Church in this country, forbids the exercise of the elective franchise, because the National Constitution does not recognize God. Yet on a recent occasion at Walton, Ulster County, N. Y., when the question of allowing or forbidding the sale of liquors in the town was to be decided, Reformed Presbyterians voted with the rest, the result being a victory for prohibition. But a vote for prohibition under the present Constitution is an acknowledgment of the propriety of voting under it for all good measures which can properly become subjects of civil legislation.

THE following quotation from President Woodruff, of the Mormon Church, given in the Deseret News, a Mormon journal of Salt Lake City, is regarded as significant relative to the question of Mormon abandonment of polygamy:—

After the passage of the Edmunds law forbidding the practice of polygamy there was a great deal of talk as to what was to become of the so called abandoned wives, and Congress was induced to appropriate \$500,000 to build a home for them. I believe the institution never had but one family, and that this was gotten at the special request of the officers.

This is regarded in some quarters as convincing proof that polygamy has not been abandoned.

THE following "election prayer" was prepared by Bishop Satterlee, of the Episcopal Church, and was made in Episcopal churches generally on Sunday, November 1:—

Most gracious God, we humbly beseech Thee, for the people of these United States in general, that Thou wouldst deepen in them a sense of their responsibility as citizens of the Commonwealth; to graft in their hearts the convictions that the right of suffrage is a trust from their country and from Thee, and to direct and prosper all their actions at this present time to the advancement of Thy glory, the good of the Church, the safety, honor and welfare of the people; that all things may be so ordered and settled by their endeavors upon the best and surest foundations; that peace and happiness, truth and justice, religion and piety may be established among us for all generations.

This is the first time in the history of the church in America that such a step has been taken.

ANARCHY cannot proceed to greater lengths than to set at naught the laws of the Almighty.

THE worst form of anarchy is that which has the sanction of "law." The worst form of evil is that which wears a religious guise. The devil is never so dangerous as when he appears as an angel of light.

THE thing most essential to the stability and perpetuity of Republican government, is not a blind obedience by the people to man-made legislation, but a popular allegiance to right and justice against all forms of opposition.

"Vote as you pray," is an expression often made of late, but liable to be made the medium of gross error. We are taught to pray, "Thy kingdom come; Thy will be done on earth, as it is in heaven;" but that kingdom cannot be ushered in by means of the ballot. The plane of Christianity is altogether above any level to which even the highest human power can attain.

No person can "vote for Christ" until the latter shall have become a candidate for political office. But he was never such a candidate while on earth, and we have no evidence that he has changed in his purposes since the days of Pontius Pilate. On the contrary, we know that his gospel has the same method of propagation now as then, and that Christ himself is "the same yesterday, and to-day, and forever." Again, if we are to "vote for Christ," we must nominate the candidate, as well as vote for him. We cannot be bound in such a matter by the action of political parties.

Rags Wanted.—The Industrial Department of the Working Men's Home in Chicago is now in full operation. Several looms have been started, and the workmen have become expert enough to turn out a good many yards of matting, carpeting, and other fabrics, daily. We now want material. An almost unlimited amount of carpet rags can be used, and a liberal supply is needed right away. Just now there is great need of such material as worn-out soft woolen goods, worn calico dresses, worn sheets, and worn-out woolen blankets,—anything made of soft wool or cotton. If you have not time to prepare the material, send it right along as it is, without any preparation whatever; we have a work-room for poor women, and can prepare the material ourselves. Be careful and put at least one hundred pounds in a package, or if it is more than one hundred pounds, avoid small fractions of one hundred pounds, as any excess will be charged for at the rate of one hundred pounds. It will cost just as much to send ten pounds as one hundred pounds. If you have not enough for so large a package, get your neighbors to contribute. Those who wish to organize sewing circles to prepare carpet rags for the Mission should send for directions.

Freight and communications should be addressed to the Working Men's Home, Industrial department, 42 Custom House Place, Chicago, Ill.

To all who are interested we should be glad to send a little leaflet giving a full description of the Mission.

They are Cold.—The family of homeless men at the Working Men's Home in Chicago has now increased to nearly two hundred, and as the cold weather comes on, we find our

supply of bedding getting short. One cold night last week there were many bitter complaints of insufficient covering. If there are any who read this who have extra woolen blankets, be they ever so much worn, or ever so poor a quality, but thick and warm, which they can spare, there is no place in the world where they can do more good just now than at the Working Men's Home. We can manage to keep comfortable for a week or two longer by means of extra fires, but when severe cold weather sets in, a considerable amount of extra bedding will be required, and the funds of the Mission are too low to make it consistent for us to purchase blankets. Any help our friends may send us will be greatly appreciated.

In sending, please get a number to send together, so as to make up a hundred pound package. Blankets might be sent along with carpet rags, or worn garments of any description.

THE November *Arena* contains a paper by Mrs. Mary M. Harrison, who has for years made a study of child life, on "Children's Sense of Fear," which will be of especial interest to those engaged in training the young. Now that child psychology is being made a distinct study, it is to be hoped that the baleful and pernicious old time custom of filling the minds of little innocent children with frightful pictures, so largely resorted hitherto as a factor in their moral training, will be relegated to the barbarities of the past.

THE CYCLONE STILL WHIRLS.

Be Sure You Don't Miss the Whirl this Fall and Winter,

For if you do you will miss a chance of a lifetime to make fine wages at a time of the year when nothing else can be accomplished. It will win you friends, and hold its trade as no other article that is now on the market will do.

Give it a trial and your success is certain

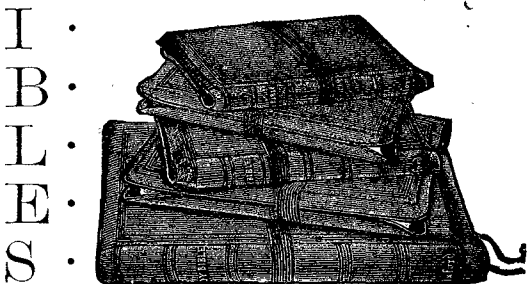
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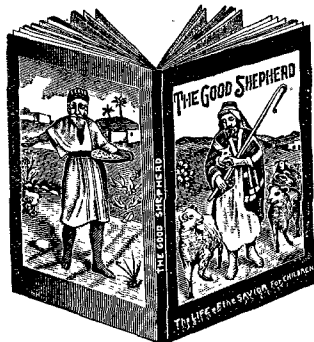
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NEW YORK, NOVEMBER 5, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE coming year seems destined to be one of unparalleled activity on the part of the religious legislationists.

NEVER in the history of our country has the demand for more rigid Sunday "laws," and for the strict enforcement of those now upon the statute books been so loud and determined as just now.

EVERY man who opposes Sunday "laws," so-called, is now denounced as a "traitor" and "anarchist," while those who override real law and justice in the interests of statute-intrenched religion are lauded as "Christian citizens."

WE begin this week the publication of a series of interesting articles on "Christian Citizenship" from the pen of Mr. Geo. E. Fifield, of South Lancaster, Mass. We are sure that no one who reads one of these articles will willingly fail to read the entire series.

"PROFANATION of the Lord's day, called Sabbath-breaking, is," says Blackstone, "a ninth offense against God and religion, punished by the municipal law of England." But notwithstanding this fact we are told that Sunday laws are purely "civil," "mere police regulation."

ONE object of so-called Christian citizenship is to practically, if not legally, establish a religious test not only for office but for citizenship, and thus nullify that article of the Constitution which declares that no religious test shall ever be applied for any office or public trust.

THE so-called Christian citizenship which imagines that God is glorified by a perversion of civil government from its legitimate purpose, so that instead of being the sentinel to guard civil rights it shall become the censor and despot to define and enforce moral duties is a most serious menace to the liberties of the American people.

THE Board of Supervisors of Alameda County, Cal., in session at Oakland, October 19, refused to pass a Sunday ordinance demanded by the popular minister of the county. M. C. Wilcox, editor of the *Signs of the Times*, was present and spoke in opposition to the ordinance. The San Francisco *Examiner*, of the following day, thus briefly summarizes his remarks: "Mr. Wilcox said he was there to protest against the passage of

the measures proposed by the memorial. He declared that it was entirely a religious matter, and un-American. He also said that everybody did not agree that the present day observed was the Sabbath, and he thought it unfair to the Adventist and the Hebrew to make him accept the day. It was not a question of whether the day was sacred or not, but of whether a legislative body should pass a law making one day sacred."

THE advocates of "National Reform," "Christian Citizenship," etc., seek to find in the French Reign of Terror an argument in favor of uniting "religion and the State." But the less said about this feature of French history the better for their cause. A corrupt national religion was one of the principal factors in making the Reign of Terror possible.

SPEAKING upon "Christian Citizenship" at Washington, D. C., July 8, 1896, Bishop Alexander Walters, D. D., of Jersey City, N. J., said:—

In the olden times the Church and the State were one. Abraham was not only the head of the Hebrew nation, but the head of the Hebrew church. While we do not believe in the matter in that particular form, we do believe that every department of our Government should be controlled by the principles of Christianity.

This language can mean nothing less than that the Church should dominate the State.

"CARDINAL SATOLLI is a theologian," says the *Western Watchman*, of the 15th inst., "and as a theologian cannot subscribe to the doctrine that Protestantism is better than no religion at all. Organized Protestantism is organized hostility to the Church of God. Far better that people should be left to natural religion and that traditional Christianity that has remained to them after the wreck and ruin of the sixteenth century than that travesty on revelation known as Protestantism." Weak-kneed Protestants who have been extending the hand to Rome and bidding her Godspeed as one branch of the great army of the Redeemer, should paste this in their hats for future reference.

THE article on page 348, "How Sunday Laws Oppress the Poor," describes an arrest which illustrates perfectly the oppressive character of such statutes.

This poor woman was arrested, not for wronging her neighbors, but for an honest endeavor to keep her sick husband and her helpless children from starvation.

She was wronging no one; she was preventing no one from resting or worshiping, but she was violating a "law" designed to guard, not human rights but to prevent the "desecration" of a day held to be sacred by those having control of legislation.

In common with every other human being this poor woman had an inalienable right to earn an honest living for herself and family; but the State, at the behest of the prevailing

religious sentiment, takes away this right for one day of the week, thus compelling her to pay tribute to the extent of one seventh of her time to a religious institution, and this notwithstanding the seemingly ample constitutional guarantees of religious liberty which are the boast of the American people.

Again, this woman might have sold cigars, or tobacco in any manufactured form; she might have sold fruit, or candies; she might even have kept a Raines law "hotel" and have served liquors with "meals," and not been subject to arrest; but for selling a bit of cloth she is haled to prison, is detained from her sick husband and little hungry children all night and a considerable part of the next day, and is released only because a tender-hearted judge disregards an unjust law in the interest of humanity.

But let not the reader think for a moment that the injustice is in the circumstances: the injustice is in the law; the circumstances simply compel the recognition of the iniquity in spite of religious prejudice and preconceived opinions. The injustice would have been just as great had the peculiar circumstances been different. All so-called "laws" for the protection of Sunday ought to be abolished. It is the business of the State to protect the people, not days.

A CORRESPONDENT of *The Examiner* (Baptist of this city) says, in an article published in that paper, October 15:—

When the Ritualist movement started in England, with its robes and posturing and candles and incense, and even the elevation of the consecrated bread while the heads of the people were reverently bowed, it was a mystery to a Baptist how any one could even pretend a scriptural warrant for all this. But the Ritualist argument was very simple, and very cogent, if you would but grant a single premise—"Whatever the Scripture does not forbid may be done, if it is to edification." The Scripture does not forbid candles, incense, etc. We find them to be to edification. Therefore we may enjoy them. The whole ritualistic superstructure is built on that single proposition. But as Baptists we do not admit it. We hold that for ordinances and church order we must have an express warrant in the command or example of Christ and his apostles.

Will *The Examiner* or its correspondent cite "an express warrant in the command or example of Christ and his apostles" for substituting Sunday for the original Sabbath? We have no sympathy with Ritualism, but think it about as defensible as the dogma of Sunday sacredness.

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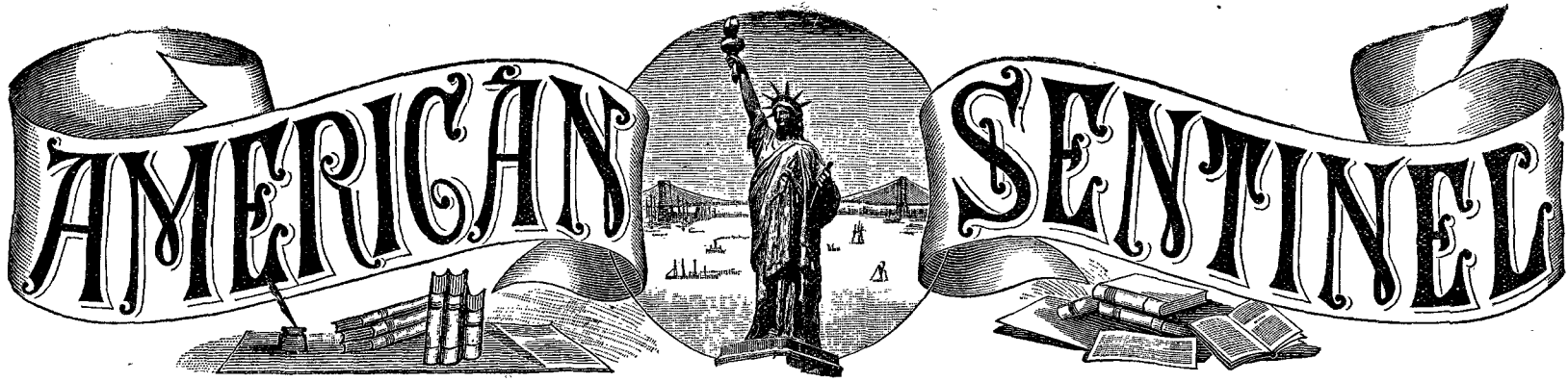
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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EDITOR, C. P. BOLLMAN.
ASST. EDITOR, L. A. SMITH.

CHRISTIAN REFORM.

CHRISTIAN reform is distinguished from all other methods of reform in its possession of and operation through the divine agency of faith in Jesus Christ.

This distinction is a vital one. It means that Christian reform not only operates through an agency infinitely above the human, but that its results differ as widely in character from those which the human agency can effect. It means the product of the wisdom and power of God in human life, as distinguished from that of the wisdom and power of man.

Yet this broad distinction is one which very many fail to perceive, even among those who profess to know the power of the life of faith. This failure has marked the reform efforts of nominally Christian men through many centuries. Spiritual reforms have been undertaken by carnal means, and "reforms," which are altogether visionary and without foundation in the purposes of God, are sought to be put into effect. This is what we see in the events now transpiring around us.

Christianity reforms the individual. It does this by eradicating the evil from his heart, putting upright desires and purposes in the place of all those which are carnal. And it deals with individuals only. Its mission is to every individual on the earth, and having gone to all those, it can go no further. It can do no more for a nation than it can do by transforming the lives of the individuals who compose the nation, as many of them as are willing to receive it.

Of late the idea has come to be advocated in religious reform circles that the mission of Christianity is to the nation as well as to the individual. At the recent international convention of Christian Endeavor this idea found free expression, and was heard with no appearance of dissent. The following extract

from an address by Rev. J. T. McCrory, on that occasion, will serve as an illustration:—

There was a time, not so long ago either, when the Cross was viewed almost exclusively in reference to the salvation of the individual. We looked at Calvary amid the shadows of the awful day and heard the sweet assurance given by the suffering Saviour to the dying thief, "This day shalt thou be with me in paradise," and were disposed to conclude that the whole meaning of that mysterious and merciful sacrifice was summed up in the rescue of the individual sinner. We have taken that picture which brings tears to every eye that looks upon it, where the shipwrecked woman clings to the cross standing there upon the rock where beat the billows of an angry sea, while the broken vessel is dashed madly upon the shore, as the full representation of the saving purposes of the Son of man. But our conception of his work and mission has been mightily enlarged.

The conception now is, as the speaker proceeded to explain, that the mission of Christ is not only to save individuals, but to become enthroned "in our national life." The meaning of this phrase he made clear by referring to the action of the Pilgrim Fathers, who, "in the cabin of the *Mayflower*, entered into that solemn compact setting forth that they had undertaken that perilous voyage for the purpose of planting a colony for the glory of God and the advancement of the Christian faith, and pledging themselves to *frame civil institutions* with that end in view."

It was thus, he asserted, that "Christ got practically into our national life" in the time of those first settlers; and it is in a similar way that he is to be "enthroned in our national life" to-day.

But Christ cannot be truly enthroned in our national life while at the same time he is not enthroned in the hearts of the people composing the nation; and there is no power in civil enactments to enthrone Christ in the heart. Only the power of God through faith can accomplish that.

Reform by a change in the government, or through civil legislation, is of a different nature entirely from that individual heart reform which is necessary to an alliance with Christ.

Reform in the government, or in legislation, is accomplished by purely political means. Heart reform is accomplished only through individual acceptance of the sacrifice and merits of Jesus Christ.

The soul clinging to the cross in earnest faith amidst the raging floods of evil, makes

an appropriate and beautiful picture; but a civil government clinging to the cross, would be a caricature having neither beauty nor meaning.

Civil governments do not cling; they do not trust. They are invested with power to act for themselves, and they exercise that power for the accomplishment of every purpose they are designed to serve.

Political reforms cannot go deep enough for the purposes of the gospel. Those purposes demand the reforming power of divine grace. The gospel invitation is to all individuals on the earth. The Spirit of God strives with every one, bidding each one walk in the light, be it greater or less, which God has given him; and whosoever will do this, will experience that reform which touches the fountain head of every thought and act. Nothing short of this will fit the heart to be the throne of Christ.

Hence what the grace of God through the gospel cannot do toward the enthronement of Christ, cannot possibly be accomplished by any means whatever; for no other means of reform deals so thoroughly with a nation as to touch and affect the heart of every individual in it. The reforming power of civil legislation can certainly not succeed where grace fails. It cannot touch the heart at all. It is utterly useless and can have no mission at all in respect to those reforms contemplated by the gospel.

More than this, these two reforming powers cannot be directed toward the accomplishment of the same purpose without antagonizing each other. The effort to enthrone Christ in our national life by civil legislation not only can do nothing to further the work of divine grace upon the heart, but must come into conflict with it.

This becomes evident when we consider the nature of civil government. In that government all are represented who are citizens under it. In its decisions each one must acquiesce, whatever may be his own political convictions. The deciding element is simply the will of the majority.

But in religious conduct the only proper authority is the Word of God. And this Word, in order to control the conduct, must be received in faith, and this means the full consent of the individual will to God's will. Hence when civil government undertakes to

regulate religious conduct, the will of the majority is substituted for the will of God as revealed in his Word, the individual will is ignored, and a conflict between the two forces working for the reform of the individual is inevitable.

If he admits the right of the civil power to legislate in religious matters, he must let the will of the majority rule, and the grace of God, which is seeking the consent of his own will in order that he may be led by faith, must be ignored. If he yields to the grace of God, he does so by the exercise of his own will, and not by the will of the majority.

Such is true Christian reform, as distinguished from reform by civil enactments. It is true Christian reform—individual heart reform wrought by the power of divine grace—that our country needs. The disease whose symptoms are manifest in the moral corruption seen on every hand, is one which no human power can remedy. It is the old, old trouble that has afflicted the human race since the fall—carnality. Civil legislation can at best touch but the symptoms, and these only in a superficial way. It is dangerous to rely upon a treatment which deals only with the symptoms, and especially so when the treatment is such as will aggravate the disease itself.

Let Christ be enthroned in the hearts of the people by the reforming power of faith. Only where faith is, can the throne of Christ be set up. Faith, and not legislation, inaugurates His reign. S.

"CHRISTIAN CITIZENSHIP" AND SEVENTH-DAY ADVENTISTS.

THE *Christian Endeavor* is a paper published in Chicago, Ill., having for its objects "Missionary Extension," "Evangelical Endeavor," and "Rescue of the Sabbath." It is one of a number of papers which represent the "Christian Endeavor" movement.

"Christian Endeavor" is declared to stand for "Christian Citizenship," and the spirit of the "Christian Citizenship," for which it stands, is well illustrated by an article in the November number of the paper to which we have referred. On page 5 of that paper appears an article, entitled,

"Christian Citizenship III.

"Warfare Against the United States Government.

"Seventh-day Adventists Carrying on a Guerilla Warfare Against the United States Government."

In this article Seventh-day Adventists are represented as the "enemies of our institutions," and garbled quotations are made from their writings to prove that they are hostile to the Government. The conclusion is reached that—

The Adventist is a destructive critic, and must be listened to as an enemy of our institutions.

The injustice of the charges made against Seventh-day Adventists by this representative of "Christian Endeavor" will appear from a few quotations which we will make from Adventist writers.

On page 57, "Rights of the People, or Civil Government and Religion," a Seventh-day Adventist book, published in July, 1895, the author, Elder A. T. Jones, a prominent Seventh-day Adventist minister, says:—

The Constitution of the United States is the only form of government that has ever been on earth which is in harmony with the principle announced by Christ,

demanding of men only that which is Caesar's, and refusing to enter in any way into the field of man's relationship to God. This Constitution originated in the principles of the Declaration of Independence, and here we have found that the Declaration of Independence, on this point, simply asserts the truth of God. The American people do not half appreciate the value of the Constitution under which they live. They do not honor in any fair degree the noble men who pledged their lives, their fortunes, and their sacred honor, that these principles might be the heritage of posterity. All honor to these noble men! All integrity to the principles of the Declaration of Independence! All allegiance to the Constitution as it was made, which gives to Caesar all his due, and leaves men free to render to God all that he, in his holy word, requires of them!

Certainly the writer of such language cannot in justice be called a foe of American institutions or an enemy of the United States Government; and indeed no such charge is ever made except by those who are trying to subvert the principles of American Government in the interests of a corrupt union of Church and State, under some such misleading name as "Christian Citizenship," or "National Reform."

Again, in an article on page 12, Vol. I. of the AMERICAN SENTINEL, Mr. Jones, the writer just quoted, referring to the so-called National Reform movement, having for its object the adoption of a "Christian" amendment to the Constitution, says:—

From their own words, fairly quoted in this article, we are justified in saying that the success of their movement will be the destruction of the DEARLY-BUGHT PRINCIPLE OF AMERICAN LIBERTY; the destruction of the INESTIMABLE TREASURE OF AMERICAN CITIZENSHIP; and the destruction of every principle of the rights of conscience, under the Government of the United States. And because of this the AMERICAN SENTINEL is set for the defense of THE GENIUS OF AMERICAN INSTITUTIONS.

These are not the words of an enemy of American institutions, or of American liberty, but the language of earnest protest against an attempt to subvert the religious liberties of the people.

True patriotism does not close its eyes to the dangers that threaten free institutions; it does not settle down and rest in false security; the true patriot is on the contrary jealous not only for his own rights but for the rights of his fellowmen; he remembers that "eternal vigilance is the price of liberty."

It is true that Seventh-day Adventists see in the gigantic religious combinations of the present day, formed for political or semi-political purposes, a serious menace to freedom of conscience, and they lift their voices in warning against the threatening danger. But part of what Adventists now see Thomas Jefferson foresaw nearly a century ago. In his "Notes on Virginia," Mr. Jefferson said:—

The spirit of our times will alter; our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united.

Among the guarantees of liberty "fixed" by the fathers of the Republic in our fundamental law were: "No religious test shall ever be required as a qualification to any office or public trust under the United States;" and, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

But "National Reform" and "Christian Citizenship" would sweep away these safeguards of liberty and instead of free government would give us religious despotism.

"National Reform" would do this by a so-called "Christian" amendment.

"Christian Citizenship" would accomplish

the same thing by overriding the Constitution as our fathers gave it to us. It demands that Congress shall ignore the First Amendment by enacting religious legislation; while "Christian Citizenship" itself proposes to apply a religious test for office by a gigantic religio-political boycott of all candidates who will not forswear themselves to serve this conspiracy against the very genius of American institutions and American liberty.

It is because of the dangers which threaten our land and our free institutions, and because souls must be lost as a result of the success of these assaults upon the rights of conscience, that Seventh-day Adventists raise their voices in warning against these so-called reform movements.

Nor are these isolated utterances. Did space permit, a mass of such quotations might be given from prominent Seventh-day Adventist writers and speakers.

Elder J. H. Waggoner, an aged and influential Seventh-day Adventist minister, now deceased, in writing upon the same subject discussed by Mr. Jones, said, in Vol. I., No. 1. of the AMERICAN SENTINEL: "Governments are for the preservation—not for the deprivation—of rights, as our 'immortal Declaration' affirms. It truthfully says that 'life, liberty, and the pursuit of happiness' are unalienable rights."

Again, in the same paper Elder Waggoner, referring to certain facts which we have not room to give, says: "This ought to put on his guard EVERY AMERICAN CITIZEN, EVERY LOVER OF HIS COUNTRY, AND ITS BLOOD-BUGHT PRIVILEGES OF CIVIL AND RELIGIOUS LIBERTY." Again, in the AMERICAN SENTINEL, for March, 1886, the same writer, referring to the religious despotisms of the past, and of the present in other countries, said: "If the American people are true to themselves and prove themselves worthy of their patriotic fathers, who founded our noble Government and guaranteed our religious freedom by constitutional provisions, then such a state of things will never be." Again, in May, 1886, the same writer says: "The framers of our Government guarded against this danger [of religious despotism] in the body of the Constitution, and strengthened the safeguard in the First Amendment. They faithfully discharged their duty to us; now IT REMAINS FOR US TO FAITHFULLY PRESERVE THE BLESSING WE HAVE RECEIVED OF THEM.

Whether it remains a land of freedom depends upon our vigilance and faithfulness to our highest interests."

Elder E. J. Waggoner, now editor of the *Present Truth*, London, Eng., a Seventh-day Adventist minister, and formerly a writer for the AMERICAN SENTINEL, in an article published September, 1886, said:—

WITH ANARCHY AND ANARCHISTS WE HAVE NO SYMPATHY. WHEN MEN COMBINE TO OVERTHROW THE LAWS THAT PROTECT THE RIGHTS OF MEN WE WOULD OPPOSE THEM IN EVERY LAWFUL WAY.

Again, in the same article, he says: "This country was settled by those who came here that they might worship according to the dictates of their own conscience, free from oppression for opinion's sake. The principle of religious freedom is the principle on which this Government was founded. It is the first and best of our American institutions."

The only reason that Seventh-day Adventists are accused of being anarchists and enemies of the Government is because they are truly loyal to the principles upon which the Government is founded, and so oppose those who are endeavoring to overthrow the most fundamental of American institutions. They stand for genuine Christian citizenship, that

is, for the use of civil power for and in civil things, and in civil things only. They declare with the Word of God that the "powers that be are ordained of God," and that every soul should "be subject unto the higher powers, for there is no power but of God." They do not believe, however, that this means that the majority should coerce the minority in matters of faith. They do not believe in the union of Church and State, or in using the civil power to bolster up religion, or to force upon unbelievers or dissenters from the prevailing religion the faith or practice of those who have control of legislation; and it is because they oppose all State-enforced religion that they are persistently and systematically misrepresented by those who, like certain misguided religionists of old, would take Christ "by force and make him King;" King not in deed and in truth, but in pretense only, the rule to be administered not by Christ, but by men ruling in his name, but not by his authority, nor according to his will.

WHICH IS BETTER?

A LEADING organ of the movement for enforced Sunday observance, the *Christian Statesman*, states in its issue for October 24, that it would regard a first-day sabbath as better than none at all, even from the standpoint of those who are firmly convinced that the fourth commandment requires the observance of the seventh day and not the first.

It believes that seventh-day observers should therefore work for the establishment of the first-day institution, in harmony with those who believe it to have divine sanction, as a more desirable alternative than that which seems to be the only other, namely, no Sabbath at all.

It says further, by way of illustration, "If we were dwelling in a Jewish country, in which, as in the days of Nehemiah, the seventh-day Sabbath was being enforced, we would feel under obligation to give our public influence in favor of such governmental action, as against Sabbath desecration, even if we were as thoroughly convinced in that case as we are now that the first day is the Sabbath of our risen Lord. We would maintain our personal right to keep the Christian Sabbath holy, but we would recognize the right of that Jewish people to interpret the divine law of the Sabbath according to their conviction, and to enforce the observance of the day by their governmental action. And for us to oppose this Jewish nation in so doing, and attempt to break the force of their Sabbath law, would be to put ourselves on the side of lawlessness and anarchy in that country."

The fallacy of this position is shown by the fact that the Sabbath must, by its very nature, be limited to one definite day of the week.

There could not be two weekly Sabbaths in the same week, each of divine appointment. To establish such an arrangement would be to destroy the Sabbath altogether, since in that case the Sabbath day would not be set apart from the other days of the week, as God has set it apart. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God," is language which draws a distinction between the Sabbath day and all other days of the week. And this distinction the Creator established by his own example, in working six days and resting on the seventh. The divine arrangement is, six working days in every week, and one day, the seventh, set

apart from them as the rest day. Hence, we repeat, there cannot possibly be two Sabbaths of divine appointment in the same week.

To recognize two Sabbaths in the same week, therefore, is to recognize no Sabbath at all. To attempt to establish two weekly Sabbaths is to attempt to break down the one Sabbath. To support one of two weekly Sabbaths is to work against the other.

Were seventh-day observers to support the first-day Sabbath, they would work directly against the day which they believe to have been set apart by divine sanction. And were first-day observers to lend their support to the seventh-day institution, they would soon discover that they were making no progress toward the realization of their scheme of universal Sunday observance.

The adherents of Sunday are strenuous for Sunday, and that day only; so much so that they demand laws to compel every individual to rest on that particular day, whether he believes in and observes another day or not. They are constantly advising seventh-day observers, however, not to be so particular about the day.

Those who understand the evil of a union of Church and State, however, whether observers of the seventh day or of the first, would not be willing that the observance of any day shall be enforced by human law, even were there no dispute concerning which day is divinely sanctioned. In Nehemiah's time Sabbath observance was not enforced by human law, but by God's law, for God governed in civil affairs by his prophets, and the people were not makers of their laws at all. The laws which governed in that time were given by the Lord to Moses, and not one of them was the product of human legislation. There was never a time in the world's history when human legislation in religious matters had the sanction of God.

While there are in every heart, to a greater or less extent, the principles of right and justice implanted by the Creator, which are good independently of any religion one may profess, we believe it to be also true that a false religion is worse than no religion at all; since it is not only valueless, apart from the good principles of the individual, which have really no connection with it, but it deceives its possessor and lures him on to ruin. A false religious observance, made in the name of Christianity, is a worse insult to God than no observance at all. And every religious observance not made in faith is a false observance; for "whatsoever is not of faith is sin." Rom. 14:23. And faith cannot be supplied by legislation. A forced observance of the Sabbath is only sin. The movement to enforce Sabbath observance is in its true character a movement to multiply sin. s.

"CHRISTIANS DISFRANCHISED."

UNDER this heading a Western journal makes mention of a recent sermon by Rev. F. M. Foster, of the Third Reformed Presbyterian Church, New York City, in which the proper attitude of Christians toward the elective franchise under our present Government was defined from the Reformed Presbyterian standpoint. We quote:—

"It is the duty of the Christians to refuse to swear allegiance to the constitution of a government which does not recognize the authority of Almighty God," said he.

Mr. Foster said that the laws of God are broken every Sunday by the Government, and as an example he cited that "the Government will admit into the service of the post-office department only those who

will swear that they will violate the fourth commandment and keep the office open on the holy day.

"The candidate for office must, according to the Constitution, swear that he will uphold the laws which contradict the laws of God. The Christian loyal to Christ cannot take such oath, or if he does, he becomes a sharer in all the wickedness which is fostered and protected by this Government. As all candidates must take this oath the Christian citizen is debarred from voting on the principle that he cannot ask another what he might not do himself.

"The Christian citizen cannot vote, because the Constitution does not require God's qualifications for official trust. Moral qualifications are required in the office bearer."

As is well known, however, the especial aim of the Reformed Presbyterian Church is to so remodel this Government that it will "recognize the authority" of God in its Constitution, and enforce the law of God in its legislation. But this cannot be done even in theory except through the expressed will of the people; and that will must be expressed by the ballot. Refusing to act the part of citizens themselves, they yet seek nothing short of the complete revolution of the Government from a Republic to a man-made theocracy; and they are forced to occupy the rather anomalous position of asking others to do what they say it is not right to do, in order that this change may be made. However, this party have never been backward about petitioning Congress and other legislative bodies to vote for the measures which embody their hopes. They are more than willing to make full use of the office and office-holder which exist under our present "godless" Government. And should their scheme of government come to be submitted to the choice of the people, it would surprise us if they were not found as willing and anxious to vote as any others.

It should be noted, also, that a Republican form of government is the only one under which the act of voting can be necessary or even proper; for under a theocracy, civil as well as religious affairs are administered by the Lord, through his ministers, and not by the people at all. There has never been a government in existence whose civil affairs were sought to be administered according to the law of God, where the people exercised the function of voting. God's will is expressed in his Word; his laws are there stated, and cannot be changed. And it would only remain for the people, under a civil government founded upon those laws, to be governed by those laws according as clerical authority might construe them, instead of choosing their own officials and legislating for themselves. s.

A CORRECTION. BY A CHICAGO ATTORNEY.

University of Chicago,
Nov. 1, 1896.

EDITOR AMERICAN SENTINEL:

The statement is inadvertently made in your issue of the 29th ult. that "the new book of selected Bible readings compiled by a committee in Chicago, consisting of a Jew, of a Protestant, and of a Roman Catholic, . . . are in use in the schools of Chicago, and are designed for general use throughout the land." It is true that they were prepared for general use and were intended for use in the public schools of Chicago as well as elsewhere, but it is not true that they are now in use in this city. An attempt was made to introduce them here which met with such a determined opposition on the part of the friends of religious liberty, that the matter was temporarily dropped. Chicago has

gained two victories during the past year for religious freedom: one was in killing this measure and the other was in getting the Illinois Sunday law declared unconstitutional.

ADDISON BLAKELY.

HOW RELIGION MIXES WITH POLITICS.

"RELIGION in politics" has been quite conspicuous throughout the country during the last two or three months. A general view of the manifestations in this line and the attending results is sufficient to fill with dismay the clearer and more consecrative intellects even among those who do not favor the divorce of religion from the civil power, and to call forth from them strong expressions of disapproval. Upon this point the following words from the New York *Christian Advocate*, of October 29, are worthy of note:—

The campaign differs in several respects from others in the debasing of the more sacred parts of the Holy Scriptures to the purposes of invective, satire, and caricature. At its first appearance the *Christian Advocate*, of July 16, thus referred to it:—

"In every political campaign the Scriptures come into use for purposes of illustration, and nothing seems to strike the popular mind and, if properly turned, fire the popular heart more promptly than a Scripture figure. Balaam and the ass, Samson and the Philistines, David and Goliath, Daniel, Jonah in the whale's belly, the cave of Adullam and the discontented that have gone down there, and Judas himself frequently appear. Ananias, of course, at times takes high rank.

"We do not object to the use of these Scripture characters for purposes of illustration in secular spheres, but when our Lord is made to serve such purposes reverence and good taste alike are shocked.

Some speakers have reached the verge of blasphemy by following our Lord into the Garden of Gethsemane and quoting his words upon the cross.

"Ministers who take the stump are more likely than others to fall into this habit."

This, we regret to say, has been more than fulfilled. There lies upon our table a paper of a certain political party with a cut representing the United States under the figure of "Uncle Sam," as being crucified between two thieves, and the scriptural account of the crucifixion of the Saviour of mankind is followed out in all its particulars.

Not only have the parables of our Lord been travestied and every possible reference made, and a shocking paraphrase of the Lord's Prayer printed, but members of another political party who have denounced such proceedings have themselves plunged as deep into the pestilential mire as the others who sought to serve their ends by such blasphemies as have been here mentioned.

Within the last ten days a leading paper published a contribution in which a man is represented as confessing that he committed "the sin against the Holy Ghost," by voting for James Buchanan, and did not intend to repeat it now by voting for one of the candidates in the present struggle.

THE PULPIT AS A STUMP.

Few ebullitions of extravagance upon the stump surpass those that have been uttered in some pulpits. While a profane picture shocks the mind more than words, it is certain that whatever is uttered with the voice would be neither better nor worse if it were illustrated by the artist's pencil.

Ministers have spoken of "wedding banquets in hell," of "the devils holding convention" to concoct a political platform; and some have resorted to language which we should not be considered excusable in repeating. One at least has culminated in what *The Central Christian Advocate* calls "Hysterical Politics in the Pulpits" by the following utterance, solemnly delivered at a prayer-meeting: "I will not introduce political lines to-night. The honor of the nation is on trial as perhaps it never was in 1860. It were better that the nation perished in the civil war than to have endured to this hour only to lose its honor in the sight of all the other nations on the face of the earth."

A more extravagant, reckless statement than this cannot be found in the productions of the stump orators of the campaign.

Meanwhile, in several parts of the country, on both sides, ministers have been expelled from their pulpits for delivering partisan harangues. In one, a Congregational church, it was done by the action of a large majority who were of the same way of thinking as the

preacher; so outraged were they by the uncourageous advantage taken by the preacher that they passed resolutions forbidding him to deliver any more discourses, and also stating that his engagement must terminate at the end of the year. Similar difficulties have occurred in Methodism; although, because of the nature of our government, they have operated in a different way.

Such are the "first-fruits" of religion in politics. Do we want the harvest? Is it not evident by this time that a religion which will mix with politics is something else than Christianity?

THE PRESIDENT'S CALL TO WORSHIP.

THE President of the United States has issued to the people of the nation the customary annual Thanksgiving proclamation, which we print in another column. The day designated is Thursday, November 26.

"On that day," speaks the proclamation, "may all our people forego their usual work and occupation, and, assembled in their accustomed places of worship, let them with one accord render thanks to the Ruler of the Universe for our preservation as a nation and our deliverance from every threatened danger; for the peace that has dwelt within our boundaries, for our defense against disease and pestilence during the year that has passed, for the plenteous rewards that have followed the labors of our husbandmen, and for all other blessings that have been vouchsafed to us."

It may not be out of place to call attention to a lack of definiteness in the proclamation which would, were all whom it addresses to observe it, lead to un contemplated results.

The proclamation does not specify the being who is to be recognized as the "Ruler of the Universe," and, as is well known, the various nationalities and classes which compose the nation are by no means in agreement on this point. Nor is any particular religious class or order of people specified, but the proclamation is to all citizens alike.

Therefore, by order of this proclamation, let the Chinese citizen on the specified day repair to his "accustomed place of worship," and there burn incense to Joss, offer the customary libations and present the tributes of rice, etc., by which he believes the blessings of this life to be secured. Let those who know no god but nature, repair to the groves or the hills or whatever place they may deem suitable, and there worship the mysterious life principle by which all things have, in their view, been evolved from the primordial condition into their present state. Let the Jews assemble in the synagogue and worship as the ruler of the universe a being who has no son Jesus Christ. Let the Spiritualists assemble in grand seance and hold communion with the "spirits of the departed." Let Roman Catholics give thanks to the various "saints" whom they recognize as the dispensers of temporal blessings, and rejoice in the inroads of the papacy upon Protestantism. And let the various Protestant sects, and others not here named, whose membership is composed of American citizens, worship the Ruler of the Universe in accordance with the conceptions of their respective creeds.

Of course, the President could not have confined his proclamation to one class of worshipers, or have discriminated in it between the various sects. He was bound to be impartial; and a summons to most incongruous proceedings was the result.

We have no objection to thanksgiving on the part of any in recognition of divine mercies and blessings; we believe nothing can be

more profitable on any day than to "bless the Lord," and "forget not all his benefits." But from the considerations above presented, we think it must be evident that to assume the role of "priest of the white house"—as B. Fay Mills puts it—or pontifex maximus of the American nation, can be no proper part of the functions of the chief executive's office. s.

THE CHURCH AND CIVIL POWER.

BY A. F. BALLENGER.

IN the days of the kings of Israel and Judah the Lord permitted his church to rule in civil things. Twelve of the twenty rulers of Judah and all of the nineteen rulers of Israel used that civil power to compel the people to violate the commandments of God. Jeroboam, first king of Israel, made two golden calves, "and he set one in Bethel and the other set he in Dan." 1 Kings 12:28. He then ordered the people to sacrifice to these idols, saying to them, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."

Speaking of this, the inspired record says: "Jeroboam drove Israel from following the Lord, and made them sin a great sin." Over and over again it is said of Jeroboam's successors, that they "walked in the way of Jeroboam . . . and in his sin wherewith he made Israel to sin." At length the Lord took away the civil power from Israel and made them subjects of the heathen kingdom of Assyria.

The Lord bore longer with the kings of Judah. But a majority of them were like Manassah, of whom it is recorded that he "made Judah also to sin with his idols." 2 Kings 20:11. The civil power continued to be used to make the people sin until the reign of Zedekiah, when the Lord decreed through the prophet Ezekiel, that the civil supremacy that he had permitted his church to exercise should be wrested from it, and his people made subject to heathen nations. The words addressed by the Lord to Zedekiah are, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27.

The long history of misrule and misuse of civil power is briefly told in 2 Chron. 36:14-16, as follows: "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed at Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwellingplace: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, and there was no remedy."

Thus it is seen that the Lord took the civil supremacy away from the church and made his people subject to heathen nations. He decreed that his church should never more be trusted with civil power; thus in effect declaring that heathen nations were better qualified to

justly administer civil authority than was the fickle, backsliding church.

The wisdom of God in taking the civil supremacy from his church, was shown in the fact that his prophets and his people suffered less at the hands of heathen nations than at the hands of their own rulers. Had Israel been possessed of civil supremacy at the time of Christ, both Christ and his apostles would have been destroyed before they were. Pilate, the Roman governor, was more humane than the church leaders, and the whole history of Christianity proves that when the professed Christian church has sought and secured civil supremacy it has used that supremacy to oppress mankind.

Doubtless some in Israel were amazed that God would take the civil supremacy from his church and give it into the hands of those who were not of his church. Doubtless the church doubted the power of God to rule in the kingdom of men. Notwithstanding its long period of misrule it still believed itself better qualified than God to rule the nations. This is certainly true to-day. The larger portion of the professed Christian church to-day is clamoring for civil supremacy, notwithstanding the fact that the history of the civil rule of the professed Christian church is one long story of cruelty.

The objection will be offered that the misrule arose from the fact that the "professed" Christian church ruled instead of the true church. If the true church should rule it would be otherwise. The reply to this is, first, that since the Lord has taken the civil supremacy from his church, and decreed that it shall exercise it no more,—that it shall not be exercised again until Christ comes to exercise it himself, it follows that any church that seeks this forbidden power, by that very act ceases to be the true church. Again, it is impossible for the true church to attain civil supremacy because the true church will always be too few to obtain it.

Christ said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Not only was the true church to be numerically few, but it was to be unpopular. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

Not only was the true church to be few in number and unpopular, but it was to be persecuted. "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." John 15:20. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

How would it be possible for an unpopular, persecuted, minority to gain control of the civil governments of earth? Manifestly not until it ceased to be unpopular, ceased to be persecuted and ceased to be in the minority. But when the church is unpopular no more, when it is persecuted no more, when it is no

more in the minority, it is no more the true church.

What the church needs to learn to-day is that "the Most High ruleth in the kingdom of men" (Dan. 4:25), that God has not committed to the church the control of earthly kingdoms. He will control these if he has to send angels to destroy their armies (2 Kings 19:35), and withstand their princes (Dan. 10:13), and divide their kingdoms (Dan. 5:28), as he has done and is doing to-day. Let the church have faith enough in the power of God to believe that he can control the governments of earth. Let it devote its energies to fulfilling its mission which is to preach the gospel, which is "the power of God unto salvation to everyone that believeth." "The Most High ruleth in the kingdom of men."

CHRISTIAN CITIZENSHIP. NO. 2.

BY GEORGE E. FIFIELD.

"God is love." 1 John 4:8.

Last week we sought for the source of all power, and we found that source to be God. Says D'Aubigne, "There is a living principle emanating from God, in every national movement. God is ever present on that vast theatre where successive generations of men meet and struggle." "History should live by that life which belongs to it, and that life is God. The history of the world should be set forth as the annals of the government of the Sovereign King."

This is true, for God is the fountain of all life, and even bad men and devils live only in him. It should be remembered though, that when he made us of free will, he limited his will by the extent of our own, making it possible for us to resist him. He, therefore, who looks only at the outward show of things in this world of sin, will often see other than God's will wrought out. Only he who looks within, and beyond, and above all this conflict of evil,—only he will catch a glimpse of the King Eternal, and know that he is still supreme, and that the everlasting tendencies of all things are toward the realization of his divine ideal.

The Irresistible and the Divine.

Immersed in the turmoil of one of our large cities, amid the grand works of man, and surrounded by the hum and throng of multitudinous life, it would almost seem as if the world itself were a thing of human effort, and human struggle. But he who ascends to a sufficient elevation loses sight of the passing conflict and no longer hears its contentions. He discovers that the merely human is diminishing as the panorama beneath him is extending. And if he could attain to the truly philosophical the general point of view, disengaging himself from all terrestrial influences and entanglements, rising high enough to see the whole globe at a glance, his acutest vision would fail to discover the slightest indication of man, his free will or his works. In her resistless onward sweep, in the clock-like precision of her daily and mighty revolutions, in the well-known pictured forms of her continents and seas, now no longer dark, but shining with a planetary light, he beholds only the irresistible, and the divine. Well might he ask what has become of all the aspirations and anxieties, the pleasures, the agony, and the struggle of human life. As the human and voluntary vanished from sight, the irresistible and the divine re-

mained, and became each movement more distinct.

This well illustrates two views of human history. From the human standpoint, gazing as merely one of the struggling, thronging, scheming crowd, too often we see the false and the evil triumph, while truth, ever wearing its crown of thorns, toils, cross-laden, up new Calvaries to be crucified afresh. But lifted by inspired prophetic vision to the divine summit, or viewpoint, we may behold the evil and the human disappear, while the Prince of Peace and King of Truth is seen triumphing ever onward toward the final, the universal, and eternal victory.

It is only the point of view that has changed, but on this how much has depended. A little nearer we behold the struggles and the victories and defeats of human ambition, a little farther off we realize the panoramic vision of Deity.*

God's Ideal of Government.

But now, since God is really and truly King over all, we want to know his character and what are his ideals of government.

Inspiration tells us "God is love."

He is not love and justice, for justice is only one of the manifestations of love. How can he who loves all with an impartial love, be unjust to any? Mercy and grace are also only manifestations of love. Even the omniscience of God is an attribute of his love. He is all-knowing because he is all-loving. Envy and hatred and jealousy cannot know love; they do not even know themselves. Once, unselfish Love was in the world, and they crucified Him because they "*knew Him not.*" Only love comprehendeth love, and it can know all things.

Even the wrath of God is revealed in the holy book to be only the manifestation of his love. Jesus was here to reveal God. He infinitely loved the sinner, while he infinitely hated the sin. This therefore is true of God. He hates the sin because it is the enemy of the sinner whom he loves. The measure of his hatred of the sin, is the measure of his love for the sinner. Sin means misery and death, and because God is love, he has everlastingly decreed that sin with its misery and woe must go, and that there shall be a clean universe, and all tears shall be wiped away. All God's wrath is against sin, not against the sinner. The plan of redemption is his effort to separate the sin from the sinner, that he may destroy the sin, and save the sinner alive. Only those who inseparably connect themselves with sin have to drink God's wrath, and God says, "As I live, . . . I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die?" This shows that even at the last God's wrath is not against the sinner, but only against the sin. The sinner has so connected himself with sin as to be compelled to drink God's wrath against sin. For this God grieves, but it is the best thing that love can do, both for the universe and for the sinner himself. Thus God is seen to be all love, and only love, and all his attributes are only the attributes of love. As God is love his law is a law of love. "Thou shalt have no other God's before me." He pleads for our supreme love because he loves us supremely. He would lift all his creatures into the undivided worship of one All Father, that they might be one, happy unbroken family of brothers and sisters. He forbade image worship, for it is ever by symbolizing God that men have

*Illustration adapted from Draper.

come to have different Gods, and so the unity of the family has been broken. He forbade the taking of his name in vain, for that sacred name must ever have the power to lift us nearer him, and so nearer each other. He commanded the observance of the Sabbath as a weekly memorial that the only true God was the Creator. If all men worshiped the Creator they would worship the one God. They would find, too, an infinity of beauty in every flower he had made, an infinity which with all their microscopes they could not fathom. This is true of all his works. If they cannot fathom the work, how can they measure the worker, or feel that they know all his truth?

God's Law a Law of Love.

No, those who truly worship the Creator can never write out their creed, but must ever humbly walk into the infinity of his truth, nearer him, and therefore ever nearer each other. Murder, theft, adultery, falsehood, and the dishonor of parents were all forbidden, and the opposite enjoined, that the joys of living, of property, of the family relation, and of the home life might all be sacredly guarded. The law of God is the natural law of happiness and life, as the laws of meteorology are the natural laws of rain and snow. It is a statement of the eternal principles in accordance with which is happiness and life, as the laws of meteorology are the statement of these conditions and principles accordance with which brings rain and snow. God did not say do so and so, and I will let you live, but do otherwise and I will kill you. On the contrary, in infinite wisdom he foreknew, and in infinite love he foretold, the principles of happiness and life, saying, This way my child, and thou shalt live; do not go that way for there is misery and death. Thus God's law is a law of love.

Yet God *did not compel* men to obey that law, but made them as free to disobey as to obey, seeking to *win them by love* to an accord with the everlasting principles of love. He left them thus free because he is love, and because love is *by its very nature opposed to all diminishment of freedom, and therefore to all forced restraint*. Forced obedience, even to the principles of happiness, would itself be an imperfection of happiness and an impediment to its perfect realization.

Not a Kingdom of Force.

No, God's kingdom is not the kingdom of arbitrary force: it is the kingdom of love. Its territory is the mighty universe,—infinite space peopled with worlds, and each world peopled with intelligent beings subject to the law of love of which we have spoken. This world was only one of the States in the United States of God. God, the fountain of all life; with him Christ, in all things having the preëminence with God above all others; beneath them the angels, and a little lower than the angels, man and other beings in other worlds corresponding to man in this world, created to inhabit those worlds, as man was to inhabit this, and as the angels were to inhabit heaven; then under man, and the beings corresponding to him, the various orders of animal life, looking up to him as master, as he was to look up to God. And in all this holy mountain of life they were not to hurt or destroy, *but love was to be the only band that should bind*; but it, with its silken fetters lighter than the spider's web, yet stronger than steel, was to unite each to all the others and all to God.

It is true, sin has come in here. This world has seceded from the government of God, and joining Satan has established a

kingdom on principles of rebellion. But God has not abdicated even here, but through Christ, and the power of redeeming love, continues his authority. There are two kingdoms here now, and when a man is truly converted, the Bible says he is "translated out of the kingdom of darkness into the kingdom of his dear Son." No, God has not abdicated, but he is yet to be supreme even here, and on every hilltop, where for a little time there has waved the black standard of the man of sin, there shall forever float the white pennon of the Prince of Peace.

The Flag of that Kingdom.

God's ideal is to be realized in spite of sin and Satan, and "every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall be heard saying, "Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and to the Lamb forever and ever."

The triumph of this kingdom of love will be the triumph of love over hatred and force, and of truth over falsehood and wrong. The kingdom of God, as such, is never manifest as a kingdom of arbitrary force, and in the full realization of that divine kingdom there can be no place left anywhere for the exercise of such force. God the King is love, and the divine love will have conquered and completely subdued all the subjects, so that each being perfectly won by the power of love to the principles of the law of love, will please to do nothing contrary to those principles. Each will therefore throughout eternity do precisely what he pleases to do, and liberty will be perfect and complete. Toward this sublime end, God is working. God is love, and arbitrary force is opposed to his nature, for arbitrary force is a limitation of the liberty of love, and God would have that liberty unlimited and therefore complete. When his kingdom is fully victorious, the kingdoms of force and of intrigue and arbitrary power, will be as the chaff of the summer threshing-floors, and the wind of this divine and mighty conquest will carry them away that *no place shall be found for them*. The flag represents the principles of the kingdom, and we read: "*His banner over me was love*."

A CASE OF RELIGIOUS PERSECUTION.

[H. L. Wayland, D. D.; in N. Y. Independent, Nov. 5.]

THE only safety for religious liberty lies in the absolute and entire severance of Church from State. The disposition to persecute seems inherent in human nature. Archbishop Whately once quoted the nursery rhyme,—

"Upstairs, downstairs, in a lady's chamber,
Find an old man there who won't say his prayers,
Take him by the left leg and throw him downstairs."

and added the comment: "See in these lines, dating back from time immemorial, the antiquity of religious persecution and the inveterate disposition of mankind toward it." The comment (like the same author's "Historic Doubts as to the Existence of Napoleon Bonaparte") was both witty and forcible.

Men love to persecute; they will persecute if they get the chance. The only way to avoid the extreme of persecution is to guard against its beginnings.

Recently three Christian ministers of the Seventh-day Adventist denomination held meetings in Kent County, Ontario. Their success aroused the jealousy of members of other denominations, and a society was formed to watch them, which reported that they had

been seen laboring on Sunday, putting up a meeting house for their denomination. It was not pretended that anyone was disturbed by their labors; but a complaint was entered. The Queen's Counsel held that the law in the case was not clear. Justice Forham refused to issue a summons, saying that, sooner than do so, he would resign his office. At last a compliant magistrate was found. The law forbade men to "exercise their ordinary calling." It was urged in defense that slacking lime and mixing mortar were not the "ordinary calling" of these ministers; but this ground was overruled. The defense urged the proclamation of Queen Victoria, 1858, as follows:—

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that they shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

But this royal proclamation the magistrate promptly waived aside as not applying. The defense urged this very strong ground, which we have never seen taken before: God commanded men to sanctify the *seventh* day. In the belief of the defendants this command has never been modified. In giving to the first day the same honor with that given to the seventh day, they believe that they would be robbing the divinely appointed Sabbath of its preëminence. But all was vain. The magistrate convicted them and sentenced them to fines of \$10 and \$15 respectively, with costs, and, in default of payment, to serve out their sentence in jail at 25 cents a day.

An appeal was taken to the higher court, and the case was argued before Chief Justice Meredith and two associate justices. The judgment of the lower court was affirmed, but *without costs*, which leaves the costs to be paid by the prosecutors. This action of the Supreme Court was equivalent to saying that the Court considered that the case was one of petty persecution, and, while the prosecutors had a *legal right* to carry on the case, they must do it at their own expense.

The Chief Justice added: "We think there is evidence by which we might have come to another conclusion had the case been before us at the first." But the sentence remained in force. Two of the ministers served their time in the Chatham jail; the third, for some reason, has not yet been imprisoned.

Will not all friends of religious liberty in the Province of Ontario and the Dominion of Canada proclaim the great principle which forbids persecution for religion's sake and which refrains the State from enforcing religious observances?

There is a lesson here worthy of being heeded, at a time when excellent but misguided men are advocating an amendment to our National Constitution by which God shall be recognized as Ruler of the universe, and the Lord Jesus Christ as King among the nations. It will hardly be claimed that its advocates mean it as anything more than a form of words. They do not intend to disfranchise the Jew, the Unitarian, the Agnostic, the non-Christian; but, if the amendment is not to mean what it says, why say it? If, however, the amendment is to mean anything, then it may be made the cover of just such persecution as has been above described. The amendment is either futile or oppressive.

NEWS AND NOTES.

AN Italian named Guari was stabbed to death a few days since in New York City by a fellow Italian for having insulted a picture of the Madonna.

AN effort is being made to inaugurate Sunday afternoon concerts in Carnegie Hall, Pittsburgh. The authorities having the matter in hand are waiting for a fuller expression of public sentiment.

THE law passed by the last Florida legislature, making it a crime in that State to teach whites and negroes together, has been declared unconstitutional by Judge Call, on the technical ground that the title of the bill is not broad enough to cover its contents.

THE *Christian Statesman*, of October 31, is authority for the following: "The support given by Archbishop Ireland in so marked a manner to the Republican party is the reward for the striking out from the platform of the St. Louis convention of the clause opposing the use of public money for sectarian purposes and the union of Church and State. It will be remembered that this clause was stricken out because of a telegram signed, John Ireland."

PRESIDENT CLEVELAND has issued the customary annual Thanksgiving proclamation, as follows:—

The people of the United States should never be unmindful of the gratitude they owe the God of Nations for His watchful care which has shielded them from dire disaster and pointed out to them the way of peace and happiness. Nor should they ever refuse to acknowledge with contrite hearts their proneness to turn away from God's teachings and to follow with sinful pride after their own devices.

To the end that these thoughts may be quickened, it is fitting that on a day especially appointed we should join together in approaching the Throne of Grace with praise and supplication.

Therefore I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the twenty sixth day of the present month of November, to be kept and observed as a day of thanksgiving and prayer throughout our land.

On that day may all our people forego their usual work and occupation, and, assembled in their accustomed places of worship, let them with one accord render thanks to the Ruler of the Universe for our preservation as a nation and our deliverance from every threatened danger; for the peace that has dwelt within our boundaries, for our defense against disease and pestilence during the year that has passed, for the plenteous rewards that have followed the labors of our husbandmen, and for all the other blessings that have been vouchsafed to us.

And let us, through the mediation of Him who has taught us how to pray implore the forgiveness of our sins and a continuation of Heavenly favor.

Let us not forget on this day of thanksgiving the poor and needy, and by deeds of charity let our offerings of praise be made more acceptable in the sight of the Lord.

Witness my hand and the seal of the United States, which I have caused to be hereunto affixed,

(Signed)

By the President,
RICHARD OLNEY,

GROVER CLEVELAND,
Secretary of State.

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FIGHTING AGAINST GOD

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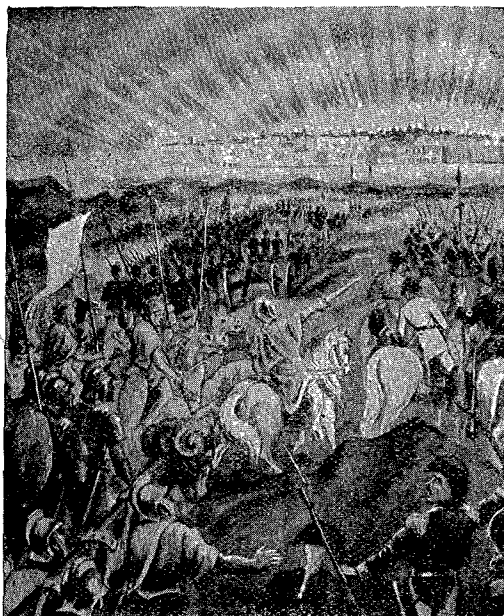
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FIGHTING AGAINST GOD.



Wilt thou rally thy legions to battle,
And march on the City of Light,
Whence angels exelling in power
Were hurled to the regions of night?

Wilt thou compass the city eternal,
Its towers and battlements raze,
And train thy batteries brazen
On the throne of the Ancient of Days?

CAN NATIONS CONTEND WITH GOD?

"At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." 5

For a nation to compel a subject to disobey the laws of a foreign nation, when it knows it is powerless to protect him in so doing, is but to murder its citizen in cold blood, and merit international contempt.

Will the government attempt to protect its citizens against the wrath of an offended God? Will it declare war on the King of kings? Can it marshal its hosts and hurl its serried columns against the Eternal City?

"WE OUGHT TO OBEY GOD RATHER THAN MEN."

"WHEN they went from nation to nation, and from one kingdom to another people; he suffered no man to do them wrong: . . . saying, Touch not mine anointed, and do my prophets no harm." 7

If God had intended that his children should submit to governments in matters of conscience, he would not have protected Daniel in the lions' den, the three Hebrews in the fiery furnace, nor have delivered Peter and John, Paul and Silas, from their prison cells, where they were placed for disobeying human enactments.

GOD AND THE POWERS THAT BE.

"RENDER therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." 8

God has ordained that governments should exist among men. To these governments he has commanded his people to render tribute, honor, and respect. He has commanded them to be obedient to every ordinance of man, not for fear of punishment, but for the Lord's sake. So long as a government enforces ordinances of men,—such laws only as are necessary for the protection of men in the enjoyment of their equal, natural rights,—they will not come in conflict with the Christian.

*Jer. 10:10. *Acts 5:29. *1 Chron. 16:20-22. *Matt. 22:21

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ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

"It is said," remarks the *Western Watchman* (Roman Catholic), "that Princess Victoria, of Wales, is determined to become a nun."

Now that the election is over look out for an assault "all along the line" by the so-called "Christian Citizenship" forces upon Congress and State legislatures, in the interests of religious legislation.

READ the advertisement on the preceding page of the new tract, "Fighting Against God," by A. F. Ballenger. This is one of the very best and most attractive of our Religious Liberty tracts. It ought to have an extensive circulation.

Do not fail to read the article, "A case of Religious Persecution," on page 358. The writer, H. L. Wayland, D. D., of Philadelphia, is a prominent Baptist, and one of the editorial staff of *The Examiner and National Baptist*. His love for religious liberty is inherited from his noble father, whose name is honored by Baptists everywhere.

It seems that the papal authorities in this country are seriously contemplating the contingency of a withdrawal of government aid from their Indian schools. At a recent meeting of Catholic archbishops in Washington, D. C., says the *Catholic Review* of November 7, this matter was considered; but what plans were laid to prevent it have not been made public. "It is possible," says the *Review*, "that the withdrawal of government aid will make necessary the abandonment of a number of our institutions for the aborigines."

WE wish to direct special attention to the article on page 356, "The Church and Civil Power." The writer clearly shows that the theocracy of Israel was simply the Jewish church clothed with civil power, and that that power was taken away from the church never more to be restored, until "He come whose right it is."

A point hinted at, but worthy of more space than the writer has devoted to it, is the influence of the rulers of Israel to lead the people into sin. A true theocracy is a government in which God rules through chosen representatives. Even in Israel it was too often true that the rule was not God's but man's, for in reality the rule was admin-

istered by men only professing to represent God, but really representing their own selfish interests or personal ambition. But because they were nominally God's representatives and ruled in the name of God, the people looked to them to know the will of God; and because they were regarded as God's representatives their power to lead people into sin was much greater than it would otherwise have been.

The same is true to-day. Men who assume divine authority to keep men from sin certainly have more power when they go wrong to lead people into sin than those who make no such profession; and were the State to assume the prerogative of keeping men from sin, its power to lead men into sin would be thereby increased to the full extent of the confidence of the people in its pretended commission as a moral guardian.

Prays They May Be Converted.

ROME is pursuing toward Rev. James O'Connor, of this city, the tactics which she usually pursues toward those priests who renounce Romanism and become Protestants. The *Western Watchman*, of October 29, published the following:—

O'Connor, who has maintained a refuge for apostate priests in New York for years, has been adjudged insane, and is now in an asylum in Ohio. We said fifteen years ago that the poor man was out of his head. Most of his unhappy wards are doing penance in monasteries in different parts of the country. Will Protestants ever learn that an educated Catholic is inconvertible?

Having seen and talked with Mr. O'Connor only a few weeks previous to seeing the above paragraph, we were morally certain that he was not an inmate of an asylum; but to make assurance doubly sure, we sent him the clipping, together with a note of inquiry concerning the matter, and received from him the following letter written with his own hand:—

Christ's Mission, 142 West 21st Street,
New York, Nov. 6, 1896.

MR. C. P. BOLLMAN—Dear Brother: Please accept my thanks for the clipping from the *St. Louis Watchman*, which in an editorial note says I am in an insane asylum in Ohio.

The editor of that Roman Catholic paper, Rev. D. S. Phelan, is a sad rogue. He avers that he said fifteen years ago that "the poor man [O'Connor] was out of his head." Of course, Father Phelan's story is an unmitigated falsehood. Thank God, I am not in an asylum, and never was, but am busy at work in our Christ's Mission for the conversion of Catholics at the above address, which you have often visited with pleasure to us all.

By a remarkable coincidence, I had published in my *Converted Catholic*, for October, an article of four pages, entitled, "Roman Catholic Partners of the Father of Lies," wherein the slanders and calumnies of priests and Roman Catholic editors like Phelan regarding converted Catholics were exposed.

It has been my privilege to welcome fifty priests out of the church of Rome and to lead thousands of Roman Catholics to a knowledge of the truth as it is in Jesus during the last eighteen years that I have been an evangelical pastor and editor in this city. Hence the wrath of the pope's agents.

The bishops, priests and editors began their malignant attacks against me sixteen years ago, and, I sup-

pose, they will keep them up until they are converted. They have said that I had retired from this work and gone into a monastery to do penance for my sin in saying that the pope was the antichrist, and now, after many years, they say I am in an insane asylum. Last year they said that Father Lambert, the distinguished Redemptorist priest, who was converted at our Christ's Mission in March, 1894, was also an inmate of an asylum. The very day that falsehood was published he was in my home preparing to go to Kingston, Jamaica, W. I., where he is now pastor of Coke Wesleyan Church.

They have made similar mendacious statements regarding Father Chiniquy, Miss Cusack, "The Nun of Kenmare," and every other prominent converted Catholic in this country and Europe. Men who would deliberately lie about the living would not scruple to misinterpret and misquote the Scriptures and falsify and forge documents to sustain their claims to the primacy and supremacy of their church.

The secular reader might ask, Why does not Mr. O'Connor sue these infamous falsifiers for libel? From a legal point of view an action could be sustained, but I am so busy trying to convert those priests and their poor deluded victims, that I really have not time to bring them into the courts of this world. My prayer is that they may be converted to Christ, when their pens and lips, as well as their hearts, will be clean.

Sincerely yours,

JAMES A. O'CONNOR.

We cannot speak too highly of the work which Mr. O'Connor is doing in this city, and are glad that he does not resort to the courts for vindication from the attacks of Rome. Let him that suffers as a Christian not be ashamed; but let him remember that "God is our refuge and strength, a very present help in time of trouble." Christ never sued his enemies for slander, and they not only charged that he was "beside himself," but they said "He hath a devil." "It is enough that the servant be as his Master."

"THE missionaries have got into trouble again down in Peru," says a Catholic paper, and adds: "It seems they persist in preaching to people who do not want to hear them. Why do they not shake the dust of Peru off their feet and come home?"

The real difficulty in Peru is that Romanism is the established religion, and Protestantism receives scant toleration. It is not that all the people do not want to hear, but that the priests of Rome don't want any of the people to hear, and use their power and influence to prevent it.

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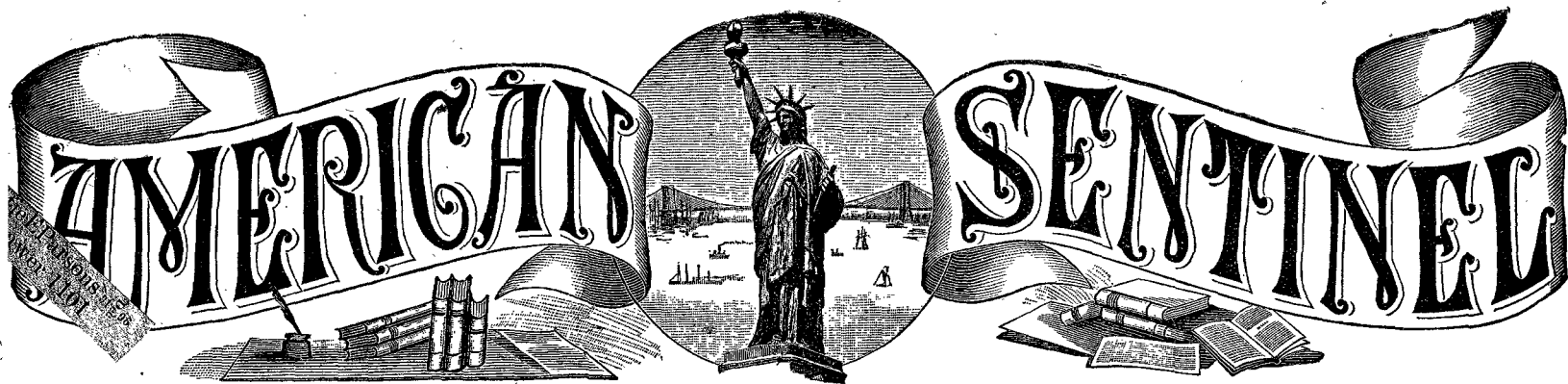
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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For Further Particulars and Terms see Last Page.

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EDITOR, - - - - - C. P. BOLLMAN.
ASST. EDITOR, - - - - - L. A. SMITH.

NOW THAT the great national campaign is over, and the elements have become quieted, it will be well to take a view of the things that were prominent there. This can be done now without even seeming to be partisan; and the lessons to be learned will not have lost their value. It must be said too that there are important lessons to be learned. Some vital principles were involved on both sides. As to what cast was given to these principles, is a question of interest and is worthy of most careful study. The SENTINEL proposes to review the situation, for the sake of the principles involved, and the lessons to be gained for the present and the future. The field is wide—wider indeed than perhaps many would suppose; but the study will well repay careful investigation and deep thought.

THE French Revolution, its characters and its characteristics, was one of the things that was frequently cited in illustration, or warning, in the late campaign. This too on both sides. Each side saw on the other side characteristics of that notable period. These things were not cited by the light-minded and for mere political effect at the moment, but by the most influential,—and in all seriousness, as real dangers to be seen and considered and avoided. This fact is of itself worthy of serious consideration yet by all the people of the land. If only one side had seen in the other these characteristics, and had seriously cited them in warning, it would have been worthy of careful thought; but when each side saw them in the other, and both were seriously citing them in warning to the people, the subject becomes doubly worthy of careful consideration by all. The SENTINEL hopes to look at this matter in a way that will be of interest, as we know it is of importance, to all.

HAVE you noticed how the papacy in the

United States, in discussing and expounding the theory of the infallibility of the pope, speaks much of "the Supreme Court of the Church"? This phrase is adopted from a certain theory that is held regarding the Supreme Court of the United States. The papacy says that as the decisions of the Supreme Court of the United States upon questions of the Constitution are final, so the decisions of "the Supreme Court of the Church"—the Bible—are also final. She says that as there is no appeal from a decision of the Supreme Court of the United States in interpreting the Constitution of the United States, so there is no appeal from the decisions of "the Supreme Court of the Church" in interpreting the Constitution of the Church—the Bible. She says that as the people are not allowed to interpret the Constitution of the United States, but must submit without question to the interpretation given by the Supreme Court, so the people are not allowed to interpret the Scriptures, but must submit without question to the interpretation given by the Supreme Court of the Church. Of course this argues absolutism and infallibility for the Supreme Court of the United States, as it does for "the Supreme Court of the Church."

But why is the papacy in the United States using this illustration this way in argument? There are two grounds as the cause of it.

First, The Supreme Court of the United States has declared that the Constitution means that "this is a Christian nation," and that "the establishment of the Christian religion" is in accord with this and other "organic utterances" "of the whole people." It is therefore to the interest of the papacy in the United States to insist that this interpretation of the Constitution is final, that it must be accepted by all the people without question, and that the people are not allowed to interpret the Constitution for themselves, but must accept as final this interpretation given by the Supreme Court. By insisting upon this, and getting this theory spread and generally accepted, she knows that just as soon as she can get some of her doctrines recognized in the law, and a decision fixing the constitutionality of such law, she then has the country fastened under her "infallible" authority.

Secondly, Certain leading politicians of the country have taken, and the last summer have advocated everywhere, this very doctrine of the infallibility of Supreme Court interpretations of the Constitution. The Papacy is glad of this, and promptly takes up the theory and passes it around as the infallible doctrine with respect to the Supreme Court and the Constitution. She is glad to have her position sustained by leading politicians of the country. It gives vast prestige to her theory. Not only this, but it greatly brightens the prospect of her getting the next step taken.

It becomes then a question for the serious consideration of the people of the United States, whether this papal theory of the Supreme Court is the correct one? Is that the view of those who established the Constitution? Is that the view of the statesmen who have shaped the course of the nation in its career of greatness? These are questions worth asking. They are questions for which it is worth while carefully to seek for the right answer. And to these questions the SENTINEL proposes to seek at original sources for the correct answer. Meanwhile, reader, what do you think of this papal theory of the infallibility of Supreme Court decisions?

A. T. J.

THE IMPENDING CONFLICT.

THE fathers of the American Republic fondly hoped that they had so firmly established religious liberty in this land that it would never be overthrown.

Knowing the inherent evils of Church and State union, they sought by establishing a purely secular government to separate forever between civil and ecclesiastical authority; to dis sever for all time priestcraft from statecraft.

It was in no spirit of hostility to Christianity that the founders of our Government established a purely secular State. While some of those noble patriots were unfortunately unbelievers in divine revelation, others were devout, God-fearing men, and were influenced quite as much by reverence for genuine Christianity as by love of civil liberty.

In the work of laying broad and deep the foundation of liberty of conscience, devout

ministers and wise statesmen labored side by side. To Rev. John Witherspoon probably as much as to James Madison was due the First Amendment to the Constitution as well as the provision of Article VI., that "no religious test shall ever be applied as a qualification to any office or public trust under the United States."

In that day the Christian Church in America was "strong in the Lord and in the power of his might." Ministers and people alike realized that religion was an affair of the heart, and that only as it was such was it of any value. Believing this they readily discerned that to be more than a mere form it must be wholly voluntary; hence their decision to leave the conscience free as God made it.

Recognizing the sublime truth that "all men are created equal," our fathers realized that all had by nature equal rights. If by reason of the new birth some men came to have special claims upon the common Father, and to receive from him special blessings, only God could certainly know who they were: so far as civil society was concerned, they could of right have no preëminence over other men who respected the equal rights of their neighbors and discharged their duties toward society. "Equality of all men before the law" was therefore the watchword alike of the Christian and of the non-Christian patriot of the formative period of the American Union.

But a change has come over the dreams of the "leaders in Christian thought" in the United States. For thirty years untiring efforts have been making to undo the grand work of the fathers of the Republic, to sweep away as atheistic the Constitutional safeguards of religious liberty, and to erect upon the ruins of the temple of American freedom, a man-made theocracy in which the allied churches of the country, shorn of the power of God, shall wield instead thereof the power of the civil State.

For many years this work of undermining our free institutions was carried on by the so called National Reform Association, it must be confessed with little apparent result; but finally our institutions have commenced to bend under this mischievous influence. Within a decade the National Reform Association has been reinforced practically by the Woman's Christian Temperance Union, the Prohibition Party, the American Sabbath Union, with its State auxiliaries; and last, but not least, by the Epworth League and the Young People's Society of Christian Endeavor, until now, in the last half of the closing decade of the nineteenth century, the safeguards of liberty of conscience which our fathers gave us are threatened by a mighty host numbering millions, who, fired by youthful enthusiasm, and nerved by the strength and vigor of early manhood and womanhood, constitute a most formidable army.

Nor are these enthusiastic millions dishonest schemers; they believe they are doing service both to God and to their fellowmen. They are not consciously the enemies of the Republic, for they believe themselves the vanguard of a grand army which is to expel from our borders the malefic influences which have hitherto poisoned our national life and embittered and even blasted the lives of so many of our people. They can be successfully met in but one way, namely, with the sword of the Spirit, which is the word of God.

The original National Reformers proposed to accomplish their so-called reforms by constitutional amendment. This is still the dream of some, but the vast majority now

believe that everything desired can be accomplished under State and national constitutions as they now exist, and the thought is not unwarranted.

The Supreme Court decision of February 29, 1892, declared this "a Christian nation." The following summer the World's Fair legislation was enacted, in which Congress, regardless of the Constitution, assumed to decide a religious question by declaring Sunday to be the Sabbath, within the meaning of the fourth commandment. May 18, of the present year of grace, the Supreme Court of the United States handed down another decision in perfect keeping with the "Christian nation" decision, fully affirming the constitutionality of Sunday legislation in the several States, and leaving no room to question what the decision would be were the power of Congress to enact such a law called in question in the courts. The United States, in all its departments, legislative, judicial, and executive, stands committed to the evil principle which for a century the people fondly imagined was prohibited by the Constitution.

These facts are not unknown to the aggressive millions now marshaled on the side of so-called moral reform by civil law. "The country for Christ" is their battle-cry, and they propose to effect its capture, not by the slow method of making the individuals his prisoners, but by seizing in his name the machinery of government. As shown recently in these columns, a religious test is to be applied by wholesale boycott of all candidates who will not bow to the will of the "reformers," and already the First Amendment has been nullified by decision, dicta, and construction.

With these facts staring us in the face, and with a National Reform Association of over two and a half million of earnest, aggressive, though misguided people, not simply laying siege to, but already in possession of, the outposts, and now actually preparing for the final assault upon the citadel of American liberty, is it not high time that every lover of freedom of conscience awake, if not to save the nation from impending ruin, at least to be the means of saving from eternal death some of their fellowmen who, deceived by the glamour of "National Christianity," are being led captive by Satan at his will.

NOT VERY CONSISTENT.

OUR modern Sunday "laws" present, in most cases, a queer combination of that religious intolerance from which all religious legislation arises, with that regard for religious freedom and natural rights which has been a prominent characteristic of American government. Under such circumstances it is not surprising that such "laws" should present inconsistencies. Two sentiments so opposite in character cannot be put into harmonious combination.

In most of the States the Sunday statutes contain an exemption clause covering the cases of those individuals who conscientiously observe the seventh day instead of the first. Such exemptions were doubtless prompted by a desire not to infringe upon liberty of conscience. Of course, all religious legislation does infringe upon conscience; but the evident desire not to do so which appears in some of the legislation of this kind has created an inconsistency which robs the statutes of even logical force.

Thus, Sunday statutes forbid all Sunday work or amusements, except works of necessity or charity. No baseball, golf, or out-

door sports, no hunting, fishing, etc., must be allowed; and no place of business must be kept open for the manufacture or sale of goods. The essential idea of Sunday legislation is that this is necessary for the good of the people. But in the same statute appears a clause which states that such prohibitions shall not apply to those who conscientiously believe the seventh day to be the Sabbath and actually observe it as such. But upon the seventh day, as everyone knows, business is in full blast everywhere, and outdoor occupation and amusements are pursued to the fullest extent. Saturday is, indeed, more fully devoted to business and recreation than any other day of the week.

Now if it is necessary for the good of the people that all business and recreation should be suspended on the first day of the week, except works of necessity or charity, why does it answer the purpose just as well that people should rest on the seventh day, when there is no cessation of business or recreation whatever?

What defender of Sunday statutes will enlighten us on this point? s.

A USELESS REMEDY.

IN the November issue of *The Defender*, the organ of the New England "Sabbath Protective League," Rev. J. G. Merrill, D. D., speaking of the increasing prevalence of Sunday desecration in the country, says:—

It goes without saying, that the months just passed have abundantly made evident the fact that the danger point has been reached, that unless the tide of sabbath desecration is stayed speedily and effectually, the American Sunday will have to come to an end; and those who believe in the absolute connection between the perpetuation of the American Sunday and the life of the republic, are convinced that there should not be another moment's delay, that wise, strong, vigorous action should at once be had.

It seems rather strange, certainly, to think that the American Sunday is to come to an end because the mass of the people will not observe it religiously. Will the church bells cease to ring on Sunday, the congregations remain at home, and the pastors forsake their pulpits, because other people are desecrating the day? Does the statement mean that when Sunday comes to be a little more openly disregarded by the public, church people will think it is no use to persevere longer in their observance, and so let Sunday drop in order to be in harmony with the majority? It is hard to see how the day is to come to an end, unless the church people themselves are to give it up.

The proposed remedy, of course, is legislation. But upon this point history gives a testimony that is most forbidding. For it is well known that in the days of the apostles the civil law of the whole mighty empire of Rome was against Christianity; yet that did not prevent Christianity—of which Sabbath observance is an essential part—from spreading rapidly in every part of Rome's domain. If the civil law in that day utterly failed to bar the way to Sabbath observance, it is certainly equally impotent now to maintain the Sabbath against its foes. If Sabbath observance could be maintained by human law, it could have been prevented by the same means in the days of that pagan empire.

And the very fact, moreover, that Christianity spread throughout the world in opposition to all the power of Rome's iron monarchy, affords most conclusive proof that Christianity is not dependent upon the civil law at all. It is no more dependent upon that power now than it was when its profes-

sion meant death by the decree of Nero. And when it becomes evident that a religious observance depends upon the civil law for its maintenance, it becomes equally evident that that observance is not a part of Christianity. The Sabbath of the Lord—the seventh day—is prospering without any aid from the civil power. s.

WHY REFORMED PRESBYTERIANS DO NOT VOTE.

SEVERAL Reformed Presbyterian ministers have been telling recently why members of their communion do not vote. Among those who have been enlightening the public on this subject is Rev. J. M. Foster, pastor of the Second Reformed Presbyterian Church, Boston. Mr. Foster spoke on this subject Sunday afternoon, November 1. The *Boston Globe*, of the next day, contained quite a lengthy synopsis of his discourse, from which our quotations are made.

Referring to the candidates, Mr. Bryan and Mr. McKinley, the speaker said that the pulpits of the country were almost unanimously opposed to the election of Mr. Bryan, because the platform upon which he stood represented "repudiation and anarchy," while the platform upon which Mr. McKinley stood represented "honest money and patriotic loyalty." He continued:—

Both these platforms stand on the national Constitution, and that instrument represents disloyalty to Christ the King.

If good citizens should refuse to accept the Chicago platform, then Christian citizens should refuse to accept the Constitution of the United States.

We cannot swear to support the Constitution of the United States, because it does not recognize God as the source of all authority, the Lord Jesus Christ as the ruler of nations, and the Bible as the fountain of all law.

For the nation to ignore these facts in its fundamental law is the most flagrant affront to the King of kings.

We cannot swear to support the Constitution of the United States, because the Constitution substitutes the people's sovereignty for Christ. "We, the people," are the supreme arbiters in national affairs. This is not a reliable standard of morals. Public opinion is unstable as water. To day it shouts "Hosanna," to-morrow it cries "Crucify him!" A government of the people, by the people, and for the people, is only possible in subjection to the righteous and benignant dominion of the Lord Christ. To enthroned the people is to dethrone Christ. To adopt the will of the people as supreme law is to set aside the will of Christ. The Constitution ought to read, "We, the people, recognizing Christ the King."

We cannot swear to support the Constitution of the United States, because the Constitution contains provisions that are unscriptural. It provides that when the President is inaugurated he shall swear or affirm. An appeal to God is the very essence of the oath. To leave that out is to take the heart out of the body. The Scriptural rule is explicit, "Thou shalt fear the Lord thy God and swear by his name." To leave out the name of God violates this divine law.

It will be seen by the foregoing quotations that Reformed Presbyterians utterly fail to distinguish between civil and moral authority. Moral authority is that which is exercised directly by God himself; and his will is expressed in the ten commandments which are to be the rule of the divine judgment. All power and authority is originally from God, but he has committed to men the administration of civil rule; and this he has given to men as men, and not to governments. He has made man a social, moral being, and so endowed him with the instinct of self-preservation, that for their own protection men organize into civil governments.

"Each person has the natural right to pro-

tect his person and property against all invasions, but if this right is to be *personally* exercised in all cases by each person, then in the present condition of human nature every man's hand will be against his neighbor. That is simple anarchy, and in such a condition of affairs society cannot exist. Now suppose a hundred of us are thrown together in a certain place where there is no established order; each one has all the rights of any other one. But if each one is individually to exercise these rights of self-protection, he has the assurance of only that degree of protection which he alone can furnish to himself, which we have seen is exceedingly slight. Therefore all come together, and each surrenders to the whole body that individual right, and in return for this surrender he receives the power of all for his protection. He therefore receives the help of the other ninety-nine to protect himself from the invasion of his rights, and he is thus made many hundred times more secure in his rights of person and property than he is without this surrender."

So far as the rulers are concerned they derive their power from the people, while the people derive their authority or power from God, not by special revelation, or in any miraculous way, but because it is implanted in their very natures. It is a "self-evident truth that all men are created equal; that they are endowed by their Creator with certain unalienable rights: that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men."

Civil government is for all men, and it exists in some form or other in all parts of the world. Of course the higher and better forms of civil government are found in so-called Christian lands, but life and property are protected to some extent even in the most benighted countries.

The superiority of civil government in "Christian" lands is no doubt due to the influence of Christianity, in elevating, enlightening, and refining men, giving them better ideas of justice, etc. It does not follow, however, that Christianity or the Christian Scriptures should be recognized by law, or by the government. To do so would be to make government the judge of the divine law, or of men under that law, and thus in turn destroy individual responsibility to God; because men, being the interpreters of God's law—not each man for himself, but those in authority interpreting it for the people—the individual would not seek to know the law of God for himself, but simply the interpretation put upon that law by the government.

The Principle Illustrated.

This principle is aptly illustrated by the attitude which some people assume toward the Sabbath question. Civil governments almost universally recognize the first day of the week as the Sabbath; and all civilized countries have more or less stringent laws requiring its observance. The Bible declares that "the seventh day is the Sabbath," and requires that it be kept holy. When the claims of God's law are urged upon the people, very many of them respond that the laws of the land require the observance of Sunday, and that as it is their duty to be subject to "the powers that be," they observe that day instead of the seventh day. Some who readily admit that the Bible requires the keeping of the seventh day, take the position here indicated, and feel themselves excused from all obligation to obey the divine law.

Again, the same principle is illustrated in the matter of divorce. The Scriptures per-

mit divorce for only one cause. The laws of many of the States permit divorce for numerous causes. Now, no one will deny that this has a great influence upon the minds of many persons, and that it eases the consciences of even professed Christians, they feeling satisfied that as long as they have complied with the civil law they are free; while the fact remains that they are none the less amenable to the claims of the divine law.

Not only does compliance with the civil law of divorce ease the consciences of the people, but nearly all religious denominations bow to the decisions of the civil courts in such matters, and retain in their communion numerous persons who, according to the Scriptures, are living in adultery; retain them simply because while living in open violation of the law of God, they have complied with the law of the State.*

Changing the Divine Law.

The fact is that government cannot properly take cognizance of the divine law without in effect changing that law. For instance, the divine Sabbath law says: "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." As before remarked, almost all countries have so-called Sabbath laws, that is, laws requiring the observance of Sunday. These laws are based upon a human interpretation of the fourth commandment; and not only do they nullify that commandment by substituting another day for the one specified in the commandment, but they likewise nullify it by introducing exceptions not contained in the commandment. The commandment says: "In it thou shalt not do any work." All Sunday laws contain numerous exceptions permitting very much that is not permitted by the divine law; and thus thousands of people feel warranted in doing on the day which they suppose is the Sabbath, things which are forbidden by the fourth commandment on the Sabbath, but which are permitted by the law of the land. Thus their consciences are eased because the law of the land interposes between them and the law of God a human interpretation of that law, thereby, like the apostate kings of Israel, causing the people to sin.

Mr. Foster's charge that the "Constitution contains provisions that are unscriptural," is due to a misapprehension on his part of what the Scriptures teach in regard to civil government. Civil government is ordained of God for a specific purpose only, namely, for the securing of natural rights. As we have often shown in these columns, God reserves in his own hands all moral rule; he tells us through our Lord Jesus Christ to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

The Constitution Scriptural.

Instead of being unscriptural, the Constitution of the United States is decidedly scriptural in that it does not trench upon the prerogative of God, but leaves every man perfectly free in matters of religion; and there is certainly no good reason why any man, rightly understanding the province of civil government, could not be in perfect harmony with the Constitution of the United States. Understand, we are not insisting that voting is a moral duty. Individuals are found everywhere who are conscientiously opposed to voting. Their consciences in this matter

* The SENTINEL does not deny the right of the State to legislate upon marriage and divorce. We cannot, however, close our eyes to certain evil results, only one of which we have mentioned.

should be respected. And indeed it is a serious question whether, under prevailing conditions, the Christian can do any good by exercising this right; and certainly political contests do not foster spirituality. But it seems frivolous for any man otherwise anxious to vote and to hold office, to object to so doing simply because the Constitution respects the rights of conscience in all men, leaving all absolutely free in matters of religious faith and practice.

Again Mr. Foster, and presumably all Reformed Presbyterians, object to the Constitution because it permits an affirmation instead of an oath. But as civil government can of right assume no jurisdiction over the conscience or over the religious beliefs of its subjects, it would be manifestly improper for it to require a religious oath. All that any government has a right to require is that men shall testify under the pains and penalties of perjury, for false testimony. We are not, however, of the number who would abolish all appeal to God in judicial oaths. That form of oath which tends most to bind the conscience of the one to whom it is administered would seem to commend itself to reasonable and impartial men as the one which should be used, leaving, however, great latitude in the matter to the individual conscience.

Sometimes the civil law requires that certain matters shall be settled by lot. The writer once heard one of Mr. Foster's brethren in the ministry object to settling a certain civil matter by lot, on the ground that casting lots was a religious function, coming to us from Scripture. To the writer, the objection appeared frivolous; nevertheless in such matters the individual conscience should be respected. But is it not manifest that whereas some men object to being compelled by the civil law to decide certain matters by lot, there is even greater danger of doing violence to conscience by requiring men, indiscriminately, to take an oath? Some Christians do not think it right to take an oath, believing it to be a violation of the injunction, "Swear not at all." Such are willing, however, to affirm and to testify under the pains and penalties of perjury, for false testimony. This the law now almost, if not quite universally, permits. Mr. Foster would, however, require all men to swear by the name of God, thus violating the consciences of not a few of those who, equally with himself, believe in and reverence the name of God; besides trenching upon the equally sacred rights of unbelievers, who, while honest men and good citizens, deny all divine revelation.

Wants a Religious Test.

Continuing his discourse, Mr. Foster said:—

Again, "No religious test shall ever be required as a condition for office or trust in these United States." That means that every man, even an avowed infidel or atheist, is eligible to the highest office in the land.

Justice Story, in his commentaries on the Constitution, describes that instrument as a compact by which the "Mahometan, the Jew, the infidel and the Christian sit down in common at the tables of our national councils."

The scriptural rule is distinct, "Thou shalt choose out from among you able men, men of truth, fearing God and hating covetousness, and place such to be rulers over you." Our Constitution voids this divine law.

Again, "Congress shall make no law respecting the establishment of religion nor prohibiting the free exercise thereof." This was intended to avoid the establishments of Europe, but it has carried us to the opposite extreme of irreligion in political life. In avoiding Scylla we fell on Charybdis. It places all religions—Greek, Roman, Pagan, Mahometan, Mormon and Christian—on an equality.

This shows clearly the hostility of the Reformed Presbyterians to the fundamental principle in our Government, namely, that of the equality of all men before the law, regardless of religious persuasion or profession. Mr. Foster would apply in civil government the rule given to ancient Israel for the selection of men to exercise authority among them. His language shows plainly that it is the purpose of that church and of those who are coöperating with it in the National Reform scheme, to establish a religious test for office in this nation, and so to subvert the Constitution as it is upon that point.

It is a marvelous thing that any Christian would wish to do this, for the simple reason, if for no other, that to do so would be to put a premium on hypocrisy. Does not every man know that there are now thousands of men who make a profession of religion for the sake of social and business standing? and do they not know that if a religious test were required for civil office that other thousands, now making no profession, would seek membership in the church for the sake of political preferment? And do they not know also that this would bring into the Church a flood of corruption which would overwhelm it in spiritual declension, and render it bankrupt in spiritual power?

The AMERICAN SENTINEL is Christian, and for this reason opposes this antichristian scheme which proposes to restore to the Church that which God has removed from it, namely, political power. The Church should trust in the power of God, not in the power of the State. All authority, power, and dominion will one day be given to God's people, but it will not be done until "He come whose right it is." But the ushering in of his kingdom cannot be accomplished by the efforts which are made by ambitious men to seize and control civil power in the supposed interests of the Christian religion.

PETITION TO CLOSE POST-OFFICES.

ONE of the reforms sought to be inaugurated by the "Reform Bureau" at Washington, D. C., of which Wilbur F. Crafts, well-known as a leader in the movement for religious legislation, is the head, is that of closing post-offices throughout the country on Sunday. The following petition to this end is being showered in vast quantities upon the postmaster-general by Christian Endeavor Societies and similar organizations in many States:—

To the Honorable, the Postmaster General:—

The undersigned, adult receivers of mail in the city of _____, earnestly petition you to order the Sunday closing of the post-offices, and the discontinuance of Sunday work therein, in consideration of the rights of conscience, and the right to rest of the postal employees and the public.

It seems that the principle of local option is applicable to the matter of Sunday closing of post-offices, and under this arrangement Sunday closing has already been effected in a large numbers of places.

The "rights of conscience" to which the petition refers are doubtless those of the post-office employees. But considering the function of conscience in its relation to the purpose of God in the gospel, it would certainly seem that if the employees conscientiously object to Sunday work, they ought to cease such work in obedience to what they believe to be the divine will, without waiting for the order or permission of the civil authority.

To be sure, this might cost them something; but if it is a matter of conscience and of serving God, it would possess no virtue

unless done in simple obedience to God's will, regardless of whatever cost might be involved. He who will not serve God in a certain course of action when it costs something, cannot in that thing render acceptable service when all difficulty attending it has been removed.

God has certainly not made it the function of the civil power to make broad and smooth the pathway of his service.

The petition intimates, also, that not only the right of the employes to rest, but also that of the public, is involved under the existing arrangement. It would seem to have been the idea of the framer that the public will feel much relieved when, Sunday closing having been accomplished, they learn that they are no longer *obliged* to go to the post-office after their Sunday mails. S.

NEW ENGLAND "LORD'S DAY CONGRESS."

BY A. F. BALLENGER.

THE writer attended a meeting of the New England Sabbath Protective League, held at Salem, Mass., the historic witch-hanging city. Many relics of interest are preserved, among them the original documents, sentencing the "witches" to death.

The meeting of the League was called under the imposing name of "Lord's Day Congress," but its projectors were much disappointed by the meager attendance. The meeting was in charge of Rev. DeWitt S. Clark, D. D., Secretary of the League, a very genial, companionable gentleman. Through his kindness the writer was able to place literature treating the topics under discussion on the stand in the vestibule of the church when the congress was held.

One paper read by Mrs. L. B. Earle, of the W. C. T. U., on the subject of "Women and the Lord's Day," was excellent, in that it argued that the place to begin Sabbath reform was in the home. She said it was in the power of mothers to make the Sabbath a joy in the estimation of the children instead of a day to be dreaded by them.

Following the discussion of the paper the audience was invited to send written questions to Dr. Clark, the secretary.

The writer sent up the following questions:—

1. If Christianity is made dependent on the Sabbath and the Sabbath on civil law, is not Christianity thereby made dependent on civil law?

2. Is Christianity dependent on civil law? Did it not triumph over the iron monarchy of Rome, whose laws were against it?

3. Is it not "the law of the spirit of life in Christ Jesus" that is needed rather than the law of the commonwealth?

In replying the secretary denied that the Sabbath was dependent on civil law, notwithstanding the fact that this position was repeatedly taken by speakers in the "Congress," and notwithstanding the organization under whose auspices the "Congress" was called asserts that it is its "object" to "maintain the observance of the Lord's day" by the following "methods": "Its methods include organization and agitation, instruction by press, pulpit, and platform, education of the young and morally ignorant, the *protection and enforcement of Sunday laws* and the securing *better legislation* in the interests of the workingmen and good citizenship."

The secretary announced that three bills would be introduced into the Massachusetts

legislature with a view of improving Sunday legislation. Although the air was full of talk about "resisting the overwhelming flood of Sunday secularization" by the enactment and enforcement of Sunday laws, yet the secretary was compelled to answer the question as he did to escape its fatal logic.

The answer to the last question was astonishing, and the writer cannot believe the answer was the result of mature thought. The secretary boldly declared that the "law of the spirit of life in Christ Jesus," and the law of the commonwealth should be practically the same.

At the evening session, Dr. Little spoke on the subject of "The Divine Sanction for the Observance of the Sabbath." He argued rightly that if the people are made to believe that the day is holy and God commands it, the matter of Sabbath observance both in the family and in the community will adjust itself. Speaking of the days when Sunday was better observed, he said: "They had what they thought was scriptural support for the Sabbath;" now, however, reverence for Sunday was departing, and when a people lose reverence for any institution they swing to the opposite extreme. That there were doubts regarding the "scriptural support" for Sunday observance was shown by some of the questions like the following: "How shall we meet those who insist on the observance of the seventh day?"

One of the speakers mourned that leaders of workmen should meet them before legislative committees and oppose their plans of Sunday enforcement.

Personally the secretary, Dr. Clark, is a pleasant-spirited man, and the writer had the privilege of an enjoyable visit with him during the journey from Salem to Boston.

One fundamental error which gives rise to this movement, is that the world is to grow better until the kingdom of God shall be completely realized in this world. But inasmuch as the progress is really in the other direction it is necessary to try to turn the tide by civil law. In the cause of truth these Sunday-law advocates would be clear and logical, but in the cause they have championed they are weak and illogical.

CHRISTIAN CITIZENSHIP. NO. 3.

BY GEORGE E. FIFIELD.

"THE powers that be are ordained of God."—Paul.

All must admit that this refers to the civil powers, the republics, the kingdoms, the empires, of the earth, as God said of the kingdom of Babylon: "And now have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant, and all nations shall serve him;" or as he said of the Persian empire under Cyrus: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him. I have even called thee by name, I have surnamed thee; I have girded thee though thou hast not known me." The immediate context is sufficient evidence of this. Let us quote the passage: "There is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive unto themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good and thou

shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye tribute also; for they are God's ministers attending continually upon this very thing.

In our last paper we saw that God is love and only love; that his law is a law of love, and that in his kingdom love is the only power. We saw that love was opposed to arbitrary force, for such force is a limitation of the liberty of love, and that, in the full realization of the divine kingdom, every one will be free to do precisely what he pleases, pleasing to do that only which love dictates. Now we see that this same God of love has ordained kingdoms and empires of arbitrary power, whose symbol of authority is the sword. He has not only ordained them, but he has declared that they bare not the sword in vain, but that they are his ministers to execute wrath upon them that do evil. Christian people must be subject to them, not only for fear of that wrath, but also for conscience' sake, and they must pay their taxes to support them in their work, for they are God's ministers attending continually to the divine commission granted to them, to restrain by arbitrary power, if need be, the wrong of man against his fellowmen.

The question naturally arises: How can these two things be harmonized? How can a God who is opposed, in his very nature, to all arbitrary manifestation of power, and who, when he has his way completely, will sweep from the whole universe all need, and all possible chance, for the manifestation of such power forever more,—how can such a God ordain such power now and declare that those who manifest it are his ministers? This question is not a difficult one. God is opposed to thorns and thistles and noxious weeds. In the Edenic world these did not grow, at least not spontaneously as now, to choke out the precious fruits and grains. Neither will they thus grow in the Eden restored when God has his own way fully once more, for we read: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

But while God is thus opposed to thorns and thistles, he ordained that for the present they should grow. "Cursed is the ground for thy sake, thorns and thistles shall it bring forth to thee," and "in the sweat of thy brow shalt thou eat bread." "For thy sake," that is, on thy behalf, not because I am so offended that I wish to punish thee, but for thy good. God is love, and he acts only in love. All his curses, even, are blessings in disguise. They are curses over what might have been if man had not sinned and come short of the divine ideal, but they are blessings over what would be now without them. They are the best that infinite love can do under the circumstances, since we have resisted his perfect will.

If man had remained sinless, disposed to devote his leisure to the study of God, it would have been a blessing for corn and wheat and fruit to grow spontaneously with no battle with weeds, and God meant it so to be. Now, however, both science and history prove that where the conditions of life are too easy, even as where they are too hard, a high civilization and a good moral development cannot be reached. It is an old proverb:

"The devil has work for idle hands to do," and the trouble with Sodom and Gomorrah was abundance of bread and idleness. For this reason the God who is love and who is opposed to thorns and thistles ordained that they should grow, and that the toiler should earn his bread by the sweat of his brow. That curse was a blessing; it was love working for our sake.

Again, God is the fountain of life, and as such he is opposed to death. If man had remained sinless, permitting God's perfect ideal of love to be realized, there would have been no such thing as death and its sad partings from loved ones. When God's perfect ideal is realized in the redeemed world, we read that "death and hades [the grave] were cast into the lake of fire," and "there shall be no more death."

Yet for the present God has ordained death. Death is a curse, an enemy coming by sin, and yet it is a blessing. How much better it would have been for the present happiness of man had he never sinned, and so death here had never been necessary. But how infinitely better it is that sin, which brings sorrow and grief, should finally bring release from these in death, rather than that there should be endless life in hopeless misery. Thus God, who is opposed to death, ordained from the first that death should be, if sin should make it necessary.

So of arbitrary power,—the power of physical force. God is love, and love in its very nature is opposed to such manifestation of force. Had man, instead of sinning, yielded his heart to the divine love until the law of love fully controlled his life, there would have been no need or chance for the exercise of physical force in restraining evil. Each man, without any external restraint, could and would have done just what he pleased, for he would have pleased to do only that which was in harmony with liberty and joy. How much better this would have been! How much better it will be when this is so, for, praise God, through redemption his ideal is still to be realized.

But now since man is sinful, and, left to himself, the strong would combine to oppress the weak, and the guilty to crush out the innocent, God has ordained that civil governments should exist to compel those who will not yield their hearts to his righteousness, to be civil, and respect the rights of their fellows. Those who are righteous do not need to be compelled to be civil, for they are civil already—they love all men as brothers, and have no desire to oppress them or infringe their rights. The civil power cannot compel men to be righteous, since righteousness in its very nature, must be spontaneous if at all; it is a thing of the desires and affections, and not of the outward acts merely. In righteousness the outward acts are controlled from within by the divine love; in civility merely they are controlled from without by arbitrary force.

Since external force cannot reach and change the attitude of the heart toward God, and since God desires no worship of mere form,—no worship that does not spring from the love of the heart,—God has not ordained that the civil power should legislate in religious things, or in any way seek to control the consciences of men. He has ordained the powers that be simply to compel men to be civil, and regard the rights of their fellows, that we may live together and transact business, and be free to worship him or not as we see fit. How much better it would be if this compulsion were not necessary. But, now, under the present necessity, that the civil power is a blessing, the millions whose

rights and happiness have been conserved thereby can testify. What this world would be without such restraint no human heart can conceive, and therefore no pen can picture. It would be a pandemonium of evil with lust and rapine running riot on every hand. The darkest hour of earth's history would furnish no complete illustration, for such restraint has never been fully removed.

Now, the Spirit of God, dwelling in the Christian's heart tends to bring him into harmony with God in *all things*. It makes him feel that this is not his abiding city, but only the place of his pilgrimage. It makes him long, as does the Lord himself, for the time when thorns and thistles and death and arbitrary power will no longer be necessities, and so will have passed away. *It causes love to dominate and control every impulse of the life, so that the exercise of arbitrary force is distasteful and contrary to his nature as it is to God's.* But while the Spirit of God brings the Christian into harmony with God in these things, *it also brings him into harmony with God, in that he recognizes as does God the present necessity of the restraint of force,* even as he recognizes that thorns and thistles and death are present necessities, and therefore blessings.

The Christian, therefore, not only submits to the civil government because he is afraid of its penalties, but as Paul says, for conscience' sake. He does not pay his taxes merely because he has to, but because he knows that God has ordained that the civil power should exist, and that therefore it is the duty and privilege of the Christian to support it.

We conclude by repeating, the Spirit of God is the Spirit of love and truth, and it is given to bring us into harmony with the divine love, with the truth of God in *all things*, and not merely in the one point that force becomes opposed to our nature as it is to his.

IMPROVING ON GOD'S METHODS.

[The Examiner (Baptist, N. Y.), Sept 24, 1896.]

THE greatest calamities and crimes which have afflicted Christendom have grown out of efforts, no doubt well meant, of good people to improve upon the methods which God has made known in his Word. It is altogether likely that the man who first proposed to sustain religion by the arm of the State thought that he was rendering a great service to the Church, and was inaugurating a scheme which, for some inscrutable reason, the Deity had overlooked. It is hardly necessary to say that experience has justified, if justification were needed, the declaration of our Lord, "My kingdom is not of this world." No doubt the thought of a primate among the clergy, having supremacy over all the Christian Church, seemed at the start to be a great improvement upon the loosely organized and perhaps sometimes disorderly democracy which had prevailed. Monasteries and convents, to which religious persons should retire for lifelong meditation and prayer, free from the contaminations and temptations of the world, seemed not only harmless but beautiful and edifying. Oracular confession and absolute obedience to a spiritual director were thought to be very promotive of humility and spirituality on the part of the laity. The celibacy of the clergy was devised as a means of preserving the clergy from entanglements in worldly affairs, and of putting them more at liberty to obey the commands of their spiritual superiors, in whatever directions these

commands might lead. It is not at all impossible that the establishment of the Inquisition proceeded from a sincere desire on the part of its originators to repress error in thought and action. They very likely believed that they were doing God's service. We are not disposed to deny or doubt that Loyola, in establishing the Society of Jesus, was governed by a sincere desire "for the greater glory of God." It is hardly necessary to speak of the results which experience has brought to light as to the effects of these various extra-Scriptural institutions, in which men have endeavored to improve upon God's plans.

NEWS AND NOTES.

WEST Virginia holds a State Christian Endeavor convention at Clarksburg, November 17, 18.

A NEW "Messiah" and "divine healer," whose name is Schrader, has appeared in New Jersey, and is expected soon to come to New York City.

THE police of Beverly, Mass., have forbidden newsboys of that place to shout on the streets on Sunday, or to sell their papers quietly.

A MASS meeting to promote Sunday observance in Rhode Island, is announced to be held in Providence Nov. 23. A similar meeting will be held at Portland, Me., Dec. 3.

It is reported that a bill emanating from the Congregational Association of Massachusetts, forbidding the employment of laborers for seven days in the week by any corporate body, will be presented to the next legislature of that State.

"THE Endeavorers of New Castle, Pa.," says the *Golden Rule*, of November 5, "have been doing a good piece of work for Christian citizenship in folding and addressing 200,000 pieces of National Reform literature, which are to be sent out over the country."

AN attempt made recently to hold open-air Sunday concerts in a public resort near Mansfield, Ohio, was defeated by resolutions and threats by the Christian Endeavor societies of the place, directed against the street-railway company which was to furnish transportation.

A BOSTON jury decided recently that "Yankee Doodle" was not a fit tune for a Sunday concert, and now objection is made by the New England Sabbath Protective League to a Sunday performance of Rossini's oratorio "Moses in Egypt." So says the *New York Herald*, of November 10.

THE *Defender*, organ of the "New England Sabbath Protective League," in its November issue, defends the recent arrest of three persons for bowling on Sunday in Somerville, Mass., on the ground that "every human being has the right of rest and the privilege of worship, one day out of seven." Does the fact that one person is engaged in recreation at a certain time prevent another person from resting or worshipping at the same time?

If so, how do seventh-day observers manage to rest and worship at all? Yet they find no difficulty in resting and worshipping on the seventh day, with worldly business, pleasure, and recreation in full blast around them.

It appears that the Raines liquor law, which is pronounced to be one of the best measures ever devised for "regulating" the liquor traffic, does not even stop the sale of liquor on Sunday; for, as the *Examiner*, of October 29, states, 2,000 saloons in Brooklyn alone have been transformed since its enactment into "hotels," which are free to dispense intoxicants any day in the year. The only effective way of dealing with the saloon is to outlaw it.

SPEAKING of the revolt against Spanish rule in the Philippine Islands, a Spanish Roman Catholic journal asserts that "the people do not care for progress and civilization," and "are happy when they are let alone." This it says in connection with an argument for the complete subjection of the people to the priests and the extinguishment of all liberalizing agencies, as the only method of securing peace and happiness. Rome would hardly dare to state her policy so plainly in this country.

A DES MOINES (Iowa) journal of recent date publishes a call for a "Sabbath Rescue" State convention, to be held in that city December 1-3. The call is signed by committees of the Iowa Sabbath Association, Des Moines Ministerial Association, Y. M. C. Association, Christian Endeavor societies, Iowa, W. C. T. U., partisan and non-partisan, and the Iowa Sunday-school Association. The call states that "it is desired to place the Sabbath Association on a broader and better understood basis, making it representative of all religious bodies in the State that are in sympathy with efforts to preserve the sacredness of the Christian sabbath. The association will then be the servant and central agency of this interdenominational constituency and prove such a center of organized activity as a State central committee is in a political campaign."

A LITTLE glimpse at what is being done in the way of permeating our legislative bodies with "National Reform" sentiment, is afforded by the following item from the *Chicago Times-Herald*, of November 9:—

BEAVER FALLS, Pa., Nov. 8.—There was hauled today to the post-office 60,000 large envelopes containing a copy of a supplement to a Christian paper in which was printed a report of the hearing before the Judiciary Committee of the House of Representatives, Washington, March 11, 1896, and the proposed Christian amendments to the Constitution of the United States.

Also a memorial to the "Body of followers of the Saviour King on the Christian amendment now pending before Congress for the acknowledgment of God and Christ and the Bible in the Constitution of the United States."

A blank petition to the House of Representatives and Senate of the United States is also included, asking those bodies to adopt the joint resolution which is now before them on the above-named amendment. These inclosures were addressed to individuals all over the United States, and were issued by the National Reform Association of the Covenanter Church, 107 Park Way, Allegheny. The mass of stuff filled a two horse wagon and required two hundred tie sacks to carry it in the mails. The postage cost \$1,200. The postmaster was given special instructions to mail none of it until Monday, so that it would not travel on the sabbath day to reach its destination.



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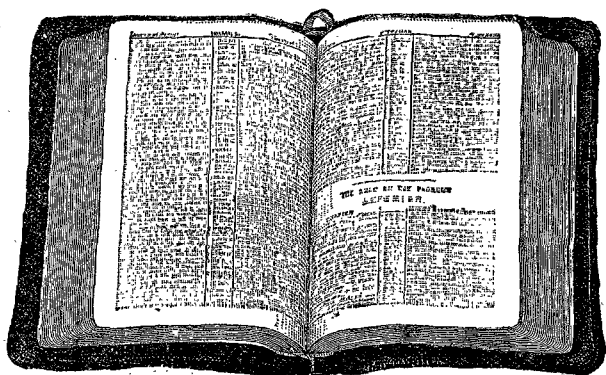


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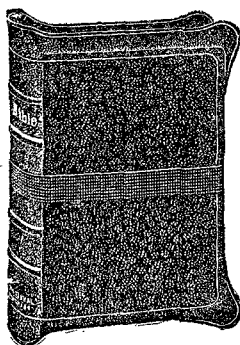
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They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

gavest before them, neither turned they from their wicked works.
 36 Behold, ^dwe are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:
 37 And ^eit yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^fdominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.
 38 And because of all this we ^gmake a sure covenant, and write it; and our princes, ^hLē'vites, and priests, ^hseal unto it.

CHAPTER X.

¹ The names of them that sealed the covenant. ²⁹ The points of the covenant.

NOW ³those that sealed were, ^aNē-hē-mī'ah, ⁴the Tir'sha-thā, ^bthe son of Hāch-a-lī'ah, and

B. C. 445.

^d Deut. 28. 48.
^e Ezra 9. 9.

^e Deut. 28. 33, 51.

^f Deut. 28. 48.

^g 2 Kin. 23. 3.

^h 2 Chr. 29. 10; 34. 31.

Ezra 10. 3.

ch. 10. 29.

² Heb. are at the sealing, or, sealed.

ch. 10. 1.

³ Heb. at the sealings, ch. 9. 58.

^a ch. 8. 2.

⁴ Or, the

25 Rē'hūm, Hā-shāb'nah, Mā-a-sē-jah,
 26 And Ā-hī'jah, Hā'nan, Ā'nan,
 27 Māl'luch, Hā'rim, Bā'a-nah.
 28 ¶ ^eAnd the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, ^fand all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
 29 They clave to their brethren, their nobles, ^gand entered into a curse, and into an oath, ^hto walk in God's law, which was given ^hby Mō'ses the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;
 30 And that we would not give ⁱour daughters unto the people of the

WHAT THEY SAY OF IT.

AMERICAN SENTINEL: I received my Bible over two weeks ago, and am very much pleased with it. I hope others will avail themselves of this excellent opportunity to secure a nice Bible cheap. Yours truly, MRS. L. A. ROSS, Butte, Mont.

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NEW YORK, NOVEMBER 19, 1896.

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"ALL New England is agitated for the better observance of the Lord's day." So says *The Defender*, the organ of the Sunday observance party in the New England States.

THE Rev. C. H. Parkhurst has inaugurated anew his campaign against Tammany, and announces his intention of burying that organization beyond the possibility of resurrection in the next twelve months.

It cannot be too often repeated in these days that the real evil of Church and State union consists not in an unfair discrimination between the sects, but in the administration of religion through the civil power. Keep religion and the State power separate.

JESUS CHRIST said, "My kingdom is not of this world," yet he was condemned and put to death as a plotter against the Roman government. This history repeats itself today. Those who proclaim now that Christ's kingdom is not of this world, are accused of carrying on a warfare against the government under which they live. This is the charge now brought against observers of the seventh day.

A PROMINENT city official connected with the police department spoke at some length at a meeting of the City Vigilance League, Nov. 9, on the difficulty of procuring convictions for violations of the Sunday law. Nevertheless, they have been able in several instances to arrest and punish by fine poor people who at best can hardly supply themselves with the necessities of life. It is because of the evident injustice of such measures that they are found difficult of enforcement.

THE *Christian Statesman*, of Nov. 7, laments that the late political campaign was not conducted on the basis of an appeal to God's law. "National dishonesty" was not, it says, denounced as "a sin against God;" and "the triumph of 'sound money' is not therefore a moral victory such as could have been desired." It was a very noticeable fact in connection with the campaign that the preachers—very many of them—entered into the campaign and tried to conduct it upon the basis of a contest between righteousness and sin, thereby creating a political side show neither edifying nor instructive to the people, and productive of great harm to the spiritual interests of many. From the spectacle they

afforded one can get some idea of what would have been had the two leading political bodies divided upon religious grounds, and turned the campaign into a religious controversy.

THE *Catholic Review*, of September 7, announces that "the poor souls in purgatory expect much relief from the good works that will be offered up for them by the Church on earth. They cry out from amidst the purifying flames, 'At least you, our friends, have mercy on us!' They will remember those who remember them and repay them a hundred-fold for their mediation in their behalf." The "good works," of course, will be largely such as will contribute to the revenue of the church. Thus are the echoes of Tetzels drum-beats heard even in the nineteenth century.

THE above quotation sets forth the papal doctrine in a nutshell. The dead who have only committed a few sins, comparatively, are suffering in the "purifying flames" of purgatory. What they want is release from the flames, but the Lord put them there and only he can release them; and this he is not disposed to do. But man surpasses God(!) in pity, and so to man the poor spirits turn, exclaiming, "At least you, our friends, have mercy on us!" Thus appealed to, the friends in their pity do some "good works," by which the stoicism or indifference of God is overcome, so that he is moved to release the poor unfortunates from their pains! Hardly would it be possible to more misrepresent the character of the eternal Father!

SIGNIFICANT.

It is a very noteworthy fact that the President's Thanksgiving proclamation, while not specifically designating the "Ruler of the Universe," does contain what all Christians will understand to be a distinct reference to Jesus Christ, in the words: "And let us, through the mediation of Him who has taught us how to pray, implore the forgiveness of our sins and a continuation of heavenly favor."

This departure from the precedent established by former proclamations was doubtless not accidental; nor has it escaped general observation. The National Reform party view it as the direct result of their propaganda for governmental recognition of Christ as the nation's King; and that their view is correct there seems little reason to doubt. Their organ, the *Christian Statesman*, in its issue of Nov. 7, refers to it as a "Christian Proclamation," and says: "This proclamation is the fruit of the earnest efforts of National Reform workers. Their repeated presentation of the claims of Christ upon this nation have not been in vain."

The authors of the State Thanksgiving proclamations do not appear to have taken the cue provided them on this point in the na-

tional proclamation; but in Pennsylvania, it is said, such action was prevented only by determined opposition on the part of those who discern the evil contained in religious proclamations by the State.

It is but one step further to an open recognition of the Christian religion as being the religion of those who constitute the nation. Indeed, the words "Jesus Christ" might have been substituted for "Him who has taught us how to pray," without doing any violence to the meaning of the paragraph. And the recognition of the Christian religion as the religion of the nation, by the government's chief executive, is in effect a governmental declaration that those who do not profess that religion, or who may be counted as its enemies, are not really a part of the nation. Very harmless this declaration may be in a Thanksgiving proclamation; but once established by governmental sanction, it will speedily appear elsewhere in a character anything but innocuous.

Who will still say there is no significance in Thanksgiving proclamations? Is it not high time that the friends of liberty everywhere wake up, and with earnest effort prepare to meet the issues which now confront us?

COLORADO is the latest State to pronounce upon the constitutionality of Sunday "laws." We have not yet seen the decision, but a Denver journal of recent date stated that a pronouncement on the validity of the Sunday closing ordinance of that city was expected Saturday, Nov. 7, from Judge Abbott, who had delayed the same for some days in order to obtain a copy of the recent Illinois Supreme Court decision touching the Barbers' Sunday bill. It will be remembered that the latter was declared unconstitutional by the Illinois court; and it is to be hoped Judge Abbott has been guided by the principles of justice to a similar conclusion.

THE Baptists in Russia, says the *Missionary Review*, continue to suffer deep persecution, to which has now been added the confiscation of all religious literature. But in spite of the great difficulties under which they labor, the work goes on.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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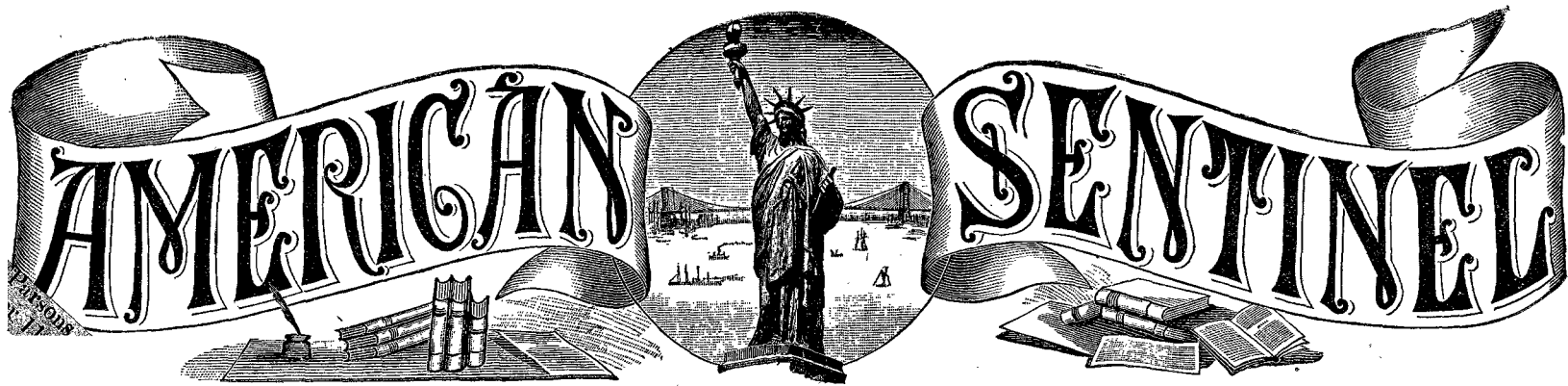
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

Vol. 11, No. 47.

NEW YORK, NOVEMBER 26, 1896.

Price Three Cents.

American Sentinel,

Published Weekly in Defense of Religious Liberty.

For Further Particulars and Terms see Last Page.

Entered at the New York Post-office.

EDITOR, - - - - - A. T. JONES.
ASST. EDITOR, - - - - - L. A. SMITH.

THE one leading characteristic of the French Revolution was atheism. Not the atheism of men as individuals, but the atheism of men in organized, representative, governmental, capacity. It was strictly national atheism: being the action of the national assembly in its official character as such.

This national atheism was not a sudden wild break of men, in an effort to present to the world a novel spectacle: it was the direct, logical, result of a system that had formerly dominated the country.

There had been fastened upon France, through the governmental authority, a religion professedly Christian. It was not Christian; yet it was adopted and ever held by the national authority, as Christian. All national favors were for this religion; the national authority forced it upon all; the national power rigidly excluded all other forms of worship.

When the Reformation of the sixteenth century came, and therein Christianity was offered to the people of France, it was tabooed, denounced, warred upon, and at last, by the revocation of the Edict of Nantes, was excluded. Then the nation was left under the crushing

weight of the old false religion; and it was not very long before the people of France found themselves under the necessity of relieving themselves of the incubus that was upon them.

This religion had been adopted and maintained for the supposed good of the State. It was proposed always to the State by "the Church" under the pretense that it was essential to the welfare of the State. It was found at last to be the greatest evil that

be Christianity. The nation had been trained for ages in the opinion that it only was Christianity. They knew nothing else as Christianity. And to them, in repudiating it they were repudiating Christianity. In repudiating it, they did not pretend to be doing anything else than repudiating Christianity; for it was all that they knew as Christianity, and it must be repudiated. And when men intentionally repudiate Christianity, even though it be in something that is mistaken for Chris-



NATIONAL REFORMATION AT THE NATIONAL CAPITOL. (See page 370.)

"That grand exhibition of young manhood and womanhood is the clearest omen yet seen of the coming time when Christ, whose right it is to reign, shall be supreme on Capitol Hill."

afflicted the State. Instead of being for the good of the State, it was found to be only a continued and increasing curse. And in order for the State to find relief, it was essential to repudiate this national religion.

Now note: this religion, though not Christianity, was held by the people of France to

tianity, they commit themselves only to atheism. Thus it was that France attained to national atheism.

This too was nothing else than carrying to their legitimately logical conclusion the proposition and arguments, by which the country had been held under the power of that na-

tional religion. In arriving at national atheism, every step that was taken in the National Assembly, was logically derived from propositions that had been laid down by the church. Every argument offered was but the legitimate extension of the arguments already in print on behalf of the national religion.

For instance, it had always been argued, and was then argued, by the church, that the exclusive establishment and maintenance of that particular religion as the only Christianity, was essential to the welfare of the State; and that it was the province of the State, of its own motion by an official act to establish this religion for its own good. The church had long declared in behalf of the exclusive establishment of that religion, that "it cannot be doubted that it belongs to the prince to require of full right that which is necessary to the State."

Upon this it was argued in the Revolution that, As this religion had been established and maintained for the good of the State, and the event had demonstrated that it was the greatest evil of the State; as it undoubtedly belonged to the State itself to require of full right that which is necessary to the State; as it was now undoubtedly necessary to the State that it be relieved of this great evil; it followed conclusively that the State had full right to repudiate the whole religious establishment. The full right to establish religion, or to do any other thing, for the welfare of the State, remains the full right to repudiate that religion, or to undo whatever may have been done, when it is found to be working evil instead of good to the State. There was no escape from this conclusion.

Holding what had been taught to them by the church, that "The church is in the State, the State is not in the church," they declared, "We are a National Convention: we have assuredly the right to change religion"—meaning the religion of the State. "The State used its right to suppress a corporation which had no longer a place in the new society."

Bear in mind that this national religion was held by all there to be Christianity, and when this was repudiated, it was intended to be the repudiation of Christianity; and when that was repudiated there was nothing left to them but national atheism. The only religion they had then to guide them was the religion of reason; the only god the god of reason.

Thus, "The boldest measures of the French Revolution in regard to the church, were justified beforehand from the point of view of the purest monarchical tradition." It "was only a rigorous application of the maxims of the ancient monarchy. It was simply Gallicanism to the utmost."

"It is well to remind the detractors of the French Revolution, that the National Assembly in this radical measure only imbibed the principles of the ancient French Monarchy." (*De Pressensé*, "The Church and the French Revolution.") And these principles of the ancient French monarchy were derived altogether from the national religion. "The representatives of the ancient society . . . imagined that the very foundations had been removed, whereas the maxims of their fathers were being turned against them."

And now, just now, there is a national combination of religionists, determined to fasten upon the United States their religion as the national religion. It is proposed by them that the State needs this, and must do it by national acts for its own good. As certainly as they succeed in this, so certainly it

will soon be found that instead of being for the good of the nation it is the greatest evil that ever befell the nation, and inevitably threatens only the ruin of the nation. Then a demand will be made that for the good of the nation this religion shall be officially repudiated by the nation as such.

Bear in mind also that this religion is now proposed to the nation for adoption as *Christianity*. It is not Christianity, but it is proposed as essentially and only Christianity. When adopted it will be adopted as Christianity; and when found necessary to be repudiated it will be treated still as Christianity. And intentionally to repudiate Christianity, even though this be brought about through apostate and false Christianity, is to land in atheism. And for the national authority to do this, is to land in national atheism. This is as certain now as it was before. And thus this nation, by encouraging this proposed national religion will throw itself, as did France, into the terrible strait between the curse of a religious despotism working only certain ruin, and the curse of a national atheism which can work nothing less. Will the people, will Congress, will the nation, take warning in time? And by keeping themselves clear of all semblance of recognition of a national religion, will they do all in their power to enable this nation to escape the ruin which is but the logical result of the establishment of an exclusive national religion?

"To this day the problem entered upon in 1789 is still before us."—*De Pressensé*.

The French Revolution and the United States Government began in the same year.

In the year 1789, and because of genuine respect to Christianity, the United States rejected all semblance of national religion, holding that no national religion is Christianity. Thus in the Constitution of the United States was embodied the very principle announced by Jesus Christ for earthly government, when he said, "My kingdom is not of this world;" "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's;" "If any man hear my words, and believe not, I judge him not."

In the year 1789, began the French Revolution—the inevitable logic of an exclusive national religion—an attempt of the French nation to relieve itself of the unbearable curse which had been put upon it in the exclusive establishment of a national religion. This religion was held to be Christianity, and because of its abominable practices and unbearable oppression, was hated and repudiated, and the nation was plunged into national atheism as the only escape.

Thus in these two nations in the same year God set before the world those two all-important lessons as to the right way and the wrong way. These lessons have been before the nations ever since for their instruction. By the example of the United States the other nations were led gradually but constantly in the right way. But now, against Scripture, against the Constitution and every fundamental principle of the United States, against blessed experience, and in the very face of the terrible warning of the French Revolution, the allied religious forces of the United States are determined to accomplish here the establishment of an exclusive national religion.

Is it possible that the American people will allow themselves and the national power thus to be carried captive to error that cannot possibly mean anything but ruin!

NATIONAL REFORM AT THE NATIONAL CAPITOL.

THE AMERICAN SENTINEL was established in 1886 to expose the danger of there being fastened upon the country the papal principle of the union of Church and State. Previous to its establishment there had been organized within the Reformed Presbyterian Church a society, called the National Reform Association. This association declared that the national Constitution was an "infidel document." In order to convert this "infidel document," it was advocated "that in the written Constitution of the United States there should be unequivocal acknowledgment of Almighty God as the ultimate source of civil power and authority, the avowal of allegiance to his Son, the Lord Jesus Christ, as the ruler of nations, and the acceptance of the recorded will of God [the Bible] as the supreme rule of national action."

When the AMERICAN SENTINEL first appeared, the religious and secular press of the country was opposed to the National Reform movement. It was thought to be merely a Covenanter idea that would never get beyond the Reformed Presbyterian Church, which the *Independent*, in speaking of the matter, called "the smallest of the split P's."

The AMERICAN SENTINEL drawing its views from the Sure Word, declared that these principles of Church and State union would eventually pervade all the popular denominations, and through that would seize the national power. It predicted that they would unite to force from legislators, laws enforcing certain religious dogmas, especially Sunday observance, upon all the people.

It is the purpose of this article to show that this destructive principle has gained a controlling influence in the councils of that gigantic federation of church forces, known as the United Societies of Christian Endeavor; and "Christian Endeavor," it is well known, is leading the church elements of the nation. Quotations from the "Official Report" of the Fifteenth International Christian Endeavor convention held at Washington, D. C., July 8-13, 1896, are here submitted, which certainly make this so plain, as to be undeniable by any one. First, is the official Christian Endeavor description of the National Reform scene at the National Capitol on "Banner Day" of their convention:—

Fifty Thousand Strong.

"What a spectacle! The wide space enclosed by the East and West wings of the National Capitol was one sea of human beings, a flowing sea, with currents and tides, with streams of humanity pouring into it from all avenues, with great bays stretching out along East Capitol Street and Delaware and Maryland Avenues, and with three mighty waves breaking upon and covering the flights of Capitol steps."

"The Capitol windows were crowded, and the crowd overflowed onto the Library grounds, and surged up on the pedestals of statues and bases of fountains; and pushed hard on the full areas allotted to carriages. . . . And the white figure of George Washington rose serene from the midst of it all. Was the spirit of the great patriot there, rejoicing over this, the mightiest gathering of young patriots ever seen in the country he loved, or in this wide world? Never before has our Government permitted the area around the Capitol, the very heart of the nation, to be used for other than governmental purposes. And, indeed, a governmental purpose was that since the fifty thousand repre-

sent nearly three million of young people whose force of character will make them the country's governors before many a moon has passed. That grand exhibition of young manhood and womanhood is the clearest omen yet seen of the coming time when Christ, whose right it is to reign, shall be supreme on Capitol Hill."

The foregoing is taken from pages 286 and 289 of the Society's "Official Report." The reader may ask, Why call it a "National Reformers" scene? The answer will be made plain. Let the description of the scene continue.

"The trustees of the United Societies filled one stone outpost. Justice Harlan's strong face and giant form was conspicuous in the fair setting of the topmost row of the chorus. The speaker's stand was filled with Dr. Clark, Secretary Baer, Chairman Smith, Director Foster, Dr. McCrory, of Pennsylvania [Dr. McCrory is one of the Directors of the National Reform Association, a contributing editor of the *Christian Statesman*, and President of the Pennsylvania Christian Endeavor Society], and Dr. J. Z. Tyler, of Ohio.

"Holy, holy, holy!" fit opening chorus that! And how the over four thousand young voices bore that glorious hymn to heaven. Dr. McCrory offered prayer, and then Dr. Clark made a brief address."

Presenting the Banner.

Dr. Clark is the founder and President of the Christian Endeavor Society, and the occasion is the presentation of the "Christian Citizenship Banner," which is presented annually to the local society that has been the most active in the modern church movement known as "Christian Citizenship." One of the principal objects of this movement is the enforcement of Sunday laws. In presenting this banner Dr. Clark said in part:—

Just a word before I present the banner to the Local Union that has reported the best work in promoting Christian Citizenship. What a glorious spectacle is this—these tens of thousands! I think this scene will be photographed upon our minds as long as we live. We shall never forget the sight at the Capitol of the nation. It means that *Christian Endeavor stands for Christian Citizenship*. That is the significance of this meeting. . . . Many cities have done excellently, but Cleveland excelled them all. . . . In the name of the United Societies I present this banner to the representative of Cleveland, Rev. J. Z. Tyler, D. D., who will accept it in the name of the fair city by the lake.

Dr. Tyler, in his speech accepting the banner, said:—

No clearer demonstration of the divine touch upon the heart of him who has led us in this movement, can be found anywhere than in the suggestion that Christian Endeavor shall give special attention to Christian Citizenship.

Following Dr. Tyler's speech, the "Official Report" gives this description of the scene in its next phase:—

After these stirring exercises came the praise service. Of course the Marine Band made matchless music. Of course the regiments of Endeavorers faithfully applauded every patriotic piece, gayly swinging flags and hats and umbrellas to the more sprightly tunes, such as "Yankee Doodle." And of course Mr. Foster's tremendous chorus took hold on the very heavens. The international hymn, "America," "There is a Royal Banner," Dr. S. F. Smith's "The Cross and Victory," and Mr. Foster's own "Loyal Soldiers,"—those were the songs they sung.

Finally came the march down historic Pennsylvania Avenue. The Marine Band led the way with inspiring strains. There followed the trustees of the United Societies. Dr. Tyler (one of the trustees) bore his Christian Citizenship banner. In the center were the officers of the United Society. Very appropriately there followed the noble Committee of '96, and then came the mighty army of Endeavorers, pouring down Capitol Hill in an endless stream.

"What a spectacle!" What momentous

meaning in these marching thousands with the millions they represent. Marching behind a banner which embodies the blighting principles of National Reform, of State-churchism, of Roman Catholicism, of the "image of the beast."

What a scene for the vision of the student of prophecy is this mighty arm of twenty-five federated churches, fifty thousand strong, the representatives of many millions more, with crusader enthusiasm, marching in confident expectation that through "Christian Citizenship," through human law, they are to bring Christ to reign as king on Capitol Hill!

"Christian Citizenship."

Thursday evening preceding the scenes here described was devoted to the subject of "Christian Citizenship." Fifty-three pages of the "Official Report" are devoted to a report of the addresses on this theme, with the following introduction:—

Under two mammoth tents, in half a dozen churches, and within one great hall of the city, thousands of Christian Endeavorers gathered to raise songs of praise to God, and to listen to addresses by distinguished speakers on the duties of Christian Citizenship.

A few quotations from the speeches will convince the reader that this movement embodies the principles of National Reform which the SENTINEL has been exposing from its first number:—

If we are praying for the preservation of our Sabbath, we must demand the nomination and election of men who will uphold its sanctity.—*Official Report*, p. 105.

The trouble at the garden of Eden was that Adam and Eve went out and Satan stayed in. Here we must stay in and put Satan out, and we will have Paradise regained. What are some of those evils which threaten to spoil the Almighty's design in America? What are some of the evils which Christian Citizenship should cast out? . . . The second great evil which on account of its direful effect may be called a devil is Sabbath desecration. . . . Upon our national sky are clouds as black and threatening as ever threw their shadows or rolled their thunders over a people. Place your ear to the ground and you will hear voices that bode no good to our country. . . . Let it ["Christian Citizenship"] stand for the Sabbath. Let it apply the gospel, and all of it, to the faith of the nation.—*Pp. 107, 108.*

Taking an interest in politics does not mean that the minister of the gospel should bring politics into the pulpit, but it does mean that he should take his pulpit into politics. It does not mean that he should bring politics into church, but it does mean, most emphatically, that the church should be translated into political power.—*P. 109.*

Any Endeavorer may be as much a missionary of God in American politics as in the forests of Africa.—*P. 117.*

To the Christian Endeavorer, politics means an instrument of righteousness, and party but the scaffolding around the rising kingdom of God.—*P. 111.*

To whom should our country look to give us these ["a new conception of patriotism, a comprehension of civic duty"] but to us, her Christian young people?

With our sisters we will strike hands that this country shall cast out her devils, and, sitting at the feet of Jesus, be clothed and in her right mind. We will no longer be silence-keepers to hell, but we will live for God; we will fight for God. And when we can no longer fight we will pray for the mildew of God's wrath on "whosoever worketh abomination," or would delay the coming of the kingdom of God. . . . We will force respect for the Sabbath.—*P. 123.*

A Great Change Has Come.

The next recorded speech is that delivered by Dr. J. T. McCrory, one of the directors of the National Reform Association, a contributing editor of the *Christian Statesman*, its official organ, and president of the Pennsylvania Christian Endeavor Association. This speaker saw everything to encourage the heart of a National Reformer. A great change had come over the Christian Endeavor

movement. This change was noted by Chairman Page, who presided at the Christian Citizenship meeting held in Central Hall. He said that—

A few years ago it might have been necessary to apologize for introducing the subject, "Christian Citizenship," into a Christian Endeavor meeting, but it was now a timely topic.—*P. 129.*

Dr. McCrory, referring to this same change in sentiment, said:—

Let me call your attention to the fact that the aspect of the cross is undergoing a great change in this regard. There was a time, not so long ago either, when the cross was viewed almost exclusively in reference to the salvation of the individual. . . . Now, if I understand it aright, it is one purpose of this great Endeavor movement to enthrone Christ in our national life. . . . Over yonder in Scotland they have just been engaged in doing honor to the memory of the martyrs of former centuries. Who are these men? They are the men who sought in their day to get Christ into national life, and they lost their heads for it. They stood, in their day, for what they called "the crown rights of King Jesus." The same thing precisely that the Christian Citizenship movement of Christian Endeavor stands for in this country to day.—*P. 127.*

From the same official report, we find others speaking as follows:—

It will only be when Christian men, whose thought has been quickened by the divine life and energized by the Holy Spirit, are elevated to the places of trust and honor and lauded as heroes by the patriotic sentiment of the Republic that Christian Citizenship will have reached the acme of its claims, and the government will become in fact as well as in name a Christian government.—*P. 139.*

Stand by every business man who closes store or factory on Sunday. Patronize him as far as possible. Bring all possible pressure to bear upon any who refuse to close.—*P. 303.*

We have a right to make and enforce human statutes that call for the observance of the laws of God. As a matter of fact, we have in every State in the Union but one, what might be called fairly good Sabbath laws. . . . Let us see to it that laws now in existence are enforced. . . . The home mission problem in all the denominations will be largely solved as soon as Sabbath laws are enforced.—*Pp. 304, 305.*

The foregoing quotations are sufficient to sustain the assertion that the "Christian Endeavor Society" has been transformed into a great "National Reform" Endeavor Society, engaged in disseminating with startling rapidity among the rank and file of the twenty-five confederate churches which it represents, the cruel, persecuting principles of State-enforced religion.

No one who has not attended these "Christian Citizenship" meetings can begin to realize the zeal and enthusiasm manifested. These gatherings are composed largely of young people between the ages of twenty and forty who are thoroughly persuaded that their organization is destined to usher in the kingdom of God, a millennium of righteousness, when He whose right it is will come and reign. This strong incentive, together with the fact that they have coupled with this movement some worthy objects such as temperance reform, etc., make of them a zealous host hardly second in misdirected enthusiasm to the Crusaders of the Middle Ages. The National Reform movement, in this new form, is as much more dangerous than the original National Reform Association, as the influence of this powerful federation exceeds that of the old National Reform organization.

The words of the Author of Liberty should arouse every friend of true Christianity and of human freedom. "Can ye not discern the signs of the times?" A. F. B.

"To defend the complete independence of the religious conscience is one of the first duties of religion."—*De Pressensé.*

WHO IS WARRING AGAINST THE GOVERNMENT?

THE *Christian Endeavorer* says that the Seventh-day Adventists are "carrying on a guerilla warfare against the United States Government." That paper is just as near the truth in this, as it is in some other of its prominent theories: as for instance that Sunday is the Sabbath, and that "the only preparation for heavenly citizenship is conspicuous and persevering fidelity to the duties pertaining to our earthly citizenship."

The trouble with the National Reform-Christian Endeavorers is, that they have become so powerful that they begin to think that they are the government, and consequently that whoever is opposed to their evil designs is against the United States Government. This is a mistake—just yet at least.

The principle of total separation of religion and the State, which is the fundamental principle of the Constitution and Government of the United States, as our fathers ordained the Constitution and established the Government, is the genuine principle that Christ announced with respect to governments on earth. And to this principle all genuine Seventh-day Adventists are not only friendly, but absolutely wedded—or, if you please, consecrated.

The men who ordained and established the United States Constitution and Government, totally separate from religion in general and from the Christian religion in particular, said, and with them the Seventh-day Adventists say:—

There is no argument in favor of establishing the Christian religion but may be pleaded with equal propriety for establishing the tenets of Mohammed by those who believe the Alcoran.

They said:—

It is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the church of Rome.

They said:—

When our Blessed Saviour declares his kingdom is not of this world, he renounces all dependence upon State power; and as his weapons are spiritual, and were only designed to have influence on the judgment and heart of man, we are persuaded that if mankind were left in quiet possession of their inalienable religious privileges, Christianity, as in the days of the apostles, would continue to prevail and flourish in the greatest purity by its own native excellence, and under the all-disposing providence of God.

They said:—

To judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an unalienable right, which, upon the principles on which the gospel was first propagated and the Reformation from popery carried on, can never be transferred to another.

They said:—

As every good Christian believes that Christ has ordained a complete system of laws for the government of his kingdom, so we are persuaded that by his providence he will support it to its final consummation.

They said that—

Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness: and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either as was in his almighty power to do. The impious presumption of legislators and rulers, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions as the only true and infallible, and as such endeavoring to

impose them on others, hath established and maintained false religions over the greatest part of the world and through all time.

They said that—

We hold it for a fundamental and undeniable truth that "religion or the duty which we owe to our Creator and the manner of discharging it, can be directed only by reason and conviction, not by force or violence." The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right: it is unalienable because the opinions of men, depending only on the evidence contemplated in their own minds, cannot follow the dictates of other men; it is unalienable also, because what is here a right towards men is a duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him. This duty is precedent, both in order of time and in degree of obligation, to the claims of civil society.

They said:—

Experience witnesseth that ecclesiastical establishments, instead of maintaining the purity and efficacy of religion, have had a contrary operation. During almost fifteen centuries has the legal establishment of Christianity been on trial. What have been its fruits? More or less in all places, pride and indolence in the clergy; ignorance and servility in the laity; in both, superstition, bigotry, and persecution.

Further, and as to the effect of governmental recognition of religion upon the State itself, these same noble men said:—

Religious establishments are highly injurious to the temporal interests of any community.

Again they said:—

The establishment in question is not necessary to civil government. If religion be not within the cognizance of civil government, how can its legal establishment be necessary to civil government? What influence, in fact, have ecclesiastical establishments had on civil society? In some instances they have been seen to erect a spiritual tyranny on the ruins of civil authority; in many instances they have been seen upholding the thrones of political tyranny; IN NO INSTANCE have they been seen the guardians of the liberties of the people. Rulers who wished to subvert the public liberty may have found in established clergy, convenient auxiliaries. A just government, instituted to secure and perpetuate it, needs them not.

And again they said:—

Attempts to enforce, by legal sanctions, acts obnoxious to so great a proportion of citizens, tend to enervate the laws in general, and to slacken the bonds of society. If it be difficult to execute any law which is not generally deemed necessary or salutary, what must be the case where it is deemed invalid and dangerous? And what may be the effect of so striking an example of impotency in the government, on its general authority?

All this was said in that day by the men who ordained and established the Constitution and Government of the United States, with the total separation of religion and the nation. And all this is said to-day by the Seventh-day Adventists. All this was said by those noble men in that day in uncompromising opposition to any sort of governmental recognition of religion, in the interests of religious and civil liberty, in sincere respect to Christianity, and for the best possible security of the State. And all this is said to-day, in the same way and for the same reasons, by the Seventh-day Adventists and the AMERICAN SENTINEL.

And by these same tokens it is demonstrated that the Seventh-day Adventists and the AMERICAN SENTINEL are among the best possible friends that the United States Government has to-day; and that the best possible way for any man really to befriend the United States Government to-day is to stand with the Seventh-day Adventists and the AMERICAN SENTINEL in their uncompromising opposition to the encroachments of a national religion, as did the noble men who created the United States Government.

NATIONAL REFORM BEFORE THE FRENCH REVOLUTION.

"The church was as though incrustated in an order of things which wounded the public conscience; the altar was the strongest support of the ancient social edifice. Every aspiration towards reform, every tendency to progress, meeting it from its first start, as an obstacle and a barrier, beat against it with rage. The result was that generosity of mind speedily became irreligious. All that was young in heart, and burning to vindicate right and liberty, was thereby even predisposed to repel Christianity at the outset.

"The eighteenth century has seized a great idea, which is a daughter of the gospel: it is the idea of humanity; the idea of human right, claimed in the face of privileges which are its negation. And it is found that the church has taken part beforehand against this human right which she ought to have been the first to proclaim, since she had in her hands the Book which, in a society profoundly divided, had caused those immortal words, the charter of equality and of true liberty, to resound: '*Before Christ there are neither slaves nor freemen.*' Gal. 3:28. Thus by the fault of her representatives, the religion which, with the divine idea, brought into the world the grand idea of humanity and of its rights, is considered by generous minds as the enemy which it is necessary to strike down, and that in order to realize their own programme. . . .

"The seventeenth century . . . had even formulated the theory of its practice in a book due to its greatest orator [Bossuet] who had graven for posterity, in an immortal style, the maxims of the double despotism, destined to raise so much indignation some years later—'*La Politique tirée de l'Ecriture Sainte*' (Politics drawn from the Holy Scriptures) that learned catechism in which royalty without control, and a clergy without restraint, are taught how, by uniting, they may entirely enslave a nation, may be considered as the testament of the seventeenth century."

"The book of Bossuet is the apotheosis of the ancient régime, and of its worst abuses. The king appears in it as a god, whose countenance rejoices his people like the sun, and whose indisputable caprices ought to be received on their knees. . . . There is no right in the face of the royal right—I am mistaken—there is the right of the priest, for whom alone Bossuet causes to be heard a haughty claim. All the property of the nation belongs to the king, except that of the Levites with which he ought to concern himself only to increase it.

"A king who well understands his duties, does not rest contented with opening his treasures to the church in order to enrich her; remembering that she has a horror of blood, but that she, nevertheless, has need of it, he lends to her his sword, or, rather, he turns it against her enemies, pursues them, and sacrifices them to the greater glory of God, as at the revocation of the Edict of Nantes. Heresy is not tolerated in the happy country that he governs. 'Those who do not wish to suffer the prince to use severity in the matter of religion, because religion ought to be free, are in impious error.' Bossuet recalls the oath taken by the very Christian king on the day of his coronation, and the solemn engagement that he takes to exterminate heresy.

"All these beautiful theories are supported by passages of Holy Scripture, the true sense

of which is completely disfigured, despite the beauty of the translation, because the learned bishop applied to modern societies that which was suitable only to the theocracy of Israel, essentially transitory like the whole of Judaism. He arrives thus at this double result, of causing hatred altogether both towards monarchy and Christianity, and of surely preparing the most dangerous revolution."—*De Pressensé "The Church, and the French Revolution," pp. 5-8.*

"WE TOLD YOU SO."

THE AMERICAN SENTINEL recently called attention to the fact that the principle of the "National Christian Citizenship League," which has grown so marvelously, are identical with those of National Reform. At that time we did not know of any coöperation between the two bodies, but we did know that they were "birds of a feather" and would soon "flock together."

The following editorial from the *Christian Statesman* of November 14, shows that they have already begun to "flock":—

Dr. H. H. George [General Field Secretary of the National Reform Association] reports from Chicago that the way seems open for a fine convention in that city. He has already met with a most cordial reception in many quarters, and particularly from members and officers of the National Christian Citizenship League. The first great purpose for which this league exists is as the official document states it "to reveal Jesus Christ as the Saviour of the State and nation as well as the individual." This league will coöperate most heartily and vigorously in the work of the coming convention.

Reader, what will be your attitude toward the tremendous federation of forces combined to overthrow the fundamental American principle of separation of Church and State, as exposed in this issue of the AMERICAN SENTINEL? If you are not stirred by these signs of the times we wonder what would stir you. May the Author of liberty arouse the people before it is too late!

CHRISTIANITY AND CONFEDERATION.

CONFEDERATION is a principle upon which success is commonly sought in business enterprises. Especially is it a marked feature of successful business policy at the present time. "In union there is strength;" and men who excel in business acumen have discovered how to apply the principle with the greatest profit to themselves in business transactions. The result is vast monopolies and trusts, which gradually absorb to themselves the whole or a large part of the field of the business in which they engage; and become oppressive to the people and dangerous to the nation.

But what is especially significant in this connection is that the same principle is being employed as the basis of important operations by the church.

But it is worldly policy, and, because it is such, has no proper place in the church. The church's strength is to be derived in a different way. For the work to which she is ordained, her strength must come alone from God. The unity which is designed to be hers is altogether superior in kind to any that can be possible in a worldly enterprise.

No one will question this who believes the testimony of Scripture upon this point. It will be necessary only to call to mind a few texts bearing on the relation of the church to Christ, to see the nature of Christian unity, and that upon which it depends.

The Christian church is united to Christ. He is the "true vine," and Christians are the branches. John 14:1. He is the head; his church is the body. Col. 1:18; Eph. 5:23. Just prior to his ascension the Saviour said to his followers, "All power is given unto me in heaven and in earth" (Matt. 28:18), and this was made the basis of his great commission to them, "Go ye therefore into all the world, and preach the gospel to every creature." United to Christ, the invisible head, the church is to be pervaded by that harmony which exists between the various members of the human body in doing that which is dictated by the head, and endued with all power to perform the mission with which she has been entrusted. The means by which this connection with the visible head is maintained, is faith in the word of God. The agency which works in the body to manifest the divine power and wisdom of the Head, is the Holy Spirit. Such an arrangement leaves nothing to be desired.

This is God's plan of work for his church. There is another plan of church work, which embodies the wisdom and power of man. Under the latter plan unity is to a certain degree secured by confederation and the spiritual subordination of man to his fellowman. When the former system is abandoned the inevitable tendency is toward the latter. Without the unity of the Spirit, which makes the individuals whom it leads one in heart and purpose with Jesus Christ, and thus in harmony with one another, there must come an attempt at unity by binding men together through means that are merely human. By such means only the outward semblance of Christian unity is produced, and not the unity itself. A visible confederacy, with a visible earthly head, takes the place of the invisible organization whose head is that of the Spirit, united to the invisible head—Christ. It is but a very poor counterfeit of the divine system, yet it suffices to deceive many souls.

This is the light in which must be viewed the present marked movement within the church toward confederation. The divine unity has been lost. The power which the Saviour declared to be given unto him for his church, is not in the professedly Christian church to-day. The church realizes this fact, and realizes that she is not making headway against the world. And now she is seeking for greater power by the means and methods which are in vogue among worldly organizations.

The church has set herself to the task of improving upon the methods designed by God. "There is," it has been truthfully observed, "a constant tendency among men to say, or at any rate to feel, that the church, as God has left it to us, leaves something to be desired; and so men set themselves to supply this want. They get up schemes, associations, doctrines, which are confessedly without direct authority of Scripture." The church does not realize that, as she is to-day, she is not the church as designed and placed in the world by God.

The natural result of the effort to supply what the church feels to be lacking to her effectiveness in religious work, is the adoption of worldly methods and the seizure of worldly power. The worldly method subordinates man to his fellowman, and the worldly power, which is the power of the State, is employed to make this subordination effective. Out of this system arose the papacy in earlier times, and out of it nothing less than the living likeness of the papacy can come to-day.

We live in a time of multiplying organizations; and nowhere is this phenomenon more

marked than in the field of religion. It would be needless to enumerate the many religious societies which have sprung not only into existence but into prominence within the last decade. They are societies which unite the members of antagonistic sects, and seem to present to the church the long-sought basis of Christian union. These societies have found in the movement for "Christian Citizenship" a common basis for action. In this movement therefore lies the greatest danger now, to the nation. Through this they are determined to seize the temporal power. Thus another mighty papal power is rising in this professedly Christian land.

In view of this remarkable movement, as of every marked development in the religious world, it is well to inquire, What saith the Scripture? The answer is to be found in the language of Isa. 8:12, 13: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." The Lord will not conduct his work through confederacies. He will oppose these agencies, and work now as he ever has worked with that people, be they many or few, who are bound to him and to one another in the unity which he himself has instituted for his followers—the unity of the Spirit.

WHAT NATIONAL REFORM REALLY MEANS.

HAVING shown in another column that "National Reform" principles have been espoused by the great Christian Endeavor Society, some reader who has not studied the "Reform" movement may inquire what is the ultimate object of the movement.

The following quotations from the official report of the "Hearing before the Committee on the Judiciary, House of Representatives, March 11, 1896, on H. Res. 28," will show what the movement really means. The dialogue quoted is between the chairman of the committee having the resolution in charge, (Congressman Ray of New York), and Dr. David McAllister, editor of the *Christian Statesman*, the official organ of the National Reform Association:—

THE CHAIRMAN—I want to get at exactly what you mean here. I read from your proposed amendment—

We, the people of the United States (acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as supreme authority in civil affairs)—

In civil affairs. That is the point. What do you refer to by his revealed will?

DR. McALLISTER—The Bible.

THE CHAIRMAN—Then you wish the Constitution to recognize the Bible as supreme authority in civil affairs, do you not?

DR. McALLISTER—Yes, sir.

THE CHAIRMAN—Then the supreme authority—that is, law—in civil affairs must be construed and enforced by the courts, must it not?

DR. McALLISTER—Certainly.

THE CHAIRMAN—Then the next step would be that the construction of the Bible would be thrown into the courts, and you would have conflicting decisions, and instead of leaving men to determine the meaning of the Bible in these affairs according to the dictates of their own intelligence and conscience, you would have judicial decisions, would you not?

DR. McALLISTER—I will answer your question as soon as you get through.

THE CHAIRMAN.—You deny that?

DR. McALLISTER.—I deny it as you put it, and I will explain.

THE CHAIRMAN.—Well, do you think if this amendment were adopted that the construction of the Bible and its meaning would be open to the courts at all?

DR. McALLISTER.—No, sir.

THE CHAIRMAN.—You don't intend that?

DR. McALLISTER.—Not in the way you put it.

NEWS AND NOTES.

THE CHAIRMAN.—Do you intend it at all?

DR. McALLISTER.—I will tell you if you will give me the opportunity. I will give you a full answer.

THE CHAIRMAN.—I want to know whether you intend at all to subject the true meaning of the Bible itself to the construction of the courts?

DR. McALLISTER.—No, sir; it cannot come in that way.

THE CHAIRMAN.—It is not a question of whether it would or would not. I ask you what you intend.

DR. McALLISTER.—This is what is intended. Let me give you an illustration. You had the question in Congress as to whether the gates of the World's Fair should be kept open on Sabbath or not. That was a practical question, and that was a question on which the lawmaking power had to decide. Now, Congress must take into consideration, as it did then, what the word of God says. The Senator from Pennsylvania sent up to the Clerk's desk a copy of the Bible with the page marked on which was "Remember the Sabbath day to keep it holy."

A VOICE.—That is the seventh day.

DR. McALLISTER.—It is not the seventh day. "Remember the Sabbath day to keep it holy." That is what it says. There was a case of Congress having to decide whether the gates would be open on a particular day or not, and the appeal was made to the authority of the Divine Word. The Congress, having the lawmaking power, having thus decided, the courts should be bound by the lawmaking power, for it is not the business of the courts to make laws.

MR. BURTON.—Now, suppose we adopt this amendment, and a party should be arrested for breaking the Sabbath, the first day of the week, commonly called Sunday; that he should be convicted, and he should appeal to the Supreme Court of the United States, and say, "You have adopted the Bible as the standard in civil affairs," claiming that the Sabbath day is Saturday, and that the Supreme Court of the United States should decide that it was Saturday?

DR. McALLISTER.—The Supreme Court of the United States would have to go by the law.

MR. BURTON.—Very well; but when they did go by it that is the end of it.

DR. McALLISTER.—Certainly.

MR. BURTON.—Now, do you want to put into the Constitution of the United States a clause which will permit the Supreme Court of the United States to say that you must keep Saturday or else you violate the law of the land?

DR. McALLISTER.—No, sir.

MR. BURTON.—That is just what you are trying to do.

DR. McALLISTER.—Not at all.

MR. BURTON.—Every lawyer here will tell you that.

MR. BURTON.—Is not this the theory: Each man regards the day he believes to be the Sabbath and the Government protects him in his worship from disturbance or interference?

DR. McALLISTER.—Not only must this be the case in regard to every man, but the State and the nation must decide for themselves whether they will keep one day or not.

MR. CONNOLLY.—Suppose the Bible has already settled that question, how could any act of Congress interfere with it if that is to be in the Constitution.

DR. McALLISTER.—Because we must interpret the Bible. [Laughter.]

The committee thus drew out, and Dr. McAllister was forced to confess, exactly what the National Reform Association lately reinforced by the Christian Endeavor Society, and the National Christian Citizenship League, really means.

Reader, are you in favor of this movement? If not, have you the courage of your convictions to oppose it in the interests of pure Christianity and just civil government?

Good citizenship is a popular theme in the vast army of Christian Endeavorers of late. The theme with its correct interpretation and application is right, and deservedly popular; but all who have aspirations for good citizenship should be taught from the first that religious liberty is a cardinal principle in good government. Religious intolerance is a crime against citizens. Good citizenship always recognizes the rights of conscience and will neither make nor enforce laws for the oppression of men who innocently and harmlessly "worship God according to the dictates of their own consciences."—*The Sabbath Recorder*

THE allusion to a divine Mediator in the Thanksgiving proclamation of President Cleveland, has produced no small stir in religious circles, especially among the Jews, many of whom see in it a direct insult to their religion. From this it may be imagined what the effect would be of an attempt to establish a national religion, as is demanded by the party who want God in the Constitution.

THE Greek Church seems to be as little reconciled to Roman Catholic heresy as to the doctrines of the Stundists, notwithstanding the efforts of Pope Leo for reconciliation. Recently a Russian priest named Tolstoi was sentenced to seven years' banishment from St. Petersburg and Moscow and to twenty years' deprivation of the right to hold any office, because of a refusal to clear himself of the charge of having become a Catholic.

AMONG various reasons that are urged nowadays in support of Sunday laws, we see it stated that employes of bake-shops and confectionery stores ask for the enactment of such a law to "regulate their sanitary conditions." The idea seems to be that without a Sunday law, unsanitary conditions in such places are unavoidable. We have always supposed that unsanitary conditions in a place of business were a disgrace and never justifiable under any circumstances. That is the principle upon which modern sanitary science proceeds, and we believe it is sound doctrine. If people do not maintain sanitary conditions about them it is because they do not have a proper regard for cleanliness.

AMONG press dispatches of the 16th inst., we note the following:—

CHICAGO, Nov. 16.—Playing football on Thanksgiving day was denounced by the Methodist ministers of Chicago at their regular weekly meeting to day. It was contended that if the game of that day were persisted in, the original spirit of the day would become lost. Resolutions were adopted deprecating the custom, requesting those in authority to "fix such hours for the games on the coming Thanksgiving day, if they must be played, as shall not conflict with the hours of divine services in the churches," and requesting that no arrangements for games on that day be made hereafter.

Coupling this with the fact of the sectarian character of the current national Thanksgiving proclamation, it becomes evident that this institution is playing quite a part in the movement to establish a national religion.

THE following item from the New York *Morning Advertiser*, of November 16, shows how the agitation for Sunday observance is having its effect upon the ranks of organized labor:—

There was a well attended meeting of the Central Labor Union in Clarendon Hall yesterday. Delegate William J. O'Brien, of the Granite Cutters' Union, presided, with Delegate Lawrence as vice-chairman.

There was great excitement when Delegate Henry, of the Wood Carvers' Union, reported a startling violation of the Sunday law. "Several members of our union," he said, "were passing through Elizabeth Street this morning when they noticed a wood carving factory in full blast. The machinery was all humming, and every workman was at his bench. It was simply scandalous."

"Our members promptly went on to the Elizabeth Street police station, and informed the sergeant behind the desk. That official called out the reserves, who got into the factory, turned out the workmen, and closed it up for the day. Right across the street

a tin pail factory was also going, but as it was not in our line of business we didn't interfere with it."

Up to the present time the labor unions have not been actively identified with the movement for Sunday enforcement. In some instances they have resented the attempts of Sunday-law agitators to make use of their organizations to further the Sunday cause. It seems now, however, that they are beginning to fall into line with the various church and religious societies, to swell the mighty procession that is moving to erect the standard of religion upon the citadel of national government.

THE idea that Sunday laws possess value from a sanitary standpoint is closely related to the doctrine so much in evidence that such laws are necessary to prevent people from doing too much work. This doctrine is persistently urged, notwithstanding that the great cry of workingmen for years has been for legislation that will enable them to do work enough. The greatest trouble with the workingmen to-day, and the greatest menace, probably, to prosperity and peace in our land, lies in the fact that so many thousands in all parts find themselves without anything to do at all. It certainly will not help this situation to reduce the amount of work and the number of workers by means of Sunday laws.

THE park commissioners of Boston, Mass., have been petitioned by the "New England Sabbath Protective League" to grant open parks on Sundays "for sacred songs and preaching the gospel," and the organ of the League says that if they do not grant the petition, "the legislature of Massachusetts should be requested to limit their powers in the interests of the best citizenship. The religious element of the community," it adds, "have rights which cannot be denied them." But nobody is disposed to deny their rights. The whole trouble is that a zealous but misguided part of the religious element want the civil power to grant them favors which are denied to other classes of the community, or which would be denied if the religious element had their way.

THE Mormon church in Utah is attempting to exercise a controlling influence in the Utah legislature, and justifies her action upon the very orthodox ground that she constitutes the most numerous religious body in the State. The occasion of this Mormon manifestation is the contumacious action of "apostle" Moses Thatcher, in refusing recently to sign a manifesto issued by the church authorities, requiring all church officers to obtain the consent of the first presidency before becoming candidates for political office. Mr. Thatcher is now a candidate for the office of United States senator, and the church is opposing his election. The Mormon official organ, the *Deseret News*, says in its issue of the 17th inst:—

It is yet to be shown that the members of the legislature desire to cast their votes in a manner calculated to wound a vital principle of the discipline of the most numerous religious body in this State. Does the political party which will so absolutely control the next legislature desire to array itself in pronounced and distinctly defined opposition to that religious body? Is it to be expected that a church thus assailed and antagonized will not try to protect itself, and strive to maintain its organic principles?

In reply, the Salt Lake *Tribune*, ("Gentile") says:—

If Moses Thatcher has broken his priestly coven-

ants, and with him there is a question of church discipline to be settled, with that we have nothing to do. It is a matter which does not concern the people at large in the least. But when the Mormon or any other church directly threatens that it will interpose all its church power to influence a legislature to defeat for office a citizen because he has dared to assert his independence, even in the face of the church, then we beg to say that this people will not stand that sort of tyranny, and if it is attempted, then the old fight will be opened all at once.

It seems quite easy for people to distinguish the boundary lines which separate between the proper spheres of church and State, in the case of the Mormon church. But we would call attention to the fact that the Mormon church takes the same attitude with respect to legislation that is taken by orthodoxy in general, in defense of the demand for Sunday legislation. For it is a "vital principle" in the creed of the "most numerous religious body" in the land, that Sunday should be observed as the Sabbath, and it "wounds" this principle deeply when legislation is so shaped as not to prohibit the profanation of the day. The church is so grieved over this matter that she is getting ready to retire from office such of our legislators as will not defer to her demands.

The "most numerous religious body" in the land assumes the right to make demands upon legislatures which, in the case of the smaller bodies, would be promptly denounced as involving a union of church and State.

CONFIDENCE in the virtue of that much-trusted religious guide, "the public conscience," has recently in this vicinity received a rude shock. About a year ago a number of States and Territories were vying with each other in an exhibition of morality, by measures taken to keep out of their borders two well-known pugilists who were seeking some place for a prize fight. There was not a State or Territory in the Union that would permit such a thing; not even though it might be necessary to call a special session of the legislature to prevent it. Now, behold, one of those same pugilists, with a companion of almost equal fistic renown, engages in such a fight in the very heart of New York City, under the approving eye of the city's most prominent police commissioner, and with approving comment from a number of prominent clergymen! The "public conscience" is a thing of queer freaks.

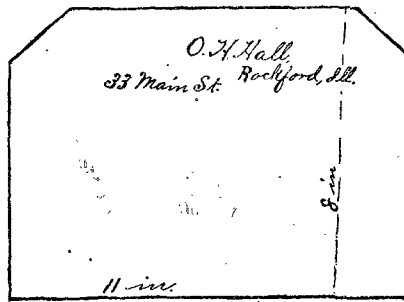
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"How I wish all my friends could read this SENTINEL," is a sentiment that will be expressed by many of our readers on receiving this number of the paper; but as it costs one cent each to mail the SENTINEL, many have, for this reason, used but a limited number of papers in this way. Here are offers which will enable you to send this issue of the SENTINEL to scores, yes, hundreds of your friends for the first cost of the paper, without the additional postage:—

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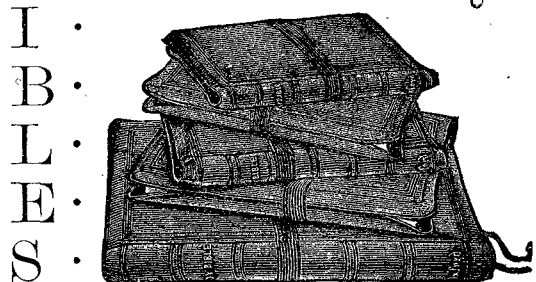
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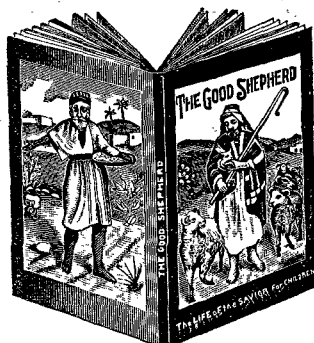
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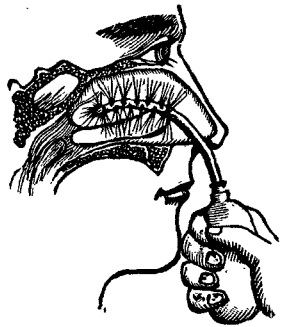
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NEW YORK, NOVEMBER 26, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE proposition of the National Reformers, for the ratification of the religious amendment which they propose, is that it shall be by "conventions in the States," not by a vote of the people. They know that they stand a chance to manipulate the choosing of members of conventions, and the organization of such conventions, much more than they possibly could the vote of the people. Therefore they purpose to make it sure that the people shall have no chance to vote on the question. There is nothing these managers dread more than to have this thing freely and fairly presented to the people. But is it not time that the people awake?

THE *Christian Endeavorer*, November, 1896, page 5, says:—

The only preparation for the lofty privileges of the heavenly is conspicuous and persevering fidelity in the fulfillment of the duties pertaining to our earthly citizenship.

Jesus Christ said, "Except a man be born again, he cannot see the kingdom of God." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." And yet this professed *Christian Endeavorer* says "The only preparation for the lofty privileges of the heavenly [citizenship] is conspicuous and persevering fidelity in the fulfillment of the duties pertaining to our earthly citizenship!"

Nor is this a mere slip of enthusiasm. It is intentional doctrine; and is emphasized as follows, in the same connection:—

The Christian who will not vote as he prays is a backslider. Along the shining streets of the celestial city walk the Christian citizens saved and jubilant, who did not shirk their duties as Christian citizens while here.

The further that the National Reform theory is carried the more unchristian and blasphemous it becomes. There is no doubt of that. And we told them so, years ago.

THE National Reformers have already begun their movement upon Congress at its coming session. Two weeks ago they sent throughout the country, all at one mailing, 60,000 memorials and blank petitions to be filled up and sent to the secretary of the National Reform Association, at Allegheny, Pa., to be taken by the National Reformers to Washington and presented to Congress, calling for the establishment of their religion as the national religion. The directions accompanying the blanks are to "Put them in the hands of some active young men or women in your congregation or vicinity, the W. C. T.

U., the Christian Endeavor or other young people's society committees, or any party who will energetically circulate them." Further, that "twenty or more men or women in your vicinity shall without fail write a brief letter to Hon. Geo. F. Hoar, chairman of the Judiciary Committee of the Senate, and Hon. David B. Henderson, chairman of the Judiciary Committee of the House of Representatives, urging this amendment, and when the matter comes up before the Committee or in Congress, will you not make sure to have a half dozen telegrams sent to the same persons urging the submission of the amendment." The managers of this move say that it "is expected to attract much attention." We shall do all we can to keep the country informed on the question. Therefore every reader of this should subscribe for the AMERICAN SENTINEL, and get his neighbors to subscribe. This is of great importance to you.

AMONG the utterances which have been called forth from various quarters by the peculiar nature of the President's Thanksgiving proclamation, the following from the New York *Christian Advocate*, the leading Methodist organ in this country, is very significant. Having remarked upon the "extreme evangelical orthodoxy" of the proclamation, it says:—

This is significant. No doubt atheists, anarchists, and the coarser class of infidels will make it the text for such ebullitions of blasphemy as are as natural to them and as necessary to their happiness—if such a word as happiness can be applied to persons "without God and without hope in the world"—as its peculiar laughter is to a hyena.

Thus does the leading organ of the great Methodist denomination give its sanction to this un-American proceeding of the chief executive, and manifest its regard for those classes of our citizens whom the President, in his official capacity as their representative, has ignored. It is significant, but it is not strange. For it has ever been the case that when a religious body was in a condition to view with joy the prospect of distinctive recognition from the State, it was ready to treat as hyenas not only the irreligious classes, but other church bodies as well.

What would the *Christian Advocate* have said if the President had gone a step further and put into his proclamation not only an allusion to Jesus Christ, but to the Virgin Mary and a few of the Catholic "saints"? Does not the *Advocate* know that there are other steps yet to be taken in the process of making such documents definitely "Christian"? And when it has been decided who are "Christians" in the eye of the Government, the *Advocate* may find itself in a position to receive sympathy from those whom it now derides.

From the words of the *Advocate*, it is evident that the consequences which Jefferson foresaw must follow such proclamations are now upon the country: "It must be meant that this recommendation is to carry some authority, and to be sanctioned by some pen-

alty on those who disregard it: not, indeed, of fine and imprisonment, but of some degree of proscription, perhaps in public opinion." That penalty of proscription is to-day inflicted, and that in no small degree.

THE *Western Watchman* (Catholic), of November 12, makes the statement that "Spain is the only civilized country in the world to-day where there is a perfect union of Church and State." We do not question the statement in the least, but we call to mind the fact that no civilized country in the world is so little envied to-day as Spain. The *Watchman* adds that "If there is any benefit in that union we should not begrudge it to glorious old Catholic Spain." It is very safe to say that no nation begrudges Spain any "benefit" on this score. The magnificent ruin of national greatness which this union has bequeathed to Spain, and which all the world beholds to-day, ought to constitute an object lesson upon the results of church and State union which would cause every civilized country on earth to shrink from the slightest step which might tend in that direction.

NO PERSON who reads this number of the AMERICAN SENTINEL can fail to see that there is a mighty contest on hand—a contest that means everything to this nation. You must take one side or the other in this conflict. If you decide to take sides with the Constitution as the fathers of the Republic framed it, and with the forces led by the AMERICAN SENTINEL in defense of it, then you must have the paper to learn how the contest progresses, and the best means of defending your position. On the other hand, if you are in favor of the movement of the confederated church forces to force religious institutions upon the people by human law, then you should read the AMERICAN SENTINEL, the acknowledged leader of the forces opposing your movement, that you may know the arguments of the "other side." Perchance you may find yourself in error. In any event, be you friend or foe, you cannot afford to be without the AMERICAN SENTINEL. Don't miss a single issue. Subscribe now. Terms below.

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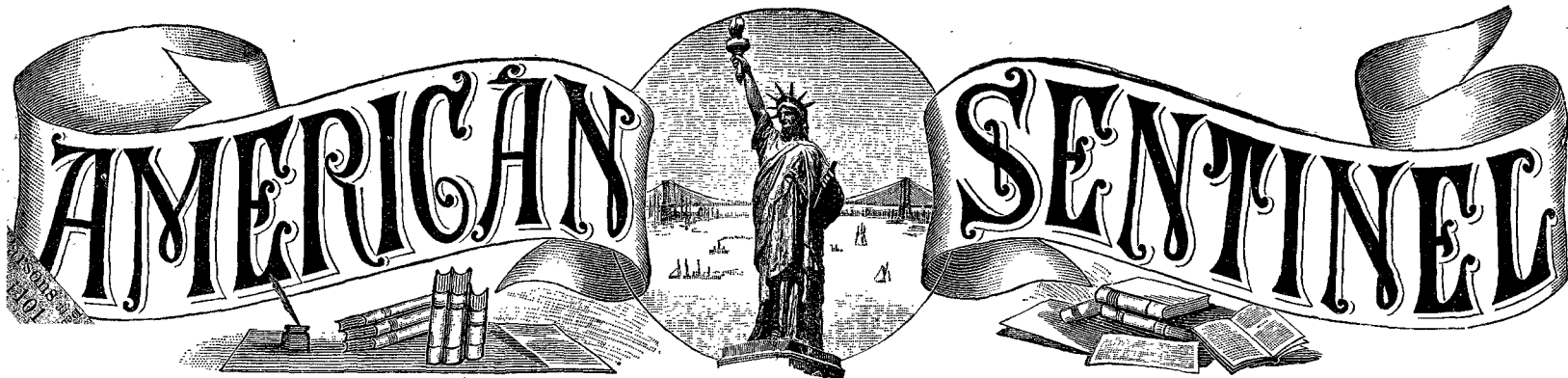
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

Vol. 11, No. 48.

NEW YORK, DECEMBER 3, 1896.

Price Three Cents.

American Sentinel,

Published Weekly in Defense of Religious Liberty.

For Further Particulars and Terms see Last Page.

Entered at the New York Post-office.

EDITOR, A. T. JONES.
ASST. EDITOR, L. A. SMITH.

WE have before mentioned the fact that, on both sides, in the late political campaign, there was frequent mention made of the French Revolution. Each side charged the other with showing alarming characteristics of that notable period of history.

Last week in these columns we pointed out the most dangerous of all these characteristics that could possibly appear—the danger of an established religion professing to be Christianity. And though this greatest danger must, and will, be kept before the people, as it is the great and leading issue; yet there are others only less important, and that contribute to the success of this greatest of all, which must be pointed out, and which must be avoided by all who would escape the vortex toward which these things are certainly tending.

Only less remarkable than the national atheism that was developed in the French Revolution, was the development of a *one-man power*. As Napoleon was "returning from Notre Dame, after the ceremonies which had marked the conclusion of the Concordat," he exclaimed, "Now the French Revolution is finished." Napoleon could see plainly enough that he was the logical result of at least one series of events. And the situation that found its logical result in a Napoleon in France a hundred years ago, has to-day, in the United States, its counterpart in more than one of its phases.

This is evident from the fact that it was apparent to both sides, and was much emphasized in the discussions by the leaders, in the late campaign. Nor was this seen only by men in this country. It was seen and pointedly commented on by French thinkers also. Just before the National Conventions were held, the *Paris Figaro*, remarking upon the issues that were prominent in the campaign, said:—

"Are the Americans in quest of a Napoleon? Are they moving in the direction of a dictatorship, the precursor of demagogic or

military despotism? In the case of a people which hitherto has made it a point of honor to renovate, and not to follow, history's general laws, this would certainly be an unexpected yet possible evolution."

Certainly if any are qualified to discern such symptoms, the French are the ones. To those thinkers the issues involved in the French Revolution are as familiar as are those of the American Revolution to American

whether they had not better begin seriously to consider the situation.

Nor is it symptoms that suggest the French Revolution alone, that this writer sees here: he sees also that which is suggestive of the course of the republic of ancient Rome. Upon this he remarks that "if America likes to indulge in the luxury of passing in a century and a half at most through all the stages to be found in the history of Rome, that is

her affair;" and notes "the Cæsarian tendencies which have shown themselves too often in the United States during the last thirty years."

Thus it is apparent that, from the examples of France and Rome, the one thing that strikes the attention of this writer, in studying the conditions in the United States, is the development of a *one-man power*. Thinkers, both writers and speakers, at home here, have called attention to the same thing. Indeed, it is strange that there should be anybody who thinks so little as not to be able to see it.

Looked at on strictly the civil side, the one great question at issue in France and Rome, at these crises in their history, was the question of "Capital and Labor," precisely as now in strictly the civil aspect this is the one

great question in the United States. In France one hundred years ago, and in Rome nineteen hundred years ago, there were vast aggregations of capital, the power which it gave being used only to crush out all competition and all idea of competition, and the wealth itself being used only to satisfy the extravagant and inventive genius of idle luxury; precisely as in the United States to-day.

On the other hand, and against the aggre-



"I Do What I Please."—Napoleon, June, 1796.

"Are the Americans in Quest of a Napoleon?"—*Paris Figaro*, June 18, 1896.

thinkers. And when these men, being to-day upon the very spot and among the memorials of the French Revolution, can look across the ocean and at such a distance see that which causes them with interest to ask, "Are the Americans in quest of a Napoleon? Are they moving in the direction of a dictatorship, the precursor of demagogic or military despotism?" surely it is time for the people of this country to ask themselves

gations of capital, were vast aggregations of labor, bent on gaining power by which there should be assured a more equitable distribution of the good things of life that were monopolized by the few; precisely as there is in the United States to-day.

This condition of things produced in Rome a one-man power—Cæsar. The like condition produced in France a one-man power—Napoleon. And now in the United States, the condition like to both that have gone before, as certainly as it shall be continued, can produce nothing less here than it produced in both instances before.

Indeed the elements at work to-day on both sides of this question, are themselves systematically developing a one-man power, and as systematically training men into ready submission to such power.

In the great business "Trusts" that are formed, men who individually have built up a successful business, deliberately surrender into the hands of the "Trust" their whole business and all their interests in that business, and shut down or start up only as the management of the "Trust" directs. However much the actual owner of the business may desire to go on with it, he cannot do so unless the manager of the "Trust" orders it. Thus it is in many of the leading businesses all over the land. And thus thousands of men all over the land have sold themselves, and are still selling themselves, to a one-man power; and are systematically training themselves into subjection to a one-man power. Only let the day come when a combination of these "Trust" interests shall have one of their number at the head of the government, and the country will find itself too, sold to a one-man power.

On the other hand, there are the great federations and Confederations of Labor, formed to oppose the "tyranny" of the federations and Confederations of Capital; but which themselves are only so many "Trusts" of another sort. Workingmen of every trade and occupation band themselves together and deliberately surrender into the hands of the president and the walking delegate the whole of their individuality. Their managers may sit in their offices in New York, Cleveland, Chicago, or wherever they may be, and send by telegraph a single word; and whether it be at midday or midnight, throughout half the country men will drop their tools and walk away from their work. Individually they may have no sort of grievance; their own personal choice would be to continue work; but the word has come from one man, the chief, whom personally they may not know, and may never even have seen; and though they may not know why, yet the word has come and they quit work and walk away to spend days, or weeks, or months, in absolute idleness, and they and their families in want. How would it be possible more plainly to show the insidious growth of a one-man power? Thus multitudes of people all over the land have sold themselves, and are still selling themselves, to the dictates of a one-man power; and are systematically training themselves into unquestioning subjection to a one-man power.

And have there not been sufficient illustrations of this to awaken the country to the imminent danger of it? In 1894 one man sat in Chicago and so suspended traffic and transportation over all the country from Lake Erie to the Pacific, that governors of "sovereign States" considered it necessary obsequiously to solicit that they be permitted by this one man, a private individual, in Chicago, to journey on official business within

their own States. Only let the day come when one of these chiefs, or one representing the same interests, shall be placed at the head of the government; is there room for doubt that the nation would find itself under a one-man power?

The religious elements of the country are also, both by doctrine and by practice, being systematically trained into the same thing. They are continually trained in the pernicious theory that they must control the government. They are continually trained in the despotic doctrine that governments do not derive their just powers from the consent of the governed; but from "the will of God," with themselves as the divinely-appointed expositors of that "will." And in the practice of this pernicious theory, and this despotic doctrine, in the endeavor to take possession of the government, they are systematically training themselves into ready and unquestioning subjection to a one-man power. Only let the day come when one of these managers, or one devoted to their interests, shall be placed at the head of the government, and the country will find itself under the domination of a one-man power.

Take then the element of the aggregations of Capital, and the element of the aggregations of Labor against the aggregation of Capital, and the element of the aggregation of religious but earthly power—these three elements embrace the vast majority of the people of the United States. And when, as is the undeniable fact, these three elements are systematically training into blind submission to a one man power, themselves and all whom they can influence, how long can it possibly be before the nation shall certainly fall under the domination of a one-man power?

This is not to say that these three elements will unite to bring the country under a one-man power. It is only to call attention to the open prospect, that whichever of the three shall win, in the struggle for possession of the national power, the country must certainly fall under the domination of a one-man power.

We have not space this week to discuss this question in other important bearings. Besides, what has been said is enough to contemplate for a week. It will not do to pass this off with a "pooh-pooh." The situation may indeed be not exactly pleasant for you to contemplate, but there is no denying that this is a fair presentation of the situation as it really is before this country. And the situation as it is, calls just now for serious thinking. To pass it off without this serious thinking, is only surely to hasten the coming of such a condition of things as will compel serious thinking. It will be better to give the subject the serious thought that it demands, before it be too late.

Neither is there space now fully to point out the only safe course to take both for yourself and for the country. We can here cite but one admonition that the Lord gives to all for this time: "The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." Isa. 8:11-13.

FROM the Department of the Interior, Washington, D. C., Nov. 18, 1896, Hon. David R. Francis, Secretary of the Interior,

in sending his regrets at not being able to attend a banquet in Kansas City, Mo., closed his letter with the following statement of an important truth:—

"If some legislation is not enacted to check the growing influence of wealth and to circumscribe the powers of the trusts and monopolies, there will be an uprising of the people before the close of the century which will endanger our very institutions."

POPULAR GOVERNMENT REPUDIATED.

THE American theory of popular government, upon which the laws and institutions of the United States have rested since the nation's birth, has been openly repudiated from the pulpit by a prominent Brooklyn clergyman, the Rev. Dr. Lyman Abbott, successor of Henry Ward Beecher. Not only did Mr. Abbott announce to his congregation his own repudiation of this theory, but he also announced that it had been repudiated by the American people.

It is well known that Dr. Abbott long ago repudiated the Bible, for he has been for years one of the foremost of the expounders and defenders of the doctrine of Evolution. It need not be thought strange, therefore, that he should repudiate the only theory of government which rests upon Scriptural grounds.

The theory that "government rested on the consent of the governed," said Mr. Abbott, "was founded upon the proposition advanced by Rousseau that all men were born free and had surrendered their rights for the good of government." In this Mr. Abbott takes issue with the framers of the Declaration of Independence, who said, "We hold these truths to be self-evident, that all men are created equal, and are endowed by their Creator with certain unalienable rights; . . . that to protect these rights, governments are instituted among men, deriving their just powers from the consent of the governed." We believe these truths are still self-evident to every unbiased mind.

"When we, with muskets," said Mr. Abbott, "faced the rioters at Chicago, who demanded that we should govern them only with their consent—that was America's answer to the declaration that government rests on the consent of the governed." If it was, then America should obliterate every tribute which she has paid to the memory of the men who wrote and signed the Declaration of Independence; since, according to this, they were the defenders and promoters of riot! But this is not the first time these noble men have been slandered in the name of religion.

These statements, however, only led up to the crowning assertion of the discourse, which was that "The right of a majority in a democracy is to enforce divine law; that is all." That is the kind of government this Brooklyn clergyman would have in the place of government by the consent of the governed; and, sad to say, a multitude of other preachers believe in this substitution, and are doing their utmost to make it an accomplished fact. They are at the head of a mighty movement of religious forces in this land whose avowed aim is to substitute for the "godless" government we now have, one which will "enforce divine law."

By this theory, the majority have the right to enforce divine law. The minority, therefore, have no rights at all; for of course the majority must control the government; and they must "enforce the divine law." It will of necessity rest with them to decide what

the divine law is. A decision must be made on this point, for there is no general agreement among men as to what the divine law includes, or what it commands. It is true, the divine law is stated in the Scripture; but there is almost nothing over which men are so universally divided as the meaning of Scripture. And besides this, the Scripture tells us that the divine law is spiritual, and that spiritual truths must be spiritually discerned. To be spiritually minded, not politically minded, is what is required at the very start in order to know what the divine law means.

This, however, will not greatly interfere with the action of the political majority. Almost any person is able to tell what the law of God means—to his own satisfaction; and "the majority" will no doubt be able to decide upon its meaning to their own satisfaction, at least sufficiently to enable the machinery of this "divine" government to be set in motion. The world has had "Christian" governments in the past—governments that have denied that they received any powers from the consent of the governed—and kings, emperors, and others who have stood at the head of such governments have never shown much hesitancy in deciding what the government must do to carry out the will of God. If they could not decide themselves they could inquire of the pope, and the governing majority might do the same to-day!

The minority in the government must, of course, submit to the will of the majority. Not to do so would be anarchy. The public—or governmental—"conscience" will then be the only moral monitor needed. Obedience to the government will be obedience to the divine law, and the individual conscience will find its occupation gone. The minority will secure salvation simply by obedience to the majority, for the majority will "enforce the divine law." This arrangement dispenses with the necessity for faith, or for Bible study, at least on the part of the minority. This accords exactly with the Christian Endeavor view that "The only preparation for the lofty privileges of the heavenly, is conspicuous and persevering fidelity in the fulfillment of the duties pertaining to our earthly citizenship."

And this is just what is presented to the world in the papacy. The papist does not need the Bible, for does he not have the priest to tell him what is right? And the priest has the prelate to instruct him, and these in turn have the pope, who is infallible! These represent the "majority" who govern the "minority"—the common people—under the papal system. Small wonder that under it there is no need felt, and little seen, of the word of God and faith. And that this scheme of government by the enforcement of "divine law" presents the same features, is proof of its essentially papal character.

A STUMBLING TO TYRANTS ONLY.

Now that in the interests of a religious despotism the Declaration of Independence is openly attacked, it is well to remember the words of Abraham Lincoln as to the merit of that document and the meaning of those who framed it, spoken when it was attacked in the interests of the civil despotism of slavery.

He said that by the Declaration its framers "meant to set up a standard maxim for free society, which should be familiar to all, and referred to by all, constantly looked to, constantly labored for, and, even though never perfectly attained, constantly approximated,

and thereby constantly spreading and deepening its influence and augmenting the happiness and value of life of all people of all color everywhere. . . . Its authors meant it to be, as, thank God, it is now proving itself, a stumbling block to all those who, in after time, might seek to turn a free people back into the hateful paths of despotism. They knew the proneness of prosperity to breed tyrants, and they meant when such should reappear in this fair land and commence their vocation, they should find left for them at least one hard nut to crack.

"In those days our Declaration of Independence was held sacred by all, and thought to include all; but now, to aid in making the bondage of the negro [and now the bondage of the consciences of all—EDITOR SENTINEL] universal and eternal, it is assailed and sneered at, and construed, and hawked at, and torn, till, if its framers could rise from their graves, they could not at all recognize it."

It is well for the American people to know, and forever to bear in mind, that the Declaration of Independence can never be assailed, or sneered at, or hawked at, except in the endeavor to turn a free people back into the hateful paths of despotism.

THE NEW KINGDOM OF GOD.

IN 1894, the writer attended a convention in Williamsport, Pa., called to celebrate the one hundredth anniversary of the enactment of the present Pennsylvania Sunday law. The convention was composed largely of members of the National Reform Association, an organization originated by the Reformed Presbyterian Church for the purpose of securing an amendment to the national Constitution recognizing Christ as the ruler of nations and the Bible as the basis of all legislation.

On being introduced to the promoter of the convention as one who opposed his movement, the following conversation in substance followed:—

National Reformer—I am surprised that you people who claim to be Christians oppose our movement.

Answer—We oppose your movement because we are Christians and in the interests of Christianity.

National Reformer—But why do you oppose it?

Answer—We oppose it because it is an attempt to reinstate the theocratical form of government instituted by the Lord in the days of Moses, when the Lord governed by direct revelation of his will. This order of things has been abrogated by the word of the Lord as recorded in Eze. 21: 25-27; and every attempted theocracy since that time has lacked the essential element of a true theocracy—it has lacked the true *Theos*—that is, it has lacked the true God. In the place of God it has put man. As a result we have the pages of history stained with the records of persecution, carried on in the name of God and professedly in the interests of the kingdom of God.

National Reformer—God never changes. He governed Israel by means of a theocracy and that is the form of government he desires to establish in America.

Reply—True, God does not change, but men do. And because of the perverseness of men, God has declared that the theocracy "shall be no more until He come whose right it is," and then he declares, "I will give it Him." Not until Christ comes from heaven and destroys all earthly kingdoms, and all wicked men, and melts the earth with "fervent

heat," and burns up the last trace of man's wicked works—then, and not till then, will the Lord establish a theocracy in the earth. When Christ came he distinctly declared, "My kingdom is not of this world," and refused to be made king.

National Reformer—When Christ came the government was a monarchy. Had it been a republic like our government or like the republic of Israel it would have been different.

Reply—The government of Israel was not in any sense a republic. The people did not select the rulers. Moses and Aaron were chosen by the Lord. The subordinate rulers were chosen by Moses at the direction of the Lord. The people did not make their own laws. All their laws were given by the Lord directly or through Moses. But leaving this point; Who is to take the place of Moses in the kingdom of God which you propose to set up here in America? The elements of the kingdom of God were God, Moses and the people. In your contemplated kingdom, who will occupy the place of Moses and receive the law from God and enforce it upon the people?

National Reformer—The Christian people will occupy the place of Moses.

Reply—But who are the Christian people that are to succeed Moses? There are many who claim to be Christian. There are Roman Catholics, Episcopalians, Methodists, Baptists, Presbyterians, Adventists, etc.,—who will rule for God in the place of Moses?

National Reformer—The Christian people of the country.

Reply—But who are the Christian people that are to rule for God? If they are yourself and the members of your association, where are your credentials? Moses had credentials from God and showed them to the people. Where are yours?

At this point the conversation was abruptly closed by the departure of the National Reformer, but insisting as he walked away that "the Christian people should rule in the proposed kingdom of God in America."

Some readers will doubtless smile at the absurd position of this member of the National Reform Association and think to pass the matter by with the remark that it is the wild scheme of a few well-meaning, but misguided, Scotch Presbyterians who have brought with them to this country some of their old Covenantor notions of government.

If these dangerous theories of government were confined to the minds of this small Presbyterian sect, the situation would not be so serious; but, astonishing as it is true, the great Christian Endeavor Society has committed itself to these same views.

It is proposed by them to establish the kingdom of God in America now, as the following quotations from the official reports of addresses at annual conventions clearly show:

The objective point of Christianity as taught must be changed. *This, not other-worldliness, must become the motive for action. The consummation of Christianity is not in a "happy land, far, far away," but in this real, old sin-cursed earth; nor is it to be looked for in the distant visionary "good time coming" or the "sweet by and by," but in the "near now and now."*

The Christian church must be made to realize fully the spirit and purpose of Christ. Christ came not to establish a church, but a kingdom. The establishment of the kingdom of heaven on earth was the object of his mission.¹

But how is this kingdom of heaven to be established for the Lord in the earth by these Endeavorers? This way:—

To the Christian Endeavorer politics means an

¹ "Official Report of the Fourteenth International Christian Endeavor Convention" (Boston, 1895), p. 284.

institution of righteousness, and party but the scaffolding around the rising kingdom of God. Politics, government, parties are not ends, but means.²

But how will these Christian Endeavorers make use of these political parties as "means" with which to establish the kingdom of God on the earth? Here is the answer:—

We mean to lay hands on politics, we mean to wash politics clean and clothe her in white raiment and make her an obedient handmaid to the Great King.³

But how is politics to be purified? By purifying the individual politician by preaching the gospel to him, the Christian's only purifying power? No, it is to be done this way:—

There must be about a million votes in these societies, or those who will vote very soon. . . . The number of such voters is going to increase mightily as this work goes on and our country will soon hear from them at the polls. . . . I want to serve notice on them [the politicians] now, that the time is drawing near when they will discover that a political revolution has occurred, and they will be found coming home from Washington and our State capitals out of a job.⁴

And who will get their jobs?

What is my work as a member of the good citizenship committee? It is to enthrone Christ in every town and city in the State, to have every mayor and every councilman a Christian, then Christ will rule.⁵

Christians must rise up in the interests of righteousness and take control of civil affairs.⁶

Influential Christian legislators must be chosen by Christian citizens.⁷

The boss must be supplanted by the patriotic good citizenship chairman.⁸

It will only be when Christian men . . . are elevated to places of trust and honor, and lauded as heroes by the patriotic sentiment of the Republic that Christian citizenship will have reached the acme of its claims and the government will become in fact as well as in name a Christian government.⁹

When the managers of this movement have washed "politics clean" and clothed it in white raiment, by having themselves elected to office and made rulers for God, do they actually intend to attempt to enforce the laws of God by means of human statutes? The answer follows:—

We have a right to make and enforce human laws that shall call for the observance of the laws of God.¹⁰

But how do these "rulers for God" in this "kingdom of God," propose to find out the will of God:—

So it is with our nation. It is a world model and a century's wonder, and our Father has permitted many worldly agencies and many political parties to garnish its rising glories hitherto. But to-day we are entering the cloud line; we are marshalling for final victories, victories which only purified hearts and consecrated hands can win. The undertaking of to-day will bring us to the unapproachable curtains of Sinai; and all things worldly must pause while the children of God ascend alone to receive new laws from God's highest achievement in earthly government.¹¹

From all this it is seen that the powerful Christian Endeavor Society proposes to establish the kingdom of God on earth: that this it proposes to do by means of politics, by having its own members elected to office as the vice-rulers of God. Having done this they propose by human enactments to force upon all the people their own interpretation of the laws of God as the will of God. Did the papacy ever do more?

There are honest, conscientious Christians among them who "know not what they do," but what they are doing is none the less fatal to that which has been our nation's glory—religious freedom. Who in church councils, who in the councils of State, will have the courage to raise the voice of warning? B.

"THE CHURCH" AND "THE WORLD."

It is a fact which should furnish food for serious thought to those church members who are trying to reform the world by law, that the world is able to discern a reform which is most imperatively needed within the church. The church says that immorality is increasing alarmingly in the world, and that there must be legislation to stop it. The world in turn, points to a condition of things in the church which may with good reason be regarded as the chief cause of the downward trend in the world.

The greatest reformation that is needed to-day is in the church. Among those who realize this fact is the well-known evangelist, D. L. Moody, who for some time past has been conducting revival meetings for church members in New York City. Mr. Moody's effort drew forth some pertinent comments from the *New York Journal* of November 17. The *Journal* noted that the mission of the evangelist was "not to those who are sunk in poverty as well as sin, but to the congregations of the various evangelical denominations," and proceeded to observe that "the weakness of the class to whom Mr. Moody comes as a quickening preacher is a tendency to seek respectability rather than righteousness—to form their conduct not so much on the teachings of Jesus of Nazareth as on the traditions of their sects and the example of those around them. Hence it comes about that the atmosphere of a church is too often repellant to the sort of sinners who stand in greatest need of salvation, and of human help to lift them from the misery into which their ignorance, their passions or their vices, or all combined, have plunged them."

Respectability is not righteousness. Respectability is worldliness, and from the Christian standpoint, worldliness of the most dangerous type, since it can be made the counterfeit of righteousness. And this worldliness is in the church.

"If Mr. Moody," the *Journal* continued, "will tell his Christian listeners that severe respectability—as manifested in a disinclination to touch elbows with coats that are not of good cut, and repugnance to meeting on a cordial footing those who are not above a certain caste—gives point to the assertion so frequently made that the average city church is not much else than a social club for the exclusive use and enjoyment of the contributing members, he may broaden the minds and widen the sympathies of many excellent people who expect to be as well placed in the next world as they are in this."

The class of people for whom Sunday laws are particularly designed, are repelled from the church by the Pharisaical atmosphere which pervades it, and religious zealots now seek by legislation to drive the unchurched masses into this repulsive atmosphere.

What is needed is not that the people should be driven into the church in its present state, but that the Phariseism within it should be driven out, by the straightforward preaching of that living Word which is sharper than a two-edged sword.

The *Journal* belongs to that "ungodly"

class of papers which issue a Sunday edition; yet it can see and state clearly enough what is the matter with the church. "More warmth of heart, less fear of criticism, closer study of the Bible; more attention to the precepts of the sermon on the mount, and less to church custom; a real recognition of the essential brotherhood and sisterhood of all men and women, whether they be respectable or the reverse; and a genuine desire to model their lives as near as may be on that of Jesus, who was no aristocrat—if Mr. Moody will preach thus to the brethren and sisters who flock to his meetings, he may kindle a fire of godly zeal in this sin-suffering metropolis. And we trust that before the evangelist concludes his labors here he will explain to the churches fully why it is that, as they so loudly complain, they have lost their hold on the masses. Above all, it is to be desired that he will not neglect to give some sound advice to the preachers. They need it. Too many of them are worldly minded, and not a few of them are more ardent for the success of their political party than they are for the spread of Christ's gospel."

And it is the very class of preachers described in the concluding lines of this quotation, that are most forward in the demand for Sunday legislation. They are the men who are endeavoring to make Christianity succeed by political means.

The church is in no position to take offense if the world should quote to her the proverb, "Physician, heal thyself." "First cast out the beam that is in thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." With the worldliness removed from the church, the church will see clearly that legislation is not the proper remedy to cure the immorality that is in the world.

CHURCH AND STATE AT WEST POINT.

THE *Catholic Standard and Times* says that it is a "rule of the service" "at West Point that graduates [cadets?] of the academy must attend divine service on Sundays;" and that the Government "does provide an official chapel and pay a chaplain for non-Catholics." This is the ground of the application of the Catholics for permission to build a meeting house on the Government reservation. They say that as the rule requires the cadets to attend divine service, and the Catholic cadets cannot attend Protestant service; that as the Government provides a chapel for the Protestant service, it is only fair and a very small thing, that the Catholics should be allowed on the reservation to provide themselves a chapel for the benefit of the Catholic cadets.

The *Standard and Times* acknowledges that "very fine reasoning" upon the rule requiring attendance of the cadets at divine service, "if carried to its logical conclusion, must result in the inference that this is an unconstitutional provision, in view of the clause separating Church and State." But it argues that "unconstitutional or otherwise, there it is; and the Government is bound to give effect to its own regulation by providing means for holding divine service;" and that as the Government provides Protestant service, it is little enough that it allow the Catholics room there to provide themselves a place for service. And if the unconstitutional rule and its consequence is to stand, assuredly the reasoning of the Catholics is just. Indeed, under the existing circumstances, if as stated, it would be no more than just if they asked

² "Official Report of the Fifteenth International Christian Endeavor Convention" (Washington, 1896), p. 111.

³ "Official Report" of Convention of 1895, p. 214.

⁴ *Id.* p. 19. ⁵ *Id.* p. 215.

⁶ *Id.* p. 108.

⁷ "Official Report" 1896, p. 135.

⁸ *Id.* p. 142. ⁹ *Id.* p. 139.

¹⁰ *Id.* p. 304.

¹¹ "Official Report" 1895, p. 214.

the Government to provide at its own expense, a chapel and a chaplain for Catholic service as it does for Protestant service.

However, this whole matter simply shows how that in spite of the Constitution, the whole national system has become honey-combed with the encroachments of a State-supported religion, each particular instance of which is used as a precedent and ground for further encroachment. Oh! that the world might for just once behold a Christianity so genuine and consistent that it would despise all such ungenerous ways!

WHAT DOES IT MEAN?

EDITOR AMERICAN SENTINEL: During several years past we have had in our city a "Ministerial Union," comprising nearly all of the ministers of the Evangelical churches, meeting once a month to discuss matters pertaining to the religious welfare of the people.

A few weeks ago they decided to reorganize upon a broader foundation, change the name to "Ministerial League," and in one sense, to enter upon a more liberal policy as to their work. They therefore decided to extend an invitation to the ministers of all denominations, including the Catholic clergy, in particular, to join the league. According to the papers they met yesterday and formed the league, comprising about all of the Protestant ministers; but not any of the Catholic clergy were represented.

There seemed to be much disappointment that the Catholics were not present. The matter was fully discussed, and it was shown that a committee had visited the Catholics and were informed that it would be impossible for them to attend if there were any devotional services whatever, even so much as opening with the Lord's prayer. It was thought by some that they should at least open their meeting with the Lord's prayer. A vote was taken, which stood 17 to 14 against opening even with the Lord's prayer. "The main idea of those who voted to reject the proposal," said a city paper, "was to show to the Catholic clergy of the city how willing the Protestant pastors are to dispense with anything which would prevent them from joining the organization."

They then proceeded to adopt a constitution and by-laws which were in part as follows: "Its objects shall be the cultivation of civic righteousness in our community by an insistence upon the close and vital relations between Christianity and the proper administration of municipal affairs and all matters of general interest and moment in the commonwealth and general government.

"Its objects shall also be to discuss matters of common interest pertaining to the religious welfare of our community, and generally to watch and guard our common church interests, that they may have proper recognition and influence in moulding and shaping public sentiment and the practical, ethical affairs of our city."

Now will you kindly explain to us through the columns of the SENTINEL what all this means, so that the people of our city may understand it?

We have read it over several times; it sounds like the voice of ministers, but we don't really know what hand there may be behind it.

If the ministers are so much interested in our community, certainly the community should be interested in what the ministers say and do. And as they speak sometimes in

language that we do not understand, we appeal to you to interpret the constitution for us so that we may know what they propose to do.

We would like to know also why these Protestant ministers are solicitous as to the coöperation of the Catholic clergy in their reform work, so far as to surrender all religious devotions in their meetings in order to gain the attendance of the Catholics.

They (the Protestants) do not say anything about trying to convert these clergy from the errors of Catholicism; there must be some other object in view.

Will you please give some information or word of prophecy that will instruct the people as to the meaning and consequences of this movement inaugurated by the ministers, if carried out to its full intent and purpose?

Very respectfully,

P. P. LANE.

Worcester, Mass., Nov. 24.

We think the matter printed in the present number of the AMERICAN SENTINEL gives a complete answer as to the intent and purpose of all such movements as described by our correspondent.—EDITOR.

WHO WOULD OPPOSE IT?

SUPPOSE an effort were made to revive the old law making it compulsory to partake of the Lord's supper, who would most strenuously protest against it? It is safe to say that it would be those who most clearly discerned the spirituality of God's service. Such would rightly abhor dragging men to the Lord's table to act a lie, and would consider the law an outrageously wicked one. So, too, if those who favor Sunday laws really believed that keeping Sunday was a spiritual act, they would be protesting against such laws.—*Present Truth, London.*

WHAT IS CHRISTIAN POWER?

BY M. E. KELLOGG.

THE New York *Independent* of November 12, contains an article on "Islam and Christianity," which has near its close the following very striking and suggestive sentence: "We have no more right to dethrone the Sultan in order to make it easier for Turks to become Christians, than the Turk has to present to the Armenians the alternative of Islam or death. But we have a right to insist that Christian power shall be used for protection of those who hold to the Christian faith."

The query which arose in our mind when reading this sentence was, What is Christian power? And the answer which came to us, from our understanding of the Word of God, was that Christian power, properly so called, can be no other than the power of Christ. At the first this power was manifested by Christ. He healed the sick, cured the blind, raised the dead, and, what is more remarkable, gave to his disciples power to triumph over the evils in themselves. It was his intention that his work should be carried forward by his disciples after his ascension to heaven, that they should be his representatives in holiness and power even as he had represented the Father. "As my Father hath sent me, even so send I you." "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Witnesses of what?—That he is the Christ, the Saviour, and that he saves men. Could they do this of themselves? No indeed, and hence at the same time that he told them what their duty and calling were to be, he assured them that divine power—Christian power—for the accomplishment of their task would be given them. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." Again: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses," etc. Nor could they go until this Christian power was given them: "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Much more evidence might be adduced, but this is sufficient to prove what Christian power is. It is the power of the Holy Spirit which comes from heaven and works in and through the disciples of Christ in a marked manner for the purpose of carrying on the work of Christ in the earth, and in the same manner that he worked.

Should we further ask for the precise moment when Christian power was the strongest, truth would compel the statement that it was when a hundred and twenty disciples of One who had been crucified as a malefactor were assembled in an upper room. The manifestation of Christian power at that time is thus described: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Here was the fulfillment of the promise to His disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The power of the Holy Ghost, as revealed directly in some of its various ways of working, is Christian power. Christian power is manifested in the Christian religion. It certainly is not manifested through the power of States or governments. There never was a period in all the history of Christianity when Christian power was so manifest, so far-reaching, and so powerful, as during the first century after the ascension of Christ. So powerful was it that the empire of Rome began to fear for its own overthrow, and struck back at the Christian power in cruel acts of persecution which only hastened its own downfall. Christian power was all-conquering then. It had no army of soldiers, no fleet, no munitions of war; yet it went forth "conquering and to conquer." Its weapons of warfare were not carnal, but, at the same time, they were "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This is Christian power. We may go further, and say that it is the *only* Christian power.

But is this the conception of Christian power which is referred to in the *Independent*? Not at all. Real Christian power, the Christian power recognized in the Scriptures, is not meant. On the contrary, by the expression "Christian power," the *Independent* means the worldly, mortal, cruel, military power of England, France, Russia, Germany and the United States. We grant that there is power in these nations. But to accept the idea that the power of manifestos, ultima

tams, armies, and battle ships is Christian power is, to us, a virtual denial of the power of Christ. The power of the British army is in no true sense any more a Christian power than is the power of the Turkish army. An army of Mohammedans may be truly called a Mohammedan power, because Mohammed taught and justified the use of the sword in the propagation of his doctrines; but no army of soldiers can be a Christian army, or represent Christian power, because the Author of the Christian religion declared against the use of violence in the propagation of his religion, or for any other purpose. All war is unchristian. It cannot, therefore, be a manifestation of Christian power. But this warlike power, national power, the power of armies and battleships, is just what the *Independent* means by the term "Christian power" in the quotation we are considering.

Another sentence from this article will prove this: "The Moslem Turks feel that, for the present at least, Islam is more powerful than Christianity." This is measuring Christianity and the power of Christ by the Mohammedan standard.

The *Independent* further says: "The battle royal of Christianity is to be with Islam. The other great religions are to be met with argument, persuasion. Islam must be met by force. . . . Power is the one quality of religion which they [the Mohammedans] appreciate, and they will yield their faith only as they become convinced that it has met, its superior in strength."

Justice to the *Independent* demands the statement that in this same article it denies the intention of using force against Turkey for the compelling of *individual* Moslems to accept Christianity; yet indirectly it asserts this very thing, when it calls for this force to be employed for the destruction of Turkey as a *nation*, that individual Mohammedans may see and recognize the power of Christ and so be led to become Christians! It says distinctly: "For centuries the Sultan has represented to the Moslem world, the element of power. . . . To drive him from that vantage ground would be to give a fatal blow to the system itself, and thus release from its thrall many who are already in doubt, but are held by fear from acknowledging that doubt."

If this idea of Christian power, of Christian progress, is to prevail; if the "battle royal" between Christianity and Islam is to be fought with gun, bayonet, and battleships in order to humble Turkey, that Moslems may more readily become Christians by recognition of Christian power,—then it matters very little to true Christianity which power gains the victory. The Christianity of the one is little above the Mohammedanism of the other. Brute force alone is glorified. Moslems converted to Christianity under such influences would be no better men as Christians than they were before as Moslems. They would simply transfer their allegiance and faith from one cruel, brutal power to another. Indeed they would not be converted to Christianity at all, but to a power which violates every principle of the religion it professes to sustain.

National Christianity, which many so admire, has nothing to commend it above Mohammedanism. Turkey is as bad a product of Mohammedanism as the world ever saw, but to-day she is not equal in national crimes to Spain in the days of the Inquisition, or France at the time of the St. Bartholomew massacre.

The question might here very properly be asked why Islam cannot be met and influenced by the same means that other religions are

met and conquered. The answer of the *Independent* is that Islam respects nothing but force. But if the application of force is a correct principle, why confine it to national affairs, or to the relations of the so called Christian powers to Turkey? Men who respect nothing but force are not confined to Moslem countries. They are found everywhere. Argument and persuasion have utterly failed in their cases. Why, then, should they not be coerced? These questions let in the light upon the whole plan of national Christianity, and the use of this so-called Christian power.

It is not Christian power. Nations, like individuals, may steal the livery of the court of heaven that they may better serve their own interests or some high church party. Let the nation interfere to protect its citizens in Turkey, if they are in danger; and in the name of a common humanity let them interfere to prevent the killing of the revolutionary Armenians, if they will. But why try to throw the mantle of Christianity over their actions? Why, as an authority and justification of their conduct, invoke the name of Him who once said to one of his over-zealous followers, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword"? Why call a course of action Christian, when it is distinctively forbidden by the Author of Christianity? Why—unless because the virus of a national religion, a governmental religion, a union of the Church with the State, has, by false teaching, been inoculated into the very life-blood of the national sentiment so thoroughly that a touch of the nation's pulse reveals its presence.

Is it any wonder that the power of Christ is so little manifested in the popular Christianity of this day, when that Christianity has such an erroneous idea of what Christian power is; and when, lacking the true power, it tries to take and utilize another power in its place?

CIVIL LAW VS. RELIGION.

BY GRANT ADKINS.

WE can scarcely comprehend how that men who are seemingly ardent advocates of "liberty of conscience" and of the Christian motto "do unto others as you would they should do unto you," can in any sense whatever ally themselves with any who are clamoring for a law that will enforce upon the minority the religious opinions of the majority, and still claim that everybody ought to be allowed to worship God according to the dictates of one's own conscience.

It does seem that any one could see by a moment's reflection that any civil law that will discriminate between citizens, and will concede to a corporation, a body of men, any right that it would not allow to an individual, is a wicked and unjust law; yet such is the character of all Sunday laws.

The pastors of this city have of late had much to say on "The proper observance of the Sabbath," two sermons having been preached by two of the leading Presbyterian divines. After this the matter was brought before the Pastors' Union, and all present were free to say that the law must be rigidly enforced, and that the Sunday newspaper was a detriment to the youth and the church. To show their disapproval, many of them decided to withdraw their church announcements from Sunday editions and print them on Saturday.

One of the divines said to the writer: "It is not so much the work that is being done on that day, but it keeps them busy so that they can't attend church services."

That is the secret of the whole affair. It is not so much that they entertain love for Sunday, as it is to get men to go to church. But of late I could not see much difference between the Sunday political paper and the Sunday political sermon. I would go to church and hear political issues discussed *pro* and *con*. But it was just this morning that a man who guides an editorial pen, said: "Let the minister make his sermon as interesting to men as the Sunday newspaper, and they will not need a law to stop their publication."

A minister stated in the presence of the writer that "the Sunday paper was such a temptation to him that if it came to his house he could not help but read it, and therefore was in favor of its suspension." We could not help wondering if He who is able to keep us from falling, and will not suffer us to be tempted above that which we are able to bear, could not give grace enough either to bear the reading of the Sunday newspaper, or else to let it alone. Let a man's heart be full of the love of God, and of that which he believes is right, and no newspaper that he disapproves will have any effect on him whatever.

We give below a letter from a leading attorney at-law, stating how he views religious legislation. We could give more, but this presents about the same thoughts that the rest contain:—

REV. GRANT ADKINS:

In my judgment any connection between Church and State is utterly *repugnant* to our Constitution.

I believe religion is purely a matter of conscience with which the State and the Federal Government has no business to meddle. I am for this reason emphatically opposed to appropriations of the public money to be used in maintaining sectarian schools and eleemosynary institutions of any character.

I am equally opposed to any scheme that tends to discriminate between the beliefs of a Hebrew and a Christian, a Catholic, or a Methodist, a believer or an agnostic. To provide "a Sunday law," is to my mind an indirect assumption by the Government of canonical jurisdiction, because such a law would be a decision upon a matter of religious doctrine upon which Jews and Christians, Baptists and Adventists, have divergent views. A decision upon a matter of doctrine must be rendered in the forum of the conscience rather than in the halls of Congress.

Yours truly,

N. C. MACNULTY.

We are glad that all men have not lost the spirit of genuine religious liberty.
Knoxville, Tenn.

THE Catholic papers, from Boston to San Francisco, are extravagantly exultant over the defeat of Congressman Linton, of Michigan, in the late election. Mr. Linton is not the only member of the present Congress who was defeated; so that there is nothing serious in that. Although Mr. Linton has done noble work in behalf of sound Constitutional principle during the two congressional terms that he has had, we have no idea that either he or anybody that favored him ever attached to it a hundredth part of the importance that these extravagant exultations show that the Catholics all over the country gave to it.

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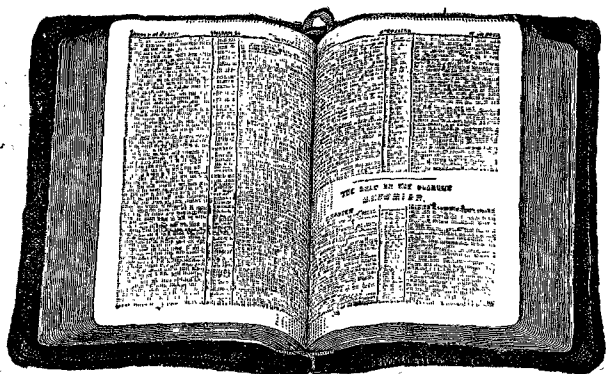
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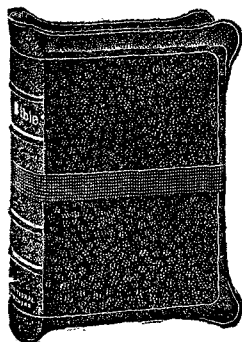
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They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

gavest before them, neither turned they from their wicked works.

36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And ^e it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^f dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we ^g make a sure covenant, and write it; and our princes, Lé'vites, and priests, ^h seal unto it.

CHAPTER X.

¹ The names of them that sealed the covenant. ²⁰ The points of the covenant.

NOW ³ those that sealed were, ^a Nē-he-mī'ah, ⁴ the Tir'shā-thā, ^b the son of Hāch-a-lī'ah, and

B. C. 443.

^d Deut. 28. 48.
^e Ezra 9. 9.

^e Deut. 28. 33, 51.

^f Deut. 28. 48.

^g 2 Kin. 23. 3.

^h 2 Chr. 29. 10; 34. 31.

ⁱ Ezra 10. 3.

^j Heb. are at the sealing, or, sealed.

^k ch. 10. 1.

³ Heb. at the sealings, ch. 8. 23.

⁴ ch. 8. 9.

⁵ Or, the

25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,

26 And Ā-hī'jah, Hā'nan, Ā'nan,

27 Māl'luch, Hā'rim, Bā'a-nah.

28 ¶ ^e And the rest of the people, the priests, the Lé'vites, the porters, the singers, the Nēth'i-nims, ^f and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁱ by Mō'ses the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give ^j our daughters unto the people of the

WHAT THEY SAY OF IT.

AMERICAN SENTINEL: I received my Bible over two weeks ago, and am very much pleased with it. I hope others will avail themselves of this excellent opportunity to secure a nice Bible cheap. Yours truly, MRS. L. A. ROSS, Butte, Mont.

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Yours truly, THOMAS RACE,
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NEW YORK, DECEMBER 3, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE late W. C. T. U. convention at St. Louis, Mo., passed a resolution protesting against Sunday traffic in the District of Columbia.

IN our report of the meeting of the "New England Sabbath Rescue League," reference was made to Dr. Dewitt S. Clark as secretary of the league. This is a mistake. Dr. Clark was only temporarily in charge of the meeting, in the absence of the secretary, Dr. Martin D. Kneeland.

WE hereby express our appreciation of the hearty response given our call for coöperation in the circulation of the SENTINEL of November 26. It was an inspiring sight to see all hands busily engaged in sending out thousands of extra copies of this number. We still have a quantity of this valuable issue on hand, and will fill orders for it as long as the supply lasts; after which we will fill the orders with this present issue, which is an excellent companion number to the issue of November 26. Usual rates—one cent per copy.

A GREAT stir is being made in California in behalf of a State Sunday law. One of the leaders in the movement writes, "We are flooding the State with petitions for a law, and this will be pressed upon the coming legislature as never before; at least so I hope. The work has to be done by a very few earnest men, mostly ministers."

Of course; that has been the regular method of "National Reform" work for years. A "flood of petitions," "whole State aroused," "overwhelming public sentiment"—such are the usual features of a well-ordered Sunday-law campaign which frighten time-serving legislatures into enacting Sunday statutes; but which, when the noise and dust have passed away, are discovered to be only the efforts of "a very few earnest men, mostly ministers."

THE western organ of the "Christian Endeavor" movement seems to be the *Christian Endeavor*, published in Chicago. The November number is an "International Edition." It calls loudly for a "Rescue of the Sabbath." It wants literature on the Sabbath question. It wants "some scholars to restudy the Sabbaths of the Bible, and write books and tracts upon the subject." It wants "some lecturers to unite the churches and laborers in a struggle for the Sabbath." It wants "a Sabbath tract society to secure men

who will write appropriate and much-needed tracts, and have them circulated by the millions." It says that "every Christian family and individual should be reached."

Good. We are interested in this ourselves. We therefore ask every reader of the AMERICAN SENTINEL who has, or can obtain, good literature on the Sabbath question, to put it into circulation at once. We ask all who can write, to restudy the Sabbaths of the Bible and write appropriate and much-needed tracts, articles for papers, etc., and do all you can to have them published and circulated by the million. We ask whoever can speak, not to lecture, but to *preach the truth* of the Sabbath as it is bound up with the everlasting gospel of the Son of God. Do all you can to unite all people in the struggle for the Sabbath.

Some of this Sabbath literature is needed in the office of the *Christian Endeavor* itself. That paper is not well informed yet as to what day the Sabbath really is. It thinks that the first day of the week is the Sabbath, while the Bible says plainly, "The seventh day is the Sabbath." Some of our readers therefore who may have good literature on the Sabbath question, or who can write a good article on it, might send such to the *Christian Endeavor*, 185 Dearborn Street, Chicago, Ill. Yet do not stop with this; send such everywhere and to all people, till all in the land and in the wide world shall know the truth of the Sabbath of the Lord.

THE *Christian Work* tells of steps taken by churches in Canada looking to the "establishment of a federal court to be composed of representatives of the various churches;" and that they are "willing to empower it to give expression in cases of emergency to the opinion of the churches on moral and religious questions affecting the welfare of the community, and to take action for the churches when such action is desirable." The *Christian Work* then remarks that "there is something in this plan worthy of the careful consideration of the denominational bodies on this side of the Canadian line." Is it possible that there is not enough of this sort of thing being carried on already on this side of the line? No; it is plain that they will never be content till they possess such a "federal court" of churches, or else a federal court so ruled by the churches, that thus they shall be able to rule the country for "the welfare of the community."

THE State of Washington has recently taken her stand with the number of American commonwealths which protect the rights of their people from the invasions of Sunday laws. A resident of Tacoma was convicted in the municipal court of violating the "Sabbath," and the case was appealed to the Supreme Court, where the decision was reversed. In its ruling the court said: "If the Sabbath law is valid, then the legislature would have the right to prohibit farm labor,

printing, and nine tenths of the employments which citizens usually engage in in this country, and leave the other one tenth to pursue their vocations. The ordinance in question is deemed as special legislation; and while it is true that there have been some decisions, notably in New York, holding the contrary view, this court is satisfied that the ordinance is unconstitutional, and reverses judgment, with instructions to dismiss the case."

THE *Christian Endeavor*, having fallen into the mistake of thinking that Sunday is the Sabbath, counts as enemies of the Sabbath those who believe the Bible that "the seventh day is the Sabbath," and who attempt to get others to believe it also. Of the Seventh-day Adventists, on this score it says:—

The enemy is thoroughly organized; showers of tracts, books and papers are being circulated to mislead the Christian public. At the International Convention at Washington, recently, they boast of having put into the hands of "nearly 60,000 Christian young people, nearly 240,000 pages of tracts."

One seventh of one per cent. of the professedly "Christian" population of this country, publish and circulate twenty fold more tracts, books and papers against our sabbath than ninety-nine and six-sevenths per cent. of the Christian population does in its defense.

Take a half dozen of their recent publications, with a circulation of from 25,000 to 1,000,000 copies each, and possibly read by three persons to each tract. Yet none of these tracts have been followed with a refutation.

In one State these people sell about \$12 worth of literature to each member they have in the State, and 90 per cent. of their literature attacks the Sabbath and the churches.

If the churches would circulate 25 cents' worth of the right kind of literature to each member of the churches our country could soon be redeemed from this curse.

Good! Let every man, woman, and child, who ever read or heard that "the seventh day is the Sabbath," tell it to every possible person. And let all such know that whether they be counted enemies or not, they are making known the truth of God.

"I HAVE arrived at the profound conviction that nothing has more hastened the loss of liberty than the errors of our fathers concerning the manner of organizing religion." —*De Pressensé*.

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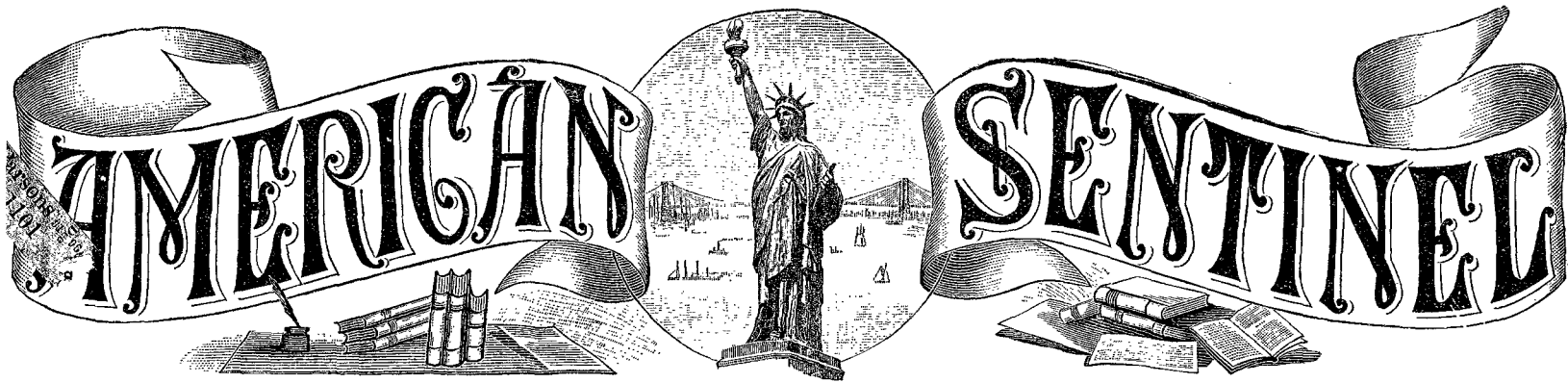
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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EDITOR, A. T. JONES.
ASST. EDITOR, L. A. SMITH.

OF all the forms of government the stability of the republican form depends most upon the integrity of the individual.

Abraham Lincoln's definition of a republic is the best that can ever be given: "Government of the people, by the people, and for the people."

A republic is a government "of the people;" because the people only compose the government. The people then are governed "by the people;" that is, they are governed by themselves. The people are governed "by the people" "for the people;" that is, by themselves for themselves.

Such a government in the nature of things is only self-government. Each citizen governs himself. He does this by himself—by his own powers of self-restraint. And he does this for himself, that is, for his own good, for his own best interests: knowing at the same time that this is also for the good and for the best interests of his fellow-citizen.

Only in the proportion that this conception is fulfilled, is it possible for a republic to flourish. In the proportion that the people lose the power to govern themselves, in just that proportion the true idea of a republic must, and surely will, fail of realization. And in a republic, just as soon as a majority of the people have ceased to govern themselves by their own individual powers, the republic has in principle and in fact passed away.

And so surely as a republic passes away, a despotism takes its place. It may be an elective despotism, but it is none the less a despotism. It may, indeed, be a despotism of the many—of the majority; but it is none the less a despotism. In fact, in such cases, it always is at first a despotism of the many. Shortly after this it becomes a despotism of a few. And at last, ere long too, it becomes a despotism of one.

Any person, therefore, who allows himself to engage in anything that deprives him of the full and free government of himself,

thereby enters upon a course that is contrary to free government. Whatever weakens or absorbs the individuality of the citizen, undermines the republic. It matters not what it may be, what form it may take, or what pretensions may be made in its behalf, to whatever extent it weakens or swallows up the individuality of the individual man—just to that extent it undermines the republic.

Party organization may be perfectly proper, but when it become so "straight" that the citizen cannot act upon his own individual preferences or convictions, without being ostracised or "read out;" or when it is turned to "the machine;" however much certain men may gain by it, the people are only the losers and the republic is weakened.

Business partnerships and corporations may be perfectly proper; but when they are employed to crush out competition or to swallow up the individuality of owners, they violate the first principle of free government, and therefore are a menace to the republic.

Labor organizations may be beneficial; but when they are used to deprive the individual of the privilege of entering into any engagement that he may see fit to make; or so as to absorb the individuality of any member that he is not free to be employed under whatever circumstances that seem to him satisfactory, or that he is not free to come and go at his own pleasure without interference on the part of anybody; they invade the right of the individual to govern himself, and in so doing repudiate government of the people, by the people, and for the people, and are a menace to the republic.

Church organization is not only proper, it is divine; but when church organization is so managed and manipulated by men as to become in their hands a weapon to be held menacingly before politicians, business men and all others, by threats or whatever other means shall prove most effective, to deprive them of the freedom of individual action, according to their own individual conviction,—then such church organizations become only a menace to the republic itself. They cease to be divine and become earthly, sensual, devilish, and thus the greatest possible menace to the republic.

Hon. Henry Watterson, in an interview for the press of this city, only a few days ago, made the following statement:—

In 1800 we were a few millions of people and we loved liberty. In 1900 we are nearly a hundred millions of people and we love money. Moreover, individually and collectively, we have a great deal of money. Most of this money is invested in what are called corporations. From a handful of individuals we have become a nation of institutions. The individual counts for less and less, organizations for more and more.

In remarking upon this statement the *New York Journal*, of December 2, said:—

There is no disputing the truth of that. . . . What he feels as to the dangers of concentrating wealth, the diminution of the importance of the individual, and the dominance of the purse, an increasing minority of men of thought and masculine instincts feel.

Every organization, every influence, that diminishes the importance of the individual, is in antagonism to government of the people, and just so far as it does so, is inimical to the republic.

Yet no man can deny that *all* the forms of organization which we have referred to, are diligently working in all the ways pointed out, and in other ways besides, to diminish the importance of the individual. The practice of each one is therefore in direct antagonism to government of the people, by the people, and for the people. Any one of them, then, to be continued and to "grow by that it feeds on," could end in nothing else than the subversion of the republic: this to be followed by the inevitable despotism, first of the many, then of a few, and finally of one. And when such only can be the tendency and end of any one of these, how much more, and how much more swiftly, must this be the end, with all of them working at the same time and only to that end.

What, then, is the remedy? Cultivate the individual. Restore the integrity, the manliness, the manly independence, the individuality, of the individual. This is the only remedy. Nothing else can possibly avail.

Thus again is strongly illustrated the importance of that scripture that was written for this time: "The Lord spake thus unto me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

THE ROMAN REPUBLIC.

It has been said of the early Romans that "they possessed the faculty of self-government beyond any people of whom we have historical knowledge," with the sole exception of the Anglo-Saxons. By virtue of this faculty, in the very nature of things, they became the most powerful nation of all ancient times.

But their extensive conquests filled Rome with gold. "Money poured in upon them in rolling streams of gold." With wealth came luxury. "Wealth poured in more and more, and luxury grew more unbounded. Palaces sprang up in the city, castles in the country, villas at pleasant places by the sea, and parks, and fish-ponds, and game preserves, and gardens, and vast retinues of servants" everywhere.

To get money by any means lawful or unlawful, became the universal passion. "Money was the one thought from the highest senator to the poorest wretch who sold his vote in the Comitia. For money Judges gave unjust decrees, and juries gave corrupt verdicts." "The elections were managed by clubs and coteries; and, except on occasions of national danger or political excitement, those who spent most freely were most certain of success. Under these conditions the chief powers in the commonwealth necessarily centered in the rich. The door of promotion was open to all who had the golden key. The highest offices of State were open in theory to the meanest citizen; they were confined in fact to those who had the longest purses, or the most ready use of the tongue on popular platforms. Distinctions of birth had been exchanged for distinctions of wealth. The struggle between plebeians and patricians for equality of privilege was over, and a new division had been formed between the party of property and a party who desired a change in the structure of society."

As the power which wealth gave was used only to increase the wealth of those who had it, or of their favorites, and increased wealth was used only to increase the power of those who had it, the sure result was the growth of envy on the part of the populace, and presently a demand which grew louder and still more urgent that there should be a more equable distribution of the plenty that was monopolized by the few. "All orders in a society may be wise and virtuous, but all cannot be rich. Wealth which is used only for idle luxury is always envied, and envy soon curdles into hate. It is easy to persuade the masses that the good things of this world are unjustly divided, especially when it happens to be the exact truth."

As these two classes were constantly growing farther apart—the rich growing richer and the poor poorer—there ceased to be any middle class to maintain order in government and society by holding the balance of power. There remained then only the two classes, the rich and the poor, and of these the rich despised the poor, and the poor envied the rich. And there were not wanting men to stir up the discontent of the masses, and present schemes for the reorganization of government and society.

Some of these were well-meaning men, men who really had in view the good of their fellowmen and the bettering of society and government; but the far greater number were mere demagogues—ambitious schemers who used the discontent of the populace only to lift themselves into positions of wealth and power which they envied others, and which, when they had secured, they employed as selfishly

and oppressively as had any of those against whom they clamored. But whether they were well-meaning men or only demagogues, in order to hold the populace against the persuasions and bribes of the wealthy, they were compelled to make promises and concessions, which were only in the nature of larger bribes, and which in the end were as destructive of free government and the republic as were the worst acts of the aristocracy of wealth itself.

After considerable see-sawing between the two parties for the possession of the governmental power, it was taken from both by the First Triumvirate—Pompey, Crassus and Cæsar. These three men covenanted together "that no proceedings should be allowed to take place in the commonwealth without the consent of each of the three contracting parties." In eleven years the sole power fell to Cæsar alone. In four years more, pretended patriots assassinated Cæsar "to save the republic" from what they supposed was threatened in him, and thereby made only the more certain the very thing that they professed to fear from him, and which in fact was realized shortly from those who were worse than he.

Affairs had reached the point in the republic where a Cæsar was inevitable, and though in the attempt to escape it they had killed the greatest Roman who ever lived, it was only hastened by the very means which they had employed to avoid it. This they themselves realized as soon as they awoke from the dream in which they had done the desperate deed. Cicero exactly defined the situation, and gave a perfect outline of the whole history of the times when he exclaimed, "We have killed the king; but the kingdom is with us still. We have taken away the tyrant: the tyranny survives." That tyranny survived in the breast of every man in Rome. And in just thirteen and a half years from that time, the State having gone again over precisely the same course, came again to the same point where the sole power was in the hands of a Cæsar where it remained until both the monarchy and the empire of Rome perished forever.

Thus in the Roman republic, by the inseparable train of wealth, luxury, and vice, self-restraint was broken down, the power of self-government was lost, and that republic failed. And so every other republic must fail when the faculty of self-government fails by virtue of which alone a republic is possible. The Romans ceased to govern themselves, and they had to be governed. They lost the faculty of self-government. With that vanished the republic, and its place was supplied by a one-man power, an imperial tyranny supported by a military despotism.

We have thus sketched the history of the Roman republic. To sketch the history of the first French republic would be but to repeat the story almost point by point. No man can fail to see that up to a certain point the parallel is complete between that and the republic of the United States of America to-day. Is it at all strange then, indeed is it not the most natural thing in the world, that disinterested thinkers should raise the query whether the United States, in one hundred and fifty years, is really going to pass "through all the stages to be found in the history of Rome"? And further ask, "Are the Americans in quest of a Napoleon? Are they moving in the direction of a dictatorship, the precursor of demagogic, or military despotism?"

We are not alarmists. We do not propose to be alarmists. We simply ask for sober thinking. It is our duty to present facts, and to call attention to the things which

those facts with unfailing certainty indicate. And there can be no possible room for question that from the facts which are patent to-day to every one who will look about, it is time for every person in the United States to engage in the sober thinking to which we simply invite him.

THERE IS NO DIFFERENCE.

A COMMON accusation made by Protestants against the Catholic Church, is that the latter adheres to the principle of the union of Church and State. It appears, however, that the Catholic position upon this point is, in this country at least, quite in harmony with that now maintained by the leading Protestant bodies. What the papal church would insist upon here is not a union of Church and State, but of religion and the State. This was authoritatively stated by the "Right Rev." Bishop Montgomery, of Los Angeles, Cal., in a recent lecture on the "Basis of American Citizenship," reported in the *Catholic News* (New York) of November 22.

"The trouble is," he said, "that people have come to believe that citizenship is wholly and altogether secular; particularly in these last few years the question has been put in the shape of the separation of Church and State. That hobby, ridden so faithfully and so earnestly by so many, has come to mean, in the minds of a great number, that the separation of Church and State means the separation of religion and State. And though in this country we are under such circumstances that there must ever be a separation of Church and State in the ordinary acceptance of the words, there is not and cannot be a separation of religion and State, if we remain the republic that our forefathers left us."

The Protestant churches do not favor a union of Church and State "in the ordinary acceptance of the words;" but they do advocate a union of religion with the State, and the papal church says that there must be no "separation of religion and State" if the republic is to be preserved. The papal church therefore takes fully as "enlightened" a stand in this important matter as do the Protestants. Her attitude to-day is no less "liberal" than is theirs.

But the truth is that the papal church never advocated anything more than a union of religion with the State; so that the position stated by the *Catholic News*, and endorsed by the leading Protestant bodies to-day, is the same that Rome has always held. For back in the days of papal supremacy, the clashing religious sects of the present day were not in existence, and "religion" meant, to the State, only the religion held by the papacy. United with that religion, the State was in the truest sense united with the papacy. Bearing in mind now that the papal religion is the only religion recognized by the papal church as being the true religion—Christianity—the identity of her present position with that held by her in former times is perfectly plain. Rome advocates a union of religion with the State, but *her religion*, she says, *is the only true religion*. Of course no false religion ought to be united with the State; hence a union of religion with the State, from the papal standpoint, means nothing more nor less than a union of the civil power with the papacy.

And from the standpoint of any Protestant church which maintains this same principle, the conclusion reached must be similar. For though the various Protestant sects count

each other as branches of the great Christian Church, and even recognize the papacy as such a branch, each one believes that she holds more Christian truth than any of the others, and hence that she is, in a fuller sense, Christian, than are the others. Therefore, of course, she is better entitled than the others to a union with the State; since the State ought not to be joined with religious error. So, from the Protestant standpoint no less than from the Catholic, a union of religion with the State means, in its last analysis, a union of Church and State, in the fullest sense. And this meaning will take on a very practical and tangible character when the principle upon which it stands is sought to be carried into effect. The movement to unite religion with the State, once started, will speedily develop into a controversy over a union of Church and State, even "in the ordinary acceptance of the words." It cannot possibly lead to anything else.

Then if we would avoid a union of Church and State, it is absolutely necessary that the State should be kept separate from religion,—not separate from justice, from honesty, from integrity—but separate from religion, as the Christian men who established it ordained that it should be. There can be nothing more essential than this to our country's welfare.

THE KINGDOM OF GOD.

NOTHING can so effectually hinder the advancement of God's kingdom among men to-day as wrong conceptions as to what the kingdom is. In the Epistle to the Romans Paul wrote, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." . . . The kingdom of God consists of something infinitely higher and more important than laws and regulations as to what we shall eat and drink, or what we shall wear. The kingdom of God is a very different thing from what many conceive it to be and from what many are representing it to be.

In our Saviour's day the Jewish people had their conceptions of the kingdom of God, which were very far from what the kingdom really is, and were material and gross compared with the true conception. They, indeed, made the kingdom of God very much a matter of meat and drink. Their poets and prophets, under divine inspiration, had, it is true, prophesied and sung of a kingdom which would outshine, in its splendor, anything the world had ever known before. But, misunderstanding the prophets, the people looked for a kingdom whose greatness and glory would be more material and earthly than spiritual and heavenly. Overflowing wealth, plenty of corn and wine, and every earthly pleasure and comfort, entered largely into their conceptions of the kingdom. There would be no want, no sickness, no oppression from any quarter, no pain or trouble or distress of any kind anywhere. It was to be "a triumphal millenium of earthly blessedness." This ideal good time did not, however, include the dominance of righteousness and purity, except as they supposed men would live better lives when they had all their material needs and wishes supplied.

The Kingdom Many Look For.

Akin to this conception of the kingdom is the conception which is attracting many in our own day. Many are looking, desiring and working for a kingdom that will affect men's eating and drinking, and which will

have to do chiefly with their material comfort. There is a hope that when the material environments of men are improved they will live better lives, society will be purer, political life will be lifted to a higher level, and righteousness and justice will everywhere abound. . . . Men propose to establish a sort of heaven upon earth by bettering the condition of the poor, and by adjusting all the differences between labor and capital. Humanitarianism is made to take the place of Christianity, and the reformation of society is made to take the place of the regeneration of the individual. The spiritual is made subordinate to the material, instead of the material to the spiritual. The kingdom of God is made meat and drink rather than righteousness, and peace, and joy in the Holy Ghost.

All this is contrary to the teaching of Christ. He said, "My kingdom is not of this world." He said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." He said, "A man's life consisteth not in the abundance of the things which he possesseth." Neither plenty of gold nor plenty of silver will make men happy and upright. They very often make them just the reverse. Righteousness of life is not fostered by the wealth of Fifth Avenue any more than it is by the poverty of Rivington Street. There are as many godly people among the poor as there are among the rich. Blessedness lies not in what men have, but in what they are. The kingdom of God has to do with a man's inner life rather than with his outer environment.

The kingdom of God, at the present stage of it, is established among men by godlikeness of character, and godlikeness of character comes not by any natural development, nor by any growth which will result from improved material environments. It comes by a new birth, by men becoming partakers of the divine nature. "Except a man be born from above he cannot see the kingdom of God." "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Ye must be born again."

What the Kingdom Is.

In this kingdom sin is no longer the dominating force. To those in whom the kingdom of God has been set up it is said, "Sin shall not have dominion over you." Sin may be in the man, and indeed will be, but it will be there as a broken power, not ruling and controlling and enslaving the man, but being ruled, controlled and subdued by Him who triumphed over death, and led captivity captive. The kingdom, in our highest experience of it, is having the King of kings reign within us. This is what men need everywhere, the whole inner realm of the soul, and the whole outer life brought under the divine government. Wherever there is that, there is the kingdom of God.

The kingdom of God is righteousness, a being right with God, and a being right with men. When men are right with God they will be right with men. Then they will be honest, and true, and kind, and unselfish, and brotherly. When employer and employé are right with God they will be right with each other. And so of every other relation in which men may stand to each other. Nor will men be made right with each other until they are made righteous—that is, right with God. All the schemes of socialists and labor conventions and such like must fail except as they are worked on this basis.

The kingdom of God is peace—fullest peace

—peace with God—reconciliation—the peace of God—soul rest—"the infinite calm of God's eternal heart." Wherever God's kingdom is there is peace.

The kingdom is joy. Joy in the Holy Ghost—holy joy—abiding joy—joy like a fountain, ever bubbling up from the secret depths of God's infinite and everlasting love. Righteousness! peace! joy! Men want to reverse the order, and have joy and peace and the blessedness of the kingdom before they are made right with God. But the divine order of the kingdom is unchangeable. We must be right before we can be at rest.

Getting into the kingdom is simply getting the kingdom into us. The Holy Spirit brings the kingdom in, and when he is allowed to have his own way in the heart and in the life he fully and blessedly establishes the kingdom. It is our boast in this country that every citizen is a sovereign. But no man is truly a sovereign until he becomes part of the kingdom of God, until he has learned through the powers of the kingdom of God within him how to be a sovereign over self and sin and Satan. The kingdom of God is a kingdom of kings. The Christ who loved us and washed us from our sins in his own blood, hath made us kings and priests unto God and his Father. To him be glory and dominion, forever and ever!—*Rev. Charles A. Cook, in The Examiner (Baptist), Nov. 12, 1896.*

NOTES OF THE ST. LOUIS W. C. T. U. CONVENTION.

BY W. A. HENNIG.

THE convention was well represented from all parts of the United States, and also from the Old World. Miss Agnes Slack, from England, World's Secretary of the W. C. T. U., seemed to be the leading spirit from abroad. She spoke in highest praise of Miss Willard. She believed that Miss Willard had done more to unite "the two great nations than any statesman."

From the beginning to the close of the convention it was plainly stated many times that their success in reforms was by the ballot. The Rev. Anna Shaw stated that the women were through weeping and would now demand.

"Christian Citizenship" seemed to be the theme that most animated them. The husband of the Indiana W. C. T. U. president, in his speech, referred to the Episcopal letter sent to all the Methodist ministers by bishops of that denomination, instructing the ministry that "the State is as divine an institution as the church;" and that "a minister is as much in place in politics as he is in the church."

Anna F. Beiler, National Superintendent of the "Christian Citizenship" department of the W. C. T. U., made many sweeping statements concerning this line of work. "Christian Citizenship" is what we want. It means individual purity, righteousness, supreme loyalty to Christ, carried into public life. It means Christ in each citizen, in the primary or in the convention, at the polls and in all offices, legislative, executive, and judicial."

Some of the principles at the foundation of this movement were stated to be (1) "That Jesus Christ is the Saviour and Lord of the State as well as of the individual. . . (2) That the principles of His divine government must be incorporated in the State and made effective in public affairs. 'It is the duty of

the government to make it easy to do right and hard to do wrong." (3) "That the followers of Christ must unite to secure these high ideals."

She urged that each State, county and local organization create a "Christian Citizenship" department, or coöperate with such leagues and organizations and push the work until the forces that make for righteousness shall be more than those that make for evil.

This department is to be brought to "bear upon the great evils of the day such as restricted or lax suffrage, the unfair or corrupt caucus, the nomination of unchristian candidates, the failure to execute laws, the violation of the Sabbath [Sunday] as a public rest day, and the various social laws that may exist around us." "The spirit of this department stands unflinchingly for political as well as individual righteousness."

Miss Willard said that "St. Louis is the city in which the W. C. T. U. demanded, for the first time, 'gospel politics.'" "The meeting was in 1884, in the United Presbyterian church, which was opened to the W. C. T. U. when most other churches did not open." Again she said, "I claim that this great movement of 'Christian Citizenship' had its birth in the little Presbyterian church in St. Louis in 1884."

Some features of the convention were good; but in the main the effort was toward securing religion by law.

"LOOK UP YOUR LAWS."

So speaks the *Christian Endeavorer* to its readers in its issue for the present month. "We suggest to Christian Citizenship committees," it says, "that they look up the laws of the several States and make a list of the laws on the books that are continuously broken. For example, most of the States of the Union have laws against swearing on the streets. In Chicago there are a few arrests every year under this law, but it is not generally known that there is such a law. There is also a law making it a special offense to deface buildings used for public worship. The penalty is stronger than the ordinary penalty for defacing property. There is a fundamental law in every State in the Union against disturbing public worship. In some States this law embraces whispering, shuffling of feet and any loud noise during services. This law can be used to prevent playing of music as processions pass churches, etc."

This suggestion omits mention of the "sabbath laws" which are upon the statute books of nearly all the States; but there is no danger that they will be overlooked in the search for unenforced laws. They stand out too prominently for that. Then there are some other unenforced "laws" that might be mentioned, as for instance that among the statutes of the District of Columbia, enacted in 1723, which provides that any person who should "wittingly, maliciously, and advisedly, by writing or speaking," "deny our Saviour Jesus Christ to be the Son of God," or "deny the Holy Trinity," "or the Godhead of any of the three persons, or the unity of the Godhead," "and shall be thereof convicted by verdict, or confession, shall for the first offense be bored through the tongue and fined twenty pounds sterling;" and for the second offense "shall be stigmatized by burning in the forehead with the letter B, and fined forty pounds sterling;" and for the third offense, "suffer death without the benefit of the

clergy." There are still others that might be mentioned, but it can safely be left to the vigilance of the Christian Citizenship committees to rescue them from their oblivion and see that they are duly enforced.

Yes; hunt up all the obsolete laws on the statute books of all the States and have them enforced. That will be truly "Christian" work! The very fact that they have lapsed into "innocuous desuetude" is evidence of their prime importance! Doubtless a little patient research in this line will be rewarded by rich discoveries.

NOT GOD'S GOVERNMENT.

[*Minneapolis Times*, Nov. 5, 1896.]

SOME time ago when the *Times* asserted, in response to a correspondent's inquiry, that this is not a Christian government, it expected that the assertion would be accepted as a statement of unquestionable fact. Much to its surprise, there was considerable resentment expressed by several persons who can write very good English, at what they conceived to be a slur both on the government and on the Christian religion. Of course, it is not necessary to say that nothing of the kind was intended.

But if this was God's government, as some who are trying to be religious seem to think, who would be His authorized mouthpiece with authority to declare his infallible will? That is always the question when any element in the community declares that the rest must be governed by the will of God. And it will be generally found that every theocrat regards himself as in some way specially commissioned to speak for the Almighty, and so have his own way with those who have not been favored as he thinks he has been.

The question of who is to be the special representative of the Divinity in the control of the sword and shackles of the State is as old as the desire to oppress. It has existed since the beginning of history, and has caused more bloodshed than all other questions combined.

In this country the attempt was made to give the same answer to it that the Christian religion gives. In the spirit of the Christian religion the American people, at the start, assumed full responsibility for all blunders and crimes of government committed or to be committed during its existence. They denied God's responsibility for the ignorance and viciousness that prevent government from being the safeguard of complete liberty. They denied that any man or any number of men could, of right, proclaim the law of God to bind the rest. They denied that any king or oligarchy, or any majority, exercised a divine right to govern any person, or to bring about the subjection of any person. They laid the foundations of this Government in the spirit of the German hymn of freedom, which declares that:—

"The God who made earth's iron hoard
Scorned to create a slave!"

The maxim that "the voice of the people is the voice of God," did not obtain with the people who made the constitutions of the States and the United States. They vested limited power in a majority, not because they believed, or even hoped, that it would be right in everything, or in most things, but because they believed in the least oppressive method of government—the least evil where the choice was among evils.

In the Declaration of Rights on which all American constitutions are based, it is care-

fully set forth that the powers of the government are derived from the people—not from God, as was held by the Puritans of New England and as still held by the Mormons. Not until this declaration was made a matter of lasting record was the way cleared for progress; for under the theory of government by divine right the worst abuses were most apt to be specially defended as the ordinances of divine infallibility.

This is not God's government, but a government of the people. The people, and not God, are responsible for every wrong that is done by law; for every abuse that is perpetuated by precedent; for every crime that is permitted by power against weakness. God does none of these things as they are done by human governments, and it is sacrilegious to charge him with them.

THE CRUSADES—OLD AND NEW.

FOR more than a year the professed Protestantism of England and America, in their cry for the blotting out of the Turkish power, have repeatedly cited the Crusaders of the Middle Ages as an example worthy of imitation by the "Christian" powers of the world. Some have even called for the stirring up of a crusade to day as those of the Middle Ages were stirred up. And now the Catholic press is using all this in her own favor, as "the strongest vindication of the Crusades of the Middle Ages." A writer in the *Forum*, for November, wants to see a new crusade raised from among the people as were the former ones; and he wants the Knights Templars and other such orders to be to day the champions of the movement as they were of old.

Upon all this the *Catholic Standard* remarks that "whether or not the suggestion be put into practice, the very conception of it as a remedy for the American troubles, is the best answer to the modern vilifiers of the Crusades, and shows that those wonderful uprisings of the Christian masses in the Middle Ages were not the wild visionary and fanatical movements which the nineteenth century materialist would persuade us they were; but that they had their rise in solid reason and intense humanity as well as in lofty chivalry and deep religious fervor."

If such a thing as this proposed new crusade should occur, it would simply show that people to-day are as wild, visionary, and fanatical as those of the Middle Ages undoubtedly were; instead of showing that the Crusaders of the Middle Ages were the contrary. It could be no proof that the Crusaders of the Middle Ages were sober and sensible, to see a lot of people to-day acting as wildly and foolishly, and murderously, as did they.

As for the Crusades of old time having their rise in solid reason and intense humanity, the truth is that they had no connection whatever with any sort of solid reason; and it would be difficult to find in all history a more inhuman horde gathered from any people making any pretensions to being but few degrees removed from sheer savagery. It is not necessary here to cite instances: the reader can review his history for these. But it is only the truth to say that in the whole contest distinguished by the Crusades of the Middle Ages the advantage in both humanity and chivalry undoubtedly lay with the Saracens and the Turks.

If this new crusade should start for the East and by any possibility should reach there, we should expect some of them at least

to be attacked by the Syrian fever. And if perchance it were the chief in command, who should be found consuming in his tent with that dreadful disease, we should expect to hear that the Sultan had sent into the camp of the Crusaders, camels laden with snow to cool the parched lips and quench the burning fever of their stricken commander, as did Sultan Saladin to Richard the Lion-hearted in the Crusades of old. And if the expedition should really come to a war, we might expect to hear at last that on the eve of battle, in the presence of both armies, and over the broken truce of the "Christians" the Turkish commander had openly appealed to Jesus Christ for the justice of his cause, and then had wiped them off the earth, as was done, all of it, by the Turks once before.

DOES A NATIONAL RELIGION PROMOTE NATIONAL GROWTH.

BY M. E. KELLOGG.

A NATIONAL REFORMER, writing Sunday-school notes for the *Christian Statesman*, lays down this proposition:—

Whenever altars and temples and religions multiply in a nation, national unity ceases, and national disintegration and decay set in. Civil governments are to preserve national unity not by compelling uniformity of faith, but by national recognition of one supreme God, of one divine ruler.

Should we admit that the first of the above statements is true, what follows? As surely as national disintegration and decay is a condition that every nation should dread, and prevent if possible, so surely must Spain, Russia, and other States having one faith very generally believed in and obeyed, be justified in doing all they can to prevent the entrance into their realms of other faiths than the one already established there. For what nation desires disintegration and decay? Upon that ground, even Turkey would be justified in refusing her consent that missionaries of other faiths than Islam shall enter the country.

The second statement contradicts itself. Civil government should not compel uniformity of faith, but should compel the recognition of one divine ruler! This may not be compelling uniformity of faith in a very narrow, sectarian sense; but in a broad sense it is. To compel the recognition of God is as surely compelling men as it is to compel a specified form of baptism.

Human beings have a very constant habit of thinking that nothing is arbitrary and unnecessary compulsion, unless it trenches upon their particular habit or doctrines. To make others believe, or at least nominally accept, what *they* believe, is perfectly proper, but for others to do the same by them is quite another thing.

But we have not yet fully considered the principle laid down in the first statement that while religions multiply, "national unity ceases, and national disintegration and decay set in." The United States of America is a living, national witness that the statement is incorrect. Here is a nation, one of whose fundamental principles of government is that religion shall be free, that all faiths might here multiply. And to prevent all friction and consequent disintegration as the result of religious friction, which surely has ruined many nations, the Church and the State, religion and the civil government, were separated, so that whether a man professes any religion or no religion at all, that would not prevent his cordial support and mainte-

nance of the government. It was also the intention of the founders of this nation that it should forever so remain. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," was the first amendment to the United States Constitution. This provision was intended to cut off all hopes of establishing a national religion here even in the broadest sense. The Jew, Christian, Catholic, Protestant, infidel, agnostic, and Mohammedan—all are equal, and all can subscribe to the Constitution; and the addition of anything to the national law which they cannot subscribe to, would be dangerous to the country.

This system of government has been in operation one hundred and twenty-one years, and no one questions the fact that a very large share of our national prosperity is the result of it. This nation has stood forth as a marvel of progress, a miracle of national growth. Its power and influence have been felt across the sea, in the lands where persecution once held sway; and the degree of liberty now enjoyed by the people of those nations is but the reflection of our own superior freedom. Does any one dare to assert that, if this nation had adopted a narrower system of government, had established a national religion even of the broadest kind, the nation would have grown as it has, or that its influence over other nations would have been so marked and beneficent? For our part, we do not hesitate to state that it would not.

Christianity is the last religion which should plead for national recognition. Before it received such recognition it was beautiful in holiness and magnificent in power. When it became the recognized religion of Rome its beauty was tarnished, its power gone, and itself but a name for an engine of tyranny. When the adherents of any religion plead for a national recognition of their religion by law, they show that their hope is in an arm of flesh. A yielding to such demands by this nation, to the degree that this has already been done, is in itself a signal of disintegration and decay. If our nation is to be preserved, it can be done only by scrupulously maintaining the religious freedom guaranteed in the Constitution, as its framers originally intended.

IN the *Union Signal*, of Nov. 19, 1896, the Reform Bureau, of Washington, D. C., says that "at the Washington Endeavor convention, of 1896, which met at a time when the sabbath was more attacked and less defended than ever before," it was suggested by this bureau, "that all young people's societies should this year make the defense of the Lord's day a specialty, each society appointing a permanent Lord's day committee, as a part of its organization, which committees should endeavor, (1) to close post-offices by local option petitions to the postmaster-general, and on a larger scale by petitions to Congress; (2) to circulate pledges against Sunday cycling for pleasure; (3) to urge the patronage of daily papers having no Sunday editions, etc. This plan was officially approved, so far as Endeavorers are concerned, by the *Golden Rule*. The postmaster-general, after conference and correspondence with the Reform Bureau, had previously closed the local post-office in Mount Vernon, N. Y., a city of seventeen thousand inhabitants, on petition of a majority of the adult receivers of mail—a petition originated by the Endeavorers but supported by all the other young people's societies—by this act giving the public to understand that he would do so in other

like cases, restoring the local option plan originated by Mr. Wanamaker.

"Subsequent to the convention the movement was taken up by the young people's societies of all kinds in all parts of the land, not in small towns only, but also in large cities, especially for suburban offices.

"The Woman's Christian Temperance Union, which was earlier in the crusade against Sunday mails, will welcome this reinforcement of young people and give it the benefit of its maturer thought and its staying qualities; and preachers' meetings will, of course, see that it has no lack of wise and brave leadership."

Has the Scripture said in vain, "The leaders of this people cause them to err, and they that are led of them are destroyed"?

NO PART IN POLITICS?

How the church of Rome "never takes part in politics" is illustrated by an editorial in *The Sun*, of Nov. 17, 1896, on "The Expulsion of the Jesuits from Ecuador." It says that "President Alfaro has issued a decree for the expulsion of the Jesuits from the republic of Ecuador, which is one of the most Catholic countries of South America. Last year, when Alfaro took command of the revolution which he brought to success, he met with the determined opposition of the church. Not a few of the ecclesiastics took up arms against him, and a member of the hierarchy, Bishop Schumacher, held command of a military division which fought for his overthrow. Alfaro also made the charge that millions of dollars belonging to the funds of the religious orders were used against him. 'My campaign,' he said in a manifesto, 'is a most difficult one, because of the enemy's hypocritical pretense that they are fighting for religion.'

"As soon as the revolutionary leader gained success in the war which opened last year and ended in the early part of this year, he began to enforce measures of revenge. His threats were so alarming that a large number of priests fled from Ecuador and took refuge in Peru and Colombia, and they were followed by the inmates of several convents, some of whom came to this country. He also began to confiscate the lands and other property of the church, which, as he said, had been dishonorably employed against the revolution.

"All this time he exercised power merely as a revolutionary chief, and without any authority derived from the constitution or from popular suffrage. Last month, when a convention to frame a new constitution was held at Guayaquil, Alfaro, now in office as chief executive, at once manifested his antagonism to the church party. He induced the convention to adopt provisions for limiting the power of the church, for diverting portions of the church income, and for putting restraints upon the church's control of its property. He also secured the adoption of constitutional provisions concerning the religious orders that were regarded as inimical by the church. It is doubtless under the authority thus conferred upon him that he has issued the decree to expel the Jesuits from Ecuador.

"We presume that he has been stimulated to go to this extremity by the still existing hostility of the church to the successful revolution. Bands of his enemies who fled to Peru and Colombia have recently made their appearance on the frontier of Ecuador and have attempted to stir up the people to renew

the war against him. 'Hereafter,' said Alfaro a short time ago when assured that the church would still defy the revolution, 'I shall be as severe as formerly I was magnanimous toward the people at enmity with my government.' Soon after the opening of the war he charged the Jesuits with engaging in intrigues against him; he has many times repeated the charge. He parodied the cry of Gambetta when he said: 'Jesuitism is the enemy.'

"The hostility between Alfaro and the church, so long as it lasts, will surely constitute a menace to his government. As we have already said, Ecuador is one of the most Catholic countries among all the Catholic countries of South America. Under the constitution which has just been reformed, that religion has prevailed there to the exclusion of every other, and the income of the Roman Catholic Church was derived from the government.

"It will be unsafe for General Alfaro to persist in his opposition to the power of the church for the sake of the revolution. He cannot disregard the danger of a counter-revolution."

And this is the way that that church "never takes part in politics."

NEWS AND NOTES.

TURKEY for the Turks, seems to have been the watchword of the Turkish government in the terrible scenes lately enacted on Turkish soil; and this watchword is certainly as justifiable as that of "Russia for the Russians." It is true that Turkey differs in her methods from her great "Christian" neighbor on the North, but it may be a question whether simple butchery at home is not preferable to a lingering death from the hardships of Siberian exile.

THE *Christian Statesman*, of November 21, publishes a "call for a convention, in the interest of national righteousness and Christian Endeavor," to be held in Chicago, December 16, 17. The convention will be purely a "National Reform" affair, yet the organ of the "National Reform" party advertises it as being "in the interest of . . . Christian Endeavor." This is a public announcement of what was already visible to observing eyes,—namely, that National Reformers and Christian Endeavorers stand on the same platform.

THE official organ of the party whose aim is to force the United States Government to profess religion, has discovered a logical connection between the President's National-Reform Thanksgiving proclamation and the settlement of the Venezuelan difficulty. The proclamation was issued November 4, and the agreement between England and the United States touching the Venezuelan question was concluded only eight days later. "Was there ever," says that journal, "a more complete or fuller illustration of that golden promise of God's word: 'Them that honor me I will honor'?"

To be sure, this controversy might have been settled long ago if these two "Christian" powers had not been so jealous for their national "honor"; and, moreover, the English government, which has acquired no particular "honor" in the Venezuelan settlement, has long maintained a State church, which is certainly a more direct national espousal of "Christianity" than is contained in the Pres-

ident's proclamation; but, for "National Reform" purposes, any objection which these facts might present to the view that in the Venezuelan agreement God honored the present administration for the character of its Thanksgiving proclamation, is outweighed by the evidence contained in the mere proximity of the one event to the other.

The "National Reform" organ finds a reason for this religious action by the President and Secretary of State, in "the Christian Endeavor convention held in the Capital of the nation last July, with its three great tents pitched on the government's property at the very door of the White House," and in this it probably comes much nearer the truth.

THE Roman Catholic doctrine that the public schools ought to be a medium for the inculcation of religion, is based by Catholics upon the ground that without this the schools are "Christless." "Everywhere," says the *Catholic Review*, of November 28, "the Catholic Church opposes the exile of Christ from public schools." But would Christ be exiled from the public schools by excluding from them the teaching of the Roman Catholic religion? What Protestant will maintain that He would? And yet this Roman Catholic claim rests upon exactly the same "logic" as that which underlies the idea that the national Constitution is a "Godless" document because it does not recognize any national deity.

A WRITER in the *Western Watchman* (Catholic), of November 19, states that the pope has sent the papal delegate at Constantinople, Mgr. Bonetti, to the Sultan, "bearing an autograph letter from the pontiff of the Christians to the head of the followers of the Crescent," in which Leo "besought the Sultan in the name of God to put an end to the Armenian atrocities." He hopes that the result will be such as will add new glory "to the halo which for ages has sat upon the radiant brow of that immortal guardian of right—the papacy." It is well to remember, in connection with such statements, that upon a former memorable occasion the "pontiff of the Christians" sent forth with his blessing a great "Christian" expedition to slaughter the Turks in and around Jerusalem and recover possession of the "holy sepulcher." "Peter the Hermit" first proposed the idea, and when he had made it popular, the pope took the movement under his auspices that the "glory" of it might accrue to the papacy. What the pontiff has in mind to-day is not so much the cessation of slaughter as the brightening of the papal "halo." If the former were his object, he might send an autograph letter to General Weyler.

THE *Catholic Review*, of December 5, concludes some mournful reflections upon the warlike conditions which prevail to-day throughout Europe, with this statement: "There can be no peace, no disarmament, without mutual confidence, and this can never be hoped for until the natural union has been affected of the European States under the presidency of that potentate in whom alone all would have perfect trust and by whom none of them would be betrayed—the pope."

It was under the presidency of the pope that the nations of Europe experienced the "peace" of the Middle Ages, during which such military figures as Charlemagne and Charles V. rose to prominence. The "Chris-

tian" nations of the world were then happily united in one "faith," which they firmly maintained while their armies clashed on the field of battle! Besides this, no little exercise of arms was required in the extermination of the millions of "heretics" with which Europe was filled. Truly it was great "peace" that the civilized world enjoyed under the "presidency" of the pope! We do not sigh for a return of that régime.

THE *Ram's Horn*, a prominent religious journal, says in its issue of November 5: "This nation is to be Christian or pagan. There is no middle ground. Which shall it be?" This is true enough if the nation is to profess a religion, for paganism embraces the whole field of religion outside of Christianity. And it is further true that if we are to have a governmental religion, that religion will most certainly be pagan, since Christianity does not operate by the force of civil governments, but by faith and love. There have been many instances of the profession of Christianity by a civil government; but in every case the religion manifested was pagan; in every case it led the government to persecute true Christians. Every student of history knows this. How then will it be with the profession of Christianity by our own government?

A CORRESPONDENT of the *N. Y. Sun*, of Nov. 17, 1896, in the following pertinent paragraph, calls attention to a condition of things that must certainly arrest the serious consideration of all thoughtful persons:—

"In the face of the facts that Bibles by the million almost may be had for the asking, that is, the Word of God is easily obtained without money and without price, and that editions of the New Testament have long been published for a penny a copy in England, and nearly as cheap in this country, and immense sums of money are gathered by Bible societies, to be expended in disseminating the Scriptures printed in the English language and in almost every existing tongue, the language of the Bible is, apparently, more and more ignored by the people at large. While ministers of the gospel profess to preach Christ and him crucified, it is a fact too well known that utterances from the pulpits of the nation savor more of the things of this life than of the life that is to come. True, a text and a portion of Scripture are read and followed by long prayers and artistic singing, but one listens in vain for the glorious and comforting language found in the 'Sermon on the Mount,' preached by the man Jesus, who had not where to lay his head. Is it not a fact that the growing neglect and ignorance of the Bible among the people is an outgrowth of secular preaching that has taken the place of gospel preaching in the pulpits of all denominations of Christians?"

INTERESTING FACTS.

AT this time when so much is being said concerning the nations of Europe, we believe it will be interesting to everybody to see the picture of some of the people who stand at the head of the various governments. The above heading is the name of a little book, which contains besides 74 pages of very interesting facts brought out in various ways, an album of 21 fine half-tone cuts direct from the photographs of European royalty, and includes Victoria, Queen of England; Christian IX., King of Denmark, and his Queen; Frederick, Crown Prince of Denmark; Oscar, King of Sweden; Sophia, Queen of Sweden; the King and Queen of Greece; Alex-

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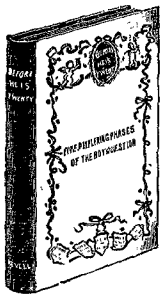
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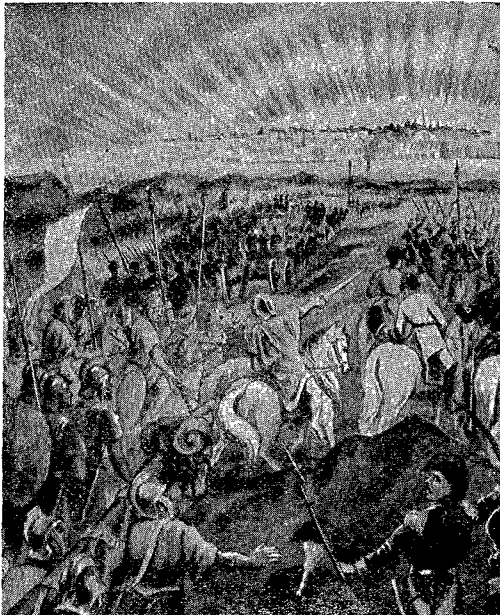
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For a nation to compel a subject to disobey the laws of a foreign nation, when it knows it is powerless to protect him in so doing, is but to murder its citizen in cold blood, and merit international contempt.

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"WE OUGHT TO OBEY GOD RATHER THAN MEN."

"WHEN they went from nation to nation, and from one kingdom to another people; he suffered no man to do them wrong: . . . saying, Touch not mine anointed, and do my prophets no harm."

If God had intended that his children should submit to governments in matters of conscience, he would not have protected Daniel in the lions' den, the three Hebrews in the fiery furnace, nor have delivered Peter and John, Paul and Silas, from their prison cells, where they were placed for disobeying human enactments.

GOD AND THE POWERS THAT BE.

"RENDER therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."

God has ordained that governments should exist among men. To these governments he has commanded his people to render tribute, honor, and respect. He has commanded them to be obedient to every ordinance of man, not for fear of punishment, but for the Lord's sake. So long as a government enforces ordinances of men,—such laws only as are necessary for the protection of men in the enjoyment of their equal, natural rights,—they will not come in conflict with the Christian.

* Jer. 10: 10. * Acts 5: 29. * 1 Chron. 16: 20-22. * Matt. 22: 21

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NEW YORK, DECEMBER 10, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE daily *Journal*, of this city, very properly remarks that "if the preachers come to be politicians, they ought to give up the immunities which churchly place confers, and accept the responsibilities of politics."

THE police board of Denver, Col., decided recently, says a "National Reform" journal, that a certain play given in that city was "too immoral to be played on sabbath evening." We had always supposed that an immoral play was too immoral to be proper on any day. Are we mistaken?

ONE noteworthy result of the recent election in New York State, is the elimination of the Prohibition Party, their ticket having failed to poll the number of votes (10,000) requisite to entitle it to a place on the official ballot, under the laws of the State. The New York *Sun* points out that the Prohibition ticket will not be entitled to a place in the State campaign again until after 1898.

JUDGE ABBOTT, of Denver, Colo., has decided that the Sunday law of that State is constitutional. In remarking upon the conflicting decisions extant upon the subject, he said that "the decisions against the constitutionality of sabbath laws seem more logical;" yet in spite of logic he decided this law to be constitutional! We have not learned whether an appeal will be taken to a higher court; but upon such a decision as that we should think that it surely would.

A MEETING of the "New England Sabbath Protective League" was held in Grace Church, Providence, R. I., November 23. Martin D. Kneeland, secretary of the league, was present and addressed the meeting, and considerable time was also occupied by several local preachers. The meeting gave its attention principally to a consideration of Sunday desecration in Rhode Island, and especially in the city of Providence.

The Rev. Floyd Tomkins, Jr., who is president of the Rhode Island branch of the league, spoke especially of the methods to be employed in putting a stop to Sunday desecration in Providence. His speech showed that he had caught the true spirit of "National Reform" work. "Get hold of our aldermen," he said, "and plague the lives out of them until we get what we want. . . . Go to the Commissioner of Public Works and

worry him incessantly until the work of repairing the streets is stopped on the sabbath day." "Get hold of the Park Commissioners and labor with them until they are ready to lie down and die, and we may yet accomplish something with them." It is only a slight variation of the usual "hold-up" demand—"Your money or your life." The "Sabbath Protective" leaguers mean that legislators shall either yield or "lie down and die."

FOR illustrations of the familiar phrase, "a distinction without a difference," Christian Endeavor literature treating on the attitude of that religious body toward politics, offers a fruitful field for search. Here is an illustration from the *Christian Endeavorer*, for December, 1896:—

It [Christian Citizenship] does not mean that the society or church as such is "going into politics," but it does distinctly mean that every Christian shall demand with all his righteous might that Christ shall rule the caucus and the common council as he does the Church.

How much more than this could the Endeavor society or the Church, as such, effect by "going into politics"? Or in what other way would they seek to manipulate politics to gain their ends?

THE Woman's Christian Temperance Union have united with the California State "Sabbath Association" in presenting to the State legislature the following petition:—

We, the undersigned, residents of California, respectfully ask your honorable body to enact a sabbath law that will prohibit all amusements inconsistent with the proper observance of the day, and that at the same time will secure the necessary weekly rest to all classes of weary toilers.

Notice that no attempt is made to disguise the character of what is asked in this petition. It is a "sabbath law." The petition is to be circulated for signatures in all parts of the State.

THE Roman Catholic Church in Canada is not satisfied with the terms of the settlement of the Manitoba School controversy, notwithstanding it allows Roman Catholic teaching in the public schools after a certain hour each day wherever there may be twenty-five Catholic children in attendance. Archbishop Langevin is quoted by a Catholic journal as saying, "The settlement is a farce; the fight has only begun." Having obtained one concession in the line of what she seeks, the church will of course fight all the harder for more.

THE Sunday-law forces in California have of late been laying siege to the Oakland City Council, with what results we have not yet learned. They asked the council to pass an ordinance suppressing "Sunday sports, such as shooting matches, bicycle races, Sunday concerts, picnics, dances, races, ball games, and all such carnal amusements as lead to dissipation and disturbance of the peace." And

they asked this, says their official organ, the *Christian Statesman*, "as a police arrangement and sanitary measure, and that a weekly rest may be secured to laborers and employes." The public will probably be puzzled to understand why the civil power should prohibit amusements on the ground that they are "carnal;" for it is obvious that this word expresses the objection to them in the minds of those demanding this Sunday legislation. All is "carnal" that is not "spiritual." The distinction which the term expresses is religious entirely. And the use of this religious term shows plainly enough that it is a religious observance of Sunday which the Oakland City Council is asked to enforce.

THERE has been laid upon our table a copy of Green's Greek-English Lexicon to the New Testament, revised and enlarged, published by H. L. Hastings, 47 Cornhill, Boston, 1896. It is a neat little book of 216 pages, 3½x6½ inches in size and ¾ of an inch thick, containing every word in the Greek New Testament, with reasonably full definitions, and with references to passages where the words are used. The preface says: "There are contained in the Greek New Testament about 5,594 words; but in the whole Greek literature the words are a great multitude, which perhaps no man has ever numbered. The student of the Scriptures is not anxious to master or explore this vast wealth of Greek literature; but his ambition is to know something of those 5,594 New Testament words in which the message of God's mercy is conveyed to fallen man. Hence he must pass by the bulk of Greek literature, and confine his investigations to those few Greek words which are used in the New Testament to convey to man the treasures of divine truth."

It is for the accommodation of such students, who know little of the Greek language, but who desire to "Search the Scriptures," and of others more scholarly who yet find it needful to refresh their memories as to the sense of Greek words, that this Lexicon is offered." It is printed in medium type that brings no strain on the eyes. Taken altogether it is the neatest and handiest book of the kind that we have ever seen. To those who would like such a book, certainly this is just such a book as they would like. And who that wishes really to study the Scriptures would not like to have such a book? Price 35 cents.

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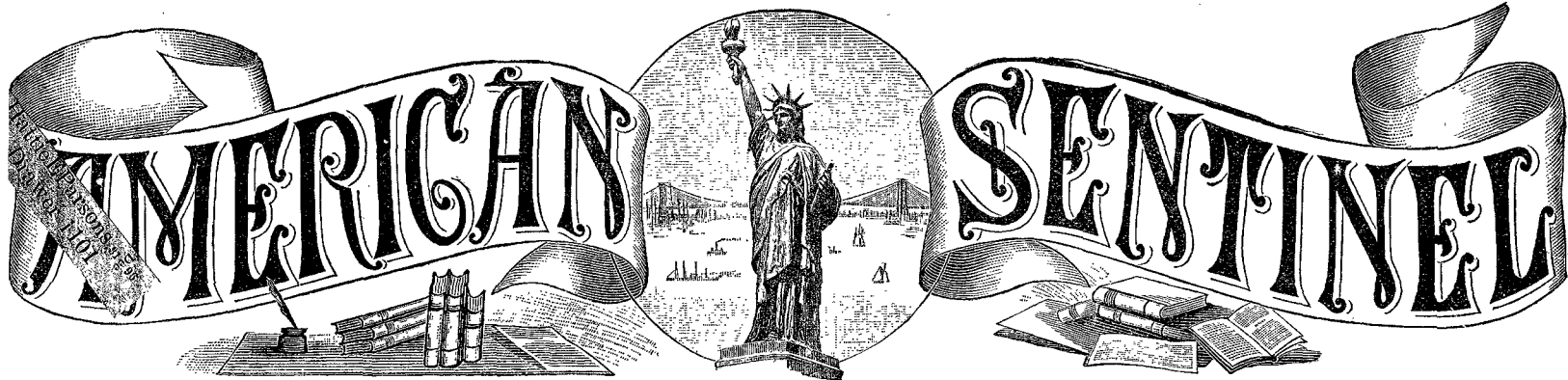
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Vol. 11, No. 50.

NEW YORK, DECEMBER 17, 1896.

Price Three Cents.

American Sentinel,

Published Weekly in Defense of Religious Liberty.

For Further Particulars and Terms see Last Page.

Entered at the New York Post-office.

EDITOR, - - - - - A. T. JONES.
ASST. EDITOR, - - - - - L. A. SMITH.

THERE have been those who held to a distinction between the *nation* and the *Government* of the United States. They therefore have held that this might be a Christian nation without being a Christian Government. And when the United States Supreme Court declared that by "organic utterances," and according to the meaning of the Constitution, "this is a Christian nation," they said that that did not mean anything special as to the recognition of a national religion, because the court did not say that this is a Christian *Government*.

This distinction is not sound; but for the sake of the case, let us admit the claim just once, and see what will come of it. The Government of the United States is composed of three departments—the Legislative, the Judicial, and the Executive. It is impossible to deny this. Neither of these alone is the Government. No two of them together are the Government. All three are essential parts, and any one is only a part, of the Government. The three together—this is the Government.

Now in 1892 the judicial department of the Government definitely committed itself to the Christian religion as a governmental thing, by declaring that by "organic utterances" and the "meaning" of the Constitution, this is a Christian nation. And at every opportunity that has been offered since, this department of the Government has shown that it adheres to this doctrine.

In 1892 likewise the legislative department of the Government committed itself not only to the Christian religion as a governmental thing, but to that particular phase of it that is represented in Sunday observance. In 1893 this branch of the Government, by direct action, confirmed itself in this thing; and nothing has been done since to the contrary, by this department of the Government.

In 1892 also the executive department of the Government committed itself to the Christian religion as a governmental thing, by of-

ficially approving the action of the legislative department; and nothing has been done since to the contrary by this branch of the government. In addition to this, in 1896, the executive department of the Government, in a thanksgiving proclamation, did commit itself again specifically to the Christian religion as a governmental thing.

Now as it is undeniable that these three departments are the Government of the United States; and as it is also undeniable that these three departments have by repeated action committed themselves to the Christian religion as a governmental thing; it is equally undeniable that in the bad sense in which such a term is always used, the Government of the United States has been made and continues to be a "Christian Government."

What more could possibly be necessary to accomplish such a thing? Was it essential that all three branches of the Government should by definite action take such a step? All three have done it. Was it essential that all three branches of the Government should by repeated action take such step? All three have by repeated action done it. Then is it not undeniable that the thing has been done?

This is not to claim that all has been done that will be done. More, much more, will be done. This is to say, however, that the particular, the essential thing, of the recognition of a governmental national religion, has been done. And when more shall have been done, it matters not what it may be, in this direction, it is impossible for it to be essentially, or in principle, the doing of any new thing. All it can possibly be is the enlarging and deepening of the thing that has been already done.

Nor is this to say that the opposition should be any the less earnest to all that may be attempted in addition to what has been done. The opposition must never be less, nor less active, than it has been, but more if possible, to anything and everything of the kind, both to what has been done and what may be attempted. It is a wicked thing; and opposition to it is both civilly and religiously right. Never let up; and never surrender.

Of "trusts and monopolies," President Cleveland, in his late message, said: "Another topic in which our people rightfully take a deep interest may be here briefly considered.

I refer to the existence of trusts and other huge aggregations of capital, the object of which is to secure the monopoly of some particular branch of trade, industry or commerce, and to stifle wholesome competition.

"Their tendency is to crush out individual independence and to hinder or prevent the free use of human faculties and the full development of human character.

"Through them the farmer, the artisan, and the small trader is in danger of dislodgment from the proud position of being his own master, watchful of all that touches his country's prosperity, in which he has an individual lot, and interested in all that affects the advantages of business of which he is a factor, to be relegated to the level of a mere appurtenance to a great machine, with little free will, with no duty but that of passive obedience, and with little hope or opportunity of rising in the scale of responsible and helpful citizenship.

"To the instinctive belief that such is the inevitable trend of trusts and monopolies is due the widespread and deep-seated popular aversion in which they are held and the not unreasonable insistence that, whatever may be their incidental economic advantages, their general effect upon personal character, prospects, and usefulness, cannot be otherwise than injurious."

That is all true. And though this was written with particular reference to the trusts and monopolies of capital, it is just as true of trusts and monopolies of labor, religion, or anything else, as it is of those of capital.

In the dispatches of the same day that the President's message was printed, there was the following:—

ST. LOUIS, Mo., Dec. 7, 1896.—One of the greatest labor organizations that the world has ever seen has just had its inception in this city. It is a universal building trades union, and includes the labor of every artisan from the digging of the foundation to the last touches upon a building.

There met here yesterday representatives of building trades from many cities at the call of the local building trades council. H. W. Stainbiss, secretary of the St. Louis Building Trades Council, is authority for the statement that 2,500,000 persons are interested in the movement.

It is not proposed to antagonize the employers of skilled labor, but to show them the benefits of co-operation with the laborers who create wealth.

This latter organization comes within the President's description of trusts, as certainly as does any organization of capital. For as-

surely the object of this organization of building trades is nothing else than "to secure the monopoly of some particular branch of trade, industry, or commerce, and to stifle wholesome competition."

It is true that this building-trades trust suggests "benefits" that can come from their monopoly; and so does the coal trust, the sugar trust, and all the others. The President's answer to the claim of "benefits" to others made by the capital trusts is also an answer to this suggestion of "benefits" to others made by this latest, or any other, labor trust. Admitting that such a thing may incidentally and occasionally appear, it is only incidental and occasional, and "such occasional results fall far short of compensating the palpable evil charged to the account of trusts and monopolies."

And the greatest of these evils is that which the President points out, which we have before pointed out, and which only last week we dwelt upon—the destruction of individuality. As the President expresses it: "This tendency is to crush out individual independence and to hinder or prevent the free use of human faculties and the full development of human character;" the relegation of the individual "to the level of a mere appurtenance to a great machine, with little free will, with no duty but that of passive obedience, and with little hope or opportunity of rising in the scale of responsible and helpful citizenship."

The President recommends legislation that shall check the operations of trusts and monopolies of capital. But how can a law be made that will have the desired effect upon the trusts and monopolies of capital, without affecting trusts and monopolies of labor as well? Any legislation proposed which should bear upon the labor trusts, however, would be instantly and vigorously resented as an attack upon labor and an invasion of the rights of labor; and certainly would not be suffered to become law. Yet any law bearing only upon trusts and monopolies of capital, would certainly be rejected by the courts as special or class legislation. Indeed, the President says that the legislation that has been enacted already, has failed, "simply because the laws themselves, *as interpreted by the courts*, do not reach the difficulty."

There is danger then, indeed there is a probability, that in the attempts to remedy the evil by legislation, it will be done in such a way that a governmental trust and monopoly will be erected which will be more destructive to individuality than all the other trusts and monopolies of all sorts together. The danger is that laws may be enacted and enforced, even by decrees of the highest courts, overstepping the boundaries of strict impartiality and general justice, and the assent of all be exacted simply *because it is the law*; and when any one presumes to question the law as to whether it is right, or strictly impartial or generally just, and refuses his assent to it because it is not such a law, he will be denounced as an enemy of the government and a revolutionist.

There is too much of this doctrine spread abroad in the United States already, that every law must be accepted and obeyed simply "because it is the law." Benjamin Harrison, while he was president, as he was "swingin' round the circle," made this his particular theme. In the late campaign he made a specialty of the same thing, and denounced as "revolutionists" all who should refuse assent to a decision of the United States Supreme Court on a constitutional question. The principles upon which the Government of the United States is founded, admit no such doc-

trine. Abraham Lincoln's whole political contest was waged against it.

Yet this doctrine is the stronghold of the religious combination that proposes by Sunday laws and religious legislation generally, to dominate the country, and which is already dominating it to vastly too large an extent. They never ask, nor do they care, whether a thing is constitutional, or whether it is right. They only want to know whether it is the law, or whether by any means it can be made the law. Then whoever opposes it or refuses to obey it—no matter how flatly unconstitutional and wrong it may be—he is denounced as an "enemy of the government," "revolutionist," "anarchist," "Adventist," etc., etc. And having the governmental power in their hands, and public opinion on their side, they can, and they do, make it very uncomfortable for the man who chooses to think for himself and to maintain the constitutional provisions and fundamental principles upon which the nation rests. The effect of this religious trust and monopoly, precisely as is that of every other trust and monopoly, is to crush out individual independence and to hinder or prevent the free use of human faculties and the full development of human character; to relegate the individual "to the level of a mere appurtenance to a great machine, with little free will, and with no duty but that of passive obedience."

It was not by any means a small club to be used to this end that President Cleveland put into the hands of this religious monopoly, when in his last Thanksgiving proclamation he committed the national government specifically to the patronage of the Christian religion—or rather, to that form of the Christian religion which is dealt in by this religious "Trust."

REALLY we did not suppose that anybody could be found who would defend President Cleveland's action in dragging the Christian religion into his last Thanksgiving proclamation. Many we knew would be glad that he did so, and would gladly use it for all that could be made out of it; but that any would attempt to justify it or defend it, we did not believe.

The issuing of a religious proclamation at all, even in the most general and non-committal terms, by the President of the United States, is so clearly an act of usurpation, that we could not think that anybody would have the face to defend such an act when he went so far beyond this as to adopt distinctly the religion of one class of the people of the country.

"The powers not delegated to the United States by the Constitution, . . . are reserved." No man can for a moment say that the power to appoint religious festivals, and prescribe religious exercises, has been delegated by the Constitution. Every person who ever read the Constitution, knows there is no delegation of any such power. For the President of the United States to do such a thing, is for him to act without authority, without the Constitution, without legal right. It is even more than this; for the makers of the Constitution and of the Government under it, particularly excluded religion, and specifically the Christian religion, from the cognizance of the national authority. Such an act of the President, therefore, is not only without the Constitution, but *against* the Constitution—against the spirit and express intent of the Constitution.

Yet for all this there are those who have the face actually to defend this latest thing

of the kind. It will be of interest to the people to know who they are that do it, and how they do it.

The *Independent* was the first to do it. After quoting the particular sentence of the proclamation, it acknowledges that "this is a recognition of our Lord Jesus Christ and of the Christian religion in a proclamation addressed to all the people of the country, Christians and Jews alike." But why mention only Christians and Jews? "All the people of the country" are not composed of Christians and Jews. There are thousands upon thousands of "the people of the country" who are neither Christians nor Jews, and yet who are entitled to just as much consideration from a President of the country as is any Christian in all the land. Was Mr. Cleveland chosen and elected to be the President of all the people of the country? or of only the Christians of the country?

But even though all the people of the country were composed of only Christians and Jews, then under a Constitution including both Christians and Jews the President of the country would have no kind of right in his official capacity to recognize exclusively Christian doctrines. To do so would be at once to give public notice that he did not consider himself the President of all the people; but of the Christians only. It would be to say that in his view the Constitution did not include Christians and Jews, but Christians only. And when as is the fact all the people of the country are composed promiscuously of Christians, Jews and non-religionists, living under a Constitution that was framed expressly to include *all* without any distinction whatever; when, in view of this the President, having taken an oath to maintain the Constitution, in his official capacity as President issues a document which is exclusively Christian, notice is thereby plainly given to all the country that he does not consider that the Constitution includes all the people, but Christians only; and that he considers himself under that Constitution as President, not of all the people, but only of the Christians of the country. This must be so, or else it will have to be admitted that a President who issued such a document was an exceedingly thoughtless personage.

As we did not suppose anybody would defend this thing, so also we would not have supposed that anybody would attempt to defend it in the way that the *Independent* does in the following words:—

Our President and governors are authorized by law to set apart certain days as seasons of thanksgiving and fasting. All that the law provides is the bare announcement of the time.

As it relates to the President of the United States, there is not a shadow of truth in this statement. As for the governors, it is true that there are States that provide that they shall appoint days of thanksgiving. But as regards the President, it is absolutely false. There is no law authorizing him to do any such thing; not even as to "the bare announcement of the time." His doing of it is entirely without law, as well as without the Constitution. The *Independent's* pretense that there is such a law, is a fraud. But that a fraudulent thing should be supported by fraudulent means is natural enough; and, by the way, it is becoming enough too.

The *Independent* further says:—

If the President or governor says anything further [than the law provides] it is not a legal act.

Very good. That is true enough. And as it is certainly true that there is absolutely no law which provides that the President shall

say anything at all on the subject, it follows as also certainly true that what he does say on this subject "is not a legal act." That is true. We only wish all the people would tell him so; and instruct him to quit committing acts that are "not legal."

The *Independent* further says that when the President says anything further than the law provides, it is not a legal act, "but an expression of personal opinion or advice;" and that—

no Jew or pagan can rightly take exception to some recognition of Jesus Christ, as an expression of the President's personal faith. . . . Although addressed to all the people his little sermon is no more official than his address at the Presbyterian Home Missionary meeting in Carnegie Hall last winter.

Mr. Cleveland did not address that missionary meeting in his official capacity of President of the United States. He did not say to them, "I, Grover Cleveland, President of the United States, do hereby," etc. He did not write it out and say, "Witness my hand and the seal of the United States, which I have caused to be hereunto affixed." He did not close that address with "Done at the city of Washington, . . . in the year of our Lord, one thousand eight hundred and ninety-six, and of the Independence of the United States of America the one hundred and twenty-first."

"By the President,

"GROVER CLEVELAND.

"RICHARD OLNEY, Secretary of State."

Yet all this was done to his Thanksgiving proclamation. In fact it would be impossible for any document to have more of an official character.

For any one to say, in view of all this, that what he said in the proclamation "is no more official" than was his address at the missionary meeting, is, if possible, more fraudulent than the statement that he is "authorized by law" to make such proclamations. Though of course it should only be expected that all the statements on the subject would be of the same piece.

As the whole document, however, because of its being "not a legal act," was in itself only an expression of opinion, it may in that sense be admitted that the particular sentence was also "but an expression of personal opinion," "an expression of the President's personal faith." But even then, it is pertinent to inquire, What right has any man to attach the Great Seal of the United States to his personal opinions, and thus to pass them out to the country as official business of national importance? What right has any man thus to make his personal opinions the official opinions of the nation? What right has any man to put the national seal upon his personal faith and officially send it forth to the people of the country as a governmental thing to which they are expected to conform? What right has any man thus to make his personal faith the official faith of the nation?

But the climax of the *Independent's* ghastly defense is reached in the following:—

Suppose the President had been a Roman Catholic and referred to the invocation of Mary as a mediatrix, he would have made a mistake, because the prevailing sentiment of the land would be against him.

And is the *Independent* absolutely sure that there will never be so much of a prevailing sentiment in that direction that it will not be a mistake for a Roman Catholic in the presidential chair to refer to the invocation of Mary as a mediatrix, in a Thanksgiving proclamation? The *Independent* positively justifies such a thing whenever the prevailing sentiment may permit it. This is what the fathers saw when they made the National

Government separate from religion, when they said: "Who does not see that the same authority that can set up the Christian religion in exclusion of all other religions, can with the same ease set up some particular sect of Christians in exclusion of all other sects?" Other presidents gave national recognition to religion in general. President Cleveland has given national recognition to the Christian religion in exclusion of all other religions. It is only a question of time when the next step will be taken, and a President will give national recognition to some particular sect, and that the Catholic sect, in exclusion of all other sects.

Rome sees this too. And therefore Cardinal Gibbons's organ, the *Catholic Mirror*, also comes to the defense of this latest proclamation and this latest phase of the development of National religion. The *Mirror* of November 28, says:—

The Cleveland and Cincinnati rabbis and congregations who have made all this disturbance about a trifle are placing themselves in the same boat with those cranks and bigots who would "leave God out of the Constitution," or indeed, refuse to recognize any overruling Providence whatever—who would practically make our government agnostic or infidel.

And finally there comes the Reform Bureau of Washington, D. C., in the *Ram's Horn*, of Dec. 5, 1896, declaring it to be "unusual if not unprecedented," and that "Thus at last we have a proclamation in accord with the Supreme Court dictum, 'This is a Christian nation.'" And in a communication to the Washington, D. C., *Evening Star*, of November 30, the same body says further: "The Thanksgiving proclamation is in this respect the first one that might not have been as appropriately issued in China or among the Choctaws, or wherever a Supreme Being is recognized. This is the first proclamation in accord with the long list of historic facts on the basis of which the Supreme Court said, on February 29, 1892, in a unanimous opinion (Trinity Church case): 'This is a Christian nation.' This proclamation, with the burial of the spoils system and the arbitration treaty, will make this administration distinguished in history above any other since the war."

MAKING NATIONAL "HOLY DAYS."

THAT our national holidays are fast taking on the character of "holy days," is evident from facts which are too plain to be overlooked.

The pious and sermonie tone of the President's Thanksgiving proclamation, its distinctly "Christian" character, and the efforts made by the clergy to secure a public observance of the day by cessation of work and worldly sports, at least during the time of church services, are things to which we have already called attention. They show that this national "festival" day is undergoing a rapid metaphorphosis which will leave it a religious day altogether, to be observed only in a religious manner. The following paragraph from the *Christian Statesman*, of November 28, adds to the evidence upon this point:—

We regret to be obliged to record that the Presbyterian Ministers' Association of Pittsburg, at its meeting last Monday, tabled a resolution introduced by one of its members protesting against the popular way of spending a large part of Thanksgiving Day in attendance upon football games. It is bad enough that so many college students and their friends, and members of athletic and even Young Men's Christian Associations and their supporters, have so little regard for the spirit of the day and the official proclamations for its proper observance. But when minis-

ters and college officers not only wink at the devoting of the day largely to rough sports, but even more or less publicly refuse to condemn and thus in an effective way justify this mode of spending a day *especially set apart* for the quiet enjoyment of the home circle and the *duties of charity and religion*, what can be expected of our young men?

Thanksgiving day, however, is not the only national day upon which an effort is being made to put the stamp of religion. The evidence of this we find in the *Christian Endeavorer*, for December, 1896. That journal says:—

Many Christian Endeavor societies last year utilized Washington's Birthday for Christian Citizenship day. They found this plan to be helpful to the cause of Christian Citizenship.

As Washington was distinctly a Christian citizen and showed his loyalty to his divine Master on every occasion, there is every reason why the celebration of his birthday should have a religious tone to it.

The *Endeavorer* further states that it was supposed that resolutions upon this point would be passed by the International Convention at Washington, but no resolutions were passed on any subject at that meeting. It adds, however, that in probably six hundred communities in this country the coming 22d of February will be observed under Christian citizenship auspices.

When the popular observance of national holidays takes on a "religious tone," those who fail to observe them religiously will suffer social ostracism, to say the least. Already it is accounted nothing less than sinful to continue secular work or engage in "rude sports" during the hours of church service on Thanksgiving day. And a like result must follow the establishment of the religious observance of Washington's birthday.

It is worthy of notice that these national holidays will, under this change, stand upon exactly the same footing as the "holy days" of the Roman Catholic Church. Such days are marked by a religious observance, but not through their whole length. That church requires attendance at Mass or other religious services set apart for the day; and having complied with the church requirements in this respect, the Catholic communicant is at liberty to spend the remaining portion of the day as his own inclination may direct. He is not debarred from indulgence in the popular forms of amusement and recreation, provided these do not interfere with the religious observances which the church prescribes. And not only will these days stand upon the same level as the Catholic "holy days;" they will serve the same purpose. The Catholic "holy days" are for the purpose of exalting and glorifying the church. And when the Protestant Church acquires the prerogative of directing the observance of national holidays, she will thereby exalt herself, and become invested with new power and authority in the eyes of the people. But the whole principle of such procedure is papal, and not Christian; and only that which is in the likeness of the papacy can come out of it.

The only days which can properly be observed religiously are those commanded to be observed by the Creator; for religion is a matter the direction of which is His prerogative alone. He has commanded us to keep holy his Sabbaths, which come on the seventh day of each week. But the leading church bodies have discarded these, and instituted "holy days" of their own. And this is nothing else than a parallel to the spirit and work of the papacy.

THERE is nothing which behaves more uncivilly than the "civil sabbath."

THANKSGIVING POLITICS.

BY M. E. KELLOGG.

THE elections are over, but the political fever has not yet abated; it continues to show itself, and in curious ways. The most ridiculous piece of political folly to be seen since the election is the way certain persons to whom is given the prerogative of issuing Thanksgiving day proclamations have taken advantage of their position to inject their politics into their proclamations. This was begun by no less exalted a personage than the President of the United States, who, in his Thanksgiving proclamation, expressed himself in a way that left no doubt that he thought that the success of a certain party in the elections had saved the nation from "dire disaster."

Of course if the President could make his annual Thanksgiving proclamation a means to get even with his party which had repudiated him, others to whom is given the authority to issue such proclamations could also take the same means to express their political sentiments. Hence several governors of States have issued proclamations in a similar vein. On the one hand, it is suggested in pious and covert phrases that God should be thanked because of the result of the election; and, on the other hand, that he should be thanked in spite of it!

The right of the President, and of the governors of States, to issue Thanksgiving day proclamations is a very questionable right, to say the least; and when we see it so prostituted that it becomes only a means of issuing a political and partisan manifesto, it deepens the impression that it is about time that it be dispensed with. This is not saying that we should not give thanks. But why confine it to one day, or wait for a President or governors to express their political views under cover of the Thanksgiving proclamation? God's blessings are new every morning and fresh every evening. Then let every day of mercies be to us a day of true thanksgiving unto the Giver of every good and perfect gift.

THERE IS DANGER.

[Chicago Israelite, Nov. 28, 1896.]

BETWEEN undue sensitiveness and a just appreciation of insult and rightful apprehension of encroachments upon liberty, there are great differences. No one familiar with the systematized efforts of the numerous Christian organizations, to obtain recognition of Christ in the Constitution; of the tendency of the decision of the United States Supreme Court, that this is a Christian nation; and of the natural results which must follow upon the arrest and conviction of Seventh-day Adventists in various States of the Union, can view with indifference President Cleveland's departure from the precedents of all the presidents who have gone before him. Mr. Cleveland has done what no previous president has ever dreamed of doing, what all have taken pains to avoid doing.

There is an untiring effort being made to turn this country into a Christian State and to place on a footing of toleration only, all those who do not profess the Christian religion. The danger of the eventual success of this scheme is much greater than many are inclined to believe. Eternal vigilance is the price of liberty, and it behooves every lover of freedom to be on his guard against its foes,

and more especially, against such an evident attack as is made in President Cleveland's message, whether it was intended or not.

Those who close their eyes to the strength of the movement which has for its aim the Christianization of our country, and the consequent death blow to all of its boasted freedom, either know little of what is going on or sadly underestimate the number and influence of those engaged in this revolutionary and retrogressive movement. Ignorance and indifference only can account for the tendency to make little of President Cleveland's breach of the unwritten law which has hitherto been held sacred. . . . Those who are inclined to underestimate the influence of his action will have a chance to estimate it at its true value when the jubulations of Christianizing elements have had time to make themselves heard. That they will be heard in tones unmistakably loud, only those who know nothing of the fight being made can doubt.

ORTHODOX CHRISTIANS SAY IT IS ALL WRONG.

Mrs. S. G. Wood, in Cleveland Evening Post, Nov. 30.

EDITOR PLAIN DEALER—Sir: In your editorial on Thanksgiving amendment referring to the seeming objectionable points in the Thanksgiving proclamation of Grover Cleveland, you say that from an orthodox Christian point of view they were all right.

A reader begs leave to say that if orthodox Christians thoroughly understood the principles upon which our Government was founded, while they might not regard any part of the proclamation as offensive to their religious views, they could in no respect consider the proclamation right, as the issuance of Thanksgiving proclamations is all wrong. It is a violation of those principles which are dear to the heart of every American, for an officer of civil government, as an official, to prescribe or proclaim acts of religious worship.

You excuse Grover Cleveland, and, no doubt, justly so, on the theory that perhaps some man accustomed to devout phraseology wrote said proclamation, and it was indorsed by the President without due care and deliberation.

Allowing the excuse that it was written by a devout man, this is of itself evidence that such a document should never be issued by those in official capacity, in civil government. The writer being a devout man prescribes for the people of the United States an act of worship, according to the dictates of his manuscript writer's conscience, while the American people believe in worshiping God according to the dictates of *their own* conscience.

There are a great number of citizens of the United States that are not yet willing to receive religious dictation from the head of the Government.

Your suggestion of an amendment relative to an established rule for the Thanksgiving proclamation (said rule drawn up by experts) contains deadly germs of a union of Church and State, which are dangerous to the principles of civil and religious liberty. If a government can appoint or elect experts to draft a Thanksgiving proclamation, the Government may also establish a form of worship or religious ceremonies to be observed on Thanksgiving day.

An expert or experts to dictate a form of proclamation which would carry out the in-

tention of the originators of the day, would of a necessity have to believe in prayer and thanksgiving, hence a religious test would be required which would be in violation of the last clause of the sixth article of the Constitution of the United States, which says that no religious test shall ever be required as a qualification to any office or public trust under the United States.

Again, for such a form to be adopted and made compulsory by legislative enactment would be in violation of the First Amendment to the Constitution, which says that Congress shall make no law respecting an establishment of religion, therefore, to establish a form of proclamation requiring an act of worship or religious services on a certain day, is to that extent an establishment of religion. It is "the little foxes that spoil the vines."

The United States being composed of all religionists and no religionists, it would certainly be an expert that could draft a form of proclamation that would not offend in any point.

Until I am corrected I shall believe that the *Plain Dealer* did not make the suggestion in good faith; but for the purpose of showing the absurdity of Thanksgiving proclamations. I remain yours for America and American principles.

THE IOWA SABBATH-RESCUE STATE CONVENTION.

IN accordance with a call issued by representatives of the Iowa Sabbath Association, Iowa Sunday School Association, the Des Moines Ministerial Association, the Iowa Christian Endeavor Association, the Y. M. C. A., and the two branches of the W. C. T. U. in the State, there was held at Des Moines, Iowa, December 1-3, the "Sabbath-Rescue State Convention," the object of which was to "consider and decide upon the best methods by which to arrest the prevalent and alarming tendency to disregard the Lord's day and turn the holy day into a holiday."

Invitation was extended to "each synod, association, conference, convention, league, union, church, Sabbath school, and Young People's Society, in sympathy with the purposes of the convention," to send accredited delegates. It was hoped that the gathering would enable the Sabbath Association to be placed on a broader and better understood basis, by making it representative of all the religious bodies of the State in sympathy with the movement, and thus become the servant and central agency of this interdenominational constituency, sustaining much the same relation to it that a central committee does to a political party in a campaign.

The papers and addresses all gave evidence of being prepared with unusual care, and the positions taken were, as a rule, much more conservative than at like conventions in the past. There were few if any new ideas advanced. The predominant idea of the convention seemed to be that the future welfare of our nation depends solely upon the preservation of Sunday as a day of rest; that on account of the cosmopolitan nature of our population, moral suasion was ineffectual, and therefore the only remedy left was compulsion by legal enactment. At the same time nearly every speaker emphasized the thought that it was the civil and not the religious aspect of the question that was under consideration; that there was no disposition whatever to legislate people into a religious observance of the day, but simply

to make it possible for all who would, to have the privilege of resting one day in seven, and that those engaged in business should not be obliged to sustain a financial loss at the hands of their competitors who for any reason did not see fit to close the doors of their business on that day.

Mayor McVicar in his address of welcome said, among other things:—

It is not alone from a moral standpoint that we value the day of rest. The benefits of the Christian sabbath from a political point of view are universally conceded, for where the sabbath is best observed, there you find the highest order of civilization.

Rev. Dr. Marshall said:—

I am glad to welcome this convention to our city, because its purpose is to lay emphasis upon the preservation of our holy rest day. By whatever name it is known, it means much. Whether we have the old, old name of Sabbath or rest day, whether it be the last good name given—Lord's day—or whether it be that other name, Sunday—which I like to spell Sunday instead of Sunday, because it is the day specially given to sanctify to us Christ's resurrection—it means more than many suppose. . . . I welcome you here because you have come to devise ways to make the observance of the Lord's day a popular thing. . . .

Now, in these Sunday laws no one has thought to do another injury. They have all been planned on the part of man, as the moral law is on the part of God, for the good of mankind. They are to be helpful, not hurtful; it is not to take away the rights of anyone, but to give those rights to the people that they do not now enjoy. . . . I hope we may here learn to better speak of this sabbath, so that those who have not seen it from the standpoint of religious instruction may see in it as a civil institution a great blessing that ought to be preserved, and that we may be able to gain their earnest, conscientious helpful support in preserving the day as a holy one to the American people.

The Only Basis of Union.

Rev. E. L. Eaton, pastor of the First Methodist Church of Des Moines, and until recently actively connected with the "Sabbath Rescue" work in Wisconsin, was perhaps the most pronounced in his views as to what is desired, and what the religious element proposes to do when it gets the power. Even a synopsis of his discourse would cover too much space to incorporate in this report. Suffice it to say, he declared that we are past the day when moral suasion can be effectually used in raising the standard of Sunday observance; that if the day is to be preserved as a rest day, it must be done from the civil standpoint. He would stop the busy wheels of commerce and industry and have quiet and rest in all the homes of the land.

He said that the battle now on is the same old one that Nehemiah fought 2400 years ago—it was not that the fish vendors of that time should be compelled to become Jews, worship the same God that they did, and conform to their religious requirements; but it was that the Sabbath day should not be used by them for gain; and that, he declared, was the pivotal point for which Sabbath reformers to-day contend—that Sunday, which is regarded by the American people as the Sabbath, shall not be devoted to making money. He said that everywhere the sentiment is growing that in order to preserve the day as a holy one, it must be protected by law; indeed, he did not believe there was another point on which all denominations could unite except this one of enforced Sunday rest. On it "Catholics, Lutherans and all other Protestants could as brothers work together in a great cause that is worthy of their effort." Then to conclude his address he said:—

We want to touch legislation; we want to go over yonder into that Capitol building and sit there among the law makers with as much serenity and with as much right as do the lobbyists of the great corporations. We want to put our finger on the moral pulse of the legislature until they feel the power of our

influence to the extent that they dare not refuse our demands.

Another paper of interest was prepared by Mrs. E. H. Slocum, entitled, "A Progression that Needs to be Recognized and Resisted." In it she laid at the doors of church-going people the blame of a large share of Sunday desecration. In a most graphic and castigating manner, she paid her respects to the Christian Endeavorers for patronizing the Sunday trains when they attended the national convention at Boston; and declared that they could never hope for the day to be observed as it should be by the people at large, when those who were supposed to be its conservators were such open and flagrant violators of it.

Rev. J. C. Jacoby spoke on the subject, "The Sabbath in Relation to Our Civil Government." The central thought was to the effect that while the sabbath was established under a theocratic form of government, later forms of government became equally responsible for its observance. The fact that the State and Church are now separated does not change their relation to the Creator. Both the State and the individual should observe the sabbath; corporations, too, should keep the sabbath. There should be more laws; and a better enforcement of them against sabbath desecration. He believed that organized capital is largely responsible for the demoralization of sabbath observance.

Didn't Know What They Were Talking About.

He was followed by C. A. Dudley, Esq., a prominent attorney of the city, who took him to task for the narrowness of his views. He told him that he was talking about that which he did not understand; that the corporations of the city were far better sabbath observers than many of their most prominent church people; the banks and loan and trust companies close their offices, and the railroads would do likewise, but because of the demand for their services—in most instances from the church-going people. And more, were it not for the demand of the professedly Christian people of the land, the Sunday mails would not be delivered. The trouble with them was that they wanted the earth on their side; but were unwilling to grant a single concession to the others. This was downright selfishness. He said he had no sympathy with those who were decrying this generation as wholly given over to the world, the flesh and the devil—if they didn't believe him let them go and read up D'Aubigne's History of the Reformation.

What the people needed to-day was not legislation to compel the observance of the day, but backbone to follow out their convictions. Sunday laws at most could only protect the day as a civil institution, and with the religious phase of the question it had nothing whatever to do. Just as soon as it did, then look out for the rack and thumb-screw. The majority of those in favor of Sunday laws did not understand the matter, and it was time for them to post up if they ever expected to place their work on a basis that would command the respect and coöperation of thinking, liberty-loving people.

The Puritan and the Continental Sunday.

"The European or American Sabbath, Which?" was the title of a flowery paper, by Rev. T. P. Robb. As a preface to it, he stated that he felt a moral certainty in the fact that the Holy Spirit had impressed him to write what he had, over a month before the convention; and therefore felt perfectly

clear in presenting it, although the subject matter had been given by others before him. Then he drew the picture of an ideal, Puritanical sabbath, which, according to him, was known only in America, and then contrasted with it a Sunday in Paris where none of the sabbath restraints were known, and where it existed only as a holiday.

The harvest of offenders in the police courts of Paris on each Monday as the result of the carousals of the previous day, had its counterpart only in the 5th of July in America. The day is given over to revelling by the rich, while the poor were compelled to toil in abject slavery—and is such a day as we will have here in America in a very short time unless a check is made on the encroachments of the "Continental Sunday." "Already," he said, "the sabbath in our land has been literally stolen from the poor man, and its desecration is sapping the life-blood from our national life as nothing else is, and therefore, I say, we cannot keep quiet. Friends of the sabbath cause, awake!"

Immediately following this, Hon. O. O. Roe took the floor, and said that he had prepared a paper to be read; but would leave it for another time, and simply talk a little. Then in a quaint and quiet manner he described Sunday as it was observed in his father's home when he was a boy, and strangely enough it corresponded in almost every particular with the ideal sabbath of the previous speaker. "But this," said Mr. Roe, "was not in America, but in Continental Europe—in a country of 2,000,000 inhabitants in which there were fewer murders committed in a year than in some counties in Iowa in a month."

He resented the idea that the question was America against Europe, the American sabbath against the Continental Sunday. It was not that, but it was the spirit of Christ against the spirit of the world. The contest was in every country on the globe, and he didn't want the audience to get the impression from the previous speaker's remarks that only in America was Sunday observed as it should be; for there was just as good sabbath-keeping in Europe as anywhere. He thought the people should not forget pious Europe, for it was from there that the good old fathers and mothers came who laid the foundation of our Government.

He said he had looked in vain for a truly American sabbath, such as had been portrayed—a day observed in the spirit in which the Almighty designed it should be; but he was sorry to say that even in this the most glorious land the sun ever shone upon, it was not to be found, and from the present outlook he was afraid it never would be found. He reminded his hearers that Americans did not need to leave their native shores to find all the inherent meanness of humanity, for right here among us were evils that Continental Europe knew nothing of, and if America would but look to herself, the denunciation of the prophet of long ago would apply—"America, thou art the transgressor." Here everything in the way of luxury, gratification and wantonness is demanded by those who can afford it, while at the same time these very ones were among those who are seeking by legislation to curtail the liberties and privileges of those who produced the wealth that these rich and greedy men enjoy.

Then in an inimitable manner he drew a picture of a foreigner with his wife and children, who, because of his limited compensation, is obliged to take quarters in some rickety tenement row above the stench of a teeming city. No minister ever visits him, and he never attends church, because he

would not be welcome if he did. So on Sunday morning of a pleasant day with his family he boards a cable car and starts for the park. A rich man who has just made sure that his clerks are busy at work adding up long columns of figures and seeing that no orders are missed or mistakes made, passes him while on his way to church. In class-meeting this pious fraud gets up and thanks God that he is not like that poor Dutchman he had just seen, and immediately declares that there ought to be something done to arrest the encroachments of the Continental Sunday which these foreigners have brought to our shores.

Then in an impassioned manner he appealed to the Association to go about the work in hand as did the Master of old—mingle with the people, share their sorrows and griefs, and in tenderness lift up the fallen and down-cast, not coerce them—and if this were done then the twentieth century would witness a wonderful sight, not merely an American sabbath but a Christian Sabbath, dedicated as it should be to the service of God and the uplifting of humanity.

Of course the effect of such counter speeches can be easily imagined, and the feeling was plainly manifest.

"Phases of the Work That Need Emphasizing,"

was the title of an address by Rev. A. L. Frisbie, pastor of the First Congregational Church of Des Moines, and who, by the way, has been a reader of the AMERICAN SENTINEL for some time past. He showed very clearly that he had correct ideas of religious liberty, and what compulsory Sabbath laws are liable to lead to. Like Mr. Dudley he believed that the only phase of the question that could be considered from a legal standpoint was the civil one, and yet after all, a man could not have goodness legislated into him; and never would Sunday be observed as it should be unless men did it because they felt that it was a duty they owed to God, for any other than heart worship was hypocrisy; that while there were phases of the work that could possibly be better effected by legislative measures than otherwise, yet it was the duty of the Church to win the people to a religious observance of the day rather than coerce them.

There were numerous other papers and addresses on various phases of the question, but they partook so much of the nature of what the readers of the SENTINEL are familiar with that it would hardly be profitable to give them. Resolutions were adopted deprecating the desecration of the day; protesting against Sunday trains, moving of United States mails, Sunday newspapers, etc.; asking for the closing of all places of business and the discouragement of all social and recreative diversions on Sunday; exalting the first day of the week as a holy day in the hearts of the people as set apart by God for divine worship; and demanding that one day in seven should be secured to all the people as a day of rest under the protection of the civil law.

Noticeable Features of the Convention.

One noticeable feature of the convention was their lack of unanimity of thought. One man, "led by the Spirit," would make certain statements concerning the sabbath and its preservation as a holy day, and he would be followed by another speaker who would squarely contradict him on many points. It reminded one of the accusers of Christ, of whom it is said, "Their witnesses agreed not together."

Another interesting feature was the stress laid upon the distinction between the civil and religious phases of the Sabbath question. One of the speakers was asked privately if the logical result of Sunday laws was not persecution, no matter if only the civil sabbath was sought to be protected. He replied "No." When asked how he explained the fact that the same Sabbath laws in substance that were on the Iowa statute books existed in many of the Southern States, and yet under the latter, honest, conscientious men were sent to jail and made to work in chain-gangs because they refused to rest on Sunday after having observed the previous day as the Sabbath, replied: "The people down there are not yet out the woods; they need educating; we would never do that in the North." And it might be remarked that right here a fatal error, lies so close to a vital truth, that only those who understand what constitutes true religious liberty can detect it.

Still another noticeable feature was the apparent consciousness of the inability of the plan they propose, ever really to succeed in bringing about the desired result. One speaker said that after all, the place to begin the rescue of the Sabbath was in the homes and with the children—that unless they were taught to reverence the day as God's day, and regard it as unto the Lord, and not unto man, they could not be made to observe it as they should in later years.

At no previous convention attended by the writer was there so little said as to why the first day was observed instead of the Sabbath. Sunday was the recognized Sabbath of the nation, and that was enough. Yet whenever appeal was made to the Bible as authority for the observance of Sunday, no Sabbatarian could ask for stronger arguments for his position—to a certain point at least. One speaker said, "The fourth commandment is as eternal as God himself; the very nature of the Sabbath indicates that it can never be abrogated; and unless the young people of to-day are early taught that the observance of Sunday, rests upon this Sabbath commandment, there is no hope for the future."

NEWS AND NOTES.

THE "American Sabbath Union" is conducting meetings in various towns and cities in the United States, at which the subject discussed is, "The American Sabbath: Its Relation to Good Citizenship and Christian Progress." Addresses, limited to ten minutes each, are made by representatives of the various young people's societies, as the Epworth League, Christian Endeavor Society, etc. Thus the subject of "Sabbath reform" by law is being kept before the minds of the Christian young people of the country.

RECENTLY in the course of his revival effort in New York City, Mr. Moody, the well-known Evangelist, devoted an afternoon meeting to the subject of Sabbath observance. Mr. Moody's meetings have been almost sensational in their apparent results thus far, but the weak spot in his work appeared when he came in touch with the very practical question of keeping the Sabbath. He did not tell his audience which day is the Sabbath, although he must have known that very many of them were unsettled in their minds upon this important point. The Author of the Sabbath is perfectly specific in his statements concerning which day is the

one to be observed. He says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Is the Creator too definite upon this point? Is his way of presenting the subject inferior to that discovered by Mr. Moody? Or was Mr. Moody silent on this point because he knew that he was addressing those who observe the first day instead of the seventh, without any scriptural warrant for so doing?

THE Tulare (Cal.) *Daily Register*, of November 27, reports that a regularly issued order to the California national guard requires them to attend church on Sunday evenings, the men being left free to select the church of their preference. The *Register* suggests that "this is probably an atonement for sending the men out to camp in the frost without tents, overcoats or blankets."

If the men can rightfully be obliged to prefer some church, why not oblige them to prefer some one church, and thus secure uniformity and avoid confusion, as should be done in military matters? The same principle would be followed in the latter course as in the former.

THE Alabama Legislature passed a bill December 5, "To prohibit the sale, giving away, or otherwise disposing of spirituous liquors within five miles of the Saginaw M. E. Church, Shelby County." Why should the Legislature of Alabama single out this church for such special "protection"? Have the members of this church more confidence in the civil law to purify the community in which they live than in the power of Christianity which Christ's followers are to possess? Or are they conscience that that power is absent from their own lives?

Christianity rejoices in entering the darkest spots of earth to illumine them with the light of life. She comes to the most sinful and degraded of human beings just as they are, and does not ask some other power to make them presentable to stand in her presence.

AS MENTIONED in our last issue, the organ of the "Christian nation" party recently announced a remarkable discovery in connection with the President's "Christian" Thanksgiving proclamation. It was that the "settlement of the Venezuelan controversy" announced in the papers a few days later, came as a direct testimonial of divine approval of the President's course. Looking upon this happy occurrence it was moved to exclaim, "Was there ever a more complete or fuller illustration of that golden promise of God's word: 'Them that honor me I will honor'!"

Probably, from the "Christian nation" standpoint, there never was! But behold! it now transpires that the Venezuelan controversy is not settled after all. Venezuela is not represented on the commission of arbitration, the country has risen in indignant protest, negotiations are stopped, and the controversy is seemingly as far from an end as ever! We advise the aforesaid exponent of "National Reform" to wait next time until it can be sure that its discoveries will have the support of facts.

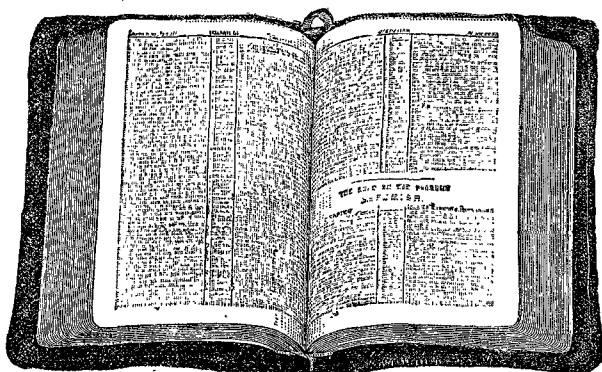
A "REFORM" which is based on tradition in place of the Word of God, is always a reform backwards. Such is the reform which now seeks to enforce the observance of Sunday.

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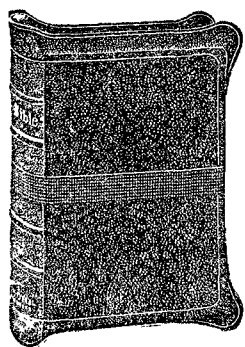
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They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

gavest before them, neither turned they from their wicked works.

36 Behold, ^dwe are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And ^eit yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^fdominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we ^gmake a sure covenant, and write it; and our princes, ^hLēvites, and priests, ²h seal unto it.

CHAPTER X.

¹ The names of them that sealed the covenant. ²⁹ The points of the covenant.

NOW ³those that sealed were, ^aNē-hē-mī'ah, ⁴the Tīr'shā-thā, ^bthe son of Hāch-ā-lī'ah, and

B. C. 445.

^d Deut. 28.⁴⁸ Ezra 9, 9.^e Deut. 28.^{33, 51.}^f Deut. 28.^{48.}^g 2 Kin. 23, 3.² Chr. 29.^{10; 34, 31.}^{Ezra 10, 3.}^{ch. 10, 20.}² Heb. are at^{the sealings,}^{or, sealed,}^h ch. 10, 1.³ Heb. at the^{sealings,}^{ch. 9, 38.}^a ch. 8, 9.⁴ Or, the

25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,

26 And Ā-hī'jah, Hā'nan, Ā'nan,

27 Māl'luch, Hā'rim, Bā'a-nah.

28 ¶ ^eAnd the rest of the people, the priests, the Lēvites, the porters, the singers, the Nēth'i-nims, ^fand all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; ^g

29 They clave to their brethren, their nobles, ^gand entered into a curse, and into an oath, ^hto walk in God's law, which was given ⁵by Mō'-ses the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give ⁱour daughters unto the people of the

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NEW YORK, DECEMBER 17, 1896.

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JOHN G. WOOLEY says that "it seems as clear as a demonstration that the rallying cry and fighting slogan of our Christian Citizenship in the present civic revolution ought to be, Election day for a testimony to Jesus Christ."

THE Ministerial Association, composed of many good clergymen, has undertaken to wrestle with the "ideal newspaper." Softly, dear brethren. The ideal newspaper will come in time with the ideal sermon. In the meantime why not render unto Caesar the things that are Caesar's, and unto God the things that are God's?—*New York Herald*.

THROUGH a misunderstanding we missed stating at the proper time that the excellent first-page cut of Napoleon, which appeared in our issue of December 3, was printed by permission of *McClure's Magazine*. This enterprising magazine reproduced it from an unpublished water color in the collection of Monsieur Christophle, ex-minister of Public Works, France.

PROFESSOR GOULD, of Philadelphia, in an address before a church congress at Norfolk, Va., a short time ago, said that "One of the most gigantic trusts, whose fraudulent operations astonished and shocked the country, has on its board of directors two Sunday-school superintendents and other men high in the councils of the Church." There is no comment needed on this.

PROBABLY the chief, if not the only quarrel the clergy have with the Sunday newspaper is that it makes people forget that "it was time to go to church half an hour ago" on Sunday morning. The remedy is evidently not to suppress the Sunday newspaper, which is a vain hope, but to make the Sunday sermon so attractive that church time will be looked forward to with eagerness.—*New York Journal*.

IN his efforts in behalf of temperance and also prohibition nobody can bid John G. Wooley more hearty God-speed than we do. But to his effort and hope to have the Church dominate and "run" the Government, nobody can be more opposed than are we. These views of religion are as political as those of the veriest National Reformer that has yet appeared. In *Our Day*, for November, 1896, he declares that—

This country will never be saved but by the en-

thronement of Jesus in the politics of the republic, and his coronation by the Christian voters as the "King of kings and Lord of lords," and Platform of platforms.

Whether the country is ever saved or not, this thing will never be. There will never be any enthronement of Jesus in the politics of the republic; nor will he ever be crowned by the Christian voters as King of kings, nor as anything else. There were some folks once before who proposed "the enthronement of Jesus in the politics of the country," but he departed from them. In that day he said, "I receive not honor from men." And he says it yet.

THE old directions to petitioners to Congress for religious legislation are still being repeated. The *Reform Bureau* says: "While individual signatures are good, especially if occupation and address are given, indorsements of churches, societies and public meetings, by vote are better." In this way not only can the same petitions be repeated indefinitely, but thousands of people who are opposed to it can be counted for it. Yes, for their purposes a vote is better than individual petitions; and a crooked vote better than a straight petition.

"WHAT AN IMPROVEMENT!"

SURELY this is what the readers of the AMERICAN SENTINEL will say when they shall see the first issue of the new year. Beginning with 1897, the SENTINEL will wear an entirely new dress, and will have sixteen pages. The pages will be of different form and somewhat reduced in size; but altogether the SENTINEL will be larger than it is now. Look out for it.

THE apologists of the New England Puritans think they have a mighty weapon in defense of their heroes when they have demonstrated that there was no specific statute prohibiting kissing on Sunday. Upon this they declare that Sam. Peter's account of the Blue Laws is all a made-up story, out of enmity to the innocent Puritans. The truth of the matter is that the Bible was the code, and the Bible forbids "finding thine own pleasure" on the Sabbath day. And though this applies to the seventh day and not to Sunday at all, the Puritans decided that Sunday is the Sabbath, and then made this Scripture apply to Sunday observance. Then, by this piece of hocus pocus, Sunday being the Sabbath, and the Bible being the code, as the code forbade people finding their own pleasure on the Sabbath, and as assuredly it is a pleasure for a man to kiss his wife, it followed plainly enough that it was unlawful for a man to kiss his wife on Sunday. And now the vast National Reform Christian Endeavor combination are determined to have the Bible the code of the whole nation with themselves as final interpreters, as in that other Blue Law system.

ON Thanksgiving day last month, at Lincoln, Neb., Presiding Elder D. W. C. Huntingdon preached a sermon which was hardly anything else than a long, blind, unreasoning defense of the Puritans and all their enormities. This, however, is neither new or unusual. It is probable that the same thing was done at other places in the United States the same day. We notice it here only to call attention to it as one of the things, among many others of to-day, that needs to be watched and thought about. For, as has been well remarked, "if we are to be profited by the past, it is essential that we should study our history honestly and impartially. We cannot be true to ourselves if we begin by being false to our predecessors. If we credit them with motives they did not feel and could not have understood; if we claim for them things which they never accomplished; if we defend their indefensible acts; if we seek to prove them in the right when they were in the wrong, in their behavior toward others—it will follow that we will deal likewise in our own case, and prove dishonest and tricky as a nation and in our personal transactions." Any one who will defend or excuse to-day the barbarisms and enormities of the Puritans, will just as readily defend or excuse the like things if they should be committed under like circumstances to-day.

THE following appeared in the November issue of *Our Day*, from the pen of Rev. W. F. Crafts:—

Another ill omen is the resurrection of Breckenridge, of Kentucky, by the gold Democrats, as a speaker at their national convention, where his welcome was not unmixed with wholesome hisses, and his renewed candidacy for Congress under the auspices of that party, endorsed by Republicans of the district also.

Mr. Crafts and those for whom he speaks evidently do not consider the debt of gratitude they owe Mr. Breckenridge as their congressional ally in the effort made in 1890 to get Congress to pass a Sunday law for the District of Columbia. It must be hard for Mr. Breckenridge to be thus disowned by the party whom he led only six years ago in the crusade for "moral reform" by congressional enactment.

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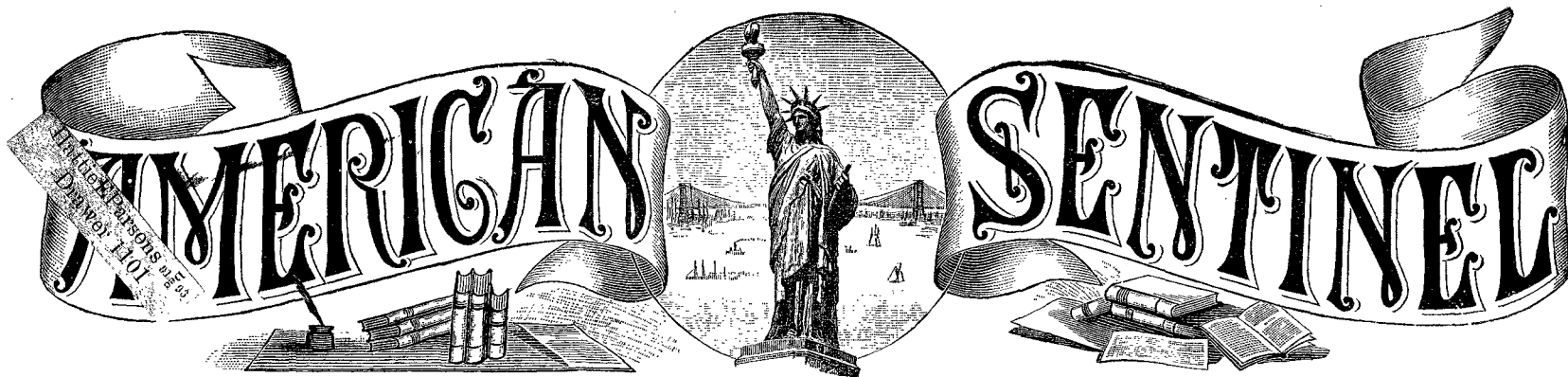
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For Further Particulars and Terms see Last Page.

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EDITOR, - - - - - A. T. JONES.
ASST. EDITOR, - - - - - L. A. SMITH.

As this number of our paper is dated the day before Christmas, it might be expected that we should have something to say about the institution.

If such be the expectation of any, they shall not be disappointed. We are willing to contribute what we may for the benefit of those who would celebrate this universal festival.

We say this universal festival, not because we would be understood to say that Christianity is universal; but because the period now referred to as the "Christmas season" has been celebrated from time immemorial by all nations.

That which is now particularly celebrated as the Christmas, is the remains of the ancient festival whose celebration covered a longer period of time. This festival season was celebrated in honor of the Sun; and December 25 especially in gladness and rejoicing at his annual birth and the beginning of his return victorious over the powers of darkness or night.

In the reigns of Domitian and Trajan, Rome formally adopted from Persia the feast of the Persian sun-god Mithras, with December 25 as the birth festival of the unconquered sun—*Natales invicti Solis*. In the Louvre at Paris is the original of a mythological representation of this, which was found at Rome in a vault under the Capitol. It is entitled "Mithra Sacrificing the Bull." The central object of the piece is Mithra in a cavern sacrificing a bull. As already stated, Mithra represented the Sun; the bull was the symbol of the powers of night. The blood of the bull was to impart the power of regeneration. At the right hand in the cavern stands the Genius of Night with his torch turned down, extinguished. At the left stands the Genius of Day, with his torch held up, aflame. An inscription on the body of the bull reads: "To Mithra, the invincible Sun-God." The piece is intended to represent the victory of the Sun over the powers

of darkness. This sacrifice was made annually at the winter solstice—the period that is now Christmas-time. Thus this annual festival was an established thing in the State and City of Rome.

About the middle of the fourth century, the church of Rome adopted this festival, making the birthday of the Sun, December 25, the birthday of Christ. And in a few years the celebration of this festival of the sun had spread among the churches throughout the whole empire—east as well as west. In one of the homilies of Chrysostom, supposed to have been delivered on this festival day in A. D. 386, he expresses his own pleasure and "congratulates the people upon the progress made, through their zeal in establishing this new festival, which they had borrowed from the Western Church"; and "seems to speak of it as a custom imported from the West within ten years." The perverse-minded clergy readily sanctioned the practice and relieved all doubts, with the assurance that the festival which had been formerly celebrated as the birth of the real sun was a type of the festival of the birth of Christ, the Sun of Righteousness. And thus was established the Church festival of Christmas.

There are other items connected with the celebration of the day, whose origin and meaning are also worth mentioning. One of these is the Christmas tree. Just as the day itself and its celebration were adopted from pagan Rome, the use of the tree was adopted from the pagan Germans. And just as the day is a relic of sun-worship, so also is the tree. In *The Ladies Home Journal*, for December, Mrs. Lyman Abbott says of "The Christmas Tree": "A German friend tells me that the true Christmas tree is 'not a mere show, decorated for the momentary amusement of children. It is a sublime symbol of the soul life of the Germanic people for a thousand years.' . . . The tree itself 'is the celestial sun-tree.'"

Another item is the decoration of the houses and churches with vines, branches of trees, etc. This is derived from the sun-worshipping Druids of Britain. An early English writer says that the "trimmyng of the temples with hangyngs, flowers, boughs, and garlands, was taken of the heathen people, whiche decked their idols and houses with suche array." The ivy particularly was used in honor of Bacchus.

Thus it is that Christmas day, the celebration of the day, and the appurtenances thereto, are all heathen and only relics of sun-worship.

OUR readers will remember an article by Dr. H. L. Wayland, which not long ago was reprinted in the SENTINEL, from the *Independent*, in which he criticised the Canadian Sunday law by which some Seventh-day Adventist preachers were fined and imprisoned. Dr. Wayland rightly enough spoke of it as religious persecution.

Dr. W. H. Withrow, of Toronto, in a letter to the *Independent*, undertakes to defend the Canadian Sunday law, and to justify the persecutions that were inflicted by it. He says of the preachers who were fined and imprisoned, that "their religion had nothing to do with it. It would have been the same if they had been agnostics or Jews. The law simply forbids Sunday labor, and the law must be obeyed whether men are barbers, saloon-keepers, or Seventh-day Adventists."

This is the argument that is usually made in such cases; but instead of being in any sense a legitimate argument, it is a sheer subterfuge. This is not to say that all who use it have thought enough upon it, intentionally to use it as a subterfuge. Though it is quite clear that many of them have not cared to think enough on the subject to know whether it is a subterfuge or not. They know that such is the law, and that it enforces exactly what they believe religiously; and that is as far as they care to inquire. Yet all that any person needs to do in order to see that it is not only a subterfuge but one of the meanest subterfuges that was ever employed, is only to think about two steps from where he professes proudly to stand.

All those people profess to believe in religious freedom. They profess to hold that every man has the right to believe or dissent from any doctrine, dogma, ordinance, rite, or institution of any church, as he may choose for himself. They profess to be proud that they believe in such freedom as this. Yes, they even boast that they are the divinely-appointed conservators of such religious liberty as this.

Yet, while loudly professing to recognize this right as inalienable, under cover of this subterfuge they deny the right and actually

attempt to sweep it entirely away. This subterfuge is that they get church dogmas or institutions embodied in the law, and then demand *obedience to the law*, throwing upon the dissenter the odium of "lawlessness and disrespect for the constituted authorities," while they pose as the champions of "law and order," the "conservators of the State, and the stay of society"!

Of all the pretenses that were ever employed, this is perhaps the subtlest. By it throughout the Middle Ages, anything and everything that the church could invent was forced upon the people. Its slimy trail can be traced throughout the history of the "Protestant" sects, in thus forcing upon the people such peculiar institutions as were characteristic of the sect that could obtain control of the law. And now it is made to flourish again, by all the sects together, in thus forcing upon the people the one thing in which they are all agreed, and in which they have obtained control of the law, the observance of Sunday, "the Christian sabbath."

Sunday, not only according to their own showing, but by every other fair showing that can be made, is a religious institution, a church institution, only. This they all know as well as they know anything. And yet they work constantly to get this church institution fixed, and more firmly fixed, *in the law*, with penalties attached that are more worthy of barbarism than of civilization; and then, when anybody objects to it, they all cry out that "it is not a question of religion, it is simply a question of *law*." We are not asking any religious observance; all that we ask is *respect for law*!"

The Christian and Protestant answer to all this is that neither the Sunday institution nor any other religious or ecclesiastical institution *has any right to a place in the law*. And even when it is put into the law, this does not take away the right of dissent. The divine right of dissent from religious or ecclesiastical institutions abides ever the same, whether the institution is out of the law or in the law. So long as the religious rite or institution is not in the law, they themselves acknowledge the inalienable right of every man to disregard it utterly. Whereas, as soon as they get the dogma fixed in the law, they deny the right of anybody to disregard it at all: though it is precisely the religious thing that it was before. But instead of the right to disregard it being taken away by this change of position of the church dogma, the truth is that when the institution is fixed in the law, the right of dissent then extends to *that law*. The *subterfuge* cannot destroy the right.

From the church organizations the courts have caught up this cry. And, though acknowledging that the Sunday institution is religious; that it is enacted and enforced at the will of the church; and that the logic of it is the union of Church and State; yet they insist that, as it is in the law, and the law is for the public good, no right of dissent can be recognized; but the dissenter "may be made to suffer for his defiance *by persecutions*, if you call them so, on the part of the great majority."

This argument is as old as is the contest for the right of the free exercise of religious belief. It was the very position occupied by Rome when the disciples of Christ were sent into the world to preach religious freedom to all mankind. Religious observances were enforced by the law. The Christians asserted and maintained the right to dissent from all such observances, and, in fact, from *every one* of the religious observances of Rome, and to

believe religiously for themselves, though in so doing they totally disregarded the laws, which, on the part of the Roman State, were held to be beneficial to the population. Then, *as now*, it was held that, though religious belief was the foundation of the custom, yet this was no objection to it, because it had become a part of the legal system of the government, and was enforced by the State for its own good. But Christianity *then* refused to recognize any validity in any such argument, and so it does now.

When paganism was supplanted by the papacy in the Roman Empire, the same argument was again brought forth to sustain the papal observances which were enforced by imperial law; and through the whole period of papal supremacy Christianity still refused to recognize any validity whatever in the argument.

In short, this argument—this "miserable excuse"—whether made by churches or by courts, is the same old serpent (Rev. 12: 9, 12, 14) that tortured the Christians to death under pagan Rome; that burnt John Huss at Constance, and Michael Servetus at Geneva; that whipped and banished the Baptists, and banished and hanged the Quakers, in New England. Whether used by the Roman State and the Catholic Church, or by other States and other churches; whether in the early centuries, or in these last years of the nineteenth century, of the Christian era; that argument is ever the same old serpent, and Christianity has always refused to recognize any validity whatever in it, and it always will.

A MISCHIEVOUS SUGGESTION.

THE following has been published as having been spoken by Governor-elect Pingree, of Michigan, in an interview:—

I don't believe in these great fortunes. Here are the Vanderbilts, with their \$100,000,000 apiece. That means an income of at least \$5,000,000 and perhaps more. Figure that down, and it means an income of about \$12,000 a day.

"Think of it!" declared the mayor, raising his hands above his head; "one man having an income as large as that of 15,000 of his fellow-citizens combined. I believe we ought to have some kind of a law regulating those things. It seems the Constitution won't let us have an income tax and won't let us have an inheritance tax. I guess the Constitution needs amendment to it, so we can do something."

"They talk of limiting the number of hours in a day's work. Why should not the amount of money that any one can pile up be limited? After they get so much let the accumulations be turned over to the Government to lessen the taxes of the people."

"What is your idea of a proper sized fortune?" he was asked.

"I haven't made up my mind on that yet. When Carter Harrison died he left \$350,000 to each of his children and gave the balance of his fortune to charitable objects, saying he thought \$350,000 enough for any one man to have."

We do not doubt that what is here professed will actually be put into practice yet. It was done both in Rome and in France in the days which we have before mentioned.

As Mr. Pingree says, there is talk, strong talk too, and there has been for years, of limiting the number of hours in a day's work. Now to the man who is dependent upon his day's work, that day's work is his capital; and to limit the number of hours that he may work in a day, is certainly to deprive him of just so much of his capital. And if this shall be done to the day's worker, why shall it not be done also to the millionaire?

This argument is all right from the prem-

ises; but what we should like to know is, Why should the number of hours in a day's work be limited? Why should not every man be left perfectly free to work as many hours in a day as he may choose to work? To limit the number of hours a day that a man may work who chooses to work, would be nothing less than an arbitrary and despotic use of power. And to limit the amount of wealth any man may possess would be nothing less.

There are a number of questions suggested by Mr. Pingree's observations. He says that after the rich ones "get so much, let the accumulations be turned over to the Government to lessen the taxes of the people." But under such conditions as this, how could Mr. Pingree be sure that there would be any accumulations after the limit was reached? It is hardly to be supposed that men would conduct a business merely for the pleasure of turning over to the Government the accumulations. Would he also try to compel them by law to carry on the business after the limit of their own wealth was reached, so that the Government could have the further accumulations? These questions belong with those propositions.

It is true, Mr. Pingree has not positively fixed yet in his own mind just what is the proper limit of wealth: though he seems to incline to Carter Harrison's estimate of \$350,000. It is easily enough 16 to 1, however, that there are more than 350,000 men in the United States who are positive that this limit is vastly too high—so long as other people have the money. And, admitting the correctness of Carter Harrison's judgment as to what was best for his sons, and just how much of his wealth he would bestow upon each of them, can anybody be perfectly sure that he was so firmly fixed in the opinion that \$350,000 was enough for any one man to have, that he would have been willing for the Government to appropriate all his accumulations above that sum? There is room for considerable difference between a man's views of what is best for him to do with his own money, and his views of what other people or the Government may do with it.

But even suppose that all the accumulations of all the people in the United States above \$350,000 each were "turned over to the Government;" it would still be under the control of men, as "the Government" is only a certain set of men—who then can be perfectly sure that this money would be used to any better purpose by the men who would then control it, than it is used by those who now control it? Is it true that no such thing was ever heard of as jobs and extravagances on the part of officials of the Government? Is it the testimony of universal experience that men may be loose or tricky in money matters only until they get into office, but that then they are certain to be strictly honest and upright?

Now we are not defending or excusing the ways of the rich: we are simply calling attention to the serious defects in Mr. Pingree's proposed plan of dealing with them. It is true that many of them are using their wealth in ways that are only wildly and foolishly extravagant. Too many of them are lavishing their money on dogs and cats living and dead, while human beings are perishing within easy reach from their doors. Hundreds of them are gorging themselves at gorgeous feasts, while thousands are fairly starving all around. Thousands of them exhaust themselves in the very dissipation of pleasure, while misery stalks before their eyes everywhere. They cut the wages of their employes from ten to twenty-five per cent. in order that their own

income of hundreds of thousands may not be cut at all.

All this is true, "and pity 'tis 'tis true," and it is increasing every day. And the more there is of it, and the longer it continues, the more hatred will be aroused against those who do it, the more men there will be making capital of it by suggesting such schemes as we are now studying, and the nearer will come the day, till at last the day will have certainly come, when the discontent will burst all bounds and the rich will "be for booties" and will "weep and howl for the miseries that shall come upon them."

But though all this is true, no such scheme as Mayor Pingree suggests, nor any that will be for the purpose applied, can ever remedy or relieve the difficulty a single particle. Each scheme applied only becomes a greater evil. It has been so always; it will only be so again. The only possible remedy is that prescribed by the Lord. Those who are rich, let them become poor for Christ's sake; and those who are poor let them "be patient unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

"NATIONAL" REFORM AND THE PAPACY.

THE "National Reform" movement is under the impression that it is combatting the papacy. For some time past its official organ, the *Christian Statesman*, has devoted considerable space to an exposition of the evils of that un-American and antichristian system. It seems not to be aware that those same evils are paralleled in its own system of "National Reform."

The *Statesman* of November 28, contains an article on "Romanism and Loyalty," which discusses the Roman Catholic doctrine of papal infallibility in its relation to loyalty to the State. The *Statesman* seems to have at least a dim perception of the important bearing of this papal doctrine upon the "National Reform" doctrine that the United States is a "Christian nation;" for after setting forth the papal position, it says:—

And now comes the consistent Roman Catholic demanding that our nation must go to the Roman Catholic Church to know what is right and what is wrong. He insists that this is doing nothing more than to assert God's sovereignty over the nation; that Christ speaks to the nation through his infallible vicegerent on earth.

Intelligent Roman Catholics can see plainly enough the logic of the "National Reform" movement. They know that if carried to its conclusion as the National Reformers hope to see it, a situation will be reached in which logic and consistency will demand that this nation shall defer to the Roman Catholic Church as the proper interpreter of the divine will in civil affairs. Already they are beginning to call attention to the logical demands of the situation, and standing upon this vantage ground, Rome hopes, not unreasonably either, when the opportune day shall arrive, to gain a signal victory.

The papal church alone offers to the world a human authority which is recognized as "infallible" in the interpretation of the will of God. It matters not that the infallibility of this authority is disputed. It alone claims to be infallible, and is believed actually to be infallible by a large division of the nominally Christian Church. If an authoritative human interpreter of the divine will must be found,

the weight of evidence, as between all human authorities, cannot lead elsewhere than to the papacy.

And this authoritative human interpreter of the will of God is exactly what the "National Reform" system demands. That system maintains that the United States is a "Christian nation"—a "sovereign moral being in direct relations with God, capable of knowing his moral law given in the Bible." It treats the State as a personal entity possessing moral accountability, and therefore bound to fulfill the law of God. But the Government operates only through human agencies. It must operate through these or cease to be a Government. It has a chief executive, a Supreme Court, and a supreme legislative body; and these three branches of the Government exercise supreme authority in the departments over which they are placed. Without such a recognized supreme human authority, no branch of the Government would be complete or capable of performing its functions.

The national Government could not proceed at all without a President, a Congress, and a Supreme Court. If then the Government is to act in a religious capacity, it must have a supreme human authority to decide what its action shall be in this sphere, as in the domain of the secular. And as it must act as a "Christian nation," it must have a supreme human authority to decide what is the will of God, as revealed in the Christian religion.

The National Reformers themselves admit, under pressure, that this must be so. Dr. David McAllister, the spokesman of the Reform party, in the hearing given last March by a committee of Congress on the proposed "Christian amendment" to the Constitution, was forced to "just this position, as appears in the following extract from the official report:—

MR. BURTON—Is not this the theory: Each man regards the day he believes to be the Sabbath, and the Government protects him in his worship from disturbance or interference?

DR. McALLISTER—Not only must this be the case in regard to every man, but the State and the nation must decide for themselves whether they will keep one day or not.

MR. CONNOLLY—Suppose the Bible has already settled that question, how could any act of Congress interfere with it if that is to be in the Constitution.

DR. McALLISTER—Because we must interpret the Bible.

"And now"—to quote the *Statesman* again—"comes the consistent Roman Catholic demanding that our nation must go to the Roman Catholic Church to know what is right and wrong." Of course; what else could be expected from the consistent Roman Catholic? and what could be more consistent and logical from the "National Reform" standpoint? If the nation must have a supreme human interpreter of the Bible to instruct it in keeping the law of God, could it do better than to turn to that church which claims to be infallible in her religious teaching, and is accepted by millions of its citizens as infallible? It would be no slight advantage to the nation to possess an infallible Congress, Supreme Court, or President. Why, then, should our Government pass by the opportunity to secure an "infallible" guide in the important sphere of religion, to which it now stands fully committed?

We repeat, that as between all human authorities to which the Government may turn for guidance in the performance of religious duties, the preëminence lies with the papacy. The papal church has acted in that capacity for centuries; she is the oldest "Christian" denomination, as well as the largest in this

country; and, as we have said, millions of the citizens of this Government already believe in her infallibility and in her claim of right to dictate conduct to the civil power. If any other church or religious body is chosen to interpret the divine will for the nation, the same objections will apply to it as to the papacy, without any of the advantages which can be urged in the latter's favor.

If any further evidence were needed that the whole tendency of the movement to make the United States a Christian nation, is to place this Government under the domination of the papacy, it is supplied by recent events in the shape of official acts of the Government itself, in each of its three departments. In February, 1892, the Supreme Court declared that the United States "is a Christian nation;" and the joy with which this utterance was hailed by the "National Reform" party, and the use they have made of it, shows that, whether due to the influence of National Reform sentiment or not, it is directly in the line of what their movement aims to secure. And if any question might remain as to the precise religious significance of the Supreme Court's declaration, it would be answered by the references made in the decision to the "Christian" character of Sunday laws, and by the fact that this same court has upheld Sunday laws as a proper exercise of the legislative power of the State, on the ground that they are for the benefit of mankind. Bearing in mind that Sunday as a "Christian" day originated with the Roman Catholic church, and is pointed to by that church as the special sign of her spiritual authority, there remains no room for doubt that if "this is a Christian nation" by virtue of its religious laws and its belief in the sacredness of Sunday, it is a Roman Catholic Christian nation and nothing else.

Again, in August, 1892, Congress legislated upon the question of which day is the Sabbath, and decided that "the first day of the week, commonly called Sunday," is the Sabbath within the meaning of the fourth commandment. In this the supreme legislative body of the nation took its stand squarely on papal ground.

And finally, the nation's chief executive, in the latest national Thanksgiving proclamation, sets his official seal of approval to the doctrine that the United States is a Christian nation, thereby investing Thanksgiving with the character of a "Christian" holy day. But "Christian" holy days other than those set apart in Scripture constitute an exclusive feature of the papal religion. They have the stamp of the papacy upon them, and no other.

It is perfectly clear, therefore, that the National Reform movement is not combatting the papacy in any way except on paper, and that it is actually in perfect harmony with the papacy, and that all its work is only in the line of justifying the latter and strengthening her hands for the accomplishment of her evil designs. The two systems are in principle one and the same, and equally ruinous in their results.

ANOTHER POINTER.

It is quite generally known that Senator Quay is one of the shrewdest politicians in the country. It may be that in the following statement his sincerity is nothing more than political; yet it plainly shows that he sees the way the tide is setting and is taking his bearings accordingly:—

"I am opposed to the entire . . . theory

that organized wealth shall dictate high office and so take possession of the Government.

"No league of business men or other men based upon wealth can erect a governing class in this country. In the United States Senate we have millionaires and business men enough to serve all legitimate purposes. Senators are needed who have no specialties, but who will act for the interests of the country in gross without special affinities.

"The people most deserving of representation and most in need of legislative protection are the farmers, the small storekeepers, the artisans and the laborers, and I stand by them and against this so-called league. I go into the barricades with the bourgeoisie and the men in blouses.

"There must be less business and more principle in our politics, else the Republican party and the country will go to wreck. The business issues are making our politics sordid and corrupt. The tremendous sums of money furnished by business men, reluctantly in most instances, are polluting the well springs of our national being."

THOSE THREE THOUSAND CHURCHES.

BY DWIGHT L. MOODY.

TO THE EDITOR OF THE INDEPENDENT:

IN a recent issue of your paper I saw an article from a contributor which stated that there were over three thousand churches in the Congregational and Presbyterian bodies of this country that did not report a single member added by profession of faith last year. Can this be true? The thought has taken such hold of me that I can't get it out of my mind. It is enough almost to send a thrill of horror through the soul of every true Christian.

If this is the case with these two large denominations what must be the condition of the others also? Are we all going to sit still and let this thing continue? Shall our religious newspapers and our pulpits keep their mouths closed like "dumb dogs that cannot bark" to warn people of their approaching danger? Should we not all lift up our voice like a trumpet about this matter? What must the Son of God think of such a result of our labor as this? What must an unbelieving world think about a Christianity that can't bring forth any more fruit? And have we no care for the multitude of souls going down to perdition every year while we all sit and look on? And this country of ours, where will it be in the next ten years if we don't awake out of sleep?

I wish some of you editors of the influential papers, who are in close touch with the ministers and churches, would tell us what the matter is. Is this the result of what they call the "Modern Criticism" of the Bible? Is this a specimen of the better times, when we would get rid of the old stories about Moses writing the Pentateuch, and the sun and moon standing still, and the fish swallowing Jonah? How much of all this is owing to the politics our ministers have been preaching lately, and the talks on the Labor question, and the stereopticon shows on Sunday evenings, and all these other things that have been driving out the blessed gospel of Jesus Christ? When ministers go into preludes on current topics, how can they expect any afterludes of conversions?

Do Christian editors and ministers in these days believe in conversions as they used to do?

Won't your great paper please answer this question? I hear of some men in high places who talk as tho all that was a thing of the past. "It's education now that men want," not salvation; is this the fact? Are the churches going to turn over all the work of saving men to the Salvation Army, and the Volunteers and the Rescue Missions? I know of a city, of about 50,000 inhabitants, where it seems to be the common talk that if a man wants to find Christ he must go into the Young Men's Christian Association to find him. What a shame that churches should be run on such a plan that that kind of thing could be said!

I am pleading just now every chance I get for all our churches to be open every Sunday night for the *preaching of the gospel*. I wish our religious papers would help me send that cry all over the country. It is time we gave up the abuse of the opportunity in substituting temperance meetings and Sunday-school concerts and Endeavor rallies and all that kind of thing, right enough in their place, but not the one thing needful; workingmen and their families often can't get out but once on Sunday, and that is in the evening; why then should not they have as good a chance to hear the gospel as other people? Why should they be put off with that kind of an apology for a church service which is often seen?

Let some change of this character be brought about with the Week of Prayer at the beginning of the new year. Let the ball be set a-rolling then, and it will gain large momentum before spring, and there will be great results. Won't you please help all you can, in every way, to get the churches praying and preaching and working for souls?

Mr. Moody's questions deserve answers. He asks, Shall our religious newspapers and our pulpits keep their mouths closed like 'dumb dogs that cannot bark' to warn people of approaching danger? The answer is that they are doing it. And the probability is that they will continue to do it, because they do not believe that there is any approaching danger. How can anybody be expected to warn people of approaching danger when he does not believe any such thing?

Mr. Moody believes that the Lord is coming again to the world, and that He is coming soon. And this is the truth. He therefore knows that there is the greatest possible danger to all who are not prepared now to meet the Lord. Mr. Moody and every one else who really believes the soon coming of the Lord can warn all people of approaching danger. But if Mr. Moody or anyone else should attempt to emphasize this great truth in the *Independent*, he would probably find even that paper questioning it and saying that there is no danger. Yet if not the *Independent*, it is certain that nine-tenths of "our religious newspapers and our pulpits" would do so. How then can they warn people of this approaching danger?

Mr. Moody and a few others can declare in genuine faith, as he did the other day in this city: "God will come in judgment to this world. . . . This world is getting darker and darker; its ruin is coming nearer and nearer; if you have any friends on this wreck unsaved you had better lose no time in get-

ting them off." This is all true. And whether you have any friends on the wreck or not, so long as there is a single human being on this wreck unsaved you had better lose no time in getting them off.

Again we say this is all true, the word of God says it, and Mr. Moody and a few others believe it and so can work in faith, and work effectually. But we ask, How many of "our religious newspapers and our pulpits" believe any such thing as that "this world is getting darker and darker," and that "ruin is coming nearer and nearer"? It can with perfect safety be said that hardly one in a dozen of them believe it. They preach the very opposite of this. They proclaim that the world is growing better and better and more and more light, and that it will continue to do so until an indefinite millenium shall be ushered in with a perfect blaze of world-wide glory. How can people who cling to such views as this, lift up their voice like a trumpet to warn people of any approaching danger?

Mr. Moody asks "Have we no care for the multitudes of souls going down to perdition every year while we sit and look on?"—Ah! but who does not know that now in leading theological seminaries, in many pulpits, and in some religious papers, it is a largely debatable question whether there are any souls, much less multitudes, going down to perdition? True, the word of God says that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him *should not* perish;" that "he that believeth not is condemned already;" that "he that believeth not shall be damned;" and that without God and without Christ they have "no hope." And Mr. Moody and some others believe this, and so can work in all earnestness to get people to believe the gospel that they may be saved from perdition. But when there are so many, and the number constantly growing, who through the new invention of "the larger hope" do not really believe that there is danger of anybody going to perdition, how can they preach the gospel of Christ which is given to save men from perdition?

He asks whether the things about which he inquires are the result of the Modern Criticism. Yes, Brother Moody, it is. The word of God is given to be *believed* to the saving of the soul. But when it is only criticised to the destruction of both it and the soul, what other results can be expected? It is "the Word" that is to be preached. It is "the Word" that is able to save the soul. It is "the Word" that is to build up the believer and give him an inheritance among all them that are sanctified. But when that Word is criticised instead of being believed, how then can it save the soul of that critic? And when his own soul is not saved, how can he preach salvation to others? He does not know what it is, how can he preach it?

Yes, Brother Moody, these things are precisely "what the matter is."

Yet for all this we do not see how they can possibly resist Mr. Moody's exceedingly

modest plea that "the churches be open every Sunday night for the preaching of the gospel." When the churches are built, and occupied, and exempted from taxation, expressly under the profession that it is all for the preaching of the gospel *all the time*, assuredly it is the least possible thing that they could be asked, or that they could allow, that the Gospel shall be preached there *one hour* each week.

We sincerely hope that the religious papers, and all others if possible, will help him to "send that cry all over the country."

WHICH SHALL REIGN?

BY ALBERT C. HOPKINS.

I SAW, recently, a picture of the assembled society of Christian Endeavor, standing in the foreground and flooding with fresh color and young life, the long and broad steps of the national Capitol, a more welcome advent than that of Coxey's army, indeed a most imposing, significant and magnificent spectacle.

I read, too, in connection with it, the statement that it was and is the avowed purpose of this Christian Endeavor, to promote and establish "the reign of Christ on Capitol Hill." This statement and avowal is, doubtless, open to several different interpretations.

What shall we understand by "the reign of Christ in the national Capitol?" It is fit that we carefully consider what is its best meaning. If the spirit of Christ, the full justice, the willing personal sacrifice, the large religious freedom, the all-embracing fellowship and love, that truly represent the Christ, shall come to reign in the minds and thoughts of those who make and execute the laws at the national Capital, then only will the true Christ reign on Capitol Hill.

It is justly feared, however, that this is not the interpretation of the Society of Christian Endeavor. Evidently it needs to be said and recognized, that any effort on the part of professed Christians to force their religious views into the Constitution and the laws of the United States—whose proposed new and true name is the United State—is not a Christian but an unchristian endeavor. Such action will not promote, but certainly and seriously retard and prevent, the reign of the true Christ on Capitol Hill.

THE PRICE OF JUSTICE.

[New York Journal, December 10, 1896.]

THE mere fact that a galaxy of what are picturesquely described as \$50,000 a year lawyers are defending the so-called Railway Trust against the attacks of an \$8,000 a year United States attorney-general, ought not to affect the outcome of the suit. Surely the Supreme Court—in whose entire infallibility a majority of the nation has lately declared belief—cannot be dazzled by the monetary worth of legal talent. The attorney-general is an able lawyer—perhaps not himself in the \$50,000 class, though his predecessor was. Does anybody think that if the \$50,000 Olney were prosecuting this case on behalf of the Government the Trust's chances for victory would be less?

It is the fashion to deplore the smallness

of the salary of the attorney-general, and to contrast it with the liberal pay which corporations offer to successful lawyers. But it is the fashion also to insist that in this free and equal democracy the courts know no difference between rich and poor, and that justice is equitably meted out without reference to the wealth of the suitors. Clearly the complaint and the boast are incompatible if the man who can pay his lawyer the biggest fee stands the better chance of success.

We do not recall any mere political criticism of the Supreme Court so stinging as this apprehension that the mere array of highly paid legal talent in opposition to the attorney-general may affect its decision. The apprehension has been expressed not only in this case, but time and again when such distinguished attorneys-general as William M. Evarts, Edwards Pierpont, Wayne MacVeagh, and Benjamin H. Brewster, appeared on behalf of the State.

The justices of the Supreme Court are supposed to know the law. They are selected from the ranks of the most distinguished lawyers of the nation, and are believed to be acute enough to detect sophistry in any argument. Their dictum is final, and must not be cavilled at, lest the irreverent critic be branded as an anarchist. But it appears that to suggest that the litigant who can hire the most expensive lawyers stands the better chance before the Supreme Court, or any other court of the United States, is not only not regarded as hostile criticism of the courts, but is looked upon as merely an obvious fact.

A very curious estimate the people seem to put on courts as courts of justice.

ARE OUR LAWS INFALLIBLE?

BY M. E. KELLOGG.

LAWMAKERS generally see and promulgate correct principles, putting them into the form of law; but prejudices are often stronger than laws, and, under what seems to them to be peculiar and extraordinary circumstances, the persons who make laws based on principles of justice will sometimes justify actions contrary to the principles they have accepted and embodied in the law. Justice looks good to them in principle, as seen in the aggregate; but if it is applied in a way that conflicts with their strong prejudices, in a way they did not conceive that it could be done when they accepted the principles, they rebel at their own actions, or try to make an exception in the general application of the principles.

Thus many people who affect to believe in equal religious rights for every religious sect to preach and make converts wherever its missionaries can gain a hearing, actually limit such liberties to certain privileged churches and sects; and should a Mormon missionary, or a preacher of some other (to them) obnoxious sect, come into their vicinity, they would feel it to be the proper thing to ignore the principles of religious liberty which they have themselves accepted, and, with violence if necessary, drive the hated sectarian from their midst.

Those who do this, while claiming to accept the principles of religious liberty and to obey the laws of their State which accord liberty of conscience to all, really ignore both the law and the principle of justice upon which it is founded, and establish, as far as they can, a national religion, including in it those sects which they think should be protected or tolerated, and rigorously excluding all others.

In opposition to this common course of action toward the Mormons, we are pleased to see the following from the editorial columns of the *Christian Advocate*, of Nov. 19:—

The question is started whether Mormons should be suppressed by law in the United States if they attempt to promote the spread of Mormonism; and whether, if mobbed, the authorities should protect them.

So long as the Mormons do not teach the violation of the laws of the State, they are entitled to all the liberties enjoyed by the most orthodox Christian sects. Exclusive of polygamy, their religion is not as demoralizing as modern Spiritualism, nor any more absurd; and while such unsettlings of the foundations of morality, to say nothing of religion, as Ingersoll are allowed free speech, there is no consistency in interfering by law with any teacher of religion, unless he advocates treason or the violation of the statute laws. This country has committed itself to free speech, freedom of the conscience, and freedom in religion, with all their consequences for good and evil, subject only to restrictions of universal application; and their application to freedom in religion is totally independent of the natural or supernatural origin thereof. But if Mormons teach polygamy and practice the same, they are amenable to the law just as they would be if they taught and practiced "free love."

We said that we were pleased to see this article; and we are. The question of the relation of the State and State laws to the former practice of polygamy by any Mormon, is correct. The practice of polygamy is a civil wrong, and, as a civil wrong, the civil law has a right to prohibit it.

But while this position of the *Advocate* is correct, there is in this article another general principle apparently laid down, which, while right as applied to polygamy, may be very dangerous as applied to some other things. It asserts that "there is no consistency in interfering by law with any teacher of religion, unless he advocates treason or the violation of statute laws." This rule, once adopted, would justify the State in interfering by law against any teacher of religion who taught something which some law of the State condemned. Now for State law to be right in every case, it would be absolutely necessary that the laws of the State should be so perfectly in harmony with the purest principles of justice that they condemn all evil, and nothing but evil, and promote all virtue, and nothing but virtue. And that is to say that the laws of the State must be absolutely perfect and infallible; and this in regard to religion as well as to civil affairs! Will anyone presume to say that such is the condition in any country in the world? Such a theory, carried out to its logical sequence, would deify the State, and change the greatest questions in morals and ethics from "Is it right?" to "Is it the law?"

The question of "Is it law?" has been used many times to serve the basest purposes, but the more important question "Is it right?" has, in numerous instances, been the mainspring of great and beneficent reforms.

To see how this principle has worked, it is only necessary to recall the days immediately preceding the great civil war in this country. When the Constitution of this nation was adopted, slavery was strongly entrenched in certain States of the Union. In those States it received the cordial support of the people as a whole, including the members of the various churches and their clergy. As the people of other States did not look with such favor upon slavery, there was a fear that some State at some time might become an asylum for runaway slaves, and hence, to protect the interest of the slave-holder, the following carefully-worded article was made a portion of the United States Constitution:

No person held to service or labor in one State, under the laws thereof, escaping into another, shall,

in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up, on claim of the party to whom such service or labor may be due.

The word "slave" is not here used, but slavery was *meant*; and in harmony with this section of the Constitution, a special law was passed by Congress in 1793 providing for the recapture of slaves. As time progressed and the evil and sinfulness of slavery became more clearly apparent, the law was not obeyed: many Christians holding that it was a Christian duty to assist in secreting slaves, and aiding them on their way to Canada. So much of this was done that in 1850 a new and more stringent law to the same effect was enacted by Congress. This law was known as the "Fugitive Slave Law." But it also was disregarded, and the friction arising over this and other features of the slavery question led to the great anti-slavery movement, the formation of a new party, the election of Lincoln and the extinction of slavery.

During those stormy days preceding the war, many Christians paid little regard to the Fugitive Slave Law. Yet it was the law, and based on a clause in the Constitution, the highest law of all for the nation. They believed that the law was wrong, and hence disregarded it. Time has justified, and posterity approved, their conduct. But if law were the only criterion, those men were wrong, and deserving of severe condemnation and punishment; for, in the most persistent manner, they advocated the "violation of the statutes."

Another later illustration of the danger of allowing the "statutes in such cases made and provided" to be the rule of conscience may be seen in the law of Florida known as the "Sheats' Law." This law made it a penal offence for anyone to teach negroes and white children in the same building. The *Christian Advocate*, in its issue of Nov. 5, referring to this law, says that "the missionaries who were directly affected by this discriminating and unjust legislation disregarded it for the most part;" and evidently approves their conduct in so doing. That law has now been declared void by the Supreme Court of that State. But if law is to be obeyed blindly, irrespective of the greater question of whether it is right or wrong, the Sheats' Law, as well as the Fugitive Slave Law, should have been scrupulously obeyed. Of course whoever violates a law must expect to take the penalty, whether the law is right or wrong; but often the violation of an iniquitous law is the best and perhaps the only means of calling attention to it, and securing its modification or repeal.

To say that all the laws that now exist in regard to civil affairs, even in our own country, are absolutely right would stretch one's credulity to the utmost. But how much greater danger there is that laws relating to religion are decidedly wrong; for in making such laws the State is entirely outside of its province, and under such circumstances it cannot fail to be wrong. In support of this conclusion evidence might be drawn from the history of every nation under the sun from the earliest times down to our own day.

Our own country has afforded many illustrations of this truth from colonial times until the present generation. Some of these laws have been repealed, others have died from disuse—yet exist in an atrophied form; others, like the laws for the observance of Sunday, still remain, and their votaries claim for them the same infallibility which has been believed in the past to sanction other unjust religious laws of the same nature which long ago were consigned to oblivion.

Entirely to eliminate religious laws from our statute books would greatly simplify the question of law and obedience as related to civil affairs, and would be a great step toward the attainment of the probably unattainable ideal of civil law—absolute perfection. At the present time no one can truthfully say that this ideal has been achieved.

As long as all men, do not see their religious duties precisely alike, and as long as the religious ideas of certain persons are enforced by civil law, we may expect that there will be those who will not accept the idea of the infallibility of the State and State laws. And should they be accused of violating these laws, which menace their religious rights, they will say, as did certain ones of old whom we all delight to honor, and who were similarly charged, "We ought to obey God rather than man."

POLITICS IN THE PULPIT.

[Reading (Pa.) Herald.]

THE clergymen who believe it is meet to turn their pulpits into lecture platforms and proper to convert their sermons into stump speeches were out in full force on Thanksgiving day. They took occasion to gloat over the late Republican victory and to rub it into the poor defeated Democrats in splendid rhetorical periods and rich bursts of eloquence. Some of their hearers, who had gone to church for religious and not political purposes, walked out during the sermonizing, and a good many others were ready to do so.

It would appear that there are still many pulpiteers in this land of the free who find the contents of the Bible too circumscribed, and who must needs seek themes for their effective discourses in other fields. Whatever excuse there may have been in the very unusual campaign that is now happily ended for proclaiming national honor and upholding popular probity in the pulpit, there is no excuse for an offensive partisanship on the minister's part to-day. To haul out the issues of a dead-and-gone campaign, and to flaunt them in the faces of the defeated as a cause of thanksgiving, is neither generous, just, nor prudent. It is decidedly inappropriate. It is entirely unnecessary. It will not advance the cause of Christianity. It cannot help the affairs of the nation.

"THE LOGICAL CONCLUSION."

THE *New York Journal* defends the Sunday newspaper upon the ground that general acceptance of an article demonstrates its worth. As the *Journal* is defending the Sunday paper against a religious class who would have it suppressed on the ground that Sunday is the Sabbath, it makes use of logic which cannot well be assailed from the "orthodox" standpoint. "We recall," says the *Journal*, "that a few weeks ago the Rev. Lyman Abbott defended democracy while attacking the theory that government exists by consent of the governed. He said that government by the majority of all was right not because of the implied consent of the minority, but because the majority of the people were more likely to act in accordance with divine law than an individual, as in a monarchy, or a class, as in an oligarchy, would be. Now a majority of the people in New York read a Sunday paper. Hence—but we

will leave the logical conclusion to the clergy."

A majority of those professing the Christian religion sanction the first day of the week as the Christian Sabbath; and in the absence of any divine sanction for the same, this fact is advanced as convincing proof that Sunday is indeed the true Sabbath. The logic of the *Journal* in support of the Sunday newspaper is "orthodox," and must be accepted by all who appeal to popular custom in support of the first-day sabbath.

WE would never have thought of crediting the following to Dr. Wayland Hoyt, yet it is quoted as from his pen by the *Golden Rule* of December 10:—

The old prophecy says that holiness to the Lord is to be written on the bells of the horses. The nineteenth century fulfillment of the prophecy is the emblazoning of railroad trains with devotion to Jesus Christ.

The allusion is to the train-loads of Christian Endeavorers going to their conventions, each wearing a badge which proclaims him or her to be a Christian. History records that the "Christian" Emperor Constantine fulfilled this same prophecy—as he asserted—by taking some nails from the true cross—genuine of course—and having them made into bits for guiding the horse which he rode on State occasions. And there is as good ground for believing that Constantine fulfilled the prophecy, as for believing that it can be fulfilled at all by outward show.

The quotation shows how even the best minds become "flighty" when filled with the intoxicating idea of "Christian citizenship."

A PROMINENT clergyman of New York City, Rev. Madison C. Peters, says that the remedy for non-attendance of church members at the house of worship on Sunday, is to make the Sunday sermon more interesting than the Sunday newspaper. Certainly; this is the only legitimate way, though it may not be the easiest way for the preachers. The effort made by the latter to suppress the Sunday newspaper is a virtual confession that they are unable to compete with it in producing that which will interest the people. It is just as true now as it ever was, however, that the power of the word of God is infinitely greater than any power that can be exercised by the Sunday newspaper or any other means that is of earth. If preachers would only stop trying to compete with the Sunday paper in the line of that which the latter contains and on the plane where it stands, and turn to the simple preaching of the divine Word, their work would be attended by "the power of God unto salvation to everyone that believeth," and the world might again see with wonder three thousand people converted by one sermon, instead of one person converted by three thousand sermons.

EVANGELIST D. L. MOODY said, recently, in answer to a query from the *New York Journal*, that the publication of Sunday newspapers is a violation of the divine commandment to keep holy the Sabbath day. If Mr. Moody had only quoted the text which forbids newspaper publishing or other work on the first day of the week, his reply would have been of intense interest to the whole religious world. But for some reason he omitted to do this,—perhaps because he believes in following a precedent established by other popular preachers. So the public are left to take Mr. Moody's word for it,

—unless they are willing to believe that the Creator means just what he says in the Sabbath commandment, viz., that "the seventh day is the Sabbath."

THE *Christian Statesman* of December 12, announces that "many presidents of colleges have written to us, . . . sending a selected list of twenty names of worthy students" to whom the *Statesman* will be sent this winter.

It hopes "to reach at least 50,000 [college students] before the winter is over." What are you doing, reader, to extend the circulation of the AMERICAN SENTINEL?

INTERESTING FACTS.

At this time when so much is being said concerning the nations of Europe, we believe it will be interesting to everybody to see the picture of some of the people who stand at the head of the various governments. The above heading is the name of a little book, which contains besides 74 pages of very interesting facts brought out in various ways, an album of 21 fine half-tone cuts direct from the photographs of European royalty, and includes Victoria, Queen of England; Christian IX., King of Denmark; and his Queen; Frederick, Crown Prince of Denmark; Oscar, King of Sweden; Sophia, Queen of Sweden; the King and Queen of Greece; Alexander III., Czar of Russia; and Maria Dagmar, Czarina of Russia; Wilhelm II., Emperor of Germany, and his wife; Josef I., Emperor of Austria, his Queen and her son; and others of equal importance and renown.

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Battle Creek, Mich., Oct. 16, 1896.

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Gentlemen: In 14 hours' work in the city of Battle Creek, selling the "Cyclone Washer," I have sold seven. It is the best selling article that I have ever handled.

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H. M. LITTLE.

Asbury Park, N. J., Oct. 21, 1896.

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A NEW BIBLE, Or rather the Old Bible in a New Style.

They that sealed the covenant.

NEHEMIAH, X.

The points of the covenant.

they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And ^{rv} because of all this we ^{rv} make a sure covenant, and write it; and our princes, ^{rv} Lévites, and ^{rv} priests, ² seal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 29
The points of the covenant.

NOW ³ those that sealed were, ^a Nê-hê-mî'ah, ⁴ the Tîr'shâ-thâ, ^b the son of Hâch-a-lî'ah, and Zîd-kî'jah,

2 ^c Ser-a-î'ah, ^d Az-a-rî'ah, ^e Jêr-e-mî'ah,

3 Pâsh'ûr, ^f Am-a-rî'ah, ^g Mâl-chî'jah,

4 Hât'tûsh, ^h Shêb-a-nî'ah, ⁱ Mâl'luch,

5 Hâ'rim, ^j Mêr'e-môth, ^k Ô-bâ-dî'ah,

6 Dâ'n'îel, ^l Gîn'nê-thon, ^m Bâ'ruch,

7 Mê-shûl'lam, ⁿ A-bî'jah, ^o Mîj'a-mîn,

8 Mâ-a-zî'ah, ^p Bîl'ga-î, ^q Shêm-a-î'ah:

these were the priests.

9 And the Lévites: ^{rv} both Jêsh'u-â the son of Az-a-nî'ah, Bîn'nû-î of the sons of Hên'a-dâd, Kâd'mî-el;

10 And their brethren, Shêb-a-nî'ah, Hô-dî'jah, Kêl'î-tâ, Pêl-a-î'ah, Hâ'nan,

11 Mî'châ, Rê'hôb, Hash-a-bî'ah,

12 Zâc'cur, Shêr-e-bî'ah, Shêb-a-nî'ah,

13 Hô-dî'jah, Bâ'nî, Bê'nî-nû.

14 The ^{rv} chief of the people; ^d Pâ-rôsh, Pâ'hath-mô'ab, É'lâm, Zât-thu, Bâ'nî,

15 Bûn'nî, Az'gad, Bêb'â-î,

16 Ad-ô-nî'jah, Bîg'va-î, A'dîn,

17 A'têr, Hîz-kî'jah, Az'zur,

18 Hô-dî'jah, Hâ'shum, Bê'zâi,

19 Hâ'rîph, An'a-thôth, Nêb'a-î,

20 Mâg'pî-ash, Mê-shûl'lam, Hê'zir,

21 Mê-shêz'a-be-el, Zâ'dôk, Jad-dî'ah,

22 Pêl-a-tî'ah, Hâ'nan, An-a-î'ah,

23 Hô-shê'â, Hân-a-nî'ah, Hâ'shub,

24 Hâ'l-lô'hesh, Pîl'e-hâ, Shô'bek,

25 Rê'hûm, Hâ-shâb'nah, Mâ-a-sê-jah,

26 And A-bî'jah, Hâ'nan, A'nan,

27 Mâl'luch, Hâ'rim, Bâ'a-nah.

28 ^e And the rest of the people, the singers, the Lévites, the porters, the singers, the ^{rv} Nêth'i-nîmg, ^f and

37 power 38 yet for all this—our—our 9 namely, Joshua etc. 14 chiefs 28 Nethinim.—peoples—that had—(having) 30 peoples 31 peoples—(it)—a—

B. C. 445.

Deut. 28.

2 Kin. 23. 3.

2 Chr. 29.

10; 34. 31.

Ezra 10. 3.

ch. 10. 29

2 Heb.

the sê

or, se

h ch. 1

3 Heb.

scâh

ch. 9

a ch.

4 Or,

goves

b ch.

c See

1-21.

d See

3, &c

ch. 7

e Ex

44.

f Ezr.

10. 1

ch. 1

g Deu

12. 14

ch. 5

Ps. 1

h 2 Ki

2 Chr

5 Heb

hanc

i Ex.

Deut

Ezra

14.

k Ex.

Lev.

Deut

ch. 1

&c.

l Ex

11.

m De

1. 2.

ch. 5

6 Het

hanc

n Lev

&c.

2 Chr

o See

28: 2

p ch.

18. 46

q Lev

r Ex

34. 26

Lev.

Nun.

Deut

s Ex

12. 15

Lev

27.

Nun.

16.

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NEW YORK, DECEMBER 24, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE United States Government put into commission the other day a new monitor war ship, which is said to be "the Terror of the Sea." It is called the *Puritan*. That is a very appropriate name.

FROM Washington, D. C., news comes that already petitions containing between two hundred and three hundred thousand signatures have been presented to Congress asking for a Sunday law for the District of Columbia.

JOHN G. WOOLEY calls the Bible "King James's version of the Constitution of the United States." This is a mistake. Our English Bible is the King James version of the Constitution of the Kingdom of God. The United States is not the Kingdom of God, and never will be. It is not even a kingdom of men. It is a republic of men.

THE *Union Signal* says that "It is believed that this is a good time for Christian citizens, irrespective of party or denomination, to come together and consider their duty in the light of Christ's law." Yes, that is believed by a large number of people: and we most heartily wish that they would do it. And until *all* can get together, we wish such as do meet would really do this. It would work great changes and do immense good.

IN the late big storm in this city a man perished because he had no shelter, although he had worked the day before. When his employer saw him dead, he exclaimed, "Why, that's Louis Bressler. He went to work for us yesterday. We would have paid him to-day if he had not died." The Lord has said, "The wages of him that is hired shall not abide with thee all night until the morning." What untold blessings would come to the poor if only those who have it in their power would do as the Bible says.

UNDER the heading "Enforce the Laws," the *Union Signal* says that "more requests came the past year for legal light than for any other one thing; for that matter, more than all others put together." But what good is legal light to Christians? The light of *life* is what men need, Christians and all others. And it is written, "He that followeth Me, shall not walk in darkness, but shall have the light of life." But as, in the work of the W. C. T. U., more requests are

made for legal light than for all other things put together, it would appear that in that work they are following this other thing more than they are following Christ. The *Signal* considers this "a hopeful sign." It may be a hopeful sign of the thing they have in view; but as for anything pertaining to Christianity, it is everything else than a hopeful sign.

A WASHINGTON, D. C., correspondent sends us the following: "A delegation of members of the Anti-saloon League called on the President and had a conversation with him with reference to proposed religious legislation. They referred to the criticisms that had been made in the papers with reference to his Thanksgiving proclamation; and as they reported in their public meetings, the President said emphatically that this is indeed a Christian nation, and it was only a matter of time when everyone would have to come to accept the situation." Evidently it was due to no oversight on the President's part that his Thanksgiving proclamation for 1896 read as it did.

THE next number of the AMERICAN SENTINEL will be the New Year's number. It will be in new dress, new form, and sixteen pages. Get ready to read it over carefully, and show it to your neighbor, and so recommend it to him that he will become a subscriber. The price remains the same.

A WESTERN religio political journal raises the query how far a Christian can follow the divine injunction to "turn the other cheek" to the smiter before reaching the point where "forbearance ceases to be a virtue." It mentions by way of illustration that a certain minister in an Iowa town had been active recently in securing the indictment of a druggist for violation of the prohibition law, whereupon the druggist becoming angry, undertook one day to chastise the preacher upon the street, but the latter drew a revolver and shot him, inflicting a dangerous wound. This was a "regrettable" outcome, the journal says, but it adds that "it is a stern question how long the champions of law and order may be expected to stand dumb before the insults and assaults of law-breakers and assassins."

Was this a case of "Christian" shooting? And if the wound proved fatal—as perchance it did—was the druggist killed in a "Christian" way? This may not have been any better for him than if the shot had been fired by a highway robber, but the minister thereby avenged the "insults" offered him and perchance avoided bodily injury.

How far did Jesus Christ go in submitting without resentment to the insults and violence offered him? How long did he suffer them before striking his persecutors to the ground? It might be profitable for those

who profess to do all things in His name, to consider these questions in their bearing upon this subject.

IN a letter to *The Church*, Boston, Mass., lately, on "The Relation of the Catholic Church to American Institutions," Cardinal Gibbons said:—

The American nation is a Christian nation. This is manifest from its Constitution, from its legislation, and from its observance of certain holidays such as Thanksgiving and Christmas. Now it is this very Christian spirit that the Catholic Church tries to strengthen in every way possible. Convinced that in her alone resides the fullness of divine revelation, she desires to draw all to herself through the sweet bonds of charity and religious persuasion.

And that this work of drawing all to herself is being steadily and persistently carried on, the following dispatch is in evidence:—

ROME, Dec. 16.—It is learned on excellent authority that the pope will probably renew negotiations with the United States for the creation of an American legation to the Vatican.

His Holiness has not any greater hopes of succeeding with President McKinley than with President Cleveland, but he takes these steps by way of homage to a principle which, according to the Vatican, must sooner or later triumph.

As President Cleveland has declared that "it is only a matter of time when all will have to accept the situation" of this being "indeed a Christian nation," Rome can be depended on to do her part in seeing that "all will have to accept the situation."

IN a sermon not long ago Dr. Talmage said that he was not a Spiritualist. His sermon Sunday, December 6, on "Heaven and Its Employments," proves that he is now very much of a Spiritualist. The veil that he mentions in the former sermon as growing thinner and thinner between this world and the spiritual world, will soon be so *very* thin that he can communicate with his departed friends who, he insists, "are much more alive than they ever were."

AMONGST Catholics and in Catholic papers of the United States it is being said that "when Leo XIII. takes his place beside the popes surnamed great, among the things that made his greatness, historians will first name the establishment of the apostolic delegation in the United States."

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