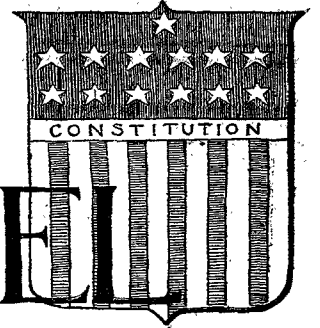


AMERICAN SENTINEL



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

ALONZO T. JONES.
EDITOR.

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FOR TERMS SEE LAST PAGE.

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.

TO-DAY the AMERICAN SENTINEL enters upon its twelfth year's work. Every one who has watched the course of events during these eleven years, knows that the call for this work is more urgent than ever before.

When the first number of the AMERICAN SENTINEL was issued in January, 1886, who, however well informed, would have supposed that in only eleven years the movement to make the United States Government "Christian," and the "Christian religion" a national thing, would have become so all-pervading and so popular as it is?

Then there was but one small sect that was working to this bad end. That movement was weak, and unpopular almost everywhere. All the principles and precepts of the Government were positively against it.

Now the movement is powerful and popular almost everywhere. And in spite of principle and precept, the Government of the United States has been turned bodily in its favor, with notice from the National Executive that "all will have to accept the situation," and "face the music." In more than one way that is a complete revolution.

WHAT IS THE SITUATION?

Let us glance at original principles, that we may the better understand what the situation is, that "all will have to accept."

Everybody knows that upon principle, and by express provision of the supreme law, the Government of the United States was established not only without any recognition of religion, but with the exclusion of religion, and specifically the Christian religion. This was done, too, because of respect to the Christian religion—"that the infinite Spirit of eternal truth might move in its free-

dom, and purity, and power," and that here there might be no encroachments upon the prerogatives of God.

Thus the Government of the United States was established in truth upon the Christian basis: in that its fundamental principles and supreme law were in exact harmony with the provisions announced by Jesus Christ with respect to the total separation that should be maintained between His religion and the jurisdiction of the State, between the kingdom of God and the governments of this world.

Thus America became to all the world "the classical land" of religious liberty. Therefore no step could ever be taken against this order of things in the Government, without attacking religious liberty: no thing could ever be done toward governmental recognition of the Christian religion, without being against the plain word of Christ, as well as against the fundamental principles and the supreme law of the Government itself.

This was all plain enough to all who cared to consider that the principles of Christ and the good of mankind were of more importance than their own opinions. And this is why the American people have been so slow to believe that there could be any danger to religious liberty, any danger of the establishment of a national religion, in this country: they would not believe that there could ever be enough people in this country who would become antichristian, to change the order of things in which the Government of the United States was founded, and which it represented to all the world.

By the year 1886, however, those who established the AMERICAN SENTINEL considered that there was sufficient indications of this approaching danger to justify the publishing of a paper which should be devoted to the maintenance of the principles of Christianity represented in the fundamental principles and the supreme law of the Government of the United States; while at the same time it should watch closely to detect and expose every motion that might be made toward securing the governmental recognition of religion.

In 1892, the Supreme Court of the nation committed the judicial department of the Government to the recog-

inition of the "Christian religion" as a governmental thing by declaring that "organic utterances" and the "meaning" of the Constitution prove that "this is a Christian nation," in accordance with original documents whose "purpose" was "the establishment of the Christian religion" in this country. And by another decision in 1895, the Court has shown that it adheres to this doctrine.

In 1892, also, Congress committed the legislative department of the Government not only to the recognition of the "Christian religion" as a governmental thing, but to the recognition of that particular phase of it that is represented in Sunday observance: and in 1893, by direct action, confirmed that which it had done in 1892.

In 1892, the President of the United States committed the executive department of the Government to the recognition of the "Christian religion" as a governmental thing by approving the action of Congress. In addition to this, in 1896, the President of the United States, in a Thanksgiving proclamation, again committed the executive department of the Government, specifically, to the "Christian religion" as a governmental thing; and shortly afterward followed it up with the ominous declaration that "this is a Christian nation, and it is only a question of time when all will have to come to accept the situation."

Now it is undeniable that these three departments—the legislative, the judicial, and the executive—are the Government of the United States. It is also undeniable that these three departments have, by repeated action, committed themselves to the recognition of the "Christian religion" as a governmental thing. It is therefore also undeniable that in spite of the plain words of Jesus Christ; and in spite of the fundamental principles and the supreme law of the nation; the Government of the United States has been dragged into the recognition of the "Christian religion," and in the antichristian sense in which such a term is always used, has been made a "Christian government."

What more could possibly be necessary to the accomplishment of such a thing? Was it essential that all three branches of the Government should take such step, in order that it might truly be said that the Government had done it? All three have definitely and intentionally taken such step. Was it essential that all three branches of the Government should by repeated action take such step, in order that it might truly be said that the Government had done it? All three, by repeated action, have done it. And, as though to put a climax to the whole scheme, the President gives notice not only that "this is a Christian nation," but that it is only a question of time when "all will have to accept the situation," and "face the music."

Yet this is not to say that all has been done that will be done. Not by any means; for such evil tide once a-flowing, will not cease until it shall have overflowed, reached even to the neck, and filled the breadth of the

land. This is to say, however, what cannot be disproved, that the particular, the essential, thing of the recognition of a governmental national religion, has been accomplished by the Government of the United States. And when more shall have been done in this direction, it matters not what it may be, it is impossible for it to be the doing of any new thing. All that it can possibly be is but the enlarging and deepening of the thing that has already been done.

• PECULIARITIES OF THE SITUATION.

In view of all this that has certainly been done, it is remarkable how the great mass of the people of the United States do "accept the situation."

Practically, the whole religious element of the nation accepts the situation, because it is glad to have it so. This element not only accepts the situation, but will do all in its power to emphasize President Cleveland's pronouncement that all "will have to accept" it.

The vast majority of those who are not confessedly of the religious element, tamely accept the situation because they do not believe that the issue is of sufficient importance to justify them in taking a course that will subject them to the sneers, the scoffs, and the ostracism both business and social, that are so largely dealt out to all who choose to let it be known that they do *not* accept the situation.

Looking at the situation as it really is to-day, in contrast with the situation that our fathers created when they established the National Government and fixed the supreme law, a person is driven to the supposition that the great mass of the people of the United States to-day must think that our fathers made a great mistake when they carried on such a long and earnest contest against any governmental recognition of the "Christian religion."

There is certainly a great mistake somewhere in the issue. If our fathers were right in establishing the Government and fixing the supreme law, with the express exclusion of any recognition of the Christian religion, then these men to-day cannot be right in dragging the whole Government into express recognition of the "Christian religion." And if these men are right to-day in giving express governmental recognition to the "Christian religion," then assuredly our fathers were wrong in expressly excluding the Christian religion from governmental recognition.

These two things cannot stand together. One of them must inevitably be wrong. And to "accept the situation" as it is to-day, and as the President of the United States says it "will have to" be accepted, is to say that our fathers were wrong in excluding the Christian religion from governmental recognition. But to say, or tacitly to admit, or "to accept the situation" which argues, that our fathers were wrong in this, is to go further back than that point. The leading writer of the history of the United States has well said that this exclusion of religion from governmental recognition was

"the logical consequence of either of the two great distinguishing principles of the Reformation, as well of justification by faith alone as the equality of all believers."

To "accept the situation" then as it is to-day, is to allow that our fathers were wrong in creating the situation which they labored so hard to create. And to allow that they were wrong in this, is to argue that the Reformation, in its two great distinguishing principles, was wrong. And to do that is to occupy distinctly papal ground.

Nor yet is this all. We have shown that the situation which was created by our fathers in the total separation of the Christian religion from governmental recognition, is precisely the situation which the words of Christ declare that governments should occupy. And our fathers caused this Government to occupy that situation because of their respect for the words of Christ which demanded it; and because of deference to "the principles upon which the gospel was first propagated."

To "accept the situation" then as it is to-day in the Government of the United States respecting the "Christian religion," and which President Cleveland says "will have to" be accepted, is not only to allow that our fathers were wrong in excluding the Christian religion from governmental recognition, but it is also to argue that the principles upon which the gospel was first propagated, and even the very words of Christ, are wrong. And to do that, is to take the position of antichrist.

And *that* is the situation as it is to-day.

THE TWO SITUATIONS.

There are then, in fact, two situations before the people of America to-day: *First*, the situation which was created by our fathers, when, by the fundamental principles and the supreme law of the Government, and according to the words of Christ and the principles upon which the gospel was first propagated, they excluded the Christian religion from governmental recognition. *Secondly*, the situation which, in spite of the words of Christ and the principles upon which the gospel was first propagated; and in spite of the fundamental principles and the supreme law of the Government; has been created to-day by the repeated governmental recognition of the "Christian religion."

These are the two situations that are before the people of the United States to-day. The first is Christian; the second is antichristian. And "it is not a theory, but a condition, which confronts us." For the President has plainly said, and there are multitudes who are ready, by whatever means, to make the saying effective, that "all will have to accept the situation" as it has been created lately—the antichristian situation.

Calmly and deliberately, and in the fear of Christ, we say that we will *not* "have to" accept that situation. We will not "have to" do it, simply because we will not do it. Not only this, but we are going to oppose it with all our might—not on the field of carnage nor with

weapons of carnal warfare; but as our fathers did, in the field of public opinion, with "the sword of the Spirit, which is the Word of God," "with sufferings and the Cross." There are thousands of us now, and there are going to be thousands upon thousands of us before the contest is over, who will not "accept the situation," who will not "face the music."

Christ or antichrist—that is the question. Choose ye. As for us and our house, we choose Christ, the principles upon which the gospel was first propagated, the two great distinguishing principles of the Reformation, the Declaration of Independence and the Constitution of the United States. "Come with us and we will do thee good, for God has spoken good concerning Israel."

In the *Christian Statesman*, of December 19, 1896, Rev. J. N. Leiper, reporting the visit of the Anti-Saloon League to President Cleveland, a short time before, adds the following; and the italics are his own:—

"After this ceremony was over, the writer went back to the President, and, in the presence of a few others, said: 'Mr. President, I most earnestly thank you for the recognition of your Saviour and mine in your Thanksgiving proclamation.' I write this incident in order to give the President's reply, which deserves to be remembered by all citizens. After referring to the fact that he had been criticised for it by the Jews and some others, he remarked: '*We are a Christian nation, and we may as well face the music.*'"

That statement of the President's does certainly "deserve to be remembered by all citizens," and by all others in the country. Indeed, there is not much likelihood that they will have much opportunity to forget it. The real question is, Will they "face the music"?

Christianity and the State.

"Of all the sages who have applied themselves to instruct men and to render them good and happy, Jesus Christ is the only one who has not considered them under any political relation, and who has, in no circumstance, mingled with his instructions principles relative to the legislation of empires. Whatever be the influence of the gospel on human morality, neither Jesus Christ nor his disciples ever caused it to be understood that the evangelical institution should enter into the constitutional laws of nations.

"The gospel is an entirely spiritual economy offered to mortals in so far as they have a destination ulterior to the ends of civil society, and above all, political relations: it is proposed to man as his second reason, as the supplement of his conscience, and not to society as a new subject of legislative measures. In short, the gospel has demanded, in appearing in the world, that men should receive it, and that governments should permit it.

"Such is the external character which distinguishes it in its origin from all the other religions, which had tyr-

annized over the earth; and it is this which ought to distinguish it, even to the end of time, from all those forms of worship which subsist only by their incorporation with the laws of empires."

So spoke Mirabeau, January 25, 1791: and though not a believer in Christianity, "if the great truths which he had caught sight of and proclaimed," when those who professed to believe them had disgraced them, "could not save France, they remained graven for posterity in his incomparable language. The day when we shall know how to comprehend and apply them, the faults of the first Revolution will be repaired."

"Napoleon said, in returning from Notre Dame after the ceremonies which had marked the conclusion of the Concordat: 'Now the French Revolution is finished.'

Not only was the French Revolution not finished, but it was even arrested in the track on which it had set out from its first day, and was in a manner fixed in its most fatal error. What was very decidedly finished was the *regime* of intolerance and persecution. Equality of worships, considered as a right, was gained forever; but with respect to true and sincere religious liberty, the Revolution was hardly commenced.

"Apart from a short and stormy period, in which the separation of Church and State had been proclaimed and realized with surprising success in the most difficult circumstances, the heavy hand of the civil power had not ceased for a single day to weigh on the religious conscience: and as it is there that we must seek the inmost spring of liberty, despotism had taken the surest guarantee against all moral independence. To persecution had succeeded imperious protection. The great corporations of the past had disappeared: there remained no longer any but individuals before the State; but individuals disarmed, to whom the right of association was strictly prohibited. Nothing was more easy for the civil power than to knead, at its pleasure, this fine dust; but this power was also soon to learn how frail are the edifices constructed with such materials. The true cement was wanting; for the cement is liberty, and before all, the first of liberties, that of souls.

"No, the Revolution was not finished in 1801. Nor is it finished at this day. Neither liberty in general, nor religious liberty in particular, has received a sufficient sanction. . . . Let it be thoroughly understood: we shall not have the free State except with the free Church—I mean fully free, without pay and without fetters, without emoluments and without organic laws, with the *regime* of the common right sincerely accepted. Thus will be secured against the invasions of monarchical or demagogical despotism, the inviolable asylum of religious liberty—mother of all others; and universal suffrage will be constrained to comprehend that for its tumultuous waves, as for the billows of the ocean, there is a voice to say: Thus far and no farther. The idol of false popular sovereignty will be broken.

"Such a reform will react on the whole political organization; it will reproduce itself in all its degrees, and

will establish the true line of demarkation between the central civil power and individual liberty. Then the Church, under these normal conditions, living only by liberty, will find its first interest in serving and defending it. . . . The Divine idea can alone preserve liberty; but it is on the condition that liberty be not refused to the divine idea."

These weighty and eloquent lines by Dr. De Pressensé, though written twenty-eight years ago, and with special reference to France, are fully applicable to the condition of things in the United States to-day. Will the American people open their eyes to the evils that are being gradually fastened more and more upon them, and demand that the whole national system be set again upon the original basis where our fathers placed it in the final step which consummated the American Revolution?

Which Will It Be?

Is this a Protestant Christian nation, or a Roman Catholic Christian nation? An important question is this, one which contains the elements of terrific commotion for the religious forces of the country. And this question is now raised, and the issue joined, which must precipitate the contest for supremacy. President Cleveland's "innocent" little Thanksgiving utterance of recent date, bearing the stamp of a national document, seems to have been all that was lacking to start the avalanche rolling. Note the following from the *Presbyterian Messenger*, quoted in the *Christian Statesman*, of December 12:—

"The United States Supreme Court has recently declared judicially that this is a Christian nation; and now the executive falls in line. And let us hold up not only the Christian flag, but the Protestant flag. Every historical, constitutional and legal fact and principle that makes this a Christian nation, makes it a Protestant nation. If it be inconsistent with the rights of Romanists to make this assertion, it is inconsistent with the rights of Jews and even of all irreligious men to make the official declarations that the President and the Governor have made. One of our political judges had the temerity to declare in the late Saratoga General Assembly that it is not true historically, or in any other way, that this is a Protestant nation. Made in such a place it was a traitorous declaration. Politicians, who are looking for votes, may presume on the liberality of Protestants and cater for the papal ballots by such declaration; but all Protestants, informed as to the true history of the nation, should repudiate them with indignation."

So this is a Protestant Christian nation, is it? Hold on, now; let us see what our Roman Catholic citizens have to say on that point. In the *Catholic Mirror*, of December 12, is found this from the pen of Cardinal Gibbons:—

"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."

Cardinal Gibbons speaks with authority for the Ro-

man Catholic Church. And when he says that the American nation is a Christian nation, he means that it is a Roman Catholic Christian nation, for the plain reason that the Catholic Church does not recognize anything as Christian outside of her own fold. She denies that there is any salvation outside her pale. She affirms expressly that she is the Christian church, and that all other churches are schismatic and heretical. Only recently the Anglican "High Church," which resembles the Roman Catholic Church so closely in doctrine and practice as to be almost indistinguishable from it, was refused recognition as a Christian church by the supreme head of the church of Rome.

With Church and State separated, as in the order established by our forefathers, the question as to whether or not this Government is Protestant, or even Christian, could never be raised. But now that every department of the Government has broken through this order, and declared this to be a Christian nation, the question has arisen, and already it has assumed that phase which must precipitate a conflict between Protestantism and Rome for political supremacy. Is the Government to be Roman Catholic or Protestant? As established by the framers of the Constitution, it is Protestant, in that its foundation principles are in antagonism to the papal principle of a union of religion with the State. And every move in the direction of giving it a religious character, has been a move to make it in reality, if not in name, a Roman Catholic Government. In every such move the nation has been playing into Rome's hands. Therefore let Protestants not imagine that victory will lightly turn upon their side when the battle is joined.

THE Paulist Fathers of New York City, whose specialty it is to Catholicize the Protestants of the United States, have extended to Canada their mission enterprise. "Rev." Walter Elliott, with whose work our readers are somewhat acquainted, has lately been on a tour up there. In his report, referring to his question-box, he says:—

"Among the questions was one affirming justification by faith alone, a novelty in our experience, and showing the primitive type of Protestantism in this part of Canada. . . . Another question was pertinent and impertinent: 'Except a man be born again, he cannot see the kingdom of God.' (St. John iii:3.) Are you born again?"

These are interesting statements. Mr. Elliott has been touring thus for several years. He has been west as far as Iowa, and has had good-sized audiences in all sections. And yet to find a person "affirming justification by faith alone" is "a novelty" in his experience. Now, justification by faith alone, is Christianity. This, then, is equivalent to saying that to find a person affirming Christianity is a novelty in his experience. This in turn shows one of two things—either there is a great dearth of Christianity among the people whom he meets,

or else there is a greater dearth of those who are ready to affirm it.

Again: Mr. Elliott says that the question asked him, "Are you born again," was "impertinent." No one needs any better evidence than this, that the Rev. Walter Elliott is not born again. For the man who is really born again will never consider it impertinent to be asked such a question.

The Two New Englands.

A WRITER in the *Catholic World* for December, discussing the subject of "New England and the Formation of America," argues that important as may have been the influence of the New England of the past, in the history of the nation, it is to be surpassed by the New England of the future. This is to be, because, while the New England of the past was Puritan and had great influence, the New England of the future is to be Catholic, and therefore will have much greater influence. He argues that as "Puritan New England has made our country to be a Yankee nation," the soon-coming Catholic New England will make our country "to be a Catholic nation."

In the opinion of this writer the future New England from which such notable result is to be expected, has already made such progress that it is almost the *present* New England. He says:—

"Puritan New England has made our country a Yankee nation. But the New England of yesterday is fast giving place to the New England of the future. What was Puritan New England, has been called, even now, Catholic New England. Surely the Lord Christ has intended to work greater matters by the little handful of Puritans than either they or the world have been aware of. Important as has been the part played by the New England of yesterday, we may reasonably expect that even greater things will be done by her in the future. These greater things will be done through the transformation of the Puritan. We shall, in the future, esteem the works of the Puritan more for these later fruits of New England, which he did not dream of producing—to have dreamed of them would have been to him a nightmare—than for his share in making this a free nation. The Puritan has made this a religious nation, which is destined to be a Catholic nation."

There is more substance to this view than most of the people will readily believe. The result here so confidently expected, is also nearer than many are ready to believe. Indeed, the Puritan New England system, both theoretical and practical, was so essentially Catholic, that no other result could fairly be expected than that which this writer has defined. It is the logical result. This contemplated "future New England" will be only the legitimate and strictly logical descendant of the Puritan New England.

When this "future New England" shall find itself in power and in working order, it will find also, in large measure throughout the nation, the machinery of the

Puritan system existing and in good working order. Many of the same old dreadful laws used by that system, which have never been repealed, will be found serviceable. These laws, having fallen into "innocuous desuetude," are supposed by many to be dead. But they were not dead under the regime of the former New England. And as certainly as "future New England" rises to power, all such laws found unrepealed will be found to be no more dead nor dormant than they were under the former.

Every legislature in the land, whether national or State, should make a specialty of hunting up all such old laws and repealing them at once. If the people of the nation were only half awake to the real situation, they would never rest, and would give the legislatures no rest, until this thing was thoroughly done.

A New Sunday Bill in Congress.

54th CONGRESS. H. R. 9679.
2D SESSION.

IN THE HOUSE OF REPRESENTATIVES.

December 16, 1896.

Mr. Washington (by request) introduced the following bill; which was referred to the Committee on the District of Columbia and ordered to be printed.

A BILL

To further protect the first day of the week as a day of rest 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 or maintain a stand for the sale of any article or articles of profit during Sunday, excepting vendors of books or newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purposes 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 be lawful 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 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. This Act shall not be construed to prevent the sale of refreshments other than malt or spirituous liquors, or to prevent the sale of malt and spirituous liquors as now provided for by law, or tobacco, cigars, railroad and

steamboat tickets, or the collection and delivery of baggage.

This bill was originated and framed by the National Sabbath Alliance of Washington, D. C.; and was presented in Congress at the request of this Alliance. After framing it themselves, and themselves having it presented, a convention was held by themselves, presided over by Bishop Satterlee, which gravely proceeded to endorse it. This convention also had a committee appointed to lobby the bill in the Houses of Congress.

Compared with former bills from the same source it will be seen that all use of openly religious words and phrases has been studiously avoided. In this respect it is probably about as taking a bill as it is possible to frame for the purpose for which it is intended: that is, to secure religious legislation under cover of something else. They may be able to make such a showing with this bill that the legislative mind shall be willing to pass it.

Yet, though all set religious terms and phrases are studiously avoided in this bill, its essential religious meaning and intent is not one whit less than that of any other bill that has been put before Congress by these same parties. In former bills they have so fully exposed their real purpose that there can be no mistaking it, under whatever guise it may now or in future be forced to assume in order to disarm opposition.

The Sunday institution is essentially and only religious, in itself. It never can be made anything else. It is impossible to have legislation of any kind or to any degree in favor of Sunday, without having religious legislation. It is impossible for government or individuals to recognize Sunday as anywise different from the other working days of the week, without recognizing a religious institution, and conforming just so far to a religious practice. The promoters of this bill know this. They are therefore perfectly willing to tone down their propositions to any extent that will assure their adoption by Congress, knowing that as certainly as the thing is recognized or adopted in any shape, the whole field is opened, and additional steps can be taken at their leisure. We know this because we have heard them say it more than once.

But see how far they have indeed gone to give this bill an acceptable cast: "This Act shall not be construed . . . to prevent the sale of malt and spirituous liquors as now provided by law," etc. That is to say, We would not have it understood that this bill shall repeal, supersede, or interfere in any way with, any law which sanctions the liquor traffic. In other words, Only give us by specific statute the national recognition of Sunday, and we will say nothing against any law providing for the liquor traffic.

How could there be made a more open bid than this is, for the support,—if not positive at least by consent—of the liquor element? How could there be a more cowardly, not to say a more tricky, compromise with the liquor traffic, than is offered in this bill? Indeed, the title Sunday Liquor Bill would be more accurately descriptive than simply Sunday bill. We are waiting to see

whether the Woman's Christian Temperance Union and the Christian Endeavorers will support this bill as they have all the others.

The "exemption" which this bill proffers to observers of another day than Sunday, is the worst one that has yet been inserted in any bill presented in Congress. In former bills it was proposed that the provisions of the Act should not *apply* to those who conscientiously observe another day than Sunday. In this bill, its provisions *apply* to all alike, up to the point of defense in a prosecution: only then does the "exemption" clause avail. For "it shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant," etc. It is only when a man is prosecuted, and when he has thus become a "defendant" that this clause is of any avail. That is to say that under this Act every person who uniformly keeps another day of the week as a day of rest, and who labors on Sunday, shall be subject to arrest and prosecution. But when he shall have been arrested and is prosecuted, *then* being "the defendant" it shall be "a sufficient defense" to the "prosecution," that he shall prove not only that he "uniformly keeps another day of the week as a day of rest," but "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 as it is the established rule of the courts that "the burden of proof rests upon him who claims the exemption;" and also that such disturbance may be mental, and may be caused merely by the *knowledge* that the person is laboring on Sunday; it is perfectly plain that under such an act as this, the observer of another day than Sunday would be placed in a position of such difficulty as ought to satisfy the greatest inquisitor-general that ever hunted a heretic.

See also where this bill places honest industry. By the plain words of the bill, "the sale of malt and spirituous liquors," and of course the drinking of them, may be publicly carried on on Sunday wherever "provided for by law," without any danger of interrupting or disturbing other persons, and without any danger of any person being arrested, or prosecuted, or made a defendant in court. Whereas any quiet, sober, inoffensive Christian who engages in honest labor on Sunday is instantly subject to arrest, and prosecution, and to be made defendant in such a network of difficult circumstances as to make it practically impossible to escape.

Thus by this bill drunkenness, carousal and general devilry are given specific sanction, hoodlumism is encouraged, and idleness is enforced, on Sunday; while honest industry is forbidden, condemned and persecuted. And they expect the national Government to put the seal of its approval upon the iniquitous proposal. It may be that they can persuade the Government to do so. But how long can a Government live that so reverses the true order of things? Honest industry is the life of the State. Idleness, even voluntary, is death to the State. And *enforced* idleness is the suicide of the State.

There is no room for doubt that the National Sabbath Alliance took a great deal of care in the framing of this bill. It bears the marks of this all over. Bishop Satterlee and his associates probably think that in framing and promoting the bill they are pleasing the Lord; but if they had formed a set purpose to please Satan himself, it is difficult to conceive how they could have taken a course better adapted to such purpose than they have taken in the matter of framing this bill and trying to get it enacted into law.

Probably there will be those who will say that the sponsors of this bill do not mean all that we have pointed out. We are not asking anybody to tell what they do or do not mean. We do not care to know what they mean or do not mean. We do know now what they have *said*, and assuredly that is enough.

Is It Christian?

Is the "Christian Citizenship" movement a Christian undertaking in truth, or is it such only in name? We ask this question with particular reference to some statements made by the president, Mr. Edwin D. Wheelock, in the *Golden Rule*, of December 10. That individual says:—

"It has taken three years to educate even a comparatively few people up to a clear understanding of the full and true meaning of the Christian Citizenship movement.

"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 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'; cast out whatever is not in harmony with the teaching of Christ."

The first of these statements distinctly and emphatically affirms that "Christian citizenship" is *regeneration*. This is a scriptural term, and refers the mind to that deep and vital mystery of the gospel of God—the new birth. "Except a man be born again, he cannot see the kingdom of God" is a cardinal doctrine of the Christian religion. This new birth is "of water and of the spirit." John 3:5. In Titus 3:5 it is spoken of as "the washing of regeneration and renewing of the Holy Ghost."

But "Christian Citizenship" is confessedly not "of water and of the Spirit." It does not seek to attain the end it has in view by any such means. Its means are, the ballot and legislation. Through these it seeks "the application of gospel principles to public affairs." As therefore its means are earthly and not spiritual; as regenera-

tion is wholly a spiritual process, wrought only by spiritual agencies; and as "Christian Citizenship" claims to be regeneration and not mere reform; it follows that it is a fraud, and therefore not Christian at all. But not only is it a fraud in not being what it claims to be; it is a substitute for that which has been instituted by God for human salvation. It is a man-made system of regeneration—a substitute for the real generation which is of God by the Holy Spirit. In claiming to be regeneration, it stamps itself as not only a fraudulent, but an anti-Christian, thing.

The acceptance of Christian Citizenship as the means of regeneration, means its acceptance as the Christian religion. The Christian Citizenship worker will engage in politics—for "the application of gospel principles to public affairs" by means of the ballot and legislation can be nothing more than a form of politics—believing that he is thereby showing forth "the science of righteousness." It is the same old error which has done such evil work all through the ages—the confounding of politics with Christianity. And this latest phase of it is no better than any of the others, and no less fraught with evil to mankind.

Christian Citizenship and the Coming of the Lord.

If elected by the majority will He serve? If the Lord Jesus Christ, "the Lord of Glory," should be elected by the majority of the people of the United States as ruler of the nation, will He accept the office?

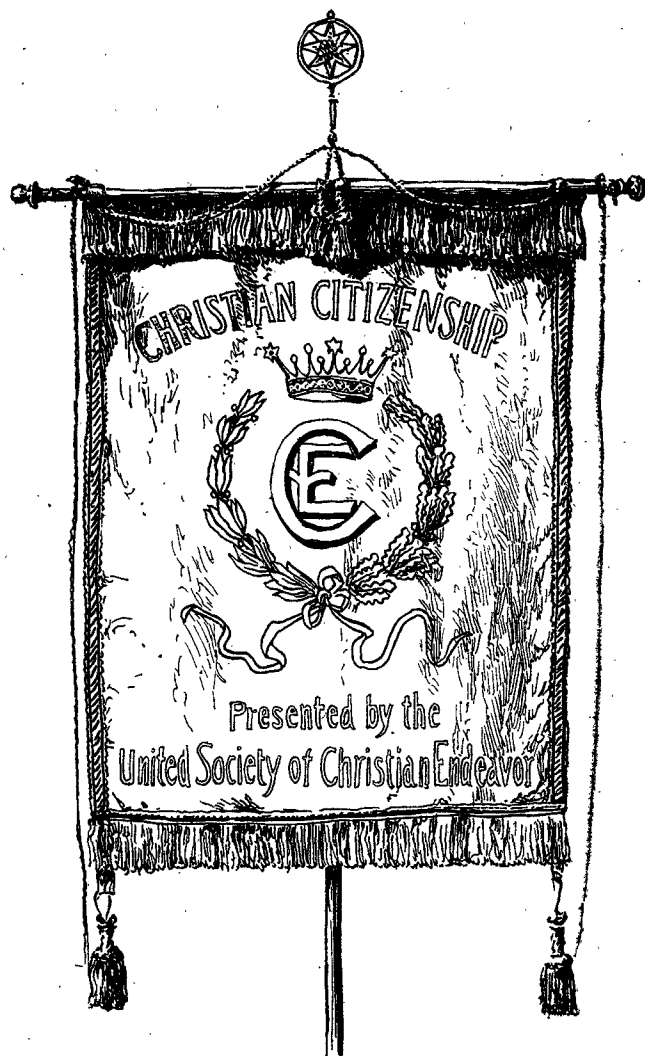
There is a confederation of ecclesiastical forces engaged in a religio-political campaign with a view to electing the Saviour as Supreme Ruler of this nation. When this shall be accomplished it is proposed to carry the campaign to other nations until He shall be made undisputed Ruler of the world.

At this point some will deny that there is any such campaign in progress. Others will pass the matter by with the remark that if true it is the work of a few irresponsible fanatics. Others still, who favor the campaign, will readily admit the existence and strength of the movement, and will be ready for a discussion of the main question. These last ones are asked to wait until the existence and magnitude of the campaign are shown to those readers who are disposed to doubt or deny it.

The largest campaign procession yet organized to impress the public with the magnitude of the movement was the one which marched from the steps of the national capitol down Pennsylvania Avenue to the treasury building. This procession numbered fifty-thousand, and was composed of representatives of twenty-five Protestant churches federated under the name of the United Societies of Christian Endeavor, an organization numbering three millions. This magnificent parade was headed by a body of clergymen, one of whom carried a banner, an illustration of which is here reproduced from

a photograph. This great demonstration was made in the interests of what is called Christian Citizenship. "Christian Endeavor Stands for Christian Citizenship," were the words used by the President of the United Societies of Christian Endeavor, Mr. Clark, when publicly presenting the banner to the clergyman who carried it at the head of the mammoth procession. The official report of this demonstration says of its ultimate aim:—

"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.*"—*Official Report, Fifteenth International Christian Endeavor Convention, Washington, D. C., July 8-13, 1896.*



A later and if possible more striking statement of the ultimate object of the Christian Citizen crusade is the following:—

"Not until the kingship of Jesus is established over our land and the world, and his teachings made the rule in all public affairs will the Christian Citizenship League have achieved its purpose to prepare the way of the Lord. And then it shall be found that not only has the way for his coming been prepared, but that He has indeed and in truth come."—*The Christian Citizen* (December, 1896), the official organ of the Christian Citizenship League.

Having shown that the *object* of the Christian Citizenship campaign is to make Christ the Ruler of the United States and then of the world, the next question that suggests itself is, What are the *methods* by which this is to be accomplished?

As its name signifies, this is not an organization of Christians designed to advance the kingdom of God (which is "righteousness and peace and joy in the Holy Ghost") in the hearts of men by the only methods known to that kingdom (by the Spirit and "the sword of the Spirit which is the word of God"); but is an organization of professed Christians formed to establish the kingdom of God by the exercise of the functions of earthly citizenship—political methods—through political parties, primaries, political conventions, platforms, candidates, campaigns, ballots, voters, challenges, contested elections, caucuses, filibustering, laws, detectives, sheriffs, hangmen, etc. *These* are the methods by which the Christian Citizenship crusade purposes to make Christ the Ruler of the United States!

If thus nominated and elected will the Lord qualify? Will he accept the office, and reward the political Jameses and Johns, his most enthusiastic campaign workers, with the best offices on the right hand and the left in his newly established kingdom? Will he? "What think ye of Christ?"

Before this question is answered, the reader is asked to consider another phase of the subject. It is proposed by this movement to make "His teachings" "the rule in all public affairs." It is asserted that when this is accomplished Christ will come. By this it is seen that the doctrines of the Christian religion will become political issues, to be argued on the street corner and in the bar-room, and to be voted on by the believer and the unbeliever, the Catholic and the Protestant, the high and the low; and passed upon by judges and juries of varying creeds and characters.

Thus the kingdom of God which is declared to be a kingdom of righteousness and truth, and its law a spiritual law, and its sphere the hearts of men; is to be dragged into the sphere of politics, made subject to majorities, and handled with unconsecrated hands. Are these methods of advancing the kingdom of God in the hearts of men, Christian methods? Are they the methods Christ used? Would he accept the rulership in *such* a kingdom established by *such* methods? To ask the question is to answer it. But there is divine precedent and precept with which to answer the question.

About A. D. 32 there appeared in Judea the first Christian Citizenship League. Its object was the same as that of the modern league, to enthrone Christ. Of the Lord's attitude toward that league it is written, "When Jesus therefore perceived that they would take him by force to make him King, he departed again into a mountain himself alone." He fled from that "Christian citizenship" crowd, "a great multitude" too, preferring rather to be alone than be with those who so utterly misinterpreted the nature of his kingdom, and misread his

character. And just as certain as Christ left those who would make him King of carnal men by carnal methods in A. D. 32, just so sure will he leave those in 1897 who seek thus to make him King. And just in proportion as these Christian Citizenship methods have been adopted, in that proportion *has Christ already left* the churches of to-day.

On a later occasion, when an apprehensive politician who had been informed by the Jewish Citizenship League that Christ wanted the politician's place, asked the Lord if the charge was true, He replied: "My kingdom is not of this world, if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews."

No, Christ's kingdom among men to-day is a spiritual kingdom, and its subjects are spiritual subjects who serve him in spirit and in truth. He seeketh such to serve him. But now in A. D. 1897, he will not, as in A. D. 33 he would not, be forced to take the position, secured by political methods, as King over carnal men.

Nevertheless, he will be this world's King. He will come in all His glory and establish His kingdom among men. For to this end was He born. But this will not be accomplished by any Christian Citizenship League, nor by any other political movement. When His kingdom of righteousness and truth has been established by the Holy Spirit in the hearts of all who will receive it, then He will come and destroy out of His kingdom all things that offend and them which do iniquity, purify the earth with fervent heat, "make all things new," and "reign for ever and ever."

A. F. B.

"By general agreement of scholars the beginning of our Christian era has been set four years wrong. By general agreement the Christmas day, December 25th, has also been set wrong. . . . So little have feast days and celebrations to do with religion that it never occurred to one of the four evangelists to tell us the day and the month. . . . All this teaches us the old lesson, that the kingdom of God is not meat and drink, nor birthdays or birthyears, but righteousness and peace and joy in the Holy Spirit."

Such is a very truthful observation made by the New York *Independent*, of December 17; and another equally truthful which it suggests is that no surer evidence of the decadence of Christianity in the life of the people could exist than the general and ever-increasing deference paid to such celebrations by the Christian churches. The *Independent* will bear correction on one point: "feast days and celebrations" do have a great deal to do with religion; but nothing to do with Christianity. They simply put the stamp of paganism upon the religion of which they are made a part.

It was on this very point that the Apostle Paul wrote with the deepest concern to the church he had established in Galatia. "How turn ye again," said he, "to the weak and beggarly elements, whereunto ye desire to be in bondage? Ye observe days, and months, and times, and

years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4: 9-11. What would the apostle say to-day were he to write to the churches, in view of their ostentatious observance of Christmas, Easter, and other festivals which God never instituted, while totally disregarding the one day which he has solemnly ordained as his everlasting memorial—the seventh day of the week?

AS orders have been received for several thousand copies of our issue of November 26, which cannot be supplied—though sixty-five thousand were printed; and as this present number will go to many thousands of new names, we reprint, with necessary revision in this number, the leading article of that number.

The Source of National Atheism.

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 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 be Christianity. The nation had been trained for ages in the opinion that it only was Christianity. They knew nothing else as Chris-

tianity. 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 Christianity, 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 national 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 has 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 are national combinations of religionists, determined to fasten upon the United States their religion as the national religion. As we have shown, they have already made much progress. It is proposed by them that the State needs this, and must do it by national acts for its own good. With what they have already gained, they are certain to succeed in their designs. And as certainly as this shall come to pass, 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. It has been adopted, and it will be further favored, 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?

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!

"To this day the problem entered upon in 1789 is still before us."—*De Pressensé*.

Saul of Tarsus, Not Paul the Apostle.

BY O. F. CAMPBELL.

"AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Acts 9:1-2.

This is Saul of Tarsus.

But Paul the Apostle had another spirit. As he himself was persecuted and stood before King Agrippa for his faith, we hear him give expression, through the Spirit of God, to these words: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they

were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." Acts 26:9-11.

What a wonderful confession is here made! that in doing all this evil work he was *exceedingly mad*. And all his efforts were seconded by the recognized heads of religion—the ministry. But after Jesus the Man of Calvary, spoke to him and he inquired, "Who art thou, Lord?" he is made acquainted with One he has never known before, although making high profession of religion. Now he is ready to repudiate the whole business and say it was "contrary to the name of Jesus of Nazareth."

The great lesson we can learn from this record is that those who engage in this kind of business, though they live in 1897, *do not know Jesus*, and therefore need to form his acquaintance at once that they may cease "being exceedingly mad." They need to get rid of that spirit, have their names changed, and have the Spirit of Jesus—the spirit of love. O that every professed follower of Jesus Christ would learn this important lesson and not count an unhallowed zeal as evidence of true Christianity.

Sunday Rally in Jersey City.

BY A. R. BELL.

A RALLY under the auspices of the American Sabbath Union was held Tuesday evening, December 15, at the Summit Avenue Baptist Church, Jersey City, N. J. The subject discussed was "The American Sabbath; its relation to good citizenship and Christian progress;" ten minute addresses being delivered by the several speakers representing the Christian Endeavor Society, the Epworth League, the Baptist Young People's Union, and the Society of Andrew and Philip.

The meeting was presided over by Rev. Dr. Brett, of the Dutch Reformed Church, and in his opening remarks he referred to Isa. 58:13, 14: "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 thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord;" as being just what the Lord wanted of man in regard to the American sabbath.

The first speaker said he believed in the Sabbath. He believed that the ten commandments stood to-day as when God gave them on Sinai, not one having been abrogated.

He believed in the enforcement of sabbath (Sunday) laws, yet said he would fight against any law enforcing religious principles. The sabbath laws, said he, were not enforced to make men religious, but for society's good.

The pastor of the church spoke in behalf of the Baptist Young People's Union.

Among other things, he said, "We are determined to stand without swerving for the proper observance of the sabbath. We are scriptural in all things, and we are scriptural in this."

The next speaker in his remarks said: "We are here to stand for the fourth commandment. . . . Sabbath breaking is a mark of a backslidden church. It is time," said he, "we were getting back to the law of God."

The representative of the Christian Endeavor Society laid all the blame for sabbath (Sunday) desecration on the church, excusing the world "because they did not know the seventh day to keep it holy." Another speaker hoped that the time would soon come when all business except works of necessity and charity would cease on the sabbath, or at least, said he, if stores had to be opened, that it would be only for a little while sabbath morning.

What a ridiculous position to take! Claiming to stand for truth against error; claiming the Bible as their only guide; claiming the Sabbath as a sign between God and his people; these men confederate together, their object being the preservation of a day which God in all the Bible never once calls the sabbath!

At the close of the meeting, the writer, who was formerly a member of this church under another pastorate, had a short interview with the pastor. He was asked the question, "Do not the Baptists claim to be strictly biblical in all their doctrine, claiming no other guide than the Bible?" Replying in the affirmative, he was asked, "Where in all the Bible can be found warrant for such a meeting as has just been held?" Pleading ignorance of the meaning of this question, he was asked, "Where in all the Bible can it be found that the first day of the week, Sunday, is called the Sabbath?" His answer was "Oh, that's a question for every man to settle in his own mind." On being asked the question, "What saith the scripture?" his reply was, "There are a thousand and one other things of vastly more importance than the Sabbath on my mind and I have no time to bother with such a subject."

Consistency! here is a man who thinks the Sunday is of such vast importance that he invites the American Sabbath Union to hold a rally in his church for the support of it, who himself spoke for ten minutes, showing his hearty sympathy with the cause, yet says that a thousand and one other things of vastly more importance than the Sabbath of God occupy his mind. A peculiar state of things truly.

The writer also had the pleasure of introducing himself to Dr. J. H. Knowles, general secretary of the Union. The following dialogue ensued:—

Writer—Dr. Knowles, what is the principal object of your society?

Dr. Knowles—The proper observance of the Sabbath.

Writer—The first thing then to know is which day is the Sabbath, is it not?

Dr. Knowles—Certainly.

Writer—One of the speakers tonight quoted Isa. 58: 13, 14 as the day to be kept holy. Is this the day to keep?

Dr. Knowles—Yes.

Writer—Does not God say the seventh day is the Sabbath? Why then do you quote this scripture and apply it to the first day?

Dr. Knowles—Oh, I know you—who you are. You follow us up wherever we go. You are well meaning and earnest, but you look only on one side of the question.

Writer—There is only one side to this question. We are to keep holy the Sabbath day, and God says the seventh day is the Sabbath.

Dr. Knowles—You only look on one side of the question.

Writer—How many sides are there to this question?

Dr. Knowles—What church do you belong to?

Writer—The Seventh-day Adventist.

Dr. Knowles—I knew it. Everywhere we go you follow us, we find your papers and other reading matter.

Writer—Dr. Knowles, I will ask you a plain question and I trust you will give me a plain answer. God in his word says the seventh day is the Sabbath; you say the first day of the week is the Sabbath, now who is right, who speaks the truth, you or God?

Dr. Knowles—You only look on one side of the question.

This is all that could be gotten from the doctor, so leaving a SENTINEL in his hand (the Christian Endeavor special) I bade him good-night.

I would say also that every person who attended the meeting, including speakers, save one who refused it, received a copy of that number of the SENTINEL.

Well may Rome say:—

“Thus sidle to the goal with awkward pace,
Halting on crutches of unequal size,
One leg by truth supported, one by lies,
Secure of nothing but to lose the race.”

THE position now held by Thanksgiving Day is a perfect illustration of how Sunday became a holy day. At first it was celebrated by individuals upon their own motion. Next it received governmental recognition only in a general way, becoming gradually more special as time went on; then at last finding recognition by government as distinctly a Christian thing. When it reached this point it became too “holy” a thing to bear without serious “deseccration” such worldly exercises as common labor or games of ball, etc. The next step that may be looked for is the demand for a law forbidding the interruption and deseccration of the “holy” associations and character of the “sacred” day.

When it was first recognized by the Government in a general way, this was considered a worthy tribute to the value of religion in general, to the Government. When it was recognized by the Government in a distinctly Christian sense, this was counted as a more worthy tribute to

the value of “Christianity and its institutions,” to the Government. And now if only a law can be secured “to protect the day from deseccration,” this will be a most worthy tribute to the value of “Christianity and its institutions,” to *all the people*. And whether a person believes in Christianity and its institutions or not, he must be compelled to obey the law and observe the institution “for civil and sanitary reasons;” and because “religion or rights of conscience does not enter into the matter at all, it is simply a matter of law.”

As the *Christian Statesman* has declared, and what is most likely the truth, that “President Cleveland’s proclamation will be a precedent for generations to come;” “and not only will Thanksgiving proclamations continue to be issued, but they will have more generally a distinctively Christian character”—we may expect to see such a course pursued with reference to its observance, as we have described. Then Thanksgiving Day will be just as sacred and just as holy as Sunday is now. For then it will have just the sanctions that Sunday has, and will rest upon just such authority as Sunday does.

“Christian Citizenship” In Milwaukee.

BY GEO. M. BROWN.

DECEMBER 17th Mr. A. M. Haswell, Secretary of the National Christian Citizenship League, delivered an address in Milwaukee on the subject of the relation between the working men and Sunday laws.

After stating that he should confine his remarks to the civil aspect of Sunday laws and their deseccration, he expressed the idea that an implied contract exists between every citizen and the Government, by which the citizen agrees to keep the laws upon the statute books, and as the Sunday law is one of these laws, every one is in duty bound to keep it.

He indulged in quite an extended eulogy of the Puritans and their laws and said, “They met in the cabin of the *Mayflower*—God’s modern ark of the covenant—and there framed the first Sunday law. Similar laws were made by the other colonies and have been adopted by the States.”

“No one,” said he, “favors the repeal of these righteous laws but blatant infidels, howling anarchists, and blind, greedy, grasping monopolies.” He defined personal liberty as “the right to do as I please, so long as I trample on no one’s rights, and no *righteous* law on the statute book.”

After referring to the agitation of the Personal Liberty League for the repeal of the Sunday law now on the statute books of this State, he said: “Any one who under the sacred name of personal liberty seeks to have the Sunday law repealed is more worthy of the rope or the bullet than were Jefferson Davis and Benedict Arnold.” This statement was applauded by the audience.

He declared that the only hope the workingman had

of a day of rest was in having a law, enforcing a rest-day, and said: "Shall we repeal the Sunday law at the beck and cry of howlers who hate the sabbath and the sabbath's God? Never"!! In his estimation those who work for the repeal of the law are enemies of law and order.

Among the methods which he suggested for combating the opposers of Sunday laws, and especially those who were working for the repeal of the laws now in force, he mentioned the circulation of petitions by "the prettiest young ladies" who should secure the signatures of all the voters possible.

He also advised the members of the League to consolidate with every society, Protestant or Catholic, that is favorable to Sunday laws and that will work for them. The audience frequently applauded the speaker, and though the number present was not large, there was considerable enthusiasm manifested. A portion of Nehemiah 13 was read as a Scripture lesson at the beginning of the service, and it was manifest that many would like to "lay hands on" all who do not observe Sunday, even as Nehemiah threatened to lay hands upon the merchants and sellers of fish who desecrated the Sabbath of the Lord in his day.

Where Is the Difference?

W. N. Glenn, in Signs of the Times.

TURKEY is Mohammedan, Spain is "Christian." Armenia has long been trying to throw off the Turkish yoke, and establish her independence. For this reason Armenians have suffered many atrocities at the hands of Turkish soldiers. However, leading Armenians counted on this very thing, and calculated that it would bring them sympathy and assistance from the "Christian nations." They have had much clamorous sympathy, and some assistance in the way of needed provisions and clothing for destitute sufferers, but they have not succeeded in securing what they expected—assistance to gain their political independence. The "Christian nations" have been terribly berated by "Christian" enthusiasts because they have not taken up carnal weapons in defense of "Christian" Armenia's political freedom.

On the other hand, Cuba, fully as much Christian as Armenia, has long been struggling for emancipation from her "Christian" tyrant, Spain. Cruel depredations upon innocent non-combatants, as cruel as any perpetrated by the Turks, have been reported time and again from Cuba. Of course these have been denied by Spain; but woe to the foreigner, of whatever nation, who should undertake to make personal investigation, as has been done by many private individuals in Turkey. Woe to the relief committee who should undertake to carry relief to the destitute sufferers in Cuba. Foreigners who are known to sympathize with the Armenians are safer in Constantinople than they are in Havana if even suspected of sympathizing with the suffering Cubans.

The latest advices from Havana state that all the

Americans in that city are designated as "pigs," by the Spaniards, and live in constant anticipation of violence, just because they are Americans, and because the Spanish people and soldiers know that the Cuban insurgents have received some aid from the United States through filibustering parties. The bloodthirsty disposition of many of the people, it is authoritatively stated, has to be satiated by bull-fights to keep down their indignation because the insurgents are not overcome by the Spanish forces.

And it is safe to assume that all of this class of citizens are loyal to "the Church," and would fight for it to the death. Nor is the enjoyment of brutal scenes confined to either the Turks or Spaniards; the prize-fights, the football games, the horse-races, etc., are lavishly patronized in all the "Christian nations." And in all of them the more they indulge in carnal warfare, the greater is the lust for bloody scenes. And this fact ought to be considered before encouraging military organizations among the children and young people in the churches. We cannot expect that an education in the exercise of carnal weapons will develop adepts in the use of the "sword of the Spirit, which is the word of God;" for "what concord hath Christ with Belial?" The use of this world's weapons and its modes of warfare have the same deteriorating effect upon human nature in all lands, whether employed by Moslem or professed Christian. Their employment invariably tends to quench the Spirit of Christ.

THE Illinois Supreme Court has decided that, "The statute providing that no female shall be employed in any workshop or factory more than eight hours per day, or forty-eight hours per week, is unconstitutional, because such a statute deprives persons of the privilege of contracting, which is both a privilege and a property right, without due process of law, and makes an arbitrary interference with private contracts, which cannot be justified as an exercise of the police power." That is justice.

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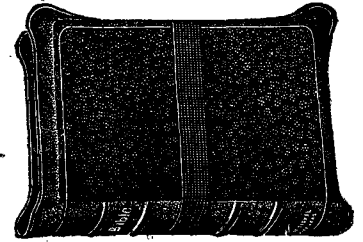
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gavest before them, neither turned they from their wicked works.	B. C. 443.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah.
37 And ^e it yieldeth much increase	^e Deut. 28. 48. 51.	28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, and all they that had separated themselves

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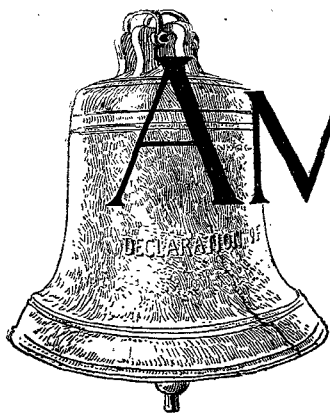
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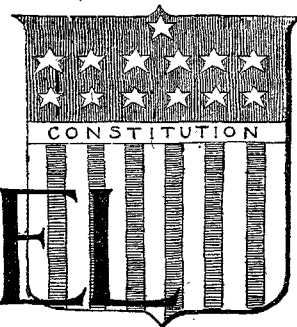
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The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

ALONZO T. JONES,

EDITOR.

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 word from Washington, D. C., is that there are thousands of petitions being sent to Congress from *all over the country*, though far the most of them are from Pennsylvania, calling for the passage of the bill providing a Sunday law for *the District of Columbia*.

We should like to know what business, yea, what right, the people of the States have to meddle in the matter of laws for the District of Columbia. The people of the District of Columbia are the ones whose business and whose right this is.

Why do not those Pennsylvania people send over petitions to the legislatures of California and Idaho, calling upon them to enact Sunday laws for their respective States?—Simply because they have no right to. To do so would be to meddle in matters that do not at all concern them. That is a matter for the people of California and Idaho themselves to attend to.

It is precisely so with the District of Columbia. The people of Pennsylvania and other States have no more right to send such petitions to Congress—the legislature of the District of Columbia—than they would have to send them to the legislature of California. If they were to send such petitions to the legislature of California, they would, in short order, be given to understand that they had better attend to their own business and let the business of other people alone. And that is what the legislature of the District of Columbia ought to give them to understand.

They need to be told this; for it is the life principle of the Government of the States and of the United States. It is the principle of self-government—government of the people, by the people, and for the people. Each one is to govern himself and let other people alone. It is the prin-

ciple of the Declaration of Independence—men are created equal and endowed by their Creator with the unalienable rights of life, liberty, and the pursuit of happiness. Thus, by the Declaration, all men are equal in the right to the pursuit of happiness. But these people engage in the pursuit of happiness for themselves and for everybody else besides.

THERE is presented before the people of this nation a most singular, a most mysterious, thing. We beg to be allowed to state the case, and then leave it with the reader for him to explain if he can.

Almost all the professed Christian elements in the whole country are combined in a determined effort to have Sunday recognized and made a fixture in national law, as the Sabbath.

They propose that all within the jurisdiction of the national power, shall be compelled by such law to recognize and observe the Sunday as the Sabbath.

Then, from this national example, they intend to carry the like thing into all the States and Territories of the Union, and thus by law require the recognition and observance of Sunday as the Sabbath throughout the whole nation.

The leaders in this movement, and the vast majority of the others engaged in it, cite the fourth commandment of the Decalogue as the source of their authority for requiring thus the observance of Sunday as the Sabbath.

That fourth 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, 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."

This commandment has been officially called for and read from the Bible precisely in the words here printed, in the presence of the United States Senate, as the au-

thority, and as containing the reasons, for requiring by national law, the observance of Sunday as the Sabbath.

This commandment says plainly, "The seventh day is the Sabbath." And it is just as plain that this is the seventh day of the week. The seventh day to be observed is the seventh day in succession from the one which God observed; and that seventh day which God observed was the seventh day of the week; because the week was the only period of time then in existence of which there could possibly be any seventh day.

Therefore, as this commandment definitely cites the rest of God on the seventh day at the close of the six days' creative process; and as there was no period of time but the week, of which it could possibly be the seventh day; it is absolutely impossible that this commandment to men to observe the seventh day can refer to any other than the seventh day of the week.

But Sunday is the *first* day of the week. Those who are urging it upon all people as the Sabbath know that it is the first day of the week. The bill now before Congress to enforce its observance in the District of Columbia, as well as the laws of the States, calls it the first day of the week.

Now the singular and mysterious thing to which we call attention is, that those who are calling for national law enforcing the observance of this first day of the week, cite the fourth commandment as the source of their authority for requiring its observance as the Sabbath, while that commandment plainly enjoins the observance of the seventh day of the week, and cannot possibly refer to any other day.

Another phase of this singular and mysterious thing, is that those people hold that the fourth commandment is the word of God. Yet they have so little regard for that word, that they hesitate not at all to substitute a day of their own choice for the day which, even upon their own claim, *God* has named. They totally ignore the day which the word of God has plainly designated, and boldly endeavor to make this same word of God enjoin the observance of a day to which it cannot possibly apply.

How much regard, then, have those people for the authority of that word *as the word of God*? How much regard have they for the authority of *God*, which they themselves say is the substance and life of that word as the word of God? Do they really believe that when the Lord spoke His law He had sufficient clearness of mind to know what He wanted to say; and sufficient ability of expression to say what He meant? If they do really believe this, then will they say that He intentionally spoke so ambiguously when He said the seventh day is the Sabbath, that nobody ever caught the correct idea until two hundred years ago when the Puritans discovered that when the Lord *said* the seventh day is the Sabbath He *meant* that the first day is the Sabbath? "To whom, then, will ye liken me, saith the Lord."

If the people of the District of Columbia, or of the States, should treat the laws which these people frame

enjoining the observance of the first day of the week, as they themselves treat the law which God has spoken enjoining the observance of the seventh day of the week, what would those people themselves say to that? Everybody knows that such a thing would not be accepted for one moment. It would be denounced as an assertion of self-opinion, and disrespectful to the authority of the Government that is the life of the law.

Is it not then a singular and mysterious thing, that people will claim that a certain word is the word of God, and at the same time treat it as they would not allow for a moment that the word of men should be treated? Shall the words of men be considered as of more force and value than the word of God? "Shall mortal man be more just than God?"

God is the God of judgment. Just and right is He. He will bring every work into judgment with every secret thing, whether it be good or whether it be evil: and it will "be judged by the law." And when He does rise up to judgment, will He regard lightly this light regard for His law? In that day that law will be interpreted by the Judge: not by self-opinionated men.

Now in view of the fact that the people who are endeavoring to force upon all the nation the observance of the first day of the week as the Sabbath, cite as the authority for it the law which enjoins the observance only of the seventh day of the week, while at the same time they hold that law to be the law of God, and that there is to be a judgment of God at which every man shall give account of himself to God and "be judged by the law," is it not a most singular and most mysterious thing that they will act as they do in the matter of the word and the authority of God?

Who Wants Him?

MR. MOODY, the evangelist, has said something calculated to shock the church congregations of New York City out of their moral complacency. What he says of the spiritual condition of this city is of course just as applicable to any other section of the country.

Mr. Moody said before a large audience in Carnegie Hall, that Christ would be no more welcome should he return to the earth to-day than he was when he came to the Jews in Palestine nineteen centuries ago. "Nineteen hundred years," said the evangelist, "have rolled away since Christ found no place on earth to lay his head. His gospel is now preached in all parts of the world, but is it not a fact that even now there is not room on earth for the Son of God, and no nation wants him?"

"Does America want Him? It is a Christian nation. England claims to be the most Christian nation, but if a man stood up in Parliament to-morrow to advocate—could it be possible—that Christ should come in person to rule England, he would be hooted down. France, Germany, Italy and Spain are Christian nations. Is there room for Him in either?"

"Has not Christianity settled down to be a mere

lifeless form? Suppose it were possible to petition Christ to return to earth to rule us. How many of the people of New York would sign the petition? Would business men sign it? They would have to change their methods first. Would stock-brokers sign it? It would smash up their business pretty quick. Would saloon-keepers sign it? They would find their occupation gone should they do so.

"I'll bring the question closer home to you. How about the churches? Do they want Him? Pride and form and dignity in the church would have to step down.

"But we can bring the question even closer to us. How many ladies here would vote to have Him come? I think but few hands would be raised should the vote be taken this afternoon.

"There is hardly a name so unpopular in the world to-day as that of Jesus Christ. Thank God there are a few who have stepped out of the world who would welcome Him!"

Mr. Moody knows, and knows so well that he does not hesitate to state it to his congregations, that the "Christian nations" of to-day do not want Christ any more than did the Jewish nation of old. Even the church-going people, he says, do not constitute an exception in this matter. And what Mr. Moody knows, thousands of others in the Church know as well.

What meaning, then, is there in the movement, in which the churches and religious societies are now all engaged, to make this a "Christian nation" by the exercise of their political power. If the churches themselves are not Christian enough to want Christ with them as Mr. Moody described, how can they make anything else Christian? And if they cannot make the nation Christian by the religious stamp which they propose to put upon it, what else can they do, but to make it antichristian? What else was ever done to a nation by giving it a religious stamp?

This is the plain meaning of the movement to make the United States Government profess religion.

Fighting About Prayer.

BY H. F. PHELPS.

UNDER the above heading, the papers of the Northwest are giving an account of a disturbance in a certain school district in Minnesota, the root of which, it seems, is praying in the school. It is said that the "school row has just fairly begun." The clerk, who refused to issue an order, notwithstanding the teacher was qualified for the position, has been fined \$10. A prominent county official, who was present at the trial, made a statement that the practice of praying in the school would be continued, while the majority of the school board declare that there shall be no praying in the school.

This illustrates the folly of attempting to foist religion on religious exercises upon a people against their

will; or to maintain religious ceremonies, even that of prayer, where it would be better religion to follow the example of the Saviour in withdrawing from the public gaze into the mountains for prayer.

How Will They Conduct the Government?

In the *Forum* for December, Rev. William Bayard Hale, of Middleboro, Mass., presents a striking review of the "Church Entertainments" of the year 1896. In this, Dr. Hale is doing a good work. In view of the fact that the combined churches of the land have taken it upon themselves to reform the country and especially the Government upon their own ideas of propriety and morals, it is important that the country should know beforehand, so far as possible, about how those ideas run. As they propose to conduct the Government, it is well that the people should know first how they conduct themselves.

From a record "including more than five hundred occasions," Dr. Hale is enabled authentically to report "such religious intelligence" as the following:—

"St. John's Church, Lowell, Massachusetts, in its Easter festivities, produced 'Violet in Fairyland,' and 'A Comedy of Errors up to date.' The Unity Church, Brockton, the Porter Church, Brockton, and various other congregations in surrounding towns, have delighted Southeastern Massachusetts with a laughable performance entitled 'Aunt Jemima's Album.' Another Brockton church has given a Wish-bone Party. The Christian Endeavorers of Menlo, Iowa, have engaged in a New Woman Social."

"St. Paul's, Rahway, New Jersey, and several other religious societies, have presented that awakening and gladdening exhibition, 'The Mystic Midgets.' St. Paul's, Newburyport, Massachusetts, offered 'Mrs. Jarley's Wax-works,' rejuvenescent with *Trilby* characters (without whom no well-ordered modern church performance is complete) and *The Man who Tickled his Wives to Death*. Grace Church, Salem, Massachusetts, scored heavily with its 'Masque of Culture.' St. Francis de Sales, Charlestown, Boston, entertained a thousand people at a Progressive Whist Party.

"Members of the New Church, Bath, Maine, came forward with 'Woodcock's Little Game,' said to be a clever thing in the comedy vein, a brilliant series of Living Pictures, and that screaming farce, 'Poor Pillicoddy.' St. Paul's, Pawtucket, Rhode Island, held a Shakesperian Carnival; a reverend cleric, as *Hamlet*, did effective work in the ghost scene, and selected members of the choir, with others, rendered the lullaby from 'Midsummer Night's Dream.' Dancing furnished a fitting conclusion of the evening, the Grand March being led by *Julius Cæsar* and the one hundred and twenty-five costumed actors.

"Unusually successful was the last annual Fair of Highland Congregational Society, Larch Street, Providence, whose place of worship was skilfully transformed into a market-place, where macaroni and suspenders—specially mentioned among other articles—were sold. The First Parish, Groton, Massachusetts, danced the New Year in, and realized about twelve dollars. The Asbury M. E. Church, Providence, has given a Hay-seed Party.

Ballou Universalist Church, Providence, has rendered 'Down by the Sea,' a two-act drama; tickets twenty-five cents, dancing *not* included.

BAD!

"Epworth M. E. Church, Toledo, has enriched its treasury by a Weigh Social. St. John's M. E. Church, Toledo, has given a stimulating entertainment by the Peak Sisters, widely known in American religious circles, introducing that touching ballad, 'Do You Know the Mouth of Man?' in which the gentle art of kissing is referred to ninety times; while the First Presbyterian Church, Toledo, has produced a refined diversion called 'Just Us Girls,' opening with a 'What Is It?' march, in which the young ladies wear their hair over their faces, and masks on the back of their heads; thus convulsing the audience by the spectacle of apparent deformities in an extraordinary series of evolutions.

"Passing on through the notices I have preserved, my eye is caught by accounts of a Mock Town Meeting, a Poker Party, a Fancy Dress Drill, a Tambourine Drill (irreverently described by the secular press as a 'winner'), a Dude Drill, a Great Moral Dime Show (introducing McGinty, a dwarf, and a petrified man), a Spider-web Party, a Mother Goose Market, and a Husking Bee. There are one or two announcements of 'Gymnastic Exhibitions' and 'Athletic Exhibitions,' which I make bold to believe are euphemisms for sparring contests. It was in the Boston *Herald* of only a day or two ago, that I recognized in the name 'Ike Weir, the Spider,' committed to trial for brutal assault, that of a pugilist long disreputable, who has appeared in my own town of Middleboro, Massachusetts, in a boxing-match which was a feature of a church fair. After having served his time, 'the Spider' will be an even more attractive personage for churches desiring to interest the public.

"The First Reformed Church, Bedford Avenue and Clymer Street, Brooklyn, has this year given a Living-Picture Show in which society women of the Eastern District posed in gilt frames, indifferently as St. Cecelia and Bacchante, The Madonna of Consolation, and La Zingarella. Ladies of St. John's, Youngstown, Ohio, in a black-face performance, made a pleasing appearance when they came before the foot-lights with songs, dances, and local hits.

WORSE!

"Now, I would not cloud with one moment's annoyance the brows of the esteemed persons who get up these shows. I do not carp at sacred Female Minstrels: they don't happen to suit my taste; but I may be peculiar. And yet when I read in the Buffalo *Enquirer* that at Fredonia, New York, the young ladies not only corked, but appeared in bloomers, and that at Woodside, Long Island, a similar performance was further enlivened by a pleasing act on the part of a young lady who, with enviable agility, if not discretion, kicked a tambourine held above her head, I cannot but feel that—considered as religious exercises—these doubtless delightful occasions may be, in some details, open to criticism.

"Neither can I personally with quite untempered enthusiasm commend the form which consecrated zeal has taken in the case of Grace Church, Erie and Second Streets, Jersey City. According to a press despatch, this congregation made a distinct advance in the art of sacred amusement by its recent production of 'The Talisman,' a three-act opera, the novelty being that the male rôles,

those of *Sir Roland* and *Don Carlos*, were taken by girls in fleshings. I may be wrong,—the New York *Independent* will correct me if I am,—but I should be disposed to regard this also as perhaps an error of taste. I know how great is the pressure for more and more exciting shows, upon churches which have gone into the theatrical business,—and the press reports state that Grace Church owes much of its prosperity to the frequency with which it provides high-class entertainments,—but, frankly, there has been, at least until recently, a prejudice against this particular costume as an attire for young ladies in church.

"I have, however, no hesitation in commending—as a successful exhibition of impudent and attractive indecency—the New Woman Social given, according to the New York papers, by the male members of the Methodist Society of Hancock, New York. Some of the more engaging toilets worn by these followers of John Wesley are described in the despatch. 'W. F. Stimpson in lilac bloomers with lace trimmings, was irresistible, as was E. H. Taylor in a Mother Hubbard, and with a weeping-willow plume. E. C. Seeley wore shiny black bloomers, set off with a gorgeous sash. J. Curtis Martin wore red bloomers and an angelic smile. Olin Henderson in check bloomers, Ward Thompson in a shirt waist, and W. H. Dean with balloon sleeves, were also conspicuous.'

WORSE AND WORSE!

"This is, possibly, funny. But for monumental godlessness made endurable by no saving grace of humor, for simian imbecility, for supreme and inimitable folly unmarred by the slightest suggestion either of common decency or ordinary self-respect, for grovelling baseness and depraved vulgarity—the Trilby Party, otherwise the Foot Social, otherwise the Ankle Auction, stands at the head of the church entertainments of the year. While others are trudging along the weary plains of the unimaginative and the ordinary, the Methodist Episcopal Church of Suffern, New York, and St. John's Protestant Episcopal Church of New Brunswick, New Jersey, with unblanched cheek and dauntless eye, have scaled the Alpine heights of deathless shame. I have received from all parts of the country marked copies of newspapers reporting these events; some of the papers bearing the request, 'Please give this your attention.' I am very willing to do so, but I regret the inadequacy of my vocabulary, and I refrain from any further attempt to characterize the performance. In the Trilby Social, as given by the Suffern M. E. Epworth League and the New Brunswick P. E. Olive Branch Society, the young ladies of the church display their—feet, let us say, and be polite,—behind a curtain which is lifted to a height described as 'tantalizing.' Men in front of the curtain view what is displayed of one female after another, and then bid for the privilege of taking her to supper. The charm of the scheme is the ease with which it lends itself to the worse than dubious; and I have no doubt that the press accounts of the scenes which attended the bidding are, in both cases, highly colored, though the most literal truth would certainly be exciting enough. The Boston *Sunday Journal* illustrated one of these events with a half-page picture; the New York *Herald* gave it a two-column illustration; the accompanying letter-press, and the reports published in other papers, describe a show which, in a respectable community, under other than ecclesiastical management, might have difficulty with the police.

"Tom-Thumb Weddings and Mock Marriages multi-

ply. Plymouth Church, Chicago, is this year among those which have thus made Holy Matrimony a pleasing joke. One P. E. Church in Massachusetts, fired by the realistic spirit of the modern tank drama, added a vivid touch to its mock celebration of this Sacrament, by the introduction of real choir boys; but an African M. E. Church in New Bedford, with native imitative genius, outshone its white competitors with a sumptuously staged burlesque of the Marlborough-Vanderbilt nuptials. These congregations would profit under the tutor to whom St. Paul consigned Hymenæus and Alexander."

There is much more of the like in the *Forum* article; but this is enough to give the reader a fair idea of the general course of things in the churches throughout the country. With reference to the whole situation presented by this view, Dr. Hale justly and solemnly remarks:—

"A review of the entertainments of the past year affords evidence that, with dangerous rapidity, church entertainments are taking the nature of improper exhibitions. Ordinary buffoonery no longer draws. The more tempting attractions of the forbidden, the more spicy morsels of the variety theatre are demanded, and are being supplied.

"Let us be human; let us be hearty; let us be, as we were made, men and women; but, in Heaven's name! let us insist that when people appear in, or for the benefit of, churches, they shall keep on their proper clothes. . . . The Church is not a system of theatres and music-halls. It is a divine institution with a definite, particular, and sacred office, distinct from that of all human agencies whatsoever. It is to teach the sacredness of life, by standing for the essentially sacred side of life. Its songs are not merry glees, but litanies of human hopes and sorrows, and chants of human hearts in winged aspirations seeking God.

"If there is in life anything pure, and virginal, and sweet,—God knows it is hard enough to keep the faith that there is! where is there to be kept any place and expression for it, if what are called the houses of God are given over to immodesty? . . . It may be too much to look for cleanliness on the professional stage; but surely it is beyond pardon that any body bearing the name of a Church of Jesus, the undefiled Nazarine, should, by a doubtful exhibition, sully the mind of any pure lad or tender maiden committed to its care."

PERTINENT INQUIRY.

And beyond all this the inquiry is pertinent just now, When the churches of the land conduct themselves in these pernicious ways, how can they be expected to conduct the Government in any better way? And if they could conduct the Government in no better way than they conduct themselves, then what worse thing could befall the nation than to have the control of the Government full under the power and influence of such bodies?

Less than a month ago there was held in Chicago a joint convention of the National Reform Association and the Christian Citizenship League. This convention was held for the purpose of devising ways and means by which the church power could most speedily gain control of the Government and the nation. One of the principal speeches of the convention was made by President Blanchard, of Wheaton College, on "How to Quicken the

National Conscience." He declared that "The churches make the conscience of the world at large." Let this be so, and what kind of a conscience will be that of the world at large if it shall follow the lead of the churches as portrayed in their own open practices before the world and for the "entertainment" of the world at large? As a plain matter of fact, the conscience of the world at large to-day is not so benumbed, yea, is not so debased, as these church entertainments show that the conscience of the Church is.

President Blanchard said further that "Nobody will say that amusements are right which the Church of Jesus Christ universally condemns." Let this be so: what then shall be said of amusements of the Church, which the world condemns, but which the Church indulges with avidity?

Thank the Lord, there are yet some faithful souls who are sighing and crying for the abominations that are done in the midst of her. But her sins are fast reaching unto heaven; and when she secures the governmental power to compel the people to drink of the wine of her fornications, her cup will be full, and God will surely remember her iniquities.

And even now the voice from heaven is calling "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."

"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, highminded, 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.

THE novelist-preacher, Rev. John Watson, of England, who has been lately so much gazed at in this country, happened in one of his sermons to mention a few things that he believes; and now some of his admirers have caught it up and propose to make it the creed upon which Christendom shall unite. One paper, however, objects to it because "it lacks the essential quality either for a creed or a substitute for creeds, in that it comes without any authority behind it." The truth is, that it has as much authority behind it, as any other creed ever had at its beginning. And if only its advocates could get the Government of the United States to endorse it, then it would have all the authority behind it that any other creed ever had. And if they are only persistent enough, no doubt they can bring about such an endorsement, especially as the United States Government is in the creed business anyhow.

That Sunday Liquor Bill Again.

IN our discussion of the Sunday bill now before Congress, and which we reprinted in our issue of last week, we called attention to the evident fact that it did not in any sense express the real purposes of its framers. We pointed out that it had been toned down to the lowest point, expressly to secure its passage if possible, and then, having the Government committed to the principle, afterward bring forward their real purposes and secure their embodiment in law. It will be of interest to our readers to have the statements of the framers of the bill themselves to this effect.

December 18, there was held in Washington, D. C., the National Convention of the "Woman's Sabbath Alliance," in which the discussion and endorsement of this bill was the principal business. But two resolutions were passed. The first was to ask "pastors of churches to give at least one service during the year to the subject of Sabbath observance." The other one was the following:

"(2) *Resolved*, That we endorse the bill proposed by the Churchman's League and approved by the District Commissioners for the observance of the Sabbath in the District, and pray that it, or some other, adapted to the needs of the city, may become a law."

The first speaker was Bishop Satterlee, who spoke of the bill as follows:—

"I want to say a few words about this bill that has just been introduced into Congress. Of course this country is made up of many men of many minds; and I think that all civilization tells us that it is very unwise for a government to pass a law that the people will not, or cannot fulfill—that will become inoperative. Lord Salisbury said a very profound truth in one very small sentence some years ago when he said, 'One of the first points for a ruler to consider, or a Prime minister to consider, is not what is ideally best, but what is best under the present circumstances.' You will probably find that the bill will not satisfy the ladies, and it does not satisfy its promoters; but it is the best we can get. This bill, it seems to me, is very good. It does not satisfy me, or you; but if we all unite upon it, let us use all our influence in its favor. It will be a great gain if this bill is passed, at least I think so. Perhaps those who are behind me will speak in a different way regarding it."

Bishop Satterlee was followed by Bishop Hurst, who, however, avoided saying anything about the bill. In this he was wise. Bishop Hurst was followed by Professor Whitman, who, of the bill and what is expected of it, said:—

"There is no more important thing for us to bear in mind than that the things we are doing in Washington are known and read of all men. Most cities can do things for themselves—by themselves. The doings of Washington are National doings. It is therefore a matter of greater satisfaction to all of us who are interested in the well being, who are interested practically in the well being, the enterprise, the best good of this country, to feel that all Christian people, all well disposed people, are joining hands in the interest of the bill that has been spoken of this morning.

"I endorse very heartily the words that have been spoken. The bill is not an ideal bill considered from the Christian point of view; but it is a very much better bill than it seemed likely we could get. We can get no farther in this matter than we can carry the common sense of the community. Far better to have no law at all on the question of the Sabbath, than that we should have a law on the Sabbath that is continually violated.

"A law generally marks the highest point that sentiment has reached. The utmost that a law can serve ordinarily is as a sort of bulwark. Every statute must serve as a sort of safeguard and give us a point to which we can continually refer, that we can keep the public sentiment up to that point. I rejoice therefore that it has been possible to enlist Christian men and women of all beliefs in our city in defence of the bill to which reference has been made—for the names that are behind this bill are simply representative names.

"This is important. It is a significant thing. Public attention has been called to the fact that the President's proclamation this year at Thanksgiving is the first pronounced Christian recognition of Thanksgiving which our Government has ever made. And I know no other way to account for this advance over previous years than as an appeal to the general sentiment which has been growing in favor of the recognition of God as the central fact of our national life. I think the proclamation is at once a repetition of that sentiment, and a concession to it.

"It is of the utmost importance for all these reasons that we push on in the lines indicated."

So, then, "A bill to further protect the first day of the week as a day of rest" and which distinctly declares that "This Act shall not be construed . . . to prevent the sale of malt and spiritous liquors as now provided by law"—that "is a very good bill." Yes, it undoubtedly is a very good bill for the liquor traffic. And "it will be a great gain, if this bill is passed." Yes, it will certainly be a great gain to the liquor business. For when everybody is forbidden, under penalty of from five to fifty dollars, to engage in any kind of honest labor, play, sport, pastime, or diversion, on Sunday, while the bill makes this express provision for the liquor traffic, there can be no room for doubt that it will be an immense gain to the liquor business, if this bill is passed.

No, certainly, "This bill is not an ideal bill considered from a Christian point of view;" but it can be hardly anything less than an ideal bill from the whiskey point of view; from the point of view of idleness, carousal and deviltry.

And Dr. Whitman rejoices "that it has been possible to enlist Christian men and women of all beliefs in our city [of Washington] in defense of the bill." He and everybody else ought to be ashamed of it.

Yes, it is an important and a significant thing that "the names that are behind this bill are simply representative names." It is a pity and a disgrace that these representative names of professed Christians should represent so much favor to the liquor traffic and its baleful accompaniments, that they would deliberately frame a bill prohibiting honest labor while at the same time exempting and sanctioning the sale of malt and spiritous liquors, on Sunday, if it is only "provided for by law."

A Just Criticism.

THE Rev. D. M. Talmage, pastor of the Reformed Church of Westwood, N. J., recently drew upon himself severe denunciation from Christian Endeavor workers connected with his congregation, by a criticism of the Society pledge. He compared it with the Saviour's last commission to his disciples, with the ten commandments, and with the Lord's prayer, and said that the pledge was too weak.

The particular points of his criticism were, that the Christian Endeavor pledge puts striving in the place of doing, sets up the human conscience instead of God's holy law as the standard of duty, and rests upon human promises. "God's promises to us are important," he said, "not our promises to Him. God does not ask me to promise Him anything."

In this Mr. Talmage touches the vital weakness of the whole Christian Endeavor movement. His criticism is true. The pledge is weak—as weak as are all merely human promises. There are many places in which a human promise is proper and necessary; but as a means of righteousness it is weak indeed. It is true that God does not ask man to promise Him anything. He knows that man's promises are altogether too weak to serve His purposes. What God does ask is that men shall have implicit faith in His promises to them.

The Christian Endeavor hosts must face this truth, disagreeable though it be. Their whole movement is vitally, fatally weak—not weak as regards politics, or the changing of the structure of government or of society—but weak as regards the righteousness of God. Like some of the Jews of old, who went about "to establish their own righteousness," those embraced in this movement "have not submitted themselves unto the righteousness of God." If they have done so before, they cease to do so when they adopt the Christian Endeavor methods, for such methods cannot work out that righteousness. The only Book which tells us anything about that righteousness declares plainly that it "is revealed through faith." It cannot be revealed by any amount of electioneering, balloting, legislation, or other manner of political procedure.

FREEDOM OR BONDAGE—WHICH?

Faith is belief of God's word. The Scriptures cite us to the faith of Abraham. "Abraham believed God, and it was accounted unto him for righteousness." His belief was not a mere intellectual assent to the truth of God's word; it was an "Amen!" to that word. Abraham believed that God would perform what He had promised. God had promised that his seed should be as the sand of the seashore. As Abraham waited for the fulfillment of this promise, and continued childless, he finally engaged in what doubtless seemed to him a truly Christian endeavor to fulfill the promise. The result was Ishmael, the child born "after the flesh." But Isaac, not Ishmael, was the child contemplated in the purpose of God. Ishmael was the child of works; Isaac the child of faith.

Through faith, and not through the works of man, the divine purposes are to be fulfilled.

Abraham did all that any man can do to carry out the purposes of God. But he accomplished absolutely nothing toward the realization of that which he so earnestly desired. His execution of God's promise did nothing at all to advance the cause of righteousness in the earth. His attempt was the most flat and dismal failure that could be imagined. It only placed an obstacle in the way which had to be set aside in the real fulfillment of the promise. "Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman." Just so must it be with every attempt to fulfill God's purposes through the works and the wisdom of man.

It is the purpose of God that righteousness shall fill the earth. He has promised that it shall be so. His prophets have prophesied of the establishment of His kingdom, and the subduing of the forces of evil that dominate the earth to-day. But how will all this be done? Will man now work out the purposes of God, by the power and methods which he has learned to use? or will those purposes be wrought out now, as of old, through faith? Shall we account that God is able to do and will do what He has promised, or shall we set our own puny, fallible hands to fulfill His promises? These are questions the Christian Endeavor forces would do well to consider before proceeding further in the work of gaining control of political power to "enthroned Christ on Capitol Hill."

The commission of Christ to his followers is, to go into all the earth and preach the gospel to every creature. These are the marching orders for all who would engage in true Christian work. Not to do this, is to proceed contrary to Christ's word; and this is to proceed without faith. The Christian Endeavor forces, in their schemes to take possession of civil governments and wield political power, are proceeding without faith, and therefore without divine power. The Word of God authorizes no such endeavors.

All such efforts can only work against the righteousness which is of faith, which is God's righteousness, and the righteousness that will be manifested in His kingdom.

THE idea of Presidential paramountcy in our Government is a natural and logical development of the idea of the paramountcy of brains and wealth in trade. The two go hand in hand. Together they are leading the Republic away from Thomas Jefferson toward Napoleon Bonaparte, from democracy toward imperialism, from freedom toward dictatorship and tyranny.—*New York Journal*.

RELIGION ceases to be holy from the day in which it is nothing more than a political institution.—*De Pressensé*.

That "Great Discovery"!

THE one leading object of the "Christian Endeavor" work for 1897, is to make universal the observance of Sunday as the Sabbath, and *instead* of the Sabbath. And this is to be accomplished by whatever means can be employed.

In performing its part in the business, the *Christian Endeavorer* begins its campaign for the year, by booming a fraud. The *Endeavorer* declares this fraud to be the greatest discovery since Columbus discovered this Continent—"As important in theology as the discovery of America was in geography."

This "great discovery," this fraud in fact, is that the Sabbath of the Lord, the Sabbath of the fourth commandment, was *not* the seventh day, but "occurred on fixed dates like one's birth-day or the fourth of July." And yet they call it the "*weekly* Sabbath"! Henceforth then all the people may expect Independence Day to occur, and may prepare to celebrate it, *weekly* on the fourth of July throughout the year: their birth-days likewise may be celebrated weekly throughout the year. That is a great discovery. And it is as plain as A B C that it is as great a fraud as it is a great discovery.

Yet the *Christian Endeavorer* actually booms this thing as so great a truth that among other great things to be accomplished by it the *Endeavorer* "trusts" that "The Jews throughout the world . . . will be led to observe Sunday."

This is a great thing of course, and so are some of the other things "trusted" for by the *Endeavorer*; but the greatest of all, the thing that brings most satisfaction to the soul of the *Endeavorer*, the thing that makes it fairly leap for joy, is the halorious fact that by this dismal fiction "The Seventh-day Adventists are left without any standing whatever;" and "The Seventh-day Adventists will simply have no reason for existence." How great indeed must be the Seventh-day Adventists, in the view of the Christian Endeavorer, when a thing that is hoped to leave them "without any standing whatever," and without any reason for existence, deserves to be boomed as the greatest discovery of ages! If the Seventh-day Adventists are really so important an element as this, we hardly expect them to be put out of existence by this fraud, gigantic as it may be.

MR. F. L. BOYNTON, member of the law firm of Boynton & Smith, Kingfisher, Oklahoma Territory, who for some time has been doing a good work in supplying with Christian papers the prisoners in the jails of the Territory, has enlarged the field of his truly Christian endeavor to include "families too poor to subscribe for papers, yet who hunger for Christian reading; and families who are indifferent to Christianity, but who might become interested through good reading." He asks that all who are willing to coöperate with him in this, will send him their address. On receiving your address

he will send to you the addresses of persons to whom the papers may be sent; and then you send the papers, *postage prepaid*, direct to the readers. This will not only supply reading matter to those in need of it, but it will put you in direct communication with those people so that you can do further Christian work in their behalf. We bespeak for Mr. Boynton a hearty Christian response from all our readers.

Is This Laudable?

ONE of the judges of the Supreme Court of the State of New York—Roger A. Pryor—seems to think himself the special guardian of Sunday as "the Christian Sabbath." A Hebrew society applied for a certificate of incorporation. The society desired to hold its annual meeting on the second Sunday of January, each year. The certificate was denied—not because any law prohibited it, but because in the judge's opinion, "In the State of New York the sabbath exists as a day of rest by the common law and *without the necessity of legislative action* to establish it."

The judge acknowledges that "The question is not whether such meetings on Sunday are illegal; but whether they should be approved by a justice of the Supreme Court;" and then gravely observes, "A thing may be lawful and yet not laudable." That is to say, that without any law judges may curtail the liberty of the citizen according to their own individual view of what may or may not be laudable. And the judge's view of what is laudable may spring from his own personal religious bias; yet that is to make no difference—it is to be imposed upon the citizen, and must be submitted to by the citizen, anyhow; because, though not lawful, *he* considers it laudable.

Judge Pryor says that "The members of the proposed corporation are of a race and religion by which not the first but the seventh day of the week is set apart for religious observance"; but that "The law which scrupulously protects them in the observance of their ceremonies gives them no license, and I am sure they have no desire, to affront the religious susceptibilities of others." That is the doctrine and the principle of the fullest possible religious despotism. For when I know that others in what they do have no desire to affront my religious susceptibilities, and then I prohibit them from doing those things lest they affront my religious susceptibilities, it is plain enough that my "religious susceptibilities" is only another name for an exceedingly despotic spirit—a spirit that would compel everybody to conform to my religious notions.

So as the conclusion of all this the judge says that "Because the holding of corporate meetings on Sunday is contrary to the public policy of the State, if not to the letter of the law, I decline to approve the certificate." And bear in mind that this "public policy of the State" is not what the people have declared by constitution or

statute, but only what the judges without law and against the Constitution have decided to be the public policy of the State because according to their religious notions they consider it laudable.

Indeed, Judge Pryor follows this view so closely that in a case a few days later he refused a certificate to another organization, because their articles provided for holding the annual meetings on the last day of every year, and therefore said meetings would sometimes fall on Sunday!

And we are required to suppose that such things as this are laudable!

THE *Catholic Review*, of January 3, considers Justice Pryor's decision so laudable a thing that it proceeds heartily to laud it in the following fashion:—

"It is well that our citizens should have from time to time an authoritative reminder that this is a Christian land; a land in which the Christian religion is a part of the fundamental law. Such a reminder has quite recently been twice given by Justice Pryor in the Supreme Court on the occasions when he refused certificates of incorporations to societies whose constitutions required or implied the holding of merely business meetings on Sunday. Both of these had for their objects nothing, apparently, that was not lawful and proper, and both were composed of Hebrews who keep the Sabbath on Saturday.

"The point made by Justice Pryor is that Sunday is a sacred day, to be kept free from business, and that this is so not merely by virtue of the statutes, but also of the more fundamental law, the unwritten law that makes Christianity a part of our system.

"We have several days in the course of the year that are by law exempted from the ordinary obligations of business, such as Washington's Birthday, Memorial Day, Independence Day, and the like, which owe their existence to statutory enactment and are therefore described as 'legal holidays.' But though our statute law recognizes Sunday, to which it usually refers as 'the first day of the week, commonly called Sunday,' and though that statute law has sought to protect Sunday from profanation by enactments varying between rigidity and laxity, yet Sunday as 'the Lord's day' is not a 'legal holiday,' it is an institution of our system, such that, if by any chance, no mention of it occurred in our statutes yet would it be upheld by our courts as a part of the law of the land."

From this ready indorsement and use that is made of that decision, it will be seen that it is the most far-reaching thing that has been done toward a universal Sunday-religious despotism since the "Christian nation" decision of the United States Supreme Court.

Judge Pryor's Sabbatarian Novelty.

New York Journal.

JUDGE ROGER A. PRYOR, of the Supreme Court of this State, who a few days ago came out strong for Americanism, has now emerged with equal vigor in favor of Sabbatarianism. A number of orthodox Jews had applied for leave to incorporate a religious society, and

Judge Pryor denied the application because the proposed charter provided that the society's annual meetings should be held on the second Sunday in January of every year. Such meetings, in the opinion of the judge, would be "contrary to the public policy of the State, if not to the letter of its law. A thing," he adds, "may be lawful and yet not laudable," which is axiomatic, but does not apply in this case.

This is a novel doctrine in a nation whose birth was due to a desire for religious liberty and whose Constitution guarantees its citizens against interference with their personal liberty within the law. But it is perfectly reasonable, as appears upon reflection. The people choose certain men to be judges over them, men endowed with superhuman virtue and superhuman wisdom, men like Judge Pryor and Magistrate Mott and Justice Divver and the judges of the late Mr. Tweed's time. If they should not supplement the laws enacted by their fallible fellow-citizens with their own virtue and wisdom they would fail in their obvious duty and would not be able to put a good face on it when they come into the presence of the Supreme Tribunal hereafter. The law is only a means to the great end, and not so good a means as Judge Pryor's and Magistrate Mott's heaven-inspired wisdom.

A thing may be lawful and yet not laudable, you know.

That Promised Prosperity.

IN the last three weeks of 1896 there was a failure of a national bank for nearly every business day of that time, carrying down in their train other banks that were connected with them. In the last eight weeks of the year, of business failures of all kinds there were seventy-five more than in the same period of the year 1895.

Of course there are explanations readily offered by those who, before election, made the promises of great prosperity, provided the election should go the way it did go. The most remarkable of these explanations, because it is the most authoritative as well as the most scientific, is that which was given out December 30, by the Comptroller of the Currency, with reference to the failure of the national banks.

He gravely informs the country that one of these banks belonging to the national system was closed, "because of a want of immediately convertible assets." Oh! indeed. Would it be impertinent to inquire, How many banks, unless they were deliberately wrecked, were ever closed except "because of a want of immediately convertible assets"?

When a person dies nowadays, and the doctor does not know what caused death, the public is usually informed that he died of "heart failure." But unless a person is instantly killed, he never dies of anything else than heart failure. For whatever may be the matter with him, so long as his heart keeps going, that is, so

long as his heart does not fail, he *cannot* die. The explanation that is given by the doctor of the national finances, as to why this bank failed, is precisely of the same character as that of the other doctors in the cases mentioned.

His explanation of the *results* of the failure of "the second largest bank in the city" of Chicago, is that "no other result followed than the failure of institutions for which it had long been the feeder." Well, dear sir, so far as other banks are concerned, when, in fact, *could* any worse *result* ever follow the failure of a bank? It is hardly to be expected by anybody that the failure of one bank could *result* in the failure of another with which it had no connections.

After such "explanations" as this, it is not to be wondered at that he assures the country that instead of these bank failures being taken as any real cause of apprehension, they should be looked upon as "quite the reverse," and taken as a special assurance to public confidence.

He says, that "It would be remarkable if, after the long strain of a political campaign turning so largely upon the discussion of the money question, with aggressive earnestness on the part of both contending parties, some bank and business undertakings did not feel the strain and give way." And this after months of continuous assurances, in which the Comptroller himself was personally engaged, that if only the election could be made to turn as it did, unalloyed prosperity would surely attend every branch of trade and industry!

Everybody knows that the promised prosperity has not come. The Comptroller's statement shows that he knows that it has not come; and therefore he tries to coax it to appear. He says that "It ought to be recognized that capital is not to be drawn out by threats of destruction to it, and will not be. It ought also to be recognized that when the institutions which deal in the handling of credit are compelled, through continued fright of the people, to keep in their vaults excessively large reserves, every branch of manufacturing trade and commerce must languish. The loss from all this, in the largest measure, falls upon the great body of the people who are dependent upon the activities maintained through the extending of credit by banking institutions. The desirable thing, therefore, is to have them loaning, and not hoarding, and their depositors drawing their checks for the purpose of transferring property, instead of to obtain money to place in safety vaults."

To be sure all this "ought" to be so, but it is not so. If all this were so, the promised prosperity would be prevalent. But as it is no more so now than it was before the election, those promises of prosperity were altogether vain.

Let us not be misunderstood. We do not say that the promised prosperity would have come, even had the other side won in the election campaign. If the election had gone the other way, we do not believe that times would have been any better than they are. They might

have been worse. And even in the way the election did go, the times may be worse than they now are. We believe they will be worse.

And this is simply to say that in the election campaign the vital causes of present conditions were not dealt with at all. When these causes were discerned, as in some instances they were, they were dodged or beaten back, and a false issue made the all-important thing.

There may be faults in the financial system of the United States; but this is not the cause of the hard times. And such not being the cause of the evils, the cure cannot be found in any schemes of finance. The source of the trouble lies far back of all these things. It lies with the people themselves, as individuals. And as the source of the trouble lies back of the Government itself, no governmental remedies that may be applied will relieve it. No reform will be effective, but the reform of the individual. Of all places in the world, this *must* be so in a government which is of the people.

Yet as plain as this truth is, it is a fact that, with one exception, every movement for reform that is to-day attempted in the United States is aimed at the Government rather than the individual. Temperance reform has been turned altogether upon the Government. "Sabbath reform" is aimed altogether at the Government. And even what professes to be *Christian Endeavor* only, is directed almost wholly to an endeavor at reforming the Government. All this is directly the reverse of every principle of the Government of the United States, as well of every principle of Christianity; and therefore can never be anything but the reverse of that which is beneficial to both the Government and the individual.

Shall It Be Reform or Ruin?

At the annual banquet of the New England Society, lately held in this city, Hon. E. J. Phelps made the principal speech, in which he referred to last year's election contest, in the following words:—

"We have passed through a crisis that in my belief is the greatest this country has encountered. The distinguishing quality of this contest has been that it inaugurated for the first time in this land a controversy not merely between sections—which is bad enough—but between classes, which drew the line horizontal instead of perpendicular, separated the more fortunate from the less fortunate."

"The war is not over. One battle has been fought, but the prosperity that sanguine men looked for to follow immediately upon such a victory, has not come. . . . What this country demands is prosperity. If that returns this contest that we have been through will not be renewed. If it does not return it will be renewed, and God only knows what will be the result of it under these circumstances."

No, that promised prosperity has not come. Not only has it not come, but there are no more signs of it to-day than there were a year ago.

There is, however, prosperity of a certain kind that

is entirely too prevalent for either the public good or the good of those who enjoy it. It is the kind of prosperity that is manifested in the following account of a reception given in this city on Christmas night for the two dogs named, to four other dogs:—

"The guests of Pet and Trix [these "guests" were the four other dogs] had a supper of candy, cakes and ice cream, served to them by beautiful women in evening dress. The guests of Pet and Trix drank crystal water from saucers of Sevres and Limoges. They were entertained with quadrilles danced by women only, to the music of a chorus of women. Canary birds in a cage enlivened the evening's harmony with their prettiest trills. The old parrot whom Pet and Trix have been taught to regard with reverence said nothing insolent or even frivolous.

The guests of Pet and Trix went home with new ribbons and bouquets of violets. They were invited to come again on New Year's night."

Mr. Phelps and others may cry out all they please against "class-hatred" and against the growing "contest between classes which draws the line horizontal;" but so long as such things as this are carried on while multitudes are in want for the necessities of plainest living, they will cry out in vain.

The AMERICAN SENTINEL has no part in this contest of the classes. We have nothing to do with those who on either side would do aught to excite class-hatred. At the same time, it is but just to remark that the people who engage in such scenes as this dog reception, do more in a single night to excite class-hatred and urge on such a contest as Mr. Phelps deprecates, than anybody else could possibly do in months of agitation. We deprecate class-hatred and class-contest as much as Mr. Phelps or anybody else can. Yet at the same time we know that practically it is absolutely useless to deprecate it, or to cry out against it, so long as these practices prevail, which can only the more excite it.

Mr. Phelps says that if prosperity returns the contest of classes through which the country has passed will not be renewed. At the same time he observes truly enough that the prosperity that was promised and which sanguine men looked for *has not come*. There can be no doubt that those on the losing side in the late contest are even now as quiet as they are, in hope of the prosperity that was so abundantly promised, provided the election should go as it really did. If that prosperity is not realized, or if times should grow worse, the danger is that when they again enter upon the contest they will do so with the determination to have what they want, promises or no promises, and if prosperity does not come they will bring it. And when that contest does come again, as Mr. Phelps well says, "God only knows what will be the result of it under these circumstances."

If the idle rich could pause in their senseless extravagance only long enough to read a few pages of the last days of the republic of Rome, or of the "ancient regime" immediately preceding the French Revolution, surely they could not fail to see that they are dancing on a vol-

cano. Human nature will have to be changed before they can carry on those practices without exciting and deepening class-hatred. "Can we forestall ruin by reform? If we wait to be forced by events, we shall be astounded to find how much more radical they are than our utopias. Louis XVI. waited until 1793, and gave his head and all his investitures to the people who in 1789 only asked to sit at his feet and speak their mind. Unless we reform of our own free will, nature will reform us by force, as nature does. Our evil courses have already gone too far in producing misery, plagues, hatreds, national enervation."

As for us we know that by the gospel of Jesus Christ, by the power of the word of God, human nature can be changed. To this end we propose to work. Instead of attempting to allay class-hatred by crying out against it, when every day's practices of the idle rich only tend to create and deepen it, we hope so to present the truth of God that men will believe on him to everlasting life; to the destruction of all hatreds, all animosities, all selfish ambitions, all discontents; and to the patient waiting for his Son from heaven. This is the only right remedy. We wish all would apply it.

"National Conscience."

Chicago Dispatch, Dec. 18, 1896.

REV. DR. C. A. BLANCHARD, a college president and a man of unquestionable ability, undertook to prove in an address at Willard Hall yesterday afternoon that the "national conscience," whatever that may be, needs quickening by legislative enactment. The gentleman took his stand in favor of fastening the ship of State to the ship of Zion, and having it towed to the port of its manifest destiny by the Captain of our salvation. He differed radically from the views recently set forth in a *Dispatch* editorial on Christian citizenship.

We would like to ask the doctor how he and his followers expect to arrive at the "national conscience." Metaphysicians generally agree that conscience is the monitor that approves of what is right, or is thought to be right, and disapproves of what is wrong, or is thought to be wrong, in the individual life. But one system of philosophy may be opposed to another, and yet the schoolmen of each be honest and sincere.

The reply that Christianity universally recognizes the Christ and his divinity is no argument in favor of making him the law-giver through God's, revealed word. The question would arise: Whose Christ is to be enthroned? The Arminians'? Presbyterians would object to this, for those who accept the Westminster confession cannot reconcile creative omnipotence with absolute free moral agency in man.

And Arminians would object to the Christ of Calvin, and both schools would sacrifice blood, if need be, to keep the Christ of Leo XIII. out of our organic law.

The irrepressible conflict between doctrinaires proves the utter impracticability and impossibility of the Bible becoming an organic law.

As the *Dispatch* said, in the editorial referred to, under such a system, Jews, non-believing Gentiles and agnostics, would be shut out from participation in civil affairs, thus violating a fundamental principle of this Republic—that all men are created equal.

To say that the agnostic, even, should have no vote is bigotry, whether it come from the pulpit or the pew.

Government is neither moral nor immoral—it is non-moral, and its weal depends on the integrity of those in authority.

The gentleman declared that 2,000,000 men in America, employes of corporations, are forced to work on Sunday because the natural affections prompt them. Their wives and children demand it. If they refuse to obey their masters, many of whom are ostentatiously "pious," they are discharged. But all this could be changed.

Let legislation be so shaped that every willing hand will find an opportunity open for honest industry. Then, when a man refuses to work seven days in the week because of his religious scruples, there will not be ten men ready to grab his job and comply with the corporation rules, a conspicuous feature of which is sabbath desecration.

Meantime, the *Dispatch* would like to have some adherent of Dr. Blanchard describe a composite conscience—one that would fit all the people.

The Workings of Trusts.

A WRITER in the *Independent*, of December 31, in justifying the organizing and the workings of trusts states more frankly than we have seen before, the facts with reference both to labor trusts and business trusts. This article strikingly confirms the statements which we made in these columns a few weeks ago that the effect of all these trusts is to grind out of men every vestige of individuality, and leave them not even machines, but only parts of a vast machine. To his mind "individualism" has been carried to the extreme and has broken down; and these trusts have taken its place in the grand march of "Progress."

The writer of the article says that he is a manufacturer, and from the article itself we should gather that he is a member of a trust. The particular passages relating to the two kinds of trusts, run as follows:—

THE LABOR TRUST.

"The interior structure of labor organizations is a curious commentary on the economic current of the times, and serves well to point the moral of extreme individualism and the competitive system of business. The Union has as its cardinal principle the right of every member to a full day's pay for a full day's work. The rate is fixed as high as possible; the endeavor is to secure as much pay for as little work as possible. This is the true business instinct as business is now conducted, and it has its counterpart in the aphorism of the merchant (which is often the burden of the drummer's "instructions"): "Get the highest price you can!"

"Each member of a union pledges himself to support the Union and obey its rules. These rules are adopted by majority vote, after free debate; and if a member dislikes a rule he must either obey it or leave the Union. The minority has absolutely no power, and its only right is that of debate. The most important rules are those regulating the wage-rate and the hours of work. No member is to accept less than the Union's full day's pay for a full day's work. There is in it no recognition of superior ability; a carpenter is but a carpenter, a plumber but a plumber, a weaver, a weaver. Time and its compensation are the sole considerations.

"What chance is there under the Union's discipline for the display of special faculty? The law of individualism is that each shall freely exercise the right to life, liberty, and the pursuit of happiness; and in this exercise find his true destiny, secure the fruits of his skill. But the Union steps in to deny this right, to crush the diverse tendencies, the particular abilities of the individual, to force every worker to the level of the whole. It does not admit superior ability. It takes away the spur to ambition and extra effort.

"There is no reason why a member should be a specially skilful workman; for he has no chance to rise, and there is no compensation for his skill. The Union's rules are admirably adapted to the *leveling* of men. The workman's wages, hours of labor, fellow-workmen and work are chosen for him, and his individual interest is sunk in the interest of the Union. The ideal union is the one whose roll of membership includes all the workers of a trade; and when this ideal is attained, and in some trades it is almost attained, the wages of all might as well be paid into a common treasury, to be used in the maintenance of the members and their families. This is Communism.

THE BUSINESS TRUST.

"The method of the Trust is eminently practical. A number of distillers or rubber-makers enter into an agreement regarding certain main points in their respective lines of business, such as the prices of goods, the yearly production, the fields of operation, etc. If the combination includes all of the principle producers of a given line, the price is placed as high as the market will permit. If there are important producers outside the combination, the price is often fixed below the profit, sometimes below the cost point. The object is to drive competitors into the Trust, or out of the business.

"The market is divided into districts, perhaps, and each producer has the sole right to sell in one of these districts; or, each producer may make a certain grade of goods and nothing else; or, it may be, certain producers will be shut down entirely, on the ground that there is no field for them. In any case the result is the same, for the whole revenue is turned into a common treasury. The most economical plan is the most efficient and the best for each and all.

"The yearly demand is calculated by experts, and "over-production" is avoided by making the yearly output conform to it. It is as simple as the Rule of Three. Economies are effected in every direction. No large sums of cash lie idle in products awaiting a market. Where a dozen houses had a dozen drummers traveling a district, the Trust has one or two, occasionally, when strong enough, none at all, for the dealer is forced by the demand to seek the Trust. The advertising expense becomes trifling. Where there was an office and clerks for

each producer, there is now one general office, the Trust's. These advantages show themselves upon the ledger, and are the basis of goodly dividends.

"But, under this system, what has become of the individual? Free competition gave a capitalist the right to fix the prices of his goods, the right to choose his field of operation, the right to determine the rate and volume and character of his product. The Trust denies him this right, usurps so much of his power, and destroys to this extent his business individuality. The fundamental conception of the Trust is—Capital. It does not admit superior ability; where capital is equal, power is equal. It can curtail the influence of the ablest, repress his special faculty, by forcing him to submit to the dictation of the richest. Its effect is distinctly *leveling*.

"The Trust is thus the natural child of the competitive system, just as the Union is. The workman is sinking his individual interest in the interest of the Union, and the employer is finding his individual interest in the interest of the Trust."

Church and State.

BY M. E. KELLOGG.

WHEN the union of the State with the Church was first formed in the days of Constantine, it no doubt appeared to the dignitaries of the Church that the Church would reap great advantages thereby, and that there would be no drawbacks to the Church. So far as the Church was relieved from direct persecution, and in her gain of great popularity and increase of worldly honor and power, the Church calculated rightly; but, at the same time, the transfer of its dependence from God to the State destroyed the spirituality of the Church. In another way, also, the Church clogged its own wheels by its union with the State. When the Church united to the State, it yielded up certain of its rights. A union of the Church with the State is a game of give and take. When the bargain was first consummated, the Emperor Constantine became also the absolute umpire in all matters pertaining to the Church. He was to be consulted in reference to the appointment of the bishops of the different dioceses of the empire, and in Church matters generally.

Other emperors and kings have claimed the same privileges, even to this day. Naturally there have been differences of opinion in regard to who should be appointed, especially since the Papacy was established as a sovereign and political power and the bishops became actual princes; and this often led to conflicts of authority in the State. The history of the troubles and wars arising from the conflicts between the civil powers and the pope and bishops, form no inconsiderable part of European history. All these difficulties would never have arisen had there been no mixture of the civil and religious powers.

These conflicts have not ceased; to-day they frequently break out in Germany, Hungary, Italy, and France. Lately there has been a cabinet crisis in France involving this very question. The Radicals took the ground that the French priests have no right to hold a

congress or convention, because they are State officials. This is true because, since Church and State are not yet entirely severed in France, the priests in their appointment must be sanctioned by the State, and they are also paid by the State. There was much discussion in the Chambers, and it was disclosed that the government had warned the priests that they must use no more such language as they had used in the late church council at Rheims. The Radicals were defeated; but the event has drawn aside the curtain long enough for us to see that it is not the best state of affairs for a Church to be so united to the State that the State can direct its policy; but it must be so when the Church consents to receive aid from the State. A paid servant must do his employer's bidding. A Church and State union is really a kind of a mutual concession of both parties by which each party agrees to allow the other party to mind the other party's business! On the main principles of union they agree well, but the quarrelling comes in when the unavoidable and vexing details which are its product are being carried out.

This plan, with all its vexatious consequences, has been on trial for centuries, and its results have been evil and only evil. The fathers of our nation were students of history. They saw these evils, and determined to avoid them by entirely separating Church and State in this country. Under this system, both Church and State have prospered. But the Church is not satisfied. Many American Christians long to have the ægis of the Government thrown over the Church. They hope thus to be able to dictate to the State, and, of course, they may to some extent. But they forget that such a plan will also allow the State to dictate to the Church. They would think it a grand thing to have the State enforce their Church dogmas; but should the State refuse to sanction the election of a bishop, the appointment of a presiding elder, the installation of a pastor, or throw out a caution as to what priests or ministers might or might not say in a convention, they would not enjoy it so well. Yet all this would come in time. They ought to look at both sides of the question, and study the disadvantages as well as the supposed benefits, before they commit themselves to a Church and State theory. Why do they not do this? Has history no voice, or are those who seek a union of the Church with the State blind to reason and deaf to the voice of history?

A PREACHER of this city, David James Burrell, D. D., is trying to work up a general protest of the churches against the methods of the daily newspapers, and against the Sunday newspapers altogether. As a justification he declares "We have a right because we have the power." "We are strong enough to have our way in New York City; and New York City pitches the time for the other cities of the land. Let us act." This principle, or rather want of principle, that might makes right, is fast becoming the accepted justification of the main efforts of the church leaders. But it is altogether antichristian.

News and Notes.

THE managers of the Brooklyn baseball club have decided that the club will play Sunday games during the next season. This, however, is only one side of the subject. The preachers will be heard from later.

Now that the United States Government has professed religion, the natural question arises, What church will it join? Will it join the leading church—the Roman Catholic—or some one of the smaller churches?

SHORTLY before the holiday recess Representative Dalzell, of Pennsylvania, introduced into Congress a petition from the Christian Endeavor Union of that State, representing 207,000 members, asking for a Sunday law for the District of Columbia.

CARDINAL GIBBONS has expressed himself on the subject of the Sunday newspaper. He is quoted as saying that a Christian should select for Sunday reading only a paper that is clean and of high moral tone, and should resolve not to read it until he has first attended service at church.

ONE leading object of the "Religious Amendment" party is to obliterate from the public mind all distinction between the terms "secular" and "irreligious." This Government was made secular, but it was not made irreligious. A large majority of the signers of the Declaration of Independence and of those who framed the Constitution were professors of the Christian religion.

THE General Conference of Congregational Churches, recently in session at Winsted, Connecticut, appointed a committee to draft a Sunday law "which shall state fairly and clearly existing public opinion on this subject, and shall also be enforceable," and "to ask the enactment of some such law by the legislature." The latter body will begin its session this month.

THE five Roman Catholic bishops of the Province of Quebec have unanimously refused to accept the terms of the settlement of the Manitoba school controversy, and press dispatches state that the situation there is such as to amount to "a practical declaration of war between the Roman Catholic Church and the Liberal Party, headed by the Premier, Wilfred Laurier."

AN action has been brought in a Detroit (Mich.) court to restrain the Board of Education from enforcing the use of the book of prepared Bible readings in the public schools. The action is based upon the ground that the State Constitution forbids the legislature to pass any measure requiring any person to attend a religious institution, or levying a tax to support such institution.

THE New England "Sabbath Protective League" has brought an action against the proprietor of the Boston Theater, for allowing a concert to be given there Sunday, the 27th. The law, however, allows the giving of "sacred" concerts, and the court is waiting before granting the warrant until it shall have been decided by "expert testimony" whether the concert was sacred or otherwise.

"THE pastor of a Boston church," says the *Christian Register*, in a late issue, "last Sunday reminded his audience that, as late as 1830, a number of people were lying in jail in England because they had not attended the parish church. He suggested that, if the same rule were applied to his congregation, a hundred or more would meet the same fate." When preachers have recourse to such facts as this to stir up their congregations, it is easy to see what they would like; and when they shall have succeeded in securing conditions especially favorable for Sunday church attendance, by shutting off all labor on Sunday and all Sunday amusements, through the Sunday legislation which the Church forces are now working to secure, the next step, if the people still absent themselves,

will be to affix a penalty for non-attendance. The logic of that movement has not changed at all since 1830.

THE Pope, it seems, is not satisfied with possessing a powerful Swiss body guard, but wants an army at his disposal. A press dispatch from Rome, dated December 29, reports an audience given by the Pope to a body of men representing the old "pontifical army," in which he said he had received offers from Canada, Ireland, and elsewhere from people who were ready to hasten to the defense of the Papacy, and that he "hoped the moment would soon come when he would see himself surrounded anew by sons as faithful and as well beloved" as those which had comprised the old army.

The speech is said to have produced a deep impression in all circles in Rome; but why should it be thought strange that the church of Rome, whose boast is that she never changes, should be as desirous now of controlling a military power as she was before the Pope became a "prisoner" in the Vatican?

The Colorado Sanitarium.

One thing above all others which has made Colorado celebrated, not only throughout this country, but the civilized world, is its invigorating and health-giving climate. Many people have found relief in this State where to-day they are classed as leading citizens of the commonwealth, who, had they remained at home, would long since have filled untimely graves. Many famous pleasure and health resorts are to be found. Homes for the afflicted, and hospitals for the treatment of disease have been established in nearly every city.

One of the latest ventures of this kind is the Colorado Sanitarium, a picture of which is presented with this sketch. This institution is located at Boulder, twenty-nine miles by rail from Denver, the capital of the State, connected with the same by the Union Pacific, Denver and Gulf R. R., several trains running each way daily between the two cities.

Boulder is the University town of the State, possessing one of the leading educational institutions in the West. It is a quiet little city of six thousand inhabitants, beautifully

laid out, its buildings constructed for the most part of pressed brick, presenting a most wholesome and pleasant picture. It is a city of both the mountain and the plain, crowded close up against the foot-hills of what the pioneer Spaniard termed the *Sangre de Cristo*, or "Blood of Christ;" the snow-capped peaks of the everlasting mountains rising in grand sublimity supply the view to the south and west of the town; while stretching away to the eastward and northward as far as the eye can reach lies a beautiful undulating plateau, dotted with fertile garden spots and thrifty ranches.

The climate in which the Sanitarium is located is most delightful. The air is bracing, yet warm and balmy; even during the winter months, while the nights are sometimes quite crisp, the days are as delightful as a day in May or June. Mountain climbing and rides up the beautiful rugged cañon at the mouth of which the Sanitarium is located, through scenery ever changing and most picturesque, afford special advantages by way of pleasure and recreation to those in search of health, or rest from fatigue, mental or physical.

Out of the three hundred and sixty-five days of the year during 1895, 340 days were days of almost cloudless sunshine. The advantage of such weather to those who need out-of-doors life cannot be estimated. The air is heavily charged with ozone and electricity, and has a wonderfully tonic effect upon those whose physical powers are in any way lessened by over work, or disease.

Its benefits to those suffering with pulmonary troubles are unexcelled by any other climate in the world. It is equally advantageous to those suffering with dyspepsia, and sufferers from all chronic disorders. One can reside in the revivifying air of the Rockies but a short time before finding his relish for food materially increased. The enfeebled lungs take on new power and capacity; the weak and disordered becomes strong and capable of doing its work; the emaciated form puts on new flesh; the glow of health is seen in the former sallow countenance; and the whole man feels invigorated and revived by a new flow of life's electric current.

To add to these natural advantages, at the Colorado Sanitarium may be found every agency of known value to the medical profession in the treatment of disease. The main building is a four story brick structure, one hundred by one hundred and twelve feet, supplied with all modern improvements, heated by steam, lighted by electricity, well ventilated, with perfect sewerage, elevators, electric call bells, etc. Commodious bath apartments occupy two floors. In these apartments baths of every description, including the electric light

bath, are administered by trained attendants under the direction of skilled physicians.

Electrical treatment is administered in its various forms. A large and well-equipped gymnasium for the development of the physical powers, under the management of trained directors, is maintained.

In the Laboratory of Hygiene, bacteriological, chemical, and microscopical investigation is carried on.

Special advantages, including medicated air rooms for the continuous inhalation of medicated air, are afforded to patients suffering with catarrhal, bronchial, asthmatic, and other lung troubles.

Aseptic operating rooms, and surgical wards are likewise connected with the institution for those needing surgical treatment.

A classified dietary of wholesome and healthfully prepared hygienic foods, with table service equal to the best city hotels, is furnished the guests.

The various departments of the institution are in charge of competent physicians, specialists in their lines, men and women who have graduated from Ann Arbor University, and other leading Eastern colleges. The same methods of treatment so long and successfully used in connection with the Battle Creek Sanitarium (Michigan), are employed in this institution. Indeed, some of the specialists so long connected with the parent institution at Battle Creek are now in charge of the work at Boulder.

There are many tired, sick, overworked men and women in the great centers of the East, who need for the winter months a milder climate such as may be found in Colorado, and the bracing, tonic treatments to be had at the Colorado Sanitarium. Many suffering from throat and lung difficulties, and dyspepsia in its various forms, would find great relief in the bracing air of the Rockies.

The nearly one hundred patients now at the Colorado Sanitarium, represent many States, and nearly every form of chronic disease. To all who may think of availing themselves of its advantages, the Colorado Sanitarium can promise the most courteous attention, and the employment of every means for the recovery of health.

For rates and all further information, address W. H. Riley, M. D., Medical Superintendent, Colorado Sanitarium, Boulder, Colorado.

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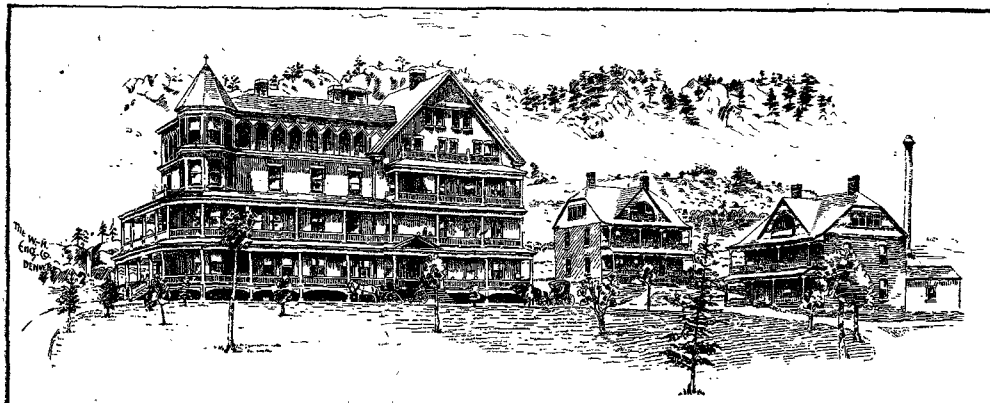
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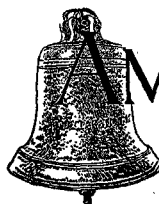
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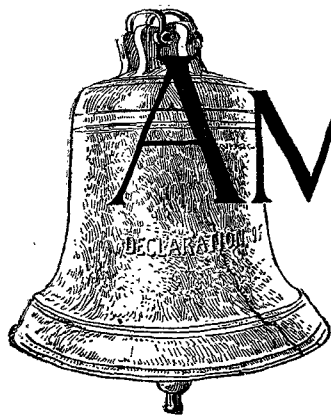
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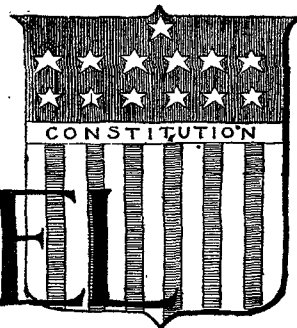
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AMERICAN SENTINEL



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

ALONZO T. JONES,
EDITOR.

NEW YORK, JANUARY 21, 1897.

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WE have set permanently at the head of our columns that the AMERICAN SENTINEL is published in the interests of religious liberty—Christian and Constitutional.

It is published in the interests of *Christian* religious liberty first of all, over all, in all, and through all, because that in the realm of the spirit of man, Jesus Christ is the Author of religious liberty and of nothing else.

Jesus Christ created man. He created him with such a nature that his only happiness and his only good can be found in serving his Creator with all his heart, all his soul, all his might, all his mind, and all his strength. For such is "the first of all the commandments."

Yet for all this, the Creator made man so perfectly free that it rests altogether in the man's own choice as to whether he will serve his Lord at all. It was so in the beginning, in the garden; it is so yet, and for evermore; because man in his creation is an element in "the eternal purpose which is purposed in Christ."

Therefore the word in which are revealed the counsels of the Creator in this eternal purpose, that word which liveth and abideth forever, rings out to all, through all the ages, "Choose ye this day, whom ye will serve." "Whosoever will, let him come, and take of the water of life freely." "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."

His word is "the word of life." It is the word of eternal life—the word of life of the eternal One. To whomsoever that word comes, in this there comes to him eternal life. To reject that word is to reject eternal life. And to reject eternal life is to choose eternal death.

He who rejects eternal life, in that very thing judges

himself worthy of eternal death. He who chooses eternal death, thus passes sentence of death upon himself. Therefore it was spoken to them of old, and is written to all, "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. "See I have set before thee this day life and good, and death and evil; . . . therefore choose life, that both thou and thy seed may live."

Thus it is that the Lord can say truly, "If any man hear my words and believe not, I judge him not." That is the truth: and when in that Great Day, the unbelieving meet eternal death, they receive only that which they have freely chosen. And though the Lord created man in the beginning for the highest of all possible destinies, and, when the man by wrong choice lost the way to it, gave Himself that the man might after all attain to it; yet He still leaves him absolutely free to accept or reject this destiny at his own choice.

CHRISTIANITY AND ANTICHRISTIANITY.

This is Christianity. This is the divinely-ordained freedom of mankind in religious things. We ask then, Why will not all professed Christians recognize it and act accordingly? They cannot deny that it is the principle of the word of God: why do they not stand unswervingly upon it? They cannot deny that it is the word and the example of the Lord Jesus: why then do they not in strictest integrity "walk as He walked"?

It is perfectly plain that to swerve a hair's breadth from this principle is to forsake Christianity. For Christians to act in any point or in any degree contrary to this word of Christ, is to act the part of antichrist. This is as plain as that two and two make four.

And yet the professed Christians of almost all sorts are working in almost all ways, to get governmental power in their hands by which they propose to compel men to observe the Christian Sabbath; to compel men to submit to the will of the Church; to compel men by human laws to accept "the reign of Christ on Capitol Hill." Who does not know that this is so?

And because all such work is antichristian, this is

first of all why the AMERICAN SENTINEL is uncompromisingly opposed to it. It is first of all in the interests of true Christianity, of genuine allegiance to the word of God, that we oppose the Christian Endeavorers, the mis-called Christian Citizenship League, the National Reformers, and the whole Church combination of the country, in their efforts to control the civil power. In this matter their endeavor is antichristian. Its only influence is to misrepresent Christianity; its only result will be to envelope men more and more in antichristianity.

CONSTITUTIONAL RELIGIOUS LIBERTY IS CHRISTIAN.

The AMERICAN SENTINEL is published also in the interests of constitutional religious liberty. And this because constitutional religious liberty is *Christian*. The provision respecting religious liberty in all the Constitutions of this country, is the correct statement of the principle announced by Jesus Christ as to the total separation of His religion from all governmental recognition.

Nor was it an accident that this is so. The original provision on this subject, which has been followed in all the Constitutions in this country, is distinctly declared to be so enacted *because of this principle* of Christianity. Here it is with the leading reasons for it, as written by Thomas Jefferson, in 1779:—

“Well aware that ALMIGHTY GOD HATH CREATED THE MIND FREE; that 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 of both body and mind, yet chose not to propagate it by coercions on either, as was in His almighty power to do; that 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 and modes of thinking 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; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is *sinful* and tyrannical.

“Be it THEREFORE enacted by the General Assembly, That no person shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in *nowise* diminish, enlarge, or affect their civil capacities.”

We repeat: This is the original statement, upon which the provisions respecting religious liberty, of all the constitutions of the country have been modelled. This original statement was so framed, in order NOT TO BE “a departure from the plan of the holy Author of our religion.”

Let it be borne in mind too, that this original statement of the Christian principle as a constitutional provision was in an earnest campaign *against* an attempt of a religious combination to secure governmental recognition of “the Christian religion.” Thus in the origin and establishment of the form of government that is distinctively American, an attempt to secure governmental recognition of “the Christian religion” was uncompromisingly opposed expressly in the interests of the Christian religion and in order not to depart from “the plan of the holy Author of our religion.”

SOME UNDENIABLE TRUTHS.

It is therefore undeniable that this provision in all the Constitutions is the expression of the principle announced by Jesus Christ on this subject, and was intended by those who made it, to be in harmony with “the plan of the holy Author of our religion.”

It is also undeniable that in upholding and defending this provision of the constitutions of the States and the Nation, we are maintaining the vital principle of Christianity for States and nations.

And it is further undeniable that all these churches, leagues, societies, and combinations, that are insisting on the governmental recognition of the “Christian” religion in legislation, jurisdiction, and otherwise, even though they call themselves Christians, are violating vital Christian principle; are departing from “the plan of the holy Author of our religion;” and are taking a course that is positively antichristian.

Let us not be misunderstood. We do not say that the people of these churches, leagues, and societies, are knowingly and intentionally taking an antichristian course. We simply say, what is plain enough, that they are doing it—without any question or impeachment of their motives. We willingly do them the justice really to think that if they knew it, they would not do it.

The priests, the Scribes, and Pharisees, of Judea did not knowingly and intentionally take the antichristian course that they did in crucifying the Lord of glory. If they had known it, they would not have done it. Nevertheless *they did it*. And they could not have done it any more completely had they known it. Their ignorance as to what they were really doing, did not alter the nature of what they really did. It only lessened the measure of their guilt in the doing of it. And it was proper for the Christians in that day, to tell those church leaders and religious combinations that they had taken an antichristian course and had crucified the Lord of glory.

So it is now: It is an antichristian course that these professed Christian Endeavor Societies and Christian Citizenship Leagues and Christian churches are taking in their efforts to have the “Christian” religion recognized by the governments, State and national, in their jurisdiction and legislation.

It is antichristian, in that in so doing they override constitutional provisions that are expressive of the principle announced by Jesus Christ for governments, and that were established expressly to place and to keep

these governments in harmony with "the plan of the holy Author of our religion."

It is antichristian also, in that it is in violation of the vital principle of the government of the Creator and the essential happiness of the worshipping creature.

And it is perfectly proper for the Christians of to-day to point out to them and to all, that such a course is antichristian both doctrinally and constitutionally, even though it be unintentionally.

Therefore as the vital principle of the government of God and the happiness of worshipping creatures is the perfect liberty of the individual, exercised freely upon his own choice; in order to publish a paper in the interests of true religious liberty, it *must be* published in the interests of religious liberty—CHRISTIAN.

And as the provisions of the American constitutions separating religion and government, are expressive of the principle announced by Jesus Christ for governments, and are thus in harmony with "the plan of the holy Author of our religion," the AMERICAN SENTINEL in being published in the interests of religious liberty—Christian, is published also in the interests of religious liberty—CONSTITUTIONAL, because constitutional religious liberty is Christian.

"If religion is in itself inviolable, it is so no longer when it has ended in a true political society, a corporation which is owner of a portion of the soil. As such, it falls under the power of the State, . . . and its independence decreases in proportion to its political importance, except the government of society should quickly pass into its hands. That which is political in its constitution naturally subjects it to the fluctuations of opinion on the best organization of the State."—*De Pressensé*.

Christianity and the Common Law.

In his recent decision denying a certificate of incorporation to a Jewish society because it was to hold some of its meetings on Sunday, Justice Pryor, of the Supreme Court of New York, affirms that "In the State of New York the Sabbath exists as a day of rest by the common law." His authority to make this statement is borrowed from the idea which has acquired a show of legal authority in this country, that Christianity is a part of the common law under the State government. That this idea is itself without any real authority, or the slightest foundation in truth, is evident when considered from the Christian standpoint.

What is Christianity? Can it be a part of a human code? Can it be anything of human manufacture? Can it be comprised in statutes, or in customs and observances which have acquired the force of law? If Christianity be a part of the common law, these questions must be answered in the affirmative.

But no truthful affirmative can be given them. Chris-

tianity is not a form or set of forms; it is a power, and it is nothing less than the power of God. It is life; for according to the word of its divine Author, he who believes on Jesus Christ has been raised to life from a state of death in trespasses and sins. His life as a Christian is wholly different from his life as an unbeliever. The things which he once loved, he now hates, and what before he hated, he now loves. If his conversion has been genuine, this difference is plainly manifest. He has been "born again." He has received a new creation.

There is no power, no life in law. A statute has no power to execute itself, or to compel obedience from any. Obedience to any human law is secured either by the strength of right principles in the individual's heart, or by fear of the consequences of transgression. There is nothing in the statute which can affect the heart, or supply any power toward the performance of that which it requires.

It will be said, however, that by the statement that Christianity is part of the common law, it is meant only that Christian customs and observances are established in the common law, being recognized and supported by it, as in the case of the "Christian Sabbath." Customs and observances, however, even he they such as the Scriptures enjoins, can at most be but the letter of Christianity, which without the Spirit is a lifeless form. To enforce the letter of Christianity without the Spirit can benefit no one. On the contrary, it is the worst injury, spiritually, that could be inflicted: "The letter killeth; but the Spirit giveth life." 2 Cor. 3:6. As there is no life in it without the Spirit, to enforce the letter is but to enforce spiritual death. And this is what it means to enforce Christianity as a part of the common law.

Nothing more utterly anti-Christian could be conceived. As no condition could be worse, spiritually, than that of the one who holds Christianity itself as a lifeless thing, and in whom the very light is darkness, so nothing more opposite to Christianity could be devised than the scheme of forcing an individual to accept the forms of Christianity, without the power.

The very worst state of things, spiritually, that is to exist in the world, is that foretold by the Apostle Paul in his letter to Timothy, where he says that "in the last days" "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers," etc., "having a form of godliness, but denying the power thereof." The mere "form of godliness" goes hand in hand with all the sins that God's Word denounces. And this *form* of godliness can be enforced by law, but the *power* of godliness cannot be enforced. Hypocrisy can be enforced, but piety cannot be enforced. And where the power of godliness is lacking, there must be hypocrisy, and sin of every kind.

A form of godliness without the power of godliness is not Christianity. But when the State forces the forms of godliness upon its citizens, it enforces them as Christianity, and those who receive them through the agency of

the State receive them as Christianity. They might not accept them as such upon the word of the secular authorities, but they are not prepared to dispute the assertions of the preachers who are behind the civil authorities in all such work. And thus Christianity itself is made death to them, and ere long they loathe it as they would a corpse. And if they are rigidly bound to it by the law, all the manhood that is in them will resolve to be freed from it at any cost. No man will tamely submit to be bound to a thing that is dead.

Such are some of the indisputable facts that pertain to the blasphemous doctrine that Christianity is part of the common law.

Jefferson on "Christianity a Part of Common Law."

As might be expected, so monstrous a fiction as that "Christianity is part of the common law" did not have its birth in any legitimate way. It started as a "judicial forgery;" but once set going, was adopted and fostered by English judges of the times until it attained full legal growth, and has been bequeathed to our own time as a genuine thing. No less an American and legal authority than Thomas Jefferson has exposed this fraud, and his statement leaves it without any cloak for its true character. Jefferson's words on this point are contained in a letter dated at Monticello, June 5, 1824, written to Major John Cartwright, then of London. Referring to a volume which the latter had sent him on the English Constitution, Mr. Jefferson said:—

"I was glad to find in your book a formal contradiction at length of the judiciary usurpation of legislative powers; for such the judges have usurped in their repeated decisions that Christianity is a part of the common law. The proof of the contrary which you have adduced is incontrovertible. . . . But it may amuse you to learn when and by what means they stole this in upon us. . . . Here I might defy the best-read lawyer to produce one scrip of authority for this judicial forgery; and I might go on further to show how some of the Anglo-Saxon priests interpolated into the text of Alfred's laws the 20th, 21st, 22nd, and 23rd chapter of Exodus, and the 13th of the Acts of the Apostles, from the 23d to the 29th verses. But this would lead my pen and your patience too far. What a conspiracy between Church and State!"

Of the occasion of this judicial forgery, and the use made of it by the English jurists, Jefferson says:—

"In *Quare impedit* in C. B. H. 6, fo. 38, the defendant Bishop of Lincoln pleads that the church of the plaintiff became vacant by the death of the incumbent; that the plaintiff and I. S. each pretending a right, presented two clerks; that the church being thus rendered litigious, he was not obliged by the ecclesiastical law to admit either until an inquisition *de jure patronatus* in the ecclesiastical court; that by the same law this inquisition was to be at the suit of either claimant, and was not *ex-officio* to

be instituted by the Bishop and at his proper costs; that neither party had desired such an inquisition; that six months passed, wherein it belonged to him of right to present, as on a lapse, which he had done. The plaintiff demurred. A question was, how far the ecclesiastical law was to be respected in this matter by the common law court. And Prisot (c. 5.) in the course of his argument uses this expression: 'A tels leis que ils de saint eglise ont en ancien scripture, convient à nous à donner credence; car ceo common ley sur quel tonts manners leis sont fonde s.' . . . Finch mis-states this in the following manner: 'To such laws of the church as have warrant in *Holy Scripture* our law gives credence,' and cites the above case and the words of Prisot in the margin. (Finch's law. B. I. c. 3. published 1613.) Here we find *ancien scripture* converted into *Holy Scripture*, whereas it can only mean the ancient written laws of the church. It cannot mean the Scriptures: 1st. Because the term *ancient scripture* must then be understood as meaning the *Old Testament* in contra-distinction to the *New*, and to the exclusion of that, which would be absurd and contrary to the wish of those who cited this passage to prove that the scriptures, or *Christianity*, is a part of the common law. 2nd. Because Prisot says 'ceo (est) Common ley sur quels tonts manner leis sont fonde s.' Now it is true that the ecclesiastical law, so far as admitted in England, derives its authority from the common law. But it would not be true that the Scriptures so derive their authority. 3rd. The whole case and arguments show that the question was, how far the ecclesiastical law in general should be respected in a common law court. And in Bro's Abr. of this case Littleton says, 'les juges del Common ley prendra conusans quid est lex ecclesie vel admiralitates et hujus modi?' 4th. Because the particular part of the ecclesiastical law then in question, viz.: the right of the patron to present to his advowson, was not founded on the law of God, but subject to the modification of the law-giver, and so could not introduce any such general position as Finch pretends. Yet Wingate (in 1658) thinks proper to erect this quotation into a maxim of the common law, expressing it in the very words of Finch but citing Prisot. Wingate, Max. 3. Next comes Sheppard (in 1675) who states it in the same words of Finch and quotes Y. B., Finch and Wingate. 3. Shep. Arb. tit. Religion.

NO AUTHORITY.

"In the case of King and Taylor, Sir Matthew Hale lays it down in these words: 'Christianity is parcel of the laws of England.' (I. Ventr. 293. 3. Keb. 607.) But he quotes no authority. It was from this part of the supposed common law that he derived his authority for burning witches. So strong was this doctrine become in 1728 by additions and repetitions from one another that in the case of *The King v. Woolston* the court would not suffer it to be debated, whether to write against Christianity was punishable in the temporal courts at common law, saying it had been settled in Taylor's case, ante, 2 str. 834. Therefore Wood in his *Institutes*, lays it down that all blasphemy and profaneness are offenses by the common law, and cites Strange, ubi supra, Wood, 409. And Blackstone (about 1763) repeats, in the words of Sir Matthew Hale, that 'Christianity is part of the laws of England,' citing Ventr. and Str. ubi supra, 4. Bl. 59.

Lord Mansfield qualified a little by saying, in the case of the Chamberlain of London v. Evans, 1767, that 'The essential principles of revealed religion are part of the common law.' But he cites no authority and leaves us at our peril to find out what in the opinion of the judge, and according to the measure of his foot or his faith, are those *essential* principles of revealed religion, obligatory on us as a part of the common law. Thus we find this string of authorities, when examined at the beginning, all hanging on the same hook, a perverted expression of Prisot's, or on nothing, for they all quote Prisot, or one another, or nobody. Thus Finch quotes Prisot; Wingate also; Sheppard quotes Prisot, Finch, and Wingate. Hale cites nobody; the court in Wollston's case cites Hale. Wood cites Wollston's case; Blackstone that and Hale; and Lord Mansfield, like Hale, ventures it on his own authority.

"In the earlier ages of the law, as in the Year Books, for instance, we do not expect much recurrence to authorities by the judges, because in those days there were few or none such made public. But in later times we take no judge's word for what the law is further than he is warranted by the authorities he appeals to. His decision may bind the unfortunate individual who happens to be the particular subject of it, but it cannot alter the law.

"Although the common law be termed the *Lex non scripta*, yet the same Hale tells us: 'When I call those parts of our laws *Leges non scriptæ*, I do not mean as if all those laws were only oral; or communicated from the former ages to the latter merely by word. For all these laws have their several monuments in writing whereby they are transferred from one age to another, and without which they would soon lose all kind of certainty. They are for the most part extant in records of pleas, proceedings and judgments, in books of reports and judicial decisions, in tractates of learned men's arguments and opinions, preserved from ancient times and extant in writing.' (Hale's Common Law, 22.)

"Authorities for what is common law may, therefore, be as well cited as for any part of the *lex scripta*. And there is no better instance of the necessity of holding the judges and writers to a declaration of their authorities than the present, where we detect them endeavoring to make law where they found none and to submit us, at one stroke, to a whole system no particle of which has its foundation in common law, or has received the '*esto*' of the legislator. For we know that the common law is that system of law which was introduced by the Saxons on their settlement in England, and altered from time to time by proper legislative authority from that to the date of the *Magna Charta*, which terminates the period of the common law or *lex non scripta* and commences that of the statute law or *lex scripta*. This settlement took place about the middle of the fifth century, the conversion of the first Christian king of the Heptarchy having taken place about the year 598, and that of the last about 686.

CHRISTIANITY NO PART OF IT.

"Here then was a space of two hundred years during which the common law was in existence and Christianity no part of it. If it ever, therefore, was adopted into the common law it must have been between the introduction of Christianity and the date of the *Magna Charta*. But of the laws of this period we have a tolerable collection

by Lambard and Wilkins; probably not perfect, but neither very defective; and if any one chooses to build a doctrine on any law of that period, supposed to have been lost, it is incumbent on him to prove it to have existed and what were its contents. These were so far alterations of the common law and became themselves a part of it, but none of these adopt Christianity as a part of the common law.

"If therefore from the settlement of the Saxons to the introduction of Christianity among them that system of religion could not be a part of the common law, because they were not yet Christians; and if having their laws from that period to the close of the common law we are able to find among them no such act of adoption, we may safely affirm (though contradicted by all the judges and writers on earth) that Christianity neither is nor ever was a part of the common law."

The foregoing is only a part of Jefferson's argument, but sufficient for the purposes of this article. The full text is given as an Appendix to Jefferson's "Reports of Cases Determined in the General Court of Virginia, from 1730-1740, and from 1768-1772," published at Charlottesville, Va., by F. Carr and Co., 1829. His letter constitutes an effectual answer on the point in question, to the decision of the Supreme Court of New York in the case of *The People vs. Ruggles*, and of the Supreme Court of Pennsylvania in the case of *Updegraff vs. The Commonwealth*, rendered shortly before it was written, and frequently cited within recent years in support of laws for the enforcement of Sunday.

Upon a judicial forgery and a monstrous fiction utterly antagonistic to Christianity, therefore, rests Justice Pryor's statement constituting the basis of his decision, that "In the State of New York the sabbath exists as a day of rest by the common law."

At least one member of the Wisconsin legislature has received a communication from the "Superintendent of Christian Citizenship" of the City of Racine, giving him the following information:—

"Arrangements have been made whereby the record of each legislator during this coming season will be forwarded to our superintendent of Christian Citizenship and he will make it his business to see that your constituents know of your record in this legislature; therefore it is to your interest as well as theirs to see that your record is kept clear and above all comment. We assure you that we do this with an object of aiding you as well as the cause we champion.

"Respectfully yours,

"G. C. HARNEY,

"Supt. of Christian Citizenship."

The *Daily Advocate*, of Green Bay, Wis., says that the gentleman whom it refers to as having received this letter, "interpreted the letter as a threat, as indeed would most people, and he lost no time in replying: at the same time pointing out to Mr. Harney the impertinence which characterized the letter he had written."

It is perfectly plain that these mis-called Christian Citizenship managers are determined to work themselves

into places as regular political bosses, and run the governments of States and the nation solely in the interests of what *they* choose to hold as Christian. They will never stop till they make the religious power dominate the civil as thoroughly as ever it did in Puritan times or the Middle Ages.

Politics Out of Place In Pulpits.

Philadelphia Times, Jan. 4, 1897.

At the morning service yesterday in Chambers' Presbyterian Church, the pastor, Rev. Thomas A. Hoyt, D. D., took as the subject of his discourse, "The Ministerial Union and Politics." His text was from 2 Cor. 5:20: "We are ambassadors for Christ." Dr. Hoyt spoke as follows:—

An incident of recent occurrence is the occasion of this sermon. At a meeting of the Ministerial Union of Philadelphia and vicinity, composed of ministers of the Baptist, Methodist, Presbyterian and Reformed Churches, one of them read a paper, in which were severely criticised the Government of the United States and the great powers of Europe for not having made war on Turkey. *I protested against our meddling with affairs of State, and intimated that it were more becoming in us to call men to prayer than to arms. This met with derisive laughter.* In the discussion which ensued, some asserted the propriety of ministers urging war and of treating of politics in the pulpit.

It is proper to state that large numbers of the ministers of these several denominations were absent from the meeting, and hence are not parties to this controversy. Of those present many disapproved of the action taken, either wholly or in part, while others yielded to a momentary enthusiasm against their better judgment. My contention is with the accidental majority that uttered or applauded political and belligerent sentiments which I thought and still think inconsistent with our spiritual office.

MINISTERS AMBASSADORS OF CHRIST.

The Ministerial Union will not meet again for three months. Meanwhile the subject thus forced upon public attention demands consideration. We are bound to "commend ourselves to every man's conscience in the sight of God by the manifestation of the truth." Our fellow-citizens are asking whether the preacher of the gospel is a "free lance," who may talk in the pulpit and ministerial meetings about everything—politics, ethics, æsthetics, economics, sociology, and the ballot box. They also doubt the propriety of the ministers of the Prince of Peace "crying havoc and letting slip the dogs of war." And the further question arises, whether the present decline of the ministry in public estimation is not due in part to their neglect of the one thing needful, while entertaining their audiences with trivial things. To these weighty matter I now invite your serious attention.

The text declares ministers of the gospel to be ambassadors for Christ.

As an earthly ambassador ever anxiously seeks to please his government, so the ambassador of Christ must, above all things, "strive to please not men, but God." If it would be disgraceful in an ambassador to lower his country's flag before a foreign nation, how much more shameful in us to trail Christ's banner in the dust at the demands of men!

The message of the pulpit is positive, immutable truth, based on "Thus saith the Lord." The habit of mind engendered by such a style of thinking and speaking disqualifies the minister in a measure from dealing with politics, which is the science of probability, the art of expediency.

How pitiable, in the eyes of the people of Philadelphia, must have appeared that clerical conclave, engaged in hot debate upon the foreign politics of the nations of the world! How offensive to good taste the bombastic periods in which the governments of the earth were admonished of their errors and summoned to their duties!

PULPIT NO PLACE FOR POLITICS.

But the plea was made that when politics touch ethical questions, ministers as such may treat of them. This I deny. Ethics, as well as politics, is excluded from the pulpit. Ethics is not religion, and religion is the one theme of the pulpit. Ethics is a natural science as much as psychology or physiology. It was cultivated in pagan Greece and Rome, and was completely severed from religion. Aristotle and Cicero taught a better system of morals than Paley and the whole tribe of Utilitarian philosophers, of whom our political preachers are the disciples.

To preach ethics, aside from the sanction of Scripture, the atonement of Christ and the graces of the Spirit, is not Christian preaching. This is the essence of Unitarianism, and the weak point in so many schemes of moral reform. It was the preaching of an outward morality that paralyzed religion in Great Britain and America during the last century, from which decay God aroused His Church in both continents by the true gospel, proclaimed through Whitfield, the Wesleys, and Jonathan Edwards.

The minister of Christ is not authorized to discuss politico-ethical questions.

I plead the example of Christ and his apostles, who lived under an imperial despotism, and yet said: "Render unto Cæsar the things that are Cæsar's," and "Let every soul be subject to the higher powers." Here I take my stand and maintain that the ministers of Christ do not hold a roving commission to correct all evils—political, moral, social. They are not knights errant, prancing forth with lances at rest, to fight everything in sight, even though it be a windmill.

They are ambassadors for Christ, whose single duty it is to obey their instructions. "To the law and to the testimony; if they speak not according to this word, it is

because there is no light in them." Like the old prophets they bear "the burden of the word of the Lord."

They are styled "stewards of the mysteries of God," and are admonished that "it is required in stewards that a man be found faithful."

They are commanded to "preach the word;" to "preach Christ crucified;" "Christ, the power of God, and the wisdom of God;" "the Gospel of Christ, which is the power of God unto salvation."

They are with the apostle to determine not to know anything among their people "save Jesus Christ and Him crucified." Like Him they must abjure all else, and exclaim: "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

The gospel ministry is the noblest function of humanity. It is an embassy of mercy from heaven—"To wit, that 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 beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

So great an office demands all our powers. Let us not fritter these away on temporary affairs. You want to reform the world. Preach Christ, who is the only true Reformer.

Thus I leave the issue between the Ministerial Union and myself in the hands of our common Lord and to the Christian conscience of the people of Philadelphia.

A Sample Sunday Law.

THE New Orleans *Times-Democrat*, of Jan. 3, 1897, publishes a list of regulations in force in that city a little less than one hundred years ago, which had "for their object the maintenance of good order and tranquility" in the community; among which we note the following:—

"1. All persons, of whatsoever class, who, under any pretext whatever, will have the audacity to blaspheme the name of God our Lord, the Virgin Mary, our Lady, or sacred things, or make use of threatening oaths, will incur the penalties established by the laws of these kingdoms. All workmen or artisans, without exception, of whatever class or profession it may be, who will be convicted of having worked on Sunday or a holy day, during which one can only attend to work in cases of necessity by especial permission, will be sentenced to a fine of \$10, or if he is insolvent, to six days' imprisonment; and his employer will pay double the amount.

"It is prohibited under penalty of twenty-four hours' imprisonment, to run carts on holy days and Sundays."

Another section provides that "billiard rooms must not be opened on Holy Days until after the High Mass."

Of course, "good order and tranquility" are very essential things in any community, and it must devolve upon the civil authorities to maintain them. This is the

alleged ground of justification for all Sunday laws, and it is just as good justification for this particular Sunday law as for any other that was ever passed.

This law bears the stamp, it is true, of having been passed in the interests of the Roman Catholic religion; but what of that? All Sunday laws bear the stamp of some religion; for it is only religion which gives Sunday a distinction from other days of the week. Is there any choice to be made between a Roman Catholic Sunday law and a Methodist, Baptist, or Presbyterian Sunday law? Have not Roman Catholics an equal right with all others in this respect?

The fact that this Roman Catholic Sunday law prohibited work on other "holy" days than Sundays, only shows the ultimate state of things to which Sunday legislation leads. The Roman Catholic Church was the pioneer church in Sunday legislation, and her legislation with respect to "holy days" rests upon the same foundation as that pertaining to Sunday. Both are justified by the same logic. Sunday is itself only a "holy day;" and if work can properly be prohibited on one such day, it can properly be forbidden on all.

If "good order and tranquility" can be promoted by enforcing idleness on one "holy day," they can be promoted by the same means on all such days. And assuredly good order and tranquility ought to be promoted at all times.

It may be doubted, of course, whether enforced idleness is at all conducive to good order and tranquility. The facts of experience do not testify that way. But as Sunday legislation must be enacted by the civil authorities, if at all, some way must be found to justify it upon civil grounds. Hence we have Sunday laws along with laws against blaspheming "the Virgin Mary, our Lady," to preserve "good order and tranquility," and also as "sanitary measures," to promote the public health, etc. It would be safe to say that religious legislation is as justifiable upon the one ground as on the other.

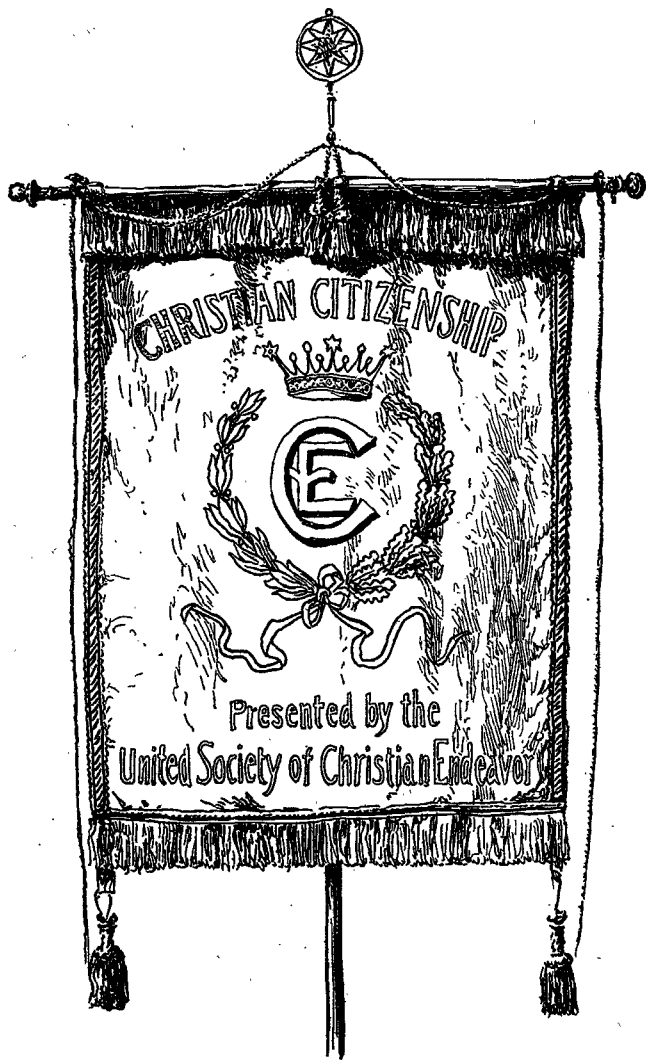
The fact that the religio-political forces of the country are already engaged in the work of manufacturing "holy" days out of the national holidays, only adds to the evidence that their zeal for Sunday legislation will lead them in the same path taken by Rome. So that it is altogether likely that ere long the American nation will have attained to the point of progress and civilized enlightenment occupied by New Orleans under Spanish domination near one hundred years ago!

The photographers of Michigan are following the example of the barbers, and are calling for a special act of the legislature closing picture galleries on Sunday. The *Michigan Christian Advocate*, Jan. 16, 1897, says: "We do not consider such an act necessary." And further remarks that "All these men have to do is to shut up shop." Good. That is the very thing the AMERICAN SENTINEL has been saying all the time to every call for any kind of a Sunday law. The words of the *Advocate* are just as true of every kind of a movement for a Sun-

day law, as they are of this one. We only hope all the *Advocates* and all other papers and people will take this position and stand there forever.

Christian Citizenship—Ancient and Modern.

THE Protestant churches of the country, represented in the Christian Citizenship department of the Christian Endeavor Society and the National Christian Citizenship League, propose to establish the kingdom of God in the earth through the instrumentality of human legislation.



THE CHRISTIAN ENDEAVOR CHRISTIAN CITIZENSHIP BANNER.

For the benefit of those who have not read the recent issues of the *AMERICAN SENTINEL*, two quotations are reprinted to show the objects of the Christian Citizenship movement:—

“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.”—*Official Report of the Fourteenth International Christian Endeavor Convention. (Boston, 1895.) p. 215.*

“Not until the kingship of Jesus Christ is established

over our land and the world, and his teachings made the rule in all public affairs will the Christian Citizenship League have achieved its purpose to prepare the way of the Lord. And then it shall be found that not only has the way for His coming been prepared, but that he has indeed and in truth come.”—*The Christian Citizen (Dec. 1896), the official organ of the Christian Citizenship League.*

This method of establishing the kingdom of Christ on the earth is not new. It has been often tried and as often has failed. It was first attempted by Constantine and the bishops of his day. One would suppose that the terrible results both to Church and State of that first attempt would furnish an everlasting warning to Christians not to repeat the attempt, but instead of being warned, there are those connected with the Christian Endeavor movement who are so blind to the ruin wrought by that attempt, as to believe that when Church and State were united in the days of Constantine, it was really Christianity that wrapped itself in purple robes and ascended the throne of the Cæsars!

Here is the statement to that effect:—

“In less than three centuries from the ascension of Christ, Christianity, in the person of Constantine the Great, had ascended the throne of the Cæsars and wrapped itself in the royal purple, and ruled the Roman Empire.”—*Id. p. 38.*

Any man or organization of men that teaches that Christianity ascended the throne of the Cæsars as a result of the Christian citizenship schemes of Constantine and the bishops of his time, has wrong conceptions of both Christianity and citizenship. And in proportion as these teachings are accepted and acted upon by the people of the United States, just in that proportion will both Christianity and civil liberty disappear from the land.

There was a time in the history of Protestantism when the Christian citizenship movement of the Church in Constantine's time was regarded as the destroyer of primitive Christianity and civil liberty.

After quoting that famous article in the Augsburg confession which condemns the confusion of religion with politics, the greatest Protestant historian says:—

“With what wisdom, in particular, the confessors of Augsburg protested against that confusion of religion and politics which, since the deplorable epoch of Constantine, had changed the kingdom of God into an earthly and carnal institution!”—*D'Aubigne's History of the Reformation, Book XIV., chap. VII., par. 34.*

Inasmuch as Baptists are now so prominently connected with Christian Citizenship, a comment from one of their historians on the Christian Citizenship of Constantine's time is here quoted to show how these Baptists are leaving the old landmarks.

Dr. Thomas Armitage in his “History of Baptists; Traced by their Vital Principles and Practices” has this to say of Constantine and Christian Citizenship:—

“He is said to have seen the cross in the sky, but possibly his Christianity had borne a higher character had he discovered love for the true cross of Christ in his

soul: crosses in the firmament are of rather light moral worth. Unfortunately, it was years after this traditional vision that his nominal Christianity allowed him to kill his son, his second wife and others of his family. Full of ambition and passionate resentment, it would require considerably more to-day than a sky miracle, a sword in the hand, and a conquering army at the Malvian Bridge to give him membership 'in good standing' in the Baptist Church recently established at Rome. It is said that the cross in the heavens was attended with the inscription: 'By this sign conquer!' What, and whom? His own sin? His own soul? It seems not. But rather

lordship to an unregenerated heathen? This cross story needs revision."—pp. 297, 298.

Inasmuch also, as Christian Citizenship, indorsed by so many Baptists, now proposes to have "his [Christ's] teaching made the rule in all public affairs," another quotation from Dr. Armitage is made to show how the bishops sought and obtained the national sanction of their views of Christ's teachings, and its results as seen by a Baptist.

Describing the Council of Nicæa as it sat waiting for the entrance of Constantine, its Christian Citizenship chairman, Dr. Armitage makes use of this eloquent and truthful language:—

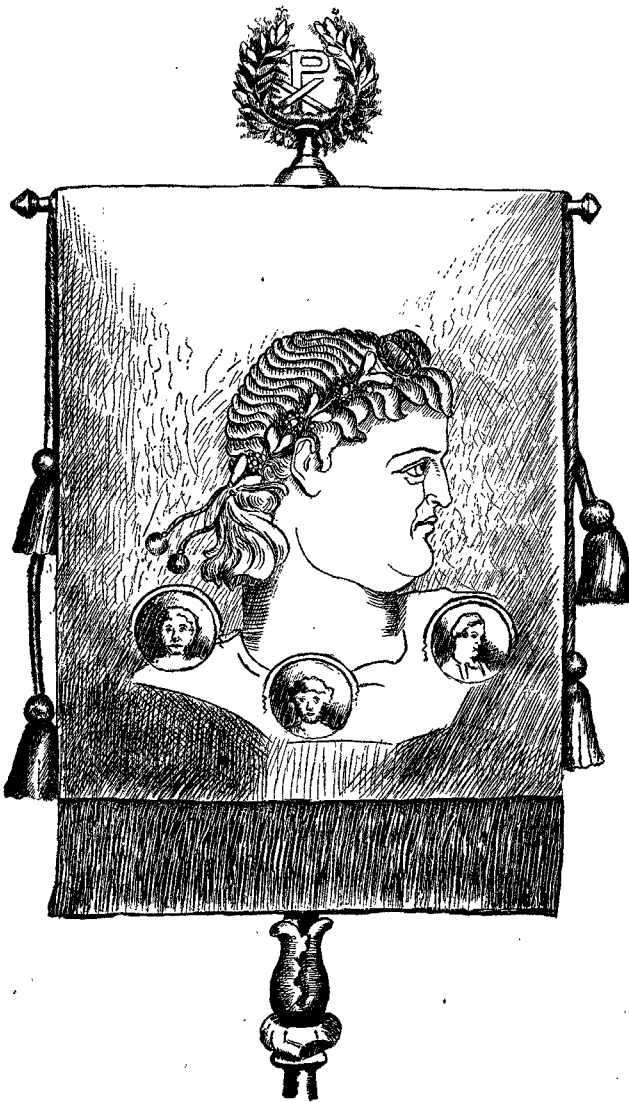
"Alas for them! with all their fortitude, the simplicity of the Upper Room, the 'piece of broiled fish and the honeycomb,' had given place to royal apparel, princely fare, and 'kings' houses;' but there was no Son of man returning fresh from Edom. They sat waiting in solemn silence; but a new head of the church came in, and they rose to do him reverence. . . . The sword of nations and the shepherd's crook lay at his side; but where was the Good Shepherd who laid down his life for the sheep? This is Cæsar, and not 'another King, one Jesus! . . . How are the mighty fallen! Their lawful sovereign and good friend was hailed as their head, and they waited for his 'image and superscription' to attest their orthodoxy. For the first time the old Baptist churches of the world are found crouching at a monarch's feet! Farewell, soul liberty, hie thee to the wilderness for a time!"—pp. 203, 204.

This is the *Baptist* view of that first attempt to establish the kingdom of God on the earth by means of "purified politics." However, the contemporary Christian Citizenship view as expressed by Eusebius is that then was fulfilled "the prediction of the holy prophets, according to what they uttered ages before, 'and the Saints of the Most High shall take the kingdom.'"—*Oration in praise of Constantine, chap. iii.*

So blind were the church leaders in the days of Constantine that when they had laid aside the pilgrim garb and donned the purple robe; when they had exchanged the "sword of the Spirit" for the scepter of civil power; they really thought the saints of the Most High possessed the kingdom. But instead, as Dr. Armitage says, there was "inflicted a blow upon the Christian system from which it has not yet recovered."

And as surely as this was true of the Christian Citizenship movement in the fourth century, just as surely is it true of the Christian Citizenship movement of the nineteenth century. And as then so now the mournful warning will be given, "Farewell, soul liberty, hie thee to the wilderness for a time."

A. F. B.



CONSTANTINE'S CHRISTIAN CITIZENSHIP BANNER.

"It is described as a long pike intersected by a transversal beam. The siken veil which hung down from the beam, was curiously enwrought with the image of the reigning monarch and his children. The summit of the pike supported a crown [wreath] of gold which enclosed the mysterious monogram, at once expressive of the figure of the cross, and the initial letters [Greek] of the name of Christ."—*Gibbon, vol. 3, chap. 20, p. 12.*

Maxentius and Rome and a throne. At the beginning Jesus had made himself king in Zion, to disallow all imperialism there; and did he now rise from his throne to hang his cross of peace an ensign of blood in the firmament, and to indicate that he turned over his universal

A PROMINENT speaker at the recent compulsory Sunday observance convention in Chicago, said:—

"It has been the immemorial custom of our courts and legislatures to follow precedents, and from materials collected from the effete past, from decisions rendered and statutes enacted when the conditions of society were

wholly different from what they are under our newer civilization, to construct Procrustes beds upon which they seek to stretch the great issue of the present, chopping, cramping and straining them as mercilessly as did the legendary giant of Athens his fated victims. In this case the victim resists, and thereupon occurs a struggle between the hoary Procrustes of Conservatism and the youthful giant of Progress..”

This was not intended to describe the descent of Sunday legislation from the Church-and-State regimes of antiquity, and its conflict with the spirit of liberty and progress to-day; but it could not possibly apply to anything more perfectly.

Christian Citizenship.

BY H. E. GIDDINGS.

THIS new phrase, “Christian Citizenship,” is now claiming the field of discussion. To some it seems to present the remedy for all the great evils which threaten our national, social, and personal welfare: To others it appears to be the germ which, cultivated to a successful growth, will constitute an evil more far-reaching and destructive to the individual, society, and the nation, than any of the present or past evils which have stricken our political institutions with the mildew of corruption.

“Governments derive their just powers from the consent of the governed.” This being true, governments can justly exercise no power except derived power. This nation of ours is a “government of the people, by the people, and for the people.” Thus the people themselves are the Government.

This can properly be expressed in other words thus: The people acting together as a government, can exercise no power except what they have, as single individuals, consented to place at the disposal of the mass. The consent of the governed is expressed in the capacity of single individuals, by the exercise of the right of franchise in voting. In this way the individuals indicate what measures they favor, and pledge what power they have to carry them out. At the same time perhaps, and in the same way, they choose agents to accomplish their governmental desires.

The citizen as an individual thus gives his consent to the government, and the government in this way derives power or authority to act. What is termed an officer of government, only has a right to execute the will of the people expressed in the vote. If in attempting to do this as an agent, he finds it will not succeed because threatened by some element of discontent or the invasion of some foreign foe, he has a right to call upon the people who have exercised the power of franchise, in making him their executive, to make their pledges good by a strong police force, or an army sufficiently clothed with the real element of governmental power, which is the sword, to quell the disturbance or repel the invasion.

The governed can only delegate, pledge, or consent

to furnish, to the government, physical power. That is the only power ever employed by civil government. In fact all the power that is needed in civil affairs is power to compel uncivil men to be civil.

But after a man becomes a Christian, he has two kinds of power—spiritual and physical. Can both become elements in his “citizenship”?

As the “citizenship” is the original factor and basis of civil government, and really constitutes it, whatever elements make up the citizenship determines the kind of government. The elements of citizenship are simply those represented in the power delegated to the government.

Otherwise there would be injustice. To illustrate: If Christianity were an element in citizenship and yet was to be controlled by the government *without being derived* from the consent of the governed, this would not be just; because “governments derive their just powers from the consent of the governed.”

If the government were to exercise authority with respect to Christianity without its being recognized as an element in citizenship nor derived through the consent of the citizens, this would be again to abandon the principle and exercise unjust power because not derived from the consent of the governed.

If Christianity were an element in earthly citizenship and delegated to the government yet not dominated by governmental power, then the government would be guilty of neglecting one of its functions, and violating the trust imposed in it.

Finally: Suppose, as the advocates of “Christian Citizenship” assume, that Christianity is an element in citizenship, and that it is delegated to the government, and the government does administer it. Then the responsibility is shifted from the individual to the nation: and instead of looking to God as the object of worship and obedience, as well as trust and confidence, he looks to the government. And this would be unchristian; because God has definitely forbidden it—“Put not your trust in princes, nor in the son of man, in whom there is no help.” Ps. 146:3.

THERE is a contest in this city over a piece of church property, in which Mr. John D. Rockefeller is one of the principals. The case was in court the other day, and in Mr. Rockefeller’s testimony the following passage occurred:—

“Who was the real owner of the lease obtained from the St. Mark’s Church?”

“I was,” he answered.

“But it was held in the name of the church; why was that?”

“The reason for that,” replied Mr. Rockefeller, “was to escape taxation. If I had held the lease in my name the property would have been taxed. If the church held it, it was exempt from taxation.”

This is an illustration of one of the many evils of exempting church property from taxation. Here was one of the richest men in the world, a professed Christian too, who was the real owner of a lease on property; but to

escape taxation the false pretense was made of holding the lease in the name of a church. And other testimony showed that the church management was a party to the trick.

The case was tried before Justice Pryor, who a short time ago refused a certificate of incorporation to a society whose annual meetings were to be held the last day of each year, because such meetings would thus *sometimes* fall on Sunday. He did not at once formally decide the case, but said that from what he could remember of it he should say that "Mr. Rockefeller's part has been purely a benevolent one and will receive due recognition before a higher forum than this"!

But Justice Pryor's "forum" decides questions of religion and men's relation thereto; and how can there be a higher forum than that? Yet though he recognizes a higher forum than his, it is, to his mind such a one that he is satisfied that the "benevolence" of a man who resorts to a legal trick to show it "will receive due recognition" there. We wonder where that forum is.

The Problem of a Weekly Rest.

THE religious and labor federations, the statesmen and theologians, who are laboring over the problem of securing a weekly rest for the toiling masses, are making much ado about nothing. There is no problem involved in the matter at all.

There is not a man on the face of the earth but is now, and has been all his life, supplied with a weekly day of rest. It is given him by none other than the Creator, and by the latter enjoined upon his observance. The only problem that can be connected with it is the problem of doing what the Lord commands.

It is true that some people—very many in fact—make a great problem of obedience to God. But this is because they do not want to obey Him, and do not obey Him in fact. Obedience itself is a very simple thing. Obedience to God, in just the way that God points out, is one of the simplest things in the world. But when men try to obey God in their own way, at once a problem arises; and so great is that problem that it is altogether beyond solution by any wisdom or power on earth. God cannot be obeyed by any man in man's way.

THE LORD'S REST.

What God says concerning a weekly rest is that "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." God is the author of the Sabbath; and by resting on the seventh day after six days of work and setting apart that day as a day of rest, He made the week. The Sabbath and the week stand in inseparable relation to each other. The very process of making the one, established the other.

The seventh day Sabbath is the seventh day of the week. God fixed it there at creation, and no human power can move it from its place. God commanded—and

still commands—every person to keep it holy; and all that any one has to do in the matter is to do as the Lord directs.

But, it is said by many, "I cannot keep the weekly rest day, on my own responsibility, without a great sacrifice." Possibly that is so. Possibly you would lose your job, and be brought into financial straits. But what of that? If you are willing to make a sacrifice to obey God, you can obey Him. You can take the rest day that He gives you, and get all the good from it that can be realized by any person in the world. If you are a Christian, you will not deny that it does not hurt any individual to lose his job or be brought into a strait place on account of obedience to God. From a Christian point of view, a strait place is not half as bad as a broad place where everything goes smoothly. And if you are not a Christian, you can derive no benefit from the Sabbath, anyway. The Sabbath benefits only those who obey God.

It is said that man needs one rest day in each week; and that is true. If man did not need the Sabbath, the Creator would not have made it. Unremitting toil is not good for the race. No one claims that it is. But the Lord, who made man, knew what kind of a rest man would need, and made the Sabbath to supply that need. The one who takes the Sabbath and keeps it as God has commanded, gets the rest, and the one who does not obey God in this respect, does not get it.

Seven days' work in the week, it is loudly asserted, is contrary to God's order. True; and disobedience to one of God's commands is also contrary to God's order. And the one is no more contrary, and no more hurtful, than the other.

GOD'S LAW IS ENOUGH.

Laws may be passed to enforce the observance of Sunday; the trades unions may adopt regulations to secure the workmen a weekly day of rest; but all such work amounts to nothing, so far as securing benefit to men is concerned. It is wholly unnecessary. Why?—Because God himself has legislated on that very point, and his legislation covers the whole ground. No human legislation can add anything to the command of God; and any legislation that is not in harmony with God's command, would much better never have been enacted.

No matter what may be the needs of the human race; no matter how eloquently or convincingly the modern "reform" orator may be able to discourse on the evils of unremitting toil, the fact remains that the Creator has taken out of the hands of man all legislation touching a weekly rest, by legislating on the subject himself for every individual on the earth; and that legislation remains in full force to-day. If individuals do not heed it,—if they work seven days in the week themselves, or try to force their employees to work, the only remedy still lies in obedience to God's command. Man cannot legislate on the subject of a *weekly* rest without invading the prerogatives of God.

All men are bound by God's Sabbath law; and when man presumes to make a different law covering the same

point, or to re-enact God's law, he is guilty of nothing less than blasphemy.

These considerations make it clear why human Sabbath laws never benefitted the human race in the past, and why no possible benefit can be derived from them to-day.

Clerical Tyranny in Quebec.

Detroit Evening News, January 6, 1897.

ALL the experience of history seems to teach the French-Canadian hierarchy nothing. Like the Bourbon kings, who first established them in power upon the banks of the St. Lawrence, they seem incapable of compromise with facts until the facts overwhelm them and they lose all.

If any body of men ever received a lesson that should be a warning, the Quebec hierarchy received one in the last parliamentary elections, when they undertook to coerce their people, under grave religious penalties, to vote for the Conservative candidates on the Manitoba educational issue, and Laurier carried the province against them by an overwhelming majority.

This defeat has apparently only made them all the more desperately resolved to cling to their arrogant prerogative of dictating the political action of their people.

A French-Canadian author, M. David, recently wrote a small work on the subject of Church and State, in which he took the ground that the State was supreme in secular and political matters. As a loyal Catholic, he submitted the work to the authorities at Rome and it was forthwith put into the index of forbidden books. David meekly withdrew it from circulation, but a French Liberal paper, a warm supporter of Laurier, proceeded to publish it in its columns. Thereupon the bishops issued a mandament forbidding the people to read or support *L'Electeur*, the offending journal. M. Pacaud, the publisher, announced his intention to cease publishing his paper for lack of support, but to bring suit for damages against the bishops who had ruined him.

With some exceptions, the other French papers of Quebec condemn the action of the bishops, and encourage Pacaud in his efforts for redress. The English papers of the whole Dominion, as might be expected, denounce the course of the bishops as an attack upon civil liberty, which it is the duty of every Canadian, without respect to partisan or religious differences, to resent, and the hierarchy find themselves in the midst of a contest to which that over the Manitoba schools was trifling in its proportions. There will first be an appeal to Rome by the aggrieved editor, and failing there, an appeal to the courts and to Canadian public opinion, which will bring a pretty storm upon these arrogant prelates.

CHURCH PRIVILEGES IN QUEBEC.

When the storm has fully gathered, it will hardly be abated without a full review of the peculiar privileges of the church in the province of Quebec. Throughout the rest of the Dominion the clergy of all denominations de-

pend for their support upon the voluntary contributions of their followers. They are consequently liberal in their treatment of the people and reasonably modest in their claims of prerogative.

The Catholic clergy of Ontario, while they have not openly taken issue with the hierarchy of Quebec, appear to be entirely contented with the compromise which the Laurier government effected in the Manitoba school matter, and never under any circumstances attempt to control the political action of their people by arbitrary mandament. But the French Catholic clergy of Quebec, deriving their rights and privileges, and especially their incomes, from law as established by treaty between France and England, which ceded Canada to the latter power, collect their tithes and fabrique (the latter a tax for the construction of new churches), by process of law.

When the tax remains unpaid, it becomes a first lien upon the property of the delinquent. In many cases the burden has become so grievous that delinquents have thrown up their farms and emigrated to the States, preferring to take their chances penniless in a new and free country, to continuing the hardships to which they were subject under the tyranny of the clergy at home. New England has filled up with these refugees, who in their new homes have prospered and multiplied. Priests have followed them to minister to their religious wants who receive from them a generous and voluntary support.

The church property in Quebec also enjoys peculiar privileges in the way of exemption from taxation which is not confined to the church property proper, but is extended to all accumulations of money or real estate made by the religious bodies. These have naturally grown enormously rich, and the spectacle of their wealth in the midst of the general poverty of the people is now attracting the attention and provoking the resentment of Catholics and Protestants alike in the province of Quebec.

SHALL THE PEOPLE RULE?

These enormous privileges, as valuable to the bishops and as onerous to the people as were those enjoyed by the hierarchy and nobility of France before the great revolution, are regarded by the clergy as invulnerable to attack, because they are buttressed behind a solemn treaty made between England and France. But the rights of Catholic education in Manitoba were based upon the same warrant; yet the Manitobans found a way to sweep them aside and make their own school laws, and that with the cordial assistance of the Catholic voters of Quebec in the last elections. . . . Out of it all may grow a revolution which will be as sweeping against ecclesiastical prescription, although peaceful and bloodless, as was that which overturned the Gallician church and French aristocracy a hundred years ago.

THE *Christian Endeavorer* announces the "great discovery" that the reason why the Sabbath was kept by God's people prior to the day of Pentecost, was that God delivered the children of Israel out of Egyptian bondage. Possibly this may find credence with people who have

never read the fourth commandment; but anyone who knows how that commandment reads knows that it bases Sabbath observance upon the example of God during Creation week. Would it not be better to learn the prominent and important truths relating to Sabbath observance as set forth by Inspiration, than to overlook them in the interests of a "great discovery"?

IN view of the loud demand that the Turkish Government shall be wiped off the earth, the following dispatch to the *New York Herald* tells an interesting story:—

"CONSTANTINOPLE, Jan. 10, 1897.—Official advices received here from Jerusalem show that there has been further trouble among the worshipers at the Church of the Holy Sepulchre. It appears that the Roman Catholics were opposed to members of the Orthodox Greek Church entering the church by a certain door on the eve of January 6, the day observed by the Orthodox Church as Christmas.

"The latter insisted upon their right to enter, and the result was that the two factions became involved in a serious fight, which did not end until the Turkish authorities intervened to restore order. Some of the combatants were badly injured, but it is not known whether anybody was killed."

Is it not rather a happy circumstance that the Turkish power does exist in order that these devout "worshipers" may be kept from tearing one another to pieces in "orthodox style" at "the Church of the Holy Sepulchre"?

Sunday Observance Against Sabbath Observance.

Rabbi M. Samfield, Editor Jewish Spectator.

MOTTO: "Eternal vigilance is the price of liberty."

The evolution of the present Sunday law from the ecclesiastical institutions of the past has been amply proven, nor is there any doubt that the sole motive of its introduction into American State legislation was *sectarian* in its nature, and has as its object the rigid religious observance of the Christian Sunday, as taught in the Protestant Church.

It was not intended to be enacted as a *civil* institution, for the mere purpose of providing the laboring classes with a period of rest, recreation and amusement; the very letter of the law testifies against such hypothesis. On the contrary, any recreation and amusement which was not sanctioned by the Church law, the State law would not permit on the Sunday.

For example, the principal prohibitions of the State of Massachusetts are at present:—

"Being present at any dancing, public diversion, show or entertainment, or being present at or taking part in any sport, game or play; fine not exceeding fifty dollars.

"Keepers of places of public entertainment or refreshment not to entertain persons or suffer them to remain in the place drinking, or spending their time idly or at play, or in doing any *secular* business; fine at first con-

viction not exceeding fifty dollars; at second conviction, not exceeding one hundred dollars.

"Travelling, except from necessity or charity; going visiting beyond the town limits and using horse cars within town limits is illegal travelling under this statute."

And the Sunday law of the State of Tennessee, although not quite as blue as that of her New England sister, has enough of a bluish tint to demonstrate that it is begotten by the spirit of sectarian influence, and not by the science of political economy—"Any person who shall hunt, fish or play at any game of sport, shall be subject to a fine, etc." (Section 1824, Code of Tennessee.)

These few quotations, to which we could add many more, furnish irrefutable testimony that the State is more anxious to maintain and enforce the *religious* observance of the first day of the week, *in accordance with theological interpretation*, than to defend a principle of political economy, and to give the laboring classes an opportunity to recuperate their minds and bodies by the exhilarating influence of social pleasure and amusement. The Puritan spirit has left such indelible sectarian traces in the construction and application of Sunday laws that every unbiased mind can decide at once that all efforts to construe it as a purely civil law must prove a failure. So oppressive are these regulations in certain States to the working classes, that a majority of them prefer the labors of Monday to the gloom of Sunday.

THE STRICTLY PHYSICAL ASPECTS.

Had the State Legislature considered only the physical aspects of a day of rest it would have enacted only such laws as are prohibitions of hard labor and fatiguing work. And instead of proscribing places of amusement and entertainment, it would have encouraged their use in a legitimate manner. It would have permitted all acts and deeds on Sunday which do not carry with them an undue waste of the physical forces and nervous energies of man, and which do not inflict direct injuries upon the life and property of other men.

Aye, the State could have done even more than that, provided the question of a day of rest had been considered upon the general grounds of necessity, and been based upon the science of political economy. Instead of consulting the traditions of the synagogue and church, the scientific men of our age should have been asked how much physical rest is necessary for man under the present conditions of society, with the amount of labor that is allotted to him now in the presence of the helpful mechanical inventions of the age.

Perhaps the conclusion would be reached that labor having increased and causing a larger waste of nerve and muscle, one day in *five* should be given as a day of rest to the laborer and mechanic; or, perhaps, the researches of competent political economists would prove, upon statistical evidence, that since the introduction of steam and electrical power human force is not taxed half as much in agricultural work and mechanical labor, and

that one day in *twelve* is the just proportion of physical rest to labor.

There is still another result to these observations: It may be discovered that if the eight-hour system is granted as a boon to the laboring classes, no day of physical rest is needed at all, because sixteen hours out of twenty-four are granted for that purpose, which would secure such rest and leisure to the working classes that no civil law of the land need be called in requisition to *compel* the observance of a special day of rest and repose for the body.

THE TRUE SABBATH IS SPIRITUAL.

God himself has written the law of daily rest in the very heart of creation. Whenever the sun sets at the close of the day the natural period of physical rest commences, then the sabbath of physical rest has come, bringing with it the angel of sleep, the greatest benefactor of the sons of toil. The body needs no special day of rest; each night is its sabbath.

It is the soul, the spirit, which needs a Sabbath, to gain spiritual consolation and religious instruction, and, to provide for this necessity is the office of religion, the mission of each church within its own borders. With this spiritual work the State has nothing to do, and this spiritual Sabbath must unfold its beauty and sanctity by the innate force of religion. The rose and the lily will unfurl their delicate bloom and pour out their sweet perfume only when they are allowed to grow and expand by the innate force which God has laid in root, stem and flower. They would wither in our hands should we make the rude attempt to force asunder their delicate fabric. Even so will the beauty and glory of a spiritual Sabbath fade away, when the hand of the law uses forcible measures to impose it upon man.

"The Law Is Spiritual."

E. J. Waggoner, in Signs of the Times.

"For we know that the law is spiritual." Then there can be no fulfilling of the law save in the Spirit. "God is a Spirit; and they that worship Him must worship Him in Spirit and in truth."

God is Spirit; therefore they that worship Him must do so in the Spirit which he supplies. He provides the means, and does not ask us to worship Him in our spirit, or in our conception of His law.

We are not to worship God as we think Him to be, but as He is. And no one, as stated in the text just quoted, can comprehend God, or define the bounds and limits of His will. Then no man can lay down a rule for another, or even for himself. Here is the unlimited Word. No man can put a limit on the word of God, or say of any text that he has fathomed its depth, and that he has all the truth there is in it. No; the word is spiritual, and no man can fathom the depth of the mind of the Holy Spirit. For this reason no man, and no body of men, is at liberty to put any construction on the word of God;

or to change it, or to hold or teach that it means anything different from exactly what it says.

The knowledge of this shuts out everything like religious coercion, persecution, or the laying down of rules for people to follow; for true worship must be rendered in the Spirit which God alone gives. The Word must be taken, not in our own spirit, but in the Spirit of God, and that must lead us into larger and larger ideas, and work in us that which we do not know ourselves.

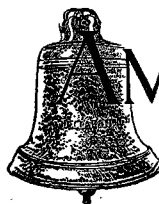
Men have secret faults of which they are utterly unconcious. Not only so, but no man knows the depth of any sin which is brought to his attention, or the fullness of any command which is enjoined upon him. It is plain, therefore, that no man can measure his own righteousness, nor his own sin. He can simply know that he is a sinner, and that the righteousness of God is given to him. The more of the Lord he knows, the greater sinner he will realize himself in himself to be.

Therefore no man or body of men, whether in Church or State, can lay down rules by which a man must live; because the field of God's requirements is as unbounded as his own life, and must therefore ever keep increasing to our vision; and though men filled the world with books in the attempt to define everything, there still would be something omitted.

The Spirit of God must work its own life in every man. This takes the matter out of the realm of civil government entirely. No human authority whatever can impose the Spirit upon any man, or define the mind of the Spirit.

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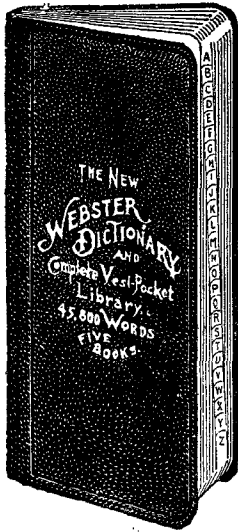
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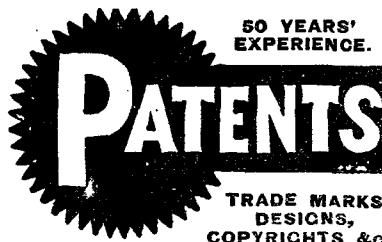
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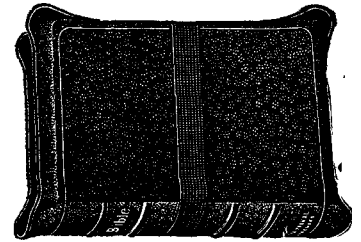
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<i>They that sealed the covenant.</i>	NEHEMIAH. X.	<i>The points of the covenant.</i>
gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^d we are servants this day, and for 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. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan,
37 And ^e it yieldeth much increase	^e Deut. 28. 51.	27 Māl'luch, Hā'rim, Bā'a-nah.
		28 ^f And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, ^g and all they that had separated themselves

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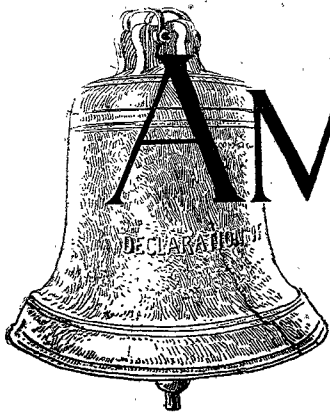
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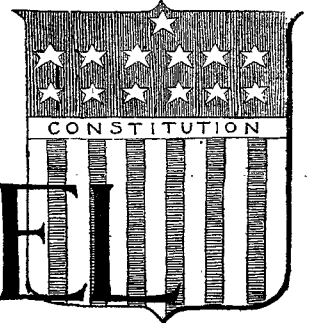
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ALONZO T. JONES,
EDITOR.

NEW YORK, JANUARY 28, 1897.

VOL. 12, No. 4.
Single Copy, 3 cents.

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A MAN may believe in, and advocate, Constitutional religious liberty, without being confessedly a Christian; and without desiring to be a Christian. But he cannot do so without recognizing and indorsing, and indeed advocating, a Christian principle.

This, because the very principle of Constitutional religious liberty, the principle of separation of religion and the State, the principle of excluding religion from governmental recognition and jurisdiction, is essentially and only a Christian principle.

Though it be possible now for a man to believe in and advocate the truth that religion should be totally separated from government, without being confessedly a Christian, there was a time when such a thing was impossible.

It was Christianity that first announced in the world the idea of separation of religion and the State. This too, at a time when it was death to do so. "The Empire of the Romans filled the world." By law, under penalty of death, that Empire forbade the exercise of any religion that was not recognized by the Roman State. Yet in the very heart of the Empire, in the most prominent cities—Antioch, Ephesus, Athens, Corinth, Rome itself—without State recognition, without asking any such thing, indeed declaring that the State had nothing to do with the subject, Christianity was exercised in all the privileges that it gave.

At that time, for any one to advocate the truth that religion should be separated from governmental jurisdiction, was in itself to confess Christianity. None but Christians would think of doing it. So essentially Christian was the idea, that had an emperor himself adopted

it he would have been looked on as having espoused Christianity.

It took two hundred and fifty years of suffering, and sacrifice of everything, to bring the Roman world to the acknowledgment of the principle. It was finally done though. And then when an ambitious clergy took the antichristian step of securing the imperial, governmental recognition of the "Christian" religion—then it was, and not till then, that pagans and enemies of Christianity advocated the principle. Yet it was still the Christian principle it was before, even though it was adopted and maintained by the enemies of Christianity, as well as by genuine Christians, against the outrages of a professedly Christian, though really antichristian, power.

And so the principle yet, and ever, remains a Christian principle only. It matters not who may advocate it, it is still the same Christian principle it was when Christianity first announced it in the world.

If professed Christians had never taken an antichristian course, it is plain that none but the friends of Christianity could ever have accepted and advocated the principle. It is therefore perfectly plain that the apostate antichristian "Christians" are responsible for the enemies of Christianity using the principles of Christianity in opposition to Christianity.

Bear in mind that we do not object to the enemies of Christianity advocating the principle. We have only called attention to the truth, that had there never been any antichristian "Christians," there had likewise never been any enemies of Christianity using Christian principles in opposition to what they suppose is Christianity. What we say is, Let Christian principles be espoused and advocated by whomsoever will do it. It is better that it be done by professed enemies of Christianity than not to be done at all by the professed friends of Christianity. When the principle is so outraged in the house of its professed friends, it is well that it should be so befriended in the house of its professed enemies.

It can never be denied that in the Roman world there was never any thought of any such thing as separation of religion and the State. It cannot be denied that

Christianity was introduced into the Roman world in the first century and that it was there in the first and second centuries as really as it ever was at any other time. Pliny, Tacitus, Suetonius, Tragan, Hadrian, and Marcus Aurelius, all give unexceptionable testimony that it was there then.

And just as certainly as Christianity was there then, so certainly did it proclaim the divine right of men to worship according to the dictates of their own consciences; and that the State has of right nothing whatever to do with religion. Thus this Christian principle was announced and maintained there then. It has been maintained in the world ever since, and it will always be maintained in the world.

It will always be a Christian principle and nothing else, it matters not who may advocate it. And it is only antichristianity that will ever under any pretext impugn it or deny it.

Study the Constitution.

In pointing out the dangers that threaten the people of the United States, a writer of clear discernment speaks of the time when "our country shall repudiate every principle of its Constitution as a Protestant and Republican Government."

The AMERICAN SENTINEL has shown quite fully the repudiation of every Protestant principle that has been accomplished for the country. We have also called attention to some things that have been against republican principle. And now we are compelled to notice an immense stride that has been made toward the repudiation of republican principle. This is the statement lately made by the Secretary of State, expressing the view of the President of the United States, that the President would not be bound by the action of Congress if that body were to pass a joint resolution, and he veto it, and then Congress pass it over his veto. This is a clear repudiation of the principle of republican government.

It is true this was said with direct reference to a joint resolution recognizing the independence of Cuba. But that matters nothing. If he can so act upon this point in one matter he can do so in all. The Constitution makes but one exception. Here are the words:—

"Every order, resolution or vote to which the concurrence of the Senate and the House of Representatives may be necessary (except on a question of adjournment) shall be presented to the President of the United States; and before the same shall take effect, shall be approved by him, or, being disapproved by him, shall be repassed by two-thirds of the Senate and House of Representatives, according to the rules and limitations prescribed in the case of a bill."

And the statement of the Constitution in the case of a bill, is that when repassed by the requisite two-thirds majority over the President's veto, "*it shall become a law.*"

Secretary Olney's statement then is formal notice to Congress and the country that President Cleveland does not consider himself under any obligation to administer any "law" that does not please him.

We know that there is much discussion and difference of opinion as to the "meaning" of the Constitution on this question that has thus been raised. But we are not asking any of the parties to this discussion, what the Constitution means. We know what it *says*. And we know that those who made it intended it to mean what it says. We know also that the men who framed the Constitution were just as able to say what they meant, as any now are to show what they meant by interpreting their language differently from what it says. Even though the Supreme Court were to interpret it differently from what it *says*, such interpretation should be repudiated by the people. For what Abraham Lincoln *said* is the truth, "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." And there is no way to pervert the Constitution but by "interpreting" it differently from what it says.

Of this statement by the Secretary of State, the *Houston (Texas) Post*, of January 7, well says:—

"When we come right down to the significance of this declaration by Secretary Olney, it is one of the most revolutionary ever emanating from the executive branch of the Government, short of the assertion of the right of secession which some of Mr. Buchanan's secretaries made and carried into open warfare.

"*We have almost a constitutional monarch in our Presidency. Few constitutional rulers possess more real power. The assertion of one or two prerogatives more and we would become dangerously near a dictatorship.*"

"Many people will declare that such fears are idle and baseless, but history is full of executive encroachments upon legislative power. With the Republican centralized Government idea uppermost in our politics, the old Hamiltonian theory of a strong central government, which, reduced to its legitimate conclusions, means a strong executive, will have been greatly fortified if the President or a cabinet officer is permitted to successfully assert the right to disregard an act of Congress, passed by the constitutional two-thirds majority over the President's veto."

If Republican Government is to be maintained in this country, the people of these United States need to read the Constitution of the United States, and think carefully on what it *says*.

EVERY Christian, Mohammedan and Jewish denomination has its own definition, its own analysis, how the Sabbath should be observed in accordance with their particular creed; and if the State allows its Sunday legislation to be influenced by the Catholic or Protestant Church, in a State where those denominations are numerically the strongest, why should not another State

which has Seventh-day Baptists and Adventists as a majority enforce Saturday as a legal holiday, with all penalties attached to maintain its observance?

The Monarchical Spirit in America.

It is interesting to note the monarchical tendencies among the would-be "higher classes" in the United States.

The manifestations of this monarchical spirit and ambition are not by any means few. It is most marked, of course, among the idle rich; but it is by no means confined to that circle.

The ambition of American girls and women, to give themselves and vast fortunes for European titles and misery, is so notorious as to call for nothing more than mere mention in this connection.

Besides these there are thousands who, having no chance to secure titles, spend fortunes to secure the recognition of the titled ones of Europe. People will spend years and thousands of dollars to gain *entré* to "the Prince of Wales's set," or to a "drawing room" of the Queen of England; this "dignity" to be used in America in holding themselves as far as possible above other people.

And thousands of the people who stay at home, or who, if they go abroad, have not the fortune to attain to such "dignity," are themselves so imbued with the same spirit that they look upon those who have attained to it, as being thereby so far superior to what they ever were before as to be entitled to some sort of worshipful reverence, and they proceed to pay it like any other toadies.

Then those who have in fact attained to such great "dignity" form themselves into exclusive "sets" in their several localities and ape the ways of royalty. And the others who would like to, but can't, will gaze and admire and ape the ways of those who ape the ways of royalty.

It is a fact that there are people who have gone to Europe and spent fortunes in securing a title or the recognition of royalty, in order to obtain entrance to the exclusive sets on this side of the water.

And now there is one of these "sets" that has formed a society, which, instead of having a president, is to have a queen. In presiding she is to sit upon a throne, and have heralds and maids and lackeys and all the other toggery that becomes queens. She is not obliged to wear a crown, but it is specified that she "may or may not," as she pleases—and who will doubt for a moment that she will please to wear one?

Now we are not casting any sort of reflection upon the people of Europe who have dignities, titles and royalties. These things all belong to them, and have belonged to them for more than a thousand years. These dignities fit them and they can wear them becomingly; and in doing so they are entitled to respect. And indeed

as so many Americans buy these things and pay immense prices for them, it may be said that these titles, dignities and royal airs belong to them too. Yet for all this they never can wear them becomingly in America; and not one in a thousand can wear them becomingly in Europe. They simply do not fit. And Americans only make themselves ridiculous even in the eyes of Europeans in their efforts to secure them, or to wear them after they have secured them.

Any American who will be simply what he is, just his plain everyday self, can travel all over Europe and be respected everywhere; but those who think they must put on European style and ape European ways, will be endured, if they are not despised, everywhere they go. How could it be otherwise? When people do not respect themselves, how can it be expected that other people will respect them? When people at every turn manifest only littleness and insincerity, how can others do any more than endure them?

It will not do to pass off all this running after foreign titles and dignities and recognitions, as but a little thing. In one sense it is of course a little thing, exceedingly little; but it is not by any means insignificant, especially when an ambassador from the United States becomes so carried away by this spirit, as to compromise his own position and, in the presence of foreigners in a foreign land, criticise his own people as "a people hard to rule" and that "must be held with a steady hand." This from an ambassador of a Government that is "of the people, by the people, and for the people"!

All these things, though appearing very little in themselves, when taken together, are plainly the manifestations of another element working steadily and insidiously onward to the time when "our country shall repudiate every principle of its Constitution as a Republican Government."

Bishop Satterlee on Sunday Laws.

A "MASS MEETING" in the interests of "national reform" was held in the Metropolitan Methodist Church, Washington, D. C., January 17. Dr. Lyman, president of the "Reform Bureau" at Washington, presided.

The principal speaker was Bishop Satterlee, of the Episcopal Church, who addressed the meeting on the subject of "Sunday laws." Some introductory remarks were made by the chairman, in which he said; "What we desire for the capital of this nation, a Christian nation, is that it shall be a Christian city." This was to say that at present Washington is not a Christian city, and this opinion found ample support in the speeches following. How it is that the nation can be Christian, with its capital and seat of government unchristian, he did not explain.

Bishop Satterlee began by saying that he was a Christian, and believed that "no man can call himself a

Christian unless he is in all times and places a true witness for the Lord Jesus Christ."

Judged by this rule, what must be thought of the propriety of calling the United States a Christian nation? Is it "a true witness for the Lord Jesus Christ" "in all times and places"? No sane person would affirm such a thing. Yet Bishop Satterlee is fully assured that this nation is indeed Christian. Have the advocates of "national Christianity" two standards of Christianity, one for the individual, and another for the nation? It would seem that they have. Nevertheless there is but one true standard, and by that standard no such thing as national or governmental Christianity can be possible. Christianity will fit the individual, and nothing else.

It must be said that Bishop Satterlee's speech did not speak well for his own knowledge of Christianity. As proof that this is a Christian country, he affirmed that it "is a country of universal suffrage," and said that by this the nation manifests its confidence in humanity, and imitates the example of Jesus Christ, for "He trusted human nature."! What an assertion! If there was one thing Jesus Christ did not do, it was to trust human nature; and if there is one thing the follower of Christ must not do, it is this same thing. Human nature is fallen nature, and fallen nature is sinful nature, so sinful that it can descend to the lowest depths of wickedness. The whole mission of Jesus Christ to this earth was to replace human nature by the divine nature, in which alone any being can safely trust.

To such lengths of error are men of intelligence and high church standing led in the search for some justification for Sunday laws.

"The highest law court in the land," the bishop continued, "has decided that this is a Christian country. And the highest law in dictionary that I know anything about says that Christianity is the common law in America in every State but Louisiana." This being so, we may fairly expect, if Christianity amounts to anything, to find a wonderful difference between Louisiana and other States with respect to the moral condition of society; since in these States all persons would be Christians except such as are lawless. It does not appear, however, by comparison with her sister States, that Louisiana suffers in the least from the failure of the common law in her domain to include Christianity. Nor does it appear that the people of those States which claim Christianity as part of their common law, however faultlessly they may observe the latter, are raised thereby one degree in spirituality above the plane of ordinary human nature.

Coming to the subject of the pending Sunday law for the District of Columbia, the bishop said:—

"Now I wish this law first of all, ladies and gentlemen, because first of all there is a great advantage in this Sunday law that it is proposed to enact, it seems to me, simply because there is not a single word—Christian, religious word—in the law itself. We believe in the eter-

nal separation of Church and State in this country. We must carefully guard that, and we must not force our opinions upon others who have different opinions, and yet who are under the dominion of the same law. I have heard this Sunday law described within the last week by a very prominent legislator as the most moderate law on the subject of Sunday he had ever seen in his life. Therefore it offends no prejudices; therefore all men can unite as far as that is concerned, and become at one in it. There is no place where one can insert an entering wedge. There is not a single knife edge where this objection can be made. Throughout the law, from beginning to end, it speaks only of Sunday and the Sunday rest."

It certainly would not be clear why a bishop in the church, rejoicing in the belief that this nation is Christian in character, and addressing an audience gathered for the express purpose of making the capital of the nation Christian by means of a Sunday law, should consider it a "great advantage" in that law that it contains not one Christian or religious word—were it not for his explanation that "we must not force our opinions upon others who have different opinions, and yet who are under the dominion of the same law." In this country, "We believe in the eternal separation of Church and State." Therefore, "we" must say "Sunday" in our Sunday bill, instead of "Christian sabbath." That makes a great difference in the character of the bill!

In other words, if "we" should force people to rest on the "Christian sabbath," that would be forcing our opinions upon others of different belief. Hence we must only force them to rest on Sunday!

The bishop would prevent any union of Church and State, and any forcing of one person's opinions upon another, by *disguising* the means that would be used for their accomplishment! But a thing is disguised only that it may the more surely accomplish the purpose for which it is used. And that is the case with this Sunday law. It is a religious law, disguised as completely as possible in order that it may, if possible, deceive Congress and commit that body to Sunday legislation. That is the "great advantage" which the bill contains.

If any further proof of this were needed, it is furnished by Bishop Satterlee's own words, uttered in the same connection; for it is with this evil scheme of Church and State union as it is with murder; it "will out." And so, having called attention to the bill as one not at all religious and that could not offend the prejudices of any, the bishop in the very next breath stripped the disguise completely off, by saying:—

"We are following the sample of the first law, following after the line of the first law—Sunday law, which Dr. Elliott, who is present here this afternoon, told me today was ever enacted in the world—that is the law of Constantine. When the Roman Empire became Christianized many of its people were still heathen; and therefore instead of saying upon the Lord's day, or upon the Sabbath day, in that law of his, it was enacted that upon the great day of the Sun no work shall be done."

This is as true a statement of the purpose of the

movement for Sunday legislation by Congress, and as strong a condemnation of it, as was ever uttered. Nothing worse would be said of it than that it is a repetition of the movement inaugurated by Constantine in the fourth century. That first "sample" Sunday law, which was a very mild one, was speedily followed by others more rigid, until the "venerable day of the sun" was forced upon the observance of all classes by a law as complete and undisguisedly religious as the most ardent sun worshiper could desire. Out of that movement of Constantine's, begun by his Sunday edict, grew the union of Church and State, the Papacy, the Inquisition, and the persecution and death of millions of Christian martyrs. How much worse could anything be than a movement which starts out in the United States Government upon this same line?

Therefore, upon the representation made by the friends and advocates of this proposed law, as well as from what appears in the law itself, we are totally and unalterably opposed to its enactment. Nor can we see how any lover of liberty who is familiar with the history of Constantine and of the era which he inaugurated in Church and State, can fail to be as fully opposed to it as ourselves. That the religious character of this bill is disguised, only makes it the worse, and the more worthy of opposition.

Christianity and Common Law.

AFTER reading Jefferson's exposure of the fraud by which "Christianity" was made a part of the common law, which we reprinted last week, the reader may query, how, in the face of such an exposure, it could still be maintained by American judges that Christianity is a part of the common law.

As stated last week, Jefferson's expose—written in 1824, published in 1829—was a complete answer to the New York and Pennsylvania cases. It destroyed the basis upon which those cases were made to rest. Before a religious despotism could be further perpetuated in this country by the fraud that "Christianity is part of the common law," this argument of Jefferson's had to be overridden. This was done by Chief Justice Clayton, of Delaware, in 1837.

In sustaining a conviction for "blasphemy," Chief Justice Clayton proffered an answer to Jefferson's argument. Logically this proffered answer is a confirmation of Jefferson's argument rather than an answer to it; but as it was officially given as an answer, it has been allowed the weight of an answer by those who wanted an established religion, though in fact no such weight justly belongs to it.

Justice Clayton speaks of Jefferson as "this letter-writer": and says that the "letter is phrased in terms more becoming to the newspaper paragraphs [paragraphers?] of the day than the opinion of a grave jurist who feels respect for the memory of the eminent lawyers of England, because he knows and can appreciate their

worth." It is thus plain at the start that Justice Clayton had more regard for *authority* than he had for sound argument; and this character he sustains even at the expense of logically confirming Jefferson's argument while he authoritatively overrides it.

Jefferson had said that "Sir Matthew Hale lays it down in these words: 'Christianity is parcel of the laws of England.' But he quotes no authority." And that "Lord Mansfield qualified a little by saying . . . that 'The essential principles of revealed religion are part of the common law.' But he cites no authority and leaves us at our peril to find out what in the opinion of the judge, and according to the measure of his foot or his faith, are those *essential* principles of revealed religion obligatory upon us as a part of common law."

To this Justice Clayton says that "they had *no occasion to cite any authority*"; and that "Sir Matthew Hale was *an authority of himself*, and is considered as a *sufficient authority for a common law principle in every case* when there is no contrary authority. What sources of legal knowledge his great erudition may have consulted on this subject, we have no means of certainly knowing *nor is it necessary to inquire*."

This is the sum and the substance of his "answer" to Jefferson's argument. And thus in spite of logic, in spite of sound argument, in spite of the plainly written Constitution which he had taken an oath to uphold, and solely on the dictum of an English judge, he carries over and establishes in Delaware the English and papal principle of established religion.

After all this it is interesting to see what argument he made on his own part, to land himself comfortably in his arbitrary position. He made a distinction "between a religion preferred by law, and a religion preferred by the people without the coercion of law;" and says that "every court in a civilized country is bound to notice what is the prevailing religion of the people" and by common law to protect it "to the full length of punishing any man who outraged the feelings of the people, by wantonly and maliciously reviling or ridiculing the religion which they had freely preferred."

He then says that if the people should change from the Christian religion and prefer Mahommedanism, then the courts would change their ruling also and punish as blasphemy the reviling or ridiculing of Mahommedanism, while taking no notice of such conduct toward Christianity. Then if the people should drop Mahommedanism and prefer the religion of Judaism or "Joe Smith," the courts would punish as blasphemy the "malicious reviling of Moses" or of Mr. Smith. And all this change and counter-change because "no human power can restrain them from compelling every man, who lives among them, to respect their feelings."

It is perfectly plain, therefore, that Chief Justice Clayton would not have been as just as Pilate was; but would have sent the Lord Jesus to the cross upon the high priest's charge of blasphemy. If any would be inclined to doubt this, then let him read the following:—

"No man could justify himself under the present civil institutions of the State in endangering the public peace [by speaking against the prevailing religion]. He might feel himself impelled by a stern sense of religious duty to brave public opinion and become a martyr for his zeal. All this he might do and justify himself in his own opinion for it before God. . . . He who forcibly resists a bad religion is thus far like him who resists a bad government: if successful in his resistance he may become a reformer of men or a hero: if unsuccessful, a martyr or a traitor."

And by this doctrine it would be a settled thing that the courts would be fully enlisted in the "laudable" work of making martyrs and traitors of all such men. A blasphemer, a traitor, and a martyr, are precisely what were made of the Lord Jesus: and it was done by this identical doctrine.

Such is the doctrine, and such the authority for the doctrine, that is couched in the phrase "Christianity is part of the common law." And such is the means by which that doctrine has been perpetuated in the States of the American Union. For in spite of the splendid efforts of Jefferson and his fellow-workers for religious freedom, and in spite of the constitutional provisions in all the States, Chief Justice Clayton's decision has ever since been accepted as the standard on that subject.

How appropriate it is that such an enormous fraud should be supported by such a horrible doctrine. Yet what a pity and how astonishing it is that either the fraud or the doctrine should ever have found any countenance by men who ever made any pretensions to enlightenment or justice, or who ever heard of Christianity!

Blue Sunday Law With a Vengeance.

New York Herald.

IN refusing to approve the certificate of incorporation of a Hebrew society on the ground that its annual meeting was to be held on Sunday, Justice Pryor has carried the Puritanical spirit of the old Blue Sunday Law of this State even beyond its ridiculous letter.

No objection was made to the character of the society, and there was no pretense that its annual meeting would be disorderly, boisterous, or would in any way interfere with the usual quiet and orderly observance of Sunday. Nor did Judge Pryor find that it would be unlawful for the society to meet on that day. His objection is that the meeting would be "contrary to public policy" and in violation of "the sanctity of the Christian sabbath which is sanctioned and secured by repeated acts of legislation extending from the colonial times to the present year and as well by the impressive deliverances of the Court of Appeals."

That is Blue Sunday Law with a vengeance. Whatever may be said of the rigid Puritanical legislation of colonial times, it is straining the law beyond obvious acts as well as all reason to hold that a harmless meet-

ing of a social organization on one Sunday in a year is contrary to the more sensible public policy and the more liberal popular sentiment that now prevail.

Is This Public Policy?

JUSTICE PRYOR, of the New York State Supreme Court, has decided that it is "contrary to the public policy of the State" for a corporate association to hold its annual meeting on Sunday. Upon what basis of fact does this "public policy of the State"—if such it be—rest?

Would a private business meeting of a corporate association disturb the peace and quiet of the day? Is it upon this basis that the State would from public policy forbid such meetings one Sunday in the year and allow the running of street-cars and railway trains on every Sunday?

Does the public policy of the State forbid such a yearly meeting as a desecration of the day, while allowing the public and noisy desecration of the day by street-car and railway corporations every Sunday in the year? It may be said that this desecration ought also to be prohibited; but that is not the question raised by Judge Pryor's dictum. It is a fact that the State has allowed such desecration of Sunday from time immemorial; and it cannot be assumed that the State has gone contrary to its own public policy.

One other ground remains to be noticed, that of the public utility of idleness as compared with honest employment. Does the public policy of the State demand that the people should be idle on Sunday, doing, in very many cases at least, that which the devil finds for idle hands to do, rather than employed in some honest and virtuous occupation? The question needs no answer.

How then does it appear that a yearly Sunday meeting of a corporate body would be contrary to the public policy of the State? What does appear is that Judge Pryor has mistaken his own private policy for the policy of the people.

WE are informed that some of the managers of the District of Columbia Sunday bill, are trying to make capital at our expense over what they claim is a stroke in the air in our criticism of the bill.

It will be remembered that we pointed out in the bill a palpable compromise with the liquor traffic. They say that this point is vain because there is practical prohibition by law in the District of Columbia. This claim however is merely technical: because whatever this practically prohibitive law may be, it is *not enforceable*.

This we know from those very people themselves. The Reform Bureau of Washington, D. C., reported in the *Union Signal*, of January 7, a "Calendar of Reform Bills in Congress," and among them stands this: "Morse Bill (H. R. 1888, House Report 1831), to make the liquor law of the District of Columbia enforceable."

Now we do not believe that there is practical prohibition where the law is not enforceable. A law that is not enforceable is not practical and accomplishes nothing practical. And thus the liquor traffic is rife in the District of Columbia. Those folks will have to try again before they can clear their Sunday bill of a palpable wink at the liquor traffic.

Constitutional Relation of the Legislator to Religion.

From "The Legal Sunday," by J. T. Ringgold.

THE legislator who is induced to vote for a statute by the idea that it embodies a command of Deity, drops his character as a legislator altogether and undertakes to act as the enforcer of the will of the Deity upon other people. This is no part whatever of his duty as a legislator, which is to legislate for the good of the people within constitutional limitations. And, however strongly he may be convinced that there is a divine command for Sunday idleness, and that it would be for the good of the people to have that command embodied in a statute, yet he breaks his oath as a legislator, and is in reality no legislator, but a religious propagandist, when he undertakes by his vote to do the people that good by violating the restraints laid upon his conduct as a legislator by the Constitution. It is to this that he has sworn allegiance as a legislator, to this alone that he owes his existence as such, and to this alone may he rightly turn for the definition and limitation of his duties. And any statute whose provisions by their very nature cause the mind of the legislator, when pondering his vote upon it, to go outside of the Constitution altogether, and to determine his course by his conclusions on the question of whether the statute does or does not embody a command of Deity,—any such statute causes the legislator to break his oath of office. And when it becomes a law by means of legislative votes cast in its favor because of its supposed embodiment of a command of Deity, it sets up the union of Church and State and gives *pro tanto* a preference to one religion over another.

Let us look at this matter a little closer. Some men decline to admit a Deity; others deny that his will is anywhere recorded; some insist that it is recorded in one place and some recognize it in another. "Let every man be fully persuaded in his own mind." For the man himself, of course, when he has found it, the expression of the will of the Deity is enough; he recognizes his obligation to obey, and he thinks other men ought to obey also. But here we must discriminate between the legislator and the man. Admit that the man is right, and that he has found an expression of the will of Deity; admit, further, that the men who compose the membership of the legislature ought to obey that will. What is that will, as expressed in the case in hand? "Remember the Sabbath day, to keep it holy." Every man in the legislature, and every man outside of it, ought to obey this command of

Deity. If the way to obey it is to be idle on Sunday, then legislators and all others ought to be idle on Sunday. But, observe that there is no distinction whatever in this regard between legislators and others. Both obey or disobey the command of Deity in the same manner precisely. And why? *Because this command of Deity, like all other such commands, is addressed to the individual, AS AN INDIVIDUAL, without any regard whatever to his official character.*

Honesty, purity, fidelity, are demanded by the will of Deity in all men alike and in the same degree, without reference to social or political distinctions. But if no more is demanded of one man than another by that will, it follows that when a man through the human agency of voting becomes a member of the legislature, while he takes upon himself an entirely new set of obligations and duties with reference to the community, from which a non-member is free, yet his duty to Deity remains just what it was before. The *man* is the creature of Deity; he must obey the will of Deity. The *member* is the creature of the State; her will is his law. Thus, before a man becomes a member of the legislature, he is under obligation to obey the will of Deity and "remember the Sabbath day to keep it holy;" but after he becomes a member of the legislature, he is under no additional obligation whatever in this regard. And, as the legislator does not assume any new duty toward Deity, as he undertakes no new functions in the domain of religion by reason of his official duties, so he thence acquires no new rights or privileges in that domain. If he had not, as a private citizen, the right to enforce in others obedience to what he considered a divine command, then *he does not get that right by virtue of his election.*

The special right he thus acquires is of civil creation and of a civil nature altogether, and therefore to be exercised for civil purposes alone. It is the right to force on others to the extent of his vote, obedience to his notions of the dictates of worldly wisdom, for the sake of worldly welfare alone, and even this only within the limits of constitutional restrictions. And, as the legislator, as such, has no religious duties or privileges, of course there are no commands addressed to him *as such*, in the Book of Christian religion. To take the case now under consideration: It is nowhere commanded, "Thou shalt vote for a law to compel other people to keep holy the Sabbath day." Upon this point the legislator is as free regarding his action from any command of Deity, as he is regarding his action on a tax bill. Of course he is commanded by Deity to discharge his duties as a legislator conscientiously, as he is to discharge all other duties; but the will of Deity is nowhere expressed as to what his duties as a legislator are. Their definition and limitation are a matter of human constitutional law entirely.

The will of Deity as to specific legislation has never been publicly revealed but once, and that was under the "pure theocracy" of the Jews. And even under that system the legislation was not directed to be enacted by human agency, but both the law and its penalties were

specifically revealed. It is as arrogant—shall we not say it is as blasphemous?—in a modern legislature to claim divine sanction for one of its enactments as it would be for a railroad company to assert the same inspiration in the selection of a particular route by its board.

Well, then, may we not say that a conscientious legislator, pondering his vote on a proposed Sunday law, with mind undarkened by the clouds of Brownism, and sincerely desiring to fulfill the will of Deity, would in his official action commune with himself somewhat after this fashion? "It is the will of Deity that I shall herein discharge faithfully the duty I owe to the State, which the State has defined for me, and which I have expressly pledged myself to perform. I am not at liberty to judge for myself what that duty is, unless in cases where my employer, the State, has failed to define it for me. Is this such a case? I cannot shut my eyes to the fact that this question of a Sunday law is a religious question. The character of its advocates, the fact that they consist exclusively of professional religionists, male and female, sufficiently demonstrates that; the nature of the arguments these people use in favor of the law, simply confirms what is already clear from their pressure and their zeal. Now, the State has defined my duties, which it is the will of Deity that I should perform, in the constitution. Let me look at that, and see what my duty is, as to legislating upon religious questions. The constitution says, 'No preference shall be given by law to any religion.' This means that my duty as a legislator is to vote against the passage of any law which gives a preference to any religion.

"Now, let me turn from the examination of the constitution, and examine myself for a moment. I know that these professional religionists are here urging the passage of this law for the reason, and for the reason *alone*, that they believe it will give a preference to the particular religion which they profess over all other religions. Do I not also know perfectly well, in my own mind, that this belief of theirs is entirely correct? Am I not conscious that my inclination to vote for this law is based purely on my knowledge that it will give a preference to their religion, and my desire thus to oblige a number of good citizens?

"But stop, there is another basis for this inclination of mine. Away down in the depths of my heart, there is a strong hereditary sympathy with the kind of religion these people profess. I may not live up to it—as many of them probably do not—in respect to Sunday observance and in several other respects, but I have still a 'preference' for it. As part of this religion, I have been taught to believe that there is a command of Deity that men shall not work on Sunday, and I should like to see all men obey the commands of Deity. Am I not, then, in danger of allowing my own preference in the matter of religion to influence my vote on this bill? On the other hand, if I feel that it is this preference of others which alone inclines me to vote for the bill, then is it not evident that, to my own inner consciousness, the bill does

embody a preference of one religion over another? But, if it embodies such a preference, it violates that constitution which I have sworn to support. It is the will of Deity that I shall not break that oath. Now, will it matter in the least in His eyes whether, in the breaking of it, I vote to give a preference by law to the particular religion which I happen to profess, or to some religion professed by other people?"

The correctness of this line of thought cannot be impeached. It discriminates with right morality between the duty of the *individual*, which is to give a preference to the religion that he believes to embody the will of Deity, and the duty of a *legislator*, which is to vote against any law that gives a preference to his own religion or any other, as against all laws that violate the Constitution under which alone he acts as a legislator. It distinguishes justly and properly between the man and the member. It is the reasoning of intellectual honesty, as opposed to the guidance of intellectual dishonesty, consciously or unconsciously inducing the legislator to regulate his official conduct by another standard than that to which he has sworn that he will conform.

Christian Citizenship and Hypocrisy.

THE object of the Christian Citizenship movement is to "prepare the way of the Lord." This preparation is "to have every mayor and every councilman a Christian." When this is accomplished, it is declared, "Christ will rule."

But are the promoters of this movement sure that they are able to discern between Christians and those who only *profess* Christianity? If it is known that only those professing Christianity can be elected to offices of trust and profit under the Government, will not many profess Christianity merely for the sake of the office? In other words, will not this movement to "prepare the way of the Lord"—by electing only Christians to office, really prepare the way of the devil by putting a premium on hypocrisy? It will be answered that the promoters of this movement are able to judge who are and who are not Christians. But facts show they are not, and the following bit of history will forcibly prove it.

One of the objects of the Christian Citizenship leaders is to secure the enactment and enforcement of rigid Sunday laws. This is a part of their preparation for the coming of the Lord. In order to commit Congress to their movement they have united on securing a Sunday law for the District of Columbia. This done they propose to extend such legislation to all the territories and departments subject to Federal jurisdiction.

Their effort to commit Congress to such legislation by securing a District Sunday law was begun in 1890. It was decided at that time by those engaged in what is now called Christian Citizenship work that it would be wise to select a Southern congressman to introduce the bill in the House and a Northern senator to introduce it

in the Senate. Inasmuch as this bill was a "Christian" measure for the purpose of preparing the way of the Lord, it was but consistent that "Christians" be chosen to introduce the bill. After consultation and conference, the church leaders selected Congressman W. C. P. Breckinridge, a member of an honored and influential religious body of the South, to introduce the bill in the House. Subsequent developments revealed the fact that Mr. Breckinridge was at that time sadly lacking in true Christian virtue. These same people who selected this man to champion their Christian Citizenship scheme now speak of him, even after he professes repentance, as "that infamous old libertine named Breckinridge."

Now, did these people, when they selected this member of a Christian church to champion their "Christian" bill,—did they know that he was what they now term him, an "infamous old libertine." If they did they are no better than he was. If they did not, then it is clearly demonstrated that these Christian Citizenship leaders cannot discern between a Christian and an "infamous old libertine."

And as surely as they are not able to discern between a Christian and a libertine, just so surely will their movement drive out of public office self-respecting and honest dissenters who will not be hypocrites, and invite into office such as are willing to put on a Christian cloak for the sake of the spoils of office. This has always been the result of uniting Church and State, or showing governmental favor to any system of religion. It resulted thus when "Christian Citizenship" controlled affairs in the days of Constantine.

Of the hypocrisy engendered by that Christian Citizenship, John Wesley, the founder of Methodism, in explaining the comparative absence of the manifestation of the Holy Spirit in the Christian Church of the third century, says:—

"It does not appear that these extraordinary gifts of the Holy Ghost were common in the Church for more than two or three centuries. We *seldom* hear of them after that *fatal period* when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian cause thereby, heaped riches and power and honor upon the Christians in general, but in particular upon the Christian clergy. From this time they almost *totally* ceased. . . . The cause of this was not because there was no more occasion for them. . . . The real cause was 'the love of many,' almost all Christians (so-called), was 'waxed cold.' *The Christians had*

no more of the spirit of Christ than the other heathen. . . . This was the real cause why the extraordinary gifts were no longer to be found in the Christian Church; because the Christians were turned heathen again, and had only a dead form left."—*Quoted in debates of O. L. Sutliff with Prynne, p. 68.*

In answer to the idea that the kingdom of God was established on earth by the success of Constantine's Christian citizenship schemes, John Wesley used this strong but truthful language:—

"A wonderful instance of spiritual blindness is given us in a very celebrated work of a late eminent writer, who supposes that the New Jerusalem came down from heaven when Constantine called himself a Christian! I say called himself a Christian, for I dare not affirm that he was one any more than Peter the Great. I cannot but believe he would have come near the mark if he had said that it was the time when a huge cloud of infernal brimstone and smoke came up from the bottomless pit."—*Wesley's Sermon's, vol. 2, p. 97.*

From these quotations it is plain that John Wesley considered that clothing Christians in general, and the Christian clergy in particular, with civil power, instead of "preparing the way of the Lord" really prepares the way of the prince of the bottomless pit; and that those who cannot see that this is so furnish a "wonderful instance of spiritual blindness." According to John Wesley, we have in the Christian Citizenship movement which seeks to "prepare the way of the Lord" by electing only



JOHN WESLEY.

[From the Outlook.]

Christians to office, a "wonderful instance of spiritual blindness." John Wesley saw clearly the wickedness of such movements. Would that those who now revere his memory could have their eyes anointed that they might see.

Before the day of Pentecost, the disciples asked for political office in the political kingdom which they supposed their Master had come to establish (Mark 10:36, 37); and for power to punish those who rejected Him whom they thought to be head of that kingdom (Luke 9:56). But the outpouring of the Holy Spirit dissolved all their Christian Citizenship schemes, and their message was "repent . . . and ye shall receive the Holy Ghost" (Acts 2:38). "Add to *your* [not to your neighbor's by human law] faith, virtue, and to virtue knowledge . . . for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

When all who will, have thus been prepared by the kingdom of grace, then "the Son of man shall come in his glory, and all his holy angels with him," and "then shall he sit upon the throne of his glory." Matt. 25:31. "Christian Citizenship" can neither promote the kingdom of grace nor the kingdom of glory; it can neither prepare subjects for that kingdom nor enthrone its King. It can and does promote hypocrisy. What its advocates need is the anointing of the Holy Spirit that they may know what this meaneth: "Not by might nor by power, but by my Spirit, saith the Lord." Zech. 4:6. A. F. B.

Christian Citizenship.

BY H. E. GIDDINGS.

IF Christianity is to enter the realm of law, it must be an element in citizenship delegated by the citizen to the government. Then the citizens who have delegated this power have not only authorized the government to compel others to act as though they were Christians; but have themselves consented to be controlled by the government in their religion as to belief and practice. And this not alone in some point that is in accord with their choice; but in all things. For, they establish the principle that the government should regulate religious affairs by law, and as the choice and consent of the citizen is determined by voting, the question of religion is at once expelled from the individual conscience instructed by the word of God and guided by the Holy Spirit, and is relegated to the ballot box instructed by the religio-political speaker and guided by the majority.

In this the individual conscience is set aside and utterly ignored, and religion is put into a sphere destitute of the Spirit and wholly unable to exert any power upon the heart.

Such religion may exist; but it is not Christianity. "Every man shall give account of *himself* to God." He is not required to give account of someone else; nor of any power given to government to compel others to do right, but each shall give account of himself.

Religion by law existed in Rome when she was pagan and when she was papal; but the Christian never wants to, and never will, delegate to government nor to anybody else any power in religion; nor will he consent to be governed in his religion by the mind and conscience of another nor any mass of others. To do so would be to separate from God and ignore Him as moral ruler.

Whatever a man will submit to the decision of others, he holds only on a level with the common things of this world, subject to change at the desire of others. If he should say that he would do this only when the laws favored his views, then he confesses that he is not doing to others as he would have them do to him; and again shows that he has not the religion of Christ. He wants laws in harmony with his convictions, that he may compel others to adopt them. He will not change his

convictions, for he claims that Christianity depends on convictions of conscience; but in his zeal to dominate others, he will compel them to abandon their convictions. This again shows that he is destitute of the spirit and works of Christ; for he says, "If any man hear my words and believe not, I judge him not." John 12:47.

The power of the religion of Christ is purely spiritual; and its work is upon the individual heart, which by its influence is moulded after the image of Him that created him. This power cannot be derived by the *government* from the *citizen*; but only by the *individual* from *Christ*. "If any man be in Christ he is a new creature." "If any man have not the spirit of Christ, he is none of His." He is not a Christian. The power of the Holy Spirit can be derived from Christ by the individual only.

If one has a religion which he can, or wants to, delegate to government, and thinks such religion is Christianity, he is mistaken. He has not learned the first principle of Christianity, which is liberty of conscience to "whomsoever will."

Governments derive their just powers from and by the consent of the governed. The power of Christianity cannot be derived from, or delegated by, the citizen, to government. Therefore the government cannot justly exercise any authority or power in Christianity: neither to make laws nor to execute them, nor yet to employ its authority in issuing proclamations recommending or enjoining Christian worship.

Religion springing from the minds of men may be incorporated into law by government; and these same men who form the government and invent the religion can delegate power and authority to force it upon others; but as it is not a spiritual religion to begin with, but wholly human, outward physical conduct is all that is obtained by the process. And that is not Christianity.

Again: Earthly government cannot exercise any authority whatever in Christianity; for it cannot be delegated by the individual as a citizen.

Whatever does not furnish power to the government, nor submit to be dominated by it, cannot be an element in the formation or maintenance of the government. Therefore, as Christianity can never be an element in the citizenship of earthly government, "Christian Citizenship" is false alike in its conception and in its name.

The truth is, then, that Christianity is known only to those who have come in contact with it as a spiritual power, which, admitted into the heart, renovates the soul and purifies the life from sin. The only source of this power to men is Christ. Could it be delegated to government, or transferred in any manner from one person to another, or to a government, or again from the government to individuals, men could be saved without going to Christ, as Christianity could be forced upon them by the power of the sword. Those who have such a view as that of Christianity are not acquainted with Christianity.

When this "Christian Citizenship" thing professing

to be Christianity shall secure control of the Government and with governmental power enforce its notions upon the people, we shall have fulfilled the prediction of Rev. 13:11-15. The power described in this Scripture is termed in Rev. 19:20, "The False Prophet." It will be such because it will profess to represent Christianity when it is nothing of the kind. It will be "The False Prophet" in that it will deceive the people into receiving its doctrines and professions as Christianity, when in fact the whole combination will be antichristian and nothing but the living image of antichrist.

"None of the wicked shall understand; but the wise shall understand."

Pure Anarchy.

"EXCEPT the State be born again, it cannot see the kingdom of God." This statement is conspicuously inscribed upon the official organ of the "Christian Citizenship League," and is credited to a "professor" of "applied Christianity" in a western college. It is the doctrine that Christianity can be applied to the State—that Jesus Christ is the Saviour of the State as well as of the individual. There is but one way of salvation, and that is by being "born again," as the Saviour explained to Nicodemus. Supposing then that the State could be "born again," what would result? It would have to manifest the spirit of Christ, which would necessitate that it forgive its enemies; and forgive them not once merely, nor "until seven times," but "until seventy times seven." Matt. 18:21, 22. So as often as the trespasser against the State might say, when brought into court, "I repent," the State would be obliged to forgive him, and discharge the debt! Could any arrangement better suit the desires of the criminal classes? or more quickly and thoroughly destroy the whole structure of civil government? Could any doctrine be more thoroughly anarchistic? These questions answer themselves.

And yet it is actually a fact that this doctrine is, in this very land of enlightened government, now held and advocated by nearly all the leading religious societies! And those who would warn the people against it are denounced as anarchists!

A FEATURE of recent Congressional proceedings at the National Capitol, was an amendment offered by Senator Morgan to the Immigration bill, which would oblige all immigrants to this country, before acquiring citizenship, to be able to read the Ten Commandments. In defending his proposed measure, which he affirmed was introduced "in no spirit of levity," Senator Morgan said he was actuated by "the most serious intention of making every man who comes to the test to acquire American citizenship show before the officer, the Judge who admits him, that he knows the foundations of the Christian religion as they are taught in the Ten Commandments."

He then referred to "the Christian sabbath, which is observed in this country from end to end and enforced by State laws and even by the laws of the United States Government," as an evidence that "we continually recognize in all our . . . political, national and State relations, and relations to the laws of our country, the great underlying foundation" of these commandments. Would the senator oblige immigrants to read Sunday, or first day of the week, into the fourth commandment? When the senator himself is so blind with respect to the Decalogue as to think that it enjoins the observance of Sunday, is he well qualified to lead the blind in the path which it marks out?

When the blind lead the blind, they must both fall into the ditch. When the people of this country allow their legislators to set themselves up as their religious guides, they are not far from disaster.

In and Around the Capitol.

From our Washington Correspondent.

THE people of the city of Washington are fully aware that Wilbur F. Crafts is here with all his methods. On Sunday afternoon, the 18th inst., a so-called mass meeting was held in the Metropolitan M. E. Church. The attendance did not exceed two hundred people. At the close of the meeting the people were requested to vote to Dr. Crafts and his associates the right to petition Congress for the passage of the District Sunday Bill. Some of the people voted and some did not; but the vote was declared unanimous. It was not stated whether Dr. Crafts wanted to represent one hundred or one thousand.

The same scene was enacted in the evening of the same day at another church of the city, where the attendance did not reach one hundred. The vote was taken by a show of hands and many did not vote, but as before the vote was declared unanimous. Since there was no limit placed on the power to petition, it is only fair to surmise that Dr. Crafts will use it to the full extent of his ability.

It is wonderful how these people can pile up petitions by their plan of "representative petitioning." For an example, we have only to call to mind the record of the petitions for the Sunday closing of the World's Fair, when the vote of the churches enabled these men to represent more people in some States than the entire population of the State; so that they represented the increase of population to the present time.

From the beginning already made, we may expect to witness quite as great results as in the past. If the pastors of the different churches where the so-called mass meetings are being held, are only willing to open their church list, the Sunday-school list, the W. C. T. U. list, and the list of names of those that belong to the Young People's societies, regardless of whether they attended the mass meeting or not, the list of petitioners will be a large

one, and Congress will be led to suppose that all the people of the District are in favor of the passage of the Sunday Bill.

Dr. H. H. George, representing another wing of the National Reform Party, laboring in the interest of the God-in-the-Constitution resolution, is here also; and Congress will no doubt be treated to more wisdom along the line of last year's contention before the Judiciary Committee of the House, *i. e.*, that there must be a national conscience on all moral questions, and the individual conscience must yield to that of the nation. And while the individual would have to depend on the nation for his conscience, we should still have "no union of Church and State"! Certainly this is as extraordinary as the plan of petitioning in the other wing of the party. The Christian lobbyists are capable of great things.

Religious Liberty in North Carolina.

IN the North Carolina Declaration of Rights, Sec. 1, it is declared that "All men are created equal," and are "endowed by their Creator with certain unalienable rights" as "life, liberty, the pursuits of happiness, and the enjoyment of the fruits of their own labor." Sec. 26 declares that "all men have a natural and unalienable right to worship God according to the dictates of their own consciences, and no human authority should in any case whatever, control or interfere with the rights of conscience."

This, then, leaves to each person the right to follow his own conscience in his relation to his Creator, and allows the civil government the right to regulate only man's relation to his fellowmen. This is not toleration merely. It asserts as *unalienable* the *rights* of men to worship, and at the same time to *enjoy* the fruits of their own labor—not of five-sixths only, but of *all* their labor. In other words, it declares that *every* man has an *unalienable right* to work *all* of the time his own conscience permits him, and that "no human authority should, in any case whatever, control or interfere with it."

Now there are in North Carolina, as well as in all other States of this Union, evangelical Christians, as well as Jews, whose consciences lead them to keep as holy time the seventh day of the week—Saturday: and hence to work the other six, including Sunday, the first day of the week. In harmony with the said Declaration of Rights of North Carolina, and in harmony with the Sacred Scriptures, no human authority has any right to interfere with them in this, "in any case whatever." But Sec. 3782 of the Code (Vol. II., p. 573) does interfere and forbid *every man* exercising that right under a penalty of one dollar for each offense. Thus conscientious, law-abiding citizens are left the choice of losing one-sixth of the fruits of their labor, or being considered criminals in the eyes of this law. Are men enjoying the guaranties of the *Constitution* while being branded as

criminals by the *statutes* of the State? In other words, Is the Constitution to be made void by the statutes of the State?

Many of the best people of the State often express with great fervor the sentiment of "equal rights to all men and special favors to none;" yet there stands this law forbidding equal rights to all men and granting special favors to some. There it has stood since 1641, an unrepealed part of the Church and State system of colonial days; and can be used to bring unjust pressure upon one class of citizens to force them to conform to the wishes of another class. It can be used as a tool for persecution, as similar laws have been, and even now are being, used in other States and other countries.

How long shall it stand thus a menace to liberty in our State? It menaces not only the liberties of the man who observes the seventh day, but it restricts the liberty of every other man, by demanding the homage due only to God. It says to *every* man in North Carolina, You have no right to act for yourself in this matter; you must rest on Sunday whether you believe it is right or wrong. You have no right to change your practice even though you in all sincerity change your conscientious convictions.

He who does not now protest against this usurpation of authority, cannot be consistent in protesting, should the authority to make laws fall into the hands of Roman Catholics or infidels or any other class, and they make laws which conflict with his conscience. It is not impossible that such a change may occur.

It is not equal rights to all men to permit one class six or seven days a week in which to earn a livelihood, and say to those of another faith, You can have only five. Again, by the Word of God, the observer of the seventh day knows it wrong to pay the same respect to the first day of the week that he does to the seventh. Hence compulsion here is a restriction of conscience.

Will not the good people of North Carolina, in plain right and simple justice, demand the repeal of this unjust law? Will not the men now assembled in the legislature rise up as one man and wipe forever from the statute books of the State everything contrary to its Constitution and "Bill of Rights" which they are pledged by their oath to maintain? If not, why not?

A CITIZEN.

Raleigh, N. C., Jan. 11, 1897.

IN a lecture in this city Sunday, January 3, on "America's Debt to the Catholic Church," Mr. Henry Austin Adams said that "The history of the crew which sailed with Columbus in the *Santa Maria* shows that a man named Patricius McGuirio stood in the bow of the boat that first touched the shore of the New World, and that in the stern, as tillerman, sat one Giovanni Moranio. These men were the first to jump from the boat to the shore. Their names, Anglicized, were Patrick McGuire and John Moran.

"And the McGuires and the Morans have been here

ever since (applause). And there is nothing to show that they ever conveyed to others their title, as first arrivals, to the country."

"Mockery and Sham."

The Independent, Jan. 14, 1897.

THE scandal caused by the protest of the Rev. S. D. Brownjohn against the confirmation of Bishop Temple as Archbishop of Canterbury was not so much the scandal of his interruption of the ceremony as it was the scandal and sacrilege of the refusal to hear his protest.

After full public notice "given to all and singular opposers" of the election of Dr. Temple as Archbishop to come to St. Mary-le-Bow Church on December 22nd to make their objections, Mr. Brownjohn appeared. The royal mandate was read in the presence of eight bishops commissioned by the Crown to confirm the election, citing all opposers, if any, to appear. Mr. Brownjohn arose and said that he desired to protest against the confirmation of Dr. Temple's election because of his belief in doctrines which the protester believed to be absolutely "incompatible with fidelity to the teaching of the Book of Common Prayer."

Thereupon he was told he could not be heard and that it had long ago been decided that the court had no power to entertain such objection. The Archbishop of York concurred, and the opposer was silenced. The ceremony went on and the august company was told that the new primate was a prudent and discreet man, eminent for his knowledge of the Scriptures and in every way suitable to the position.

Then the Apparitor-General proceeded slowly down the aisle, crying:—

"Oyez! Oyez! All ye and sundry who have any objection to the confirmation of the Rt. Rev. Frederick Temple as Archbishop of Canterbury, come forward and ye shall be heard."

Thereupon Mr. Brownjohn arose, and again tried to make his protest; but was again silenced, and told by the Archbishop of York that he could not be heard. Then to cap the absurdity of it all, the Vicar-General denounced as contumacious those who had failed to present their objections:—

"I accuse the contumacy of all and singular the persons as aforesaid cited, intimated, publicly called and not appearing, and I pray them to be pronounced contumacious."

Now if there can be a greater mockery and sham, any greater scandal and sacrilege in a sacred ceremony than the public citation of objectors to whom a hearing is refused, we do not know what it is.

"RIGHT is indivisible: we obtain it for ourselves only by claiming it for others."—*De Pressensé.*

Fraudulent Petitions to Congress.

BY J. J. GARDINER.

IN the village of Mannsville, N. Y., on Sunday, Dec. 27, 1896, the pastor of the Baptist Church, at the close of the service, read the petition for the "Christian Amendment" to the Constitution, urging its indorsement, stating that if the vote was a majority, the names of the officers of the church would be placed upon it as representing the membership of the church, which consists according to the pastor's statement of one hundred and sixty members.

There was not to exceed fifty of the members present, who were thus called upon to express by vote the wishes of the whole church, to our representatives in Congress. But that is not all; when the vote was taken the writer saw only three who voted in favor of it, although there might have been two or three more whom he did not see. So here we have not to exceed a half dozen persons allowed to declare for one hundred and sixty (for there was no dissenting vote) that they are all in favor of its passage!

Is not this another expression of the doctrine of the priests in the fourth century that it is right to do evil that good may come?

Winona, Jefferson Co., N. Y.

A Remarkable Finding.

New Haven Register.

JUDGE PRYOR's refusal to incorporate a Hebrew society upon the ground that its aim and purposes were calculated to infringe the civil law of New York regarding Sunday observance, continues to excite attention and ridicule.

The petition, which was made to him, set forth the following as the object: "To promote the strict observance of and adherence to such customs, laws, usages and rites of the orthodox Hebrew religion or faith as are not repugnant to, and inconsistent with, the Constitution and laws of the United States and the laws of the State of New York, to improve the condition of the orthodox Hebrew congregations, and to abolish the now existing religious evils.

Judge Pryor refused to sanction the petition because the annual meetings of the society were to be held "on each and every second Sunday in January in each year." This he declared to be an infraction of the civil law, and as a Justice of the Supreme Court, he could not officially approve a meditated infraction of the law. He set forth his views in a long and labored opinion which would have done justice to Judge Gaynor, who has proved his capacity to more peculiar things within a given time than any judge New York has ever had.

As an illustration of the general character of Judge Pryor's finding, we quote the following paragraph: "Al-

though not explicitly stated, it is nevertheless an inference from the face of the certificate before me that the members of the proposed corporation are of a race and religion by which not the first but the seventh day of the week is set apart for religious observances."

It seems incredible that in this nineteenth century the prejudices of a judge can carry him thus far in a matter of this kind. He does not seem to realize that his argument is purely a religious one, and bears very little relation to the law.

Why he should have gone out of his way, as in this instance, to insult this large and influential class of citizens passes all comprehension. The following extract from a Protestant periodical breathes a spirit which Judge Pryor will do well to imbibe: "If this does not stir the latent sense of justice and of loyalty to their ancestral faith on the part of the Jews of New York, they will hardly be worthy of the liberty and the respect that this opinion denies them. Whatever else this opinion may be, it is a shame to its author."

"Desecration" of Christmas.

A WRITER in the *Catholic Mirror*, of January 2, 1897, says: "The saddest thing connected with the Christmas season is the terrible and widespread profanation of the holy day." If Protestant ministers have a right to protest against the profanation of Thanksgiving Day, Roman Catholics certainly have a right to protest against the profanation of Christmas, which is a "holy day" in the calendar of their church. It is certain, too, that Christmas Day and Thanksgiving Day stand upon exactly equal footing in respect to their alleged sanctity.

That the "profanation" of Christmas Day and other legal holidays is very bad, is true enough; not, however, because any such day is in any sense holy, but because they are given over by the masses to revelling and drunkenness. As the writer above quoted says: "In every section of our country the papers record melancholy and appalling evidence of drunkenness, debauchery, murder, and crimes of all kinds. A great many people think that Christmas is the period for reviving the Roman Saturnalia, or else they so conduct themselves."

And what is there strange about this? The Roman Saturnalia just suited the carnal mind back in the days of the Cæsars, and why should it not just suit the same mind now? There is as much of that mind in the world to-day as there ever was, and as much of it can be found in professedly Christian communities, as anywhere else.

The trouble is that these legal "holy days" furnish the carnal mind with just the opportunity that it seeks. Let an individual have plenty of good, honest labor to perform, and the carnal propensities will remain comparatively dormant. But shut off this salutary employment of mind and hand, by legal provisions designed to

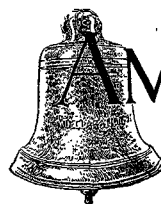
"protect" some "holy" day or holiday, and the carnal mind will at once assert itself wherever it has not been dispossessed by the Spirit of God, and the old saying which connects the devil with "idle hands" will be verified. The *man* is exposed to all evil in order to "protect" the *day*! Better would it be to protect the man than all the days in the calendar.

The more "holy" days and holidays increase, and the more their observance is made compulsory upon the people, the more drunkenness, debauchery, murder, riot and general lawlessness there will be. And the more honest employment can be provided for the multitudes whose hands are idle, and the more the people are left free to engage in honest work when they want to work, the fewer occasions there will be calling to mind the Roman Saturnalia. The truth of this is so evident that it can be seen by any one who does not feel bound to uphold Sunday laws at whatever cost.

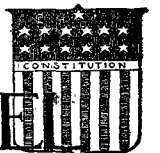
THE Washington correspondent of the *New York Independent* says that "there is no lack of statesmen to-day, who, on occasion, would turn down the Constitution, as a once eminent member of the House did, when he said he did not know what the Constitution had to do 'between friends.'" Every one who is acquainted with the course of Government affairs, knows that this is true. Yet it is a most dangerous condition of things in a Government which professes to stand upon a written Constitution.

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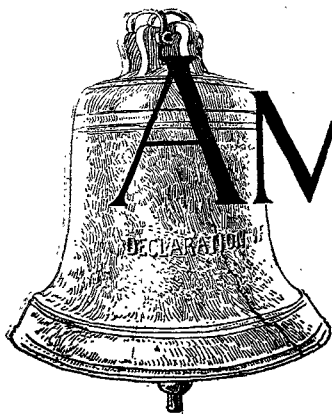
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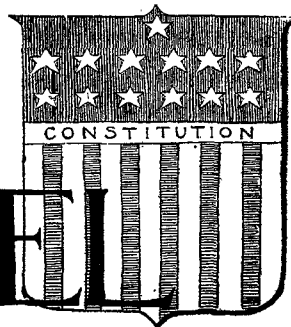
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ALONZO T. JONES,
EDITOR.

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DID the Lord Jesus make a mistake in regard to the way in which true reform should be conducted and accomplished in the world?

It is certain that all people look upon the mission and work of Christ in the world as having been at least *intended to be* reformatory.

Was His mission and work then truly reformatory or not? Did He proceed upon correct principles? did He employ right methods to accomplish real reform? or were His principles and methods altogether wrong?

These are not captious questions. They are not asked lightly. We are asking the questions seriously; and we ask that they be considered seriously. These are questions that need to be carefully and seriously considered, especially by all who profess to believe in Christ—by all who profess to have any respect for Him as a Reformer.

We are asking these questions just now, for the especial benefit of the Christian Endeavor Societies, the Christian Citizenship Leagues, the Christian Temperance Unions, and the combined Christian churches of the whole country. And this with especial reference to the principles which they have adopted and the methods which they employ. The principles entertained and the methods employed by these people as would-be reformers, are not at all those of Christ when He was on earth.

The conditions existing when Jesus Christ was on earth were just such conditions as are now upon the earth—only somewhat worse. The evils which then prevailed—private and public, individual and governmental—were precisely such as are now prevalent in the United States. There was corruption in government every-

where, whether municipal or national. Yet He did not, nor did He direct His disciples to, enter into an agitation for either municipal or national reform. He did not engage Himself, nor did He direct His disciples to engage, in the formation of any societies, leagues, unions, or federations, "to enthroned Christ in every town and city in the" Empire, nor to cause Him "to reign supreme on the Capitoline Hill."

When a multitude of people were unanimous in the opinion that He should be King of His own city and His own country, which by the way were at the time governed by outrageously immoral men, He would not for a moment countenance their movement, but left the whole company and went away to the mountain alone.

When at another time the personage whose "seat" was at the Capital of the Empire, who really reigned on the Capitoline Hill, and who at the same time reigned in fearful unrighteousness, voluntarily offered to bestow upon Christ the power over all the kingdoms, and indeed over his whole Empire, according to much the same arrangement as these now propose to have Him reign on Capitol Hill, He unhesitatingly refused the offer.

There was tyranny of capital: and when one who was thus oppressed came to Jesus asking Him to direct an equitable division of the capital, He refused to interfere, saying: "Man, who made me a judge or a divider over you? Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

The social evil was sadly prevalent. Some Pharisees employing the Pharisaic—now the Parkhurstian—method to suppress it, captured and brought to him a guilty one, "taken in the very act," and demanded what He had to say as to stoning her to death. He answered, "He that is without sin among you, let him cast the first stone at her." "Being convicted by their own conscience they went out one by one" till all were gone and the criminal was left alone with Jesus. Then Jesus said to her, "Woman, hath no man condemned thee? She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee; go, and sin no more.'"

Now in none of this did Jesus for a moment convey the impression to the guilty one, nor to her accusers, nor to anybody else; that He either justified or excused what she had done. What she had done was wrong. It was a serious criminal offense. None knew this to its depths better than He. And knowing this, at the same time He showed to the Pharisaical accusers then and now and for all time, that *their way* of dealing with such people is not the Christian way.

Again, when his disciples decided that *because* they were his disciples, they were just so much better qualified than all others to hold the offices and exercise authority in the kingdom which they desired to have Him establish then upon the earth, He said to them: "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. BUT SO SHALL IT NOT BE AMONG YOU: but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. *Even as* the Son of man came not to be ministered unto, but to minister, *and to give His life* a ransom for many." "I am among you as He that serveth."

So it was in all the life of Christ on earth. At a time when there were greater evils in government and in society than had ever been survived, he never did himself, nor ever hinted that his disciples should, attempt to reform government or society, by any kind of political working, nor by any kind of governmental means. He ever in word and act kept himself far aloof from any suggestion of anything of the kind: and so did his disciples in the infancy and purity of the gospel as He left it upon the earth to be preached by them.

Yet on the other hand he freely employed and poured out to employ his disciples, "All power in heaven and in earth" to the *individual* to cleanse the heart from all sin and purify the life from all evil, in "every one that believeth," from the leper in the fields to the king in his royal robes, from the slave in his stable and the prisoner in the dungeon to the emperor at the pinnacle of human greatness.

This was Christ and His Christianity then; and this alone is Christ and His Christianity forevermore. Such were the principles maintained, the methods and the power employed, by the Lord Jesus when he the true Christian and the true Reformer was at work on earth for the world; and such alone are the principles that can be maintained, the methods and the power employed, by true Christians and true reformers unto the world's end.

Now if the Christian Endeavor Societies, the Christian Citizenship Leagues, the Christian Temperance Unions, and all kindred "Christian" organizations who have set themselves by political methods and governmental power so to reform the world that "Christ shall be enthroned in every town and city and State," and "shall reign supreme on Capitol Hill"—if, we say, all these professed Christian bodies really believe that the principles and

methods of Christ were the correct ones to effect true reform, why do not they adopt these and hold strictly to them?

If on the other hand they think that His principles and methods are now antiquated, that they are not adapted to present conditions, how then can they believe in Him as a living present Person in all affairs, any more than any other reformer of antiquity?

There are very few people who will not allow that Christ was a reformer *for His day*, and that His work was adapted to the conditions then existing, just as they allow so far the claims of other men who have sought to benefit their people. They will allow, too, that He and His work just as that of others may be looked upon as a good example; but that he is a present living Person and power for all time, and without whom all effort at true reform must fail, they will not allow. Such a belief about Jesus, however, is far from being Christianity.

To believe that Jesus Christ is *the* Reformer for all time; that the principles held, the methods and the power employed by Him, are adapted to all conditions of the human race; and that in the application of these identical principles, and the employment of these methods and this power, He is an ever-present living Person—this is to believe in Him as the true Reformer. Such a belief in Jesus is Christianity.

Christianity and Civilization.

THE Christian Endeavorers, the Christian Citizenship League, the National Reformers—the combined churches generally—distinctly announce it to be their great purpose to "regenerate the city," to "redeem the State," to "save the nation." This in order to preserve for the world the benefits of the highest state of civilization, which in turn shall redound to the glory of the Church.

To accomplish these great things they declare that the Church must direct the primaries, control the caucus, and have general supervision of all the interests of State and nation; because Christians are best of all qualified to know what is for the true interests of the State, of the nation, and of civilization. Therefore they count the primary as important to the Christian as is the prayer-meeting; to go to the polls as much an act of worship as to go to the Lord's supper; the ballot as much a symbol of Christian standing as baptism.

They argue that the Church is certainly in the world for good; she is to influence people, States and nations, for good. But if she is to keep herself separate from the State, and her work apart from the work and workings of the State, then how shall she fulfill her mission for good in the world? Then at the rate at which corruption is pervading the government of cities, States, and the nation, what will become of our civilization? And

then what shall become of the Church?—what indeed will become of Christianity?

The answer to all this is that keeping herself totally separate from the State, and her work entirely separate from the work and workings of the State and the world, is *the only way* in which the Church can ever influence the State for good. It is only by being not of the world even as *He* is not of the world, that Christians can ever influence the world for good. •

The Church, the Christian, though *in* the world, is to be not of the world. The Lord says, "I have chosen you out of the world." "Ye are not of the world *even as I* am not of the world." As certainly as the Church is in the world, she will influence the world and all that is in it. But the vital question is, shall she influence it for good, or for evil? She will exert a powerful influence one way or the other: which shall it be?

The Church will influence the world, the kingdoms, nations, and peoples thereof, *when and only when* she is faithfully the Church of Christ, walking only as *He* walked, and when she is not of the world even as *He* is not of the world. When it is not so with her, she will influence them, that is true; but it will be only to their undoing.

The truth is, that the Church has nothing to do with civilization as such. Christians have no commission to civilize the world, nor to preserve civilization in the world. Christianity does not aim to civilize anybody. Christianity aims alone at *Christianizing* men.

If civilization were the object and aim of Christianity, then there was no place for Christianity in the place, and at the time, when it was started in the world in the days of Christ on earth.

Were not the Jews civilized? Then what had Christianity to do for the Jews, if civilization is its object?

But if it be said that the Jews were not up to the proper standard of civilization, then let us turn to the Greeks and Romans. What of them at that time?—They had such a standing in architecture, art, literature, law, and the science of government—all that pertains to civilization—that the very goal of the most advanced nations of to-day is to copy successfully the achievements of those peoples. Therefore we say that if civilization were the object of Christianity there was no place for it at that time within a thousand miles of where it was started in the world.

But what were those people morally, who were so highly civilized? They were heathen. They were civilized heathen. Their "art" was idolatry. Their wisdom was foolishness. Their philosophy was a lie. Their morals were immorality. Amidst all the splendor of their outward civilization, at heart they were savages.

And to those civilized heathen, those civilized savages in fact, the gospel of Jesus Christ is sent, because they needed it just as much as did the savage heathen—the uncivilized savages. But the gospel was not sent to them to civilize them. It was sent *to save* them. And

those who were saved, those who were changed in heart, were civilized, however savage they may have been before.

Thus as a matter of fact, the gospel will have much to do in civilizing people, *provided* that no effort shall be made *by means of the gospel* to civilize people. That is to say: If the gospel, which is sent to the world solely to Christianize men, shall be used only to civilize men, then it will not even civilize men. Whereas if the gospel shall be used solely to Christianize men, it will indeed Christianize men, and, *as a consequence*, will civilize them.

Therefore Christians are not to aim at civilizing men, solely at Christianizing them. Christians are not to seek to civilize men in order to Christianize them. Christians are not to seek to Christianize men in order to civilize them. Christians are to seek to Christianize men solely in order *to save them*: and when that is done the civilizing will take care of itself.

Let all the power, all the zeal, and all the effort of all these professed Christian organizations, be turned with all the mind and all the soul only to Christianizing people. Then they and the world too will find that they are influencing the city, the State, the nation, and the world only for good. While to continue as they are going, will be only to influence all for unmitigated evil.

A Menace to Republican Government.

THERE is nothing unusual in the fact that some of the leading representatives of wealth and fashion in the nation's metropolis are about to amuse themselves and at the same time accent their standing in "society" by means of a fancy-dress ball, at a cost of a quarter of a million of dollars. Ostentatious wealth has long been wont to manifest itself in this way. The noteworthy feature in the present instance is not the event itself, but its materialization in the face of an all too necessary display of direful and widespread poverty.

The gaunt spectre of desperate human want stalks through the land, and extravagant luxury dares to display herself almost at its side. If the former should turn upon the latter, there would be no occasion for surprise.

It is said in defense of this extravagant affair that it has furnished a large amount of extra employment to costume makers, which is no doubt true. And it is better, of course, that the money should be spent in some way than hoarded in vaults. But there is little or nothing in this to offset the effect of such a flaunting of superfluous wealth in the face of destitution. Probably no worse method could be taken of letting the army of poverty know that they stand in close proximity to almost limitless wealth, which its holders prefer to spend in the most useless manner rather than apply it to their relief.

The situation has attracted attention even in Europe;

and the comments which come from that quarter, while not of a nature to foster American pride, are worthy of notice. The London *Daily News*, of January 26, has the following:—

"In America society is very old, reckoning its age by its ideas, and there is nothing more characteristic in society of that kind than the defiant animation with which the people dance when anybody ventures to whisper that they are on the edge of a volcano. Mr. Bradley-Martin and his guests have no belief in a volcano, and they are making every preparation for a good time.

"Our own younger and altogether more modern community would be disturbed by such discussion, and would probably tone down the frolic and redouble its attentions to the East End."

The same paper notes further that—

"There is a certain suggestiveness in some of the costumes for which arrangements have already been made. There is to be an abundance of Louis XVI. and Marie Antoinette. Louis the well-beloved will not be forgotten, and it is quite conceivable that some cynic may choose to represent the monarch whose private party for the encouragement of trade was so rudely disturbed by the handwriting on the wall."

Europe has had centuries of experience in dealing with the problems which arise from abnormal social conditions, and her thinking men are qualified to speak understandingly upon such subjects. It is quite possible that a clearer view of the dangers which threaten this Republic from class antagonism is to be found on the other side of the Atlantic than is commanded by the vast majority of those directly concerned.

It is a fact that fancied security often hovers on the brink of the precipice; and finite humanity, when blinded by selfish indulgences and selfish hopes, has often danced above a volcano. We do not allude to these things to excite alarm, but because it is better to know the truth, even though it cause alarm, than to borrow ease from ignorance. It is best to be alarmed, if need be, while there is time to profit by the experience. It is truth that we want, first and always.

When such things happen in a government "of the people, by the people, and for the people," it is much worse than would be the case under a monarchy. The revolution which they breed will be against republican government, and only despotism in some form can be the result.

THE trouble with all such methods of reform as that adopted by the "Christian Citizenship" and kindred organizations for the regeneration of society, is that they do not go deep enough. They stop when they reach the Church; but alas! the Church herself needs to be reformed as much as anything else. Reform must start with the individual; it must proceed with individuals. Reform "en masse" or by organization, is a delusion. The Church is an organization; but her purity and righteousness are those of individuals in her communion. There are some in every church, and a large number in most churches,

whose piety is but a pretense. They are a part of the organization, but are not made righteous by that fact. The Church herself cannot be pure while any of her members are unrighteous.

A moral reform which is to prove effectual must pierce through every organization and get at the individual. It must reach the individuals in the Church as well as those outside of it. The Christian Citizenship kind of reform does not purpose to go within the portals of the Church. Hence as a moral reform it must prove a failure. It can only drive people to seek refuge within the Church, where as long as they can keep up a pretense of piety, they will be safe. Thus this "reform" will not only fail to benefit the State, but will fill the Church with the unconverted; and that must work the ruin of the Church. There is no safety in stopping short of individual reform, which is heart reform, and to be accomplished only by the power of divine grace.

This is the kind of reform that is most sadly needed to-day. But the professed ministers of that grace seem to be fast going into the business of trying to reform men by civil law. They are thus doing more than any other class of persons to lower the moral tone of society.

The Treaty of Arbitration.

THE treaty of arbitration between this nation and Great Britain, which is now awaiting the ratification of the United States Senate, is hailed by multitudes as a sure omen of an approaching era of widespread if not universal peace. The Rev. Heber Newton, in a recent sermon, went so far as to say that it was a fulfillment of the prophecy of Isaiah which points, as it is said, to a time when men's swords shall be beaten into plowshares, and the nations learn war no more. Isa. 2:2-5.

We make mention of this to call attention to the fact that there is only one sure guarantee of peace, whether between nations or individuals; and that is the absence of those propensities of the heart from which contention arises. When peace reigns in the hearts of individuals, there will be peace without; and when peace does not reign in the heart, there cannot long be peace in the outward life.

A treaty of peace is very good; but nations have a habit of disregarding treaties when their interests seem to demand it, so that not the treaty, but the selfish interests of the parties concerned, really control the situation. The Behring Sea award did little or nothing to settle the question of the seal fisheries which it concerned. Treaties are susceptible of being interpreted; and when the interests of two nations come into conflict touching some point of the treaty, it is never difficult for them to come to a misunderstanding upon that point.

About one year ago there was a remarkable outburst of "patriotism" in all parts of this country in view of the prospect of war with this same nation of Great Britain.

A little later there was an even greater outburst of patriotic feeling in the latter country, in view of what seemed a menacing attitude towards her on the part of Emperor William and some of the nations of Europe. Such manifestations show as clearly as anything could what is the real mind of both countries, as regards the prospects for peace.

There will be peace in the world just in proportion to the desire of the people in the world to live peaceably. And this desire and disposition to live peaceably will prevail in the world just in proportion to the extent to which men yield themselves to the control of the God of peace. Selfishness, envy, pride, the love of power, do not breed peace. They breed war.

Note the language of the Apostle James on this point: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" James 4:1. The lusts of the flesh can be overcome only by divine grace. The one great antidote for war in the world is the gospel of peace.

There is nothing to be gained by taking a sentimental, rather than sensible, view of this subject. We must not shut our eyes to facts for the sake of seeing pleasing visions in the realm of fancy. The Scriptures of truth do not speak of this age as an age of peace. They warn men of a time when the cry, "Peace and safety" will be the precursor of "sudden destruction." 2 Thess. 5:3. The inspired utterances, above all others, demand our attention now.

If peace is to be promoted in the earth, it will be by means of the gospel of Jesus Christ. There will come a time when "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37: 11. But that time will be when the judgments of the final day shall have swept the wicked out of existence and a new creation shall have come in the place of that so long cursed by sin.

Governmental Chaplains.

BY H. F. PHELPS.

THE usual "contest" over the chaplaincy in the various legislatures is now the order of the day. A reporter of the *St. Paul Dispatch*, says that "In the house there will undoubtedly be a hot contest for the privilege of keeping up communication between the two very remote powers." It could well be added that such a farce as is often enacted in the name of religion in the utterly vain attempt to do this, could not be, if there were not found in our Government this relic of Church and State union.

The reporter suggests that "it would seem that there should not be such a contest for the place, but there is." But such a contest would never again be possible if the various legislatures would abolish the "place." Why not do it?

What Satolli Accomplished.

BY M. E. KELLOGG.

EVER since Mgr. Satolli came to this country as Apostolic Delegate, it has been apparent that there was, in spite of a calm exterior, a deep under-current of clashing interests in the Catholic Church of the United States. There have been two parties in the Catholic Church here. One party wished to partake of the liberal spirit of the age and of this nation which has for the last one hundred years and more set the pace for the age in a liberal direction; the other party desired that the American Catholic Church should eliminate from herself the liberal tendencies of the country and age, and take on habiliments more in harmony with the Catholic Church of the past.

To settle these differences in harmony with the mind of the present Pope and in accordance with the historical character of the Roman Catholic Church was the object of Mgr. Satolli's mission to this country. Upon his arrival, each party strove to win Mgr. Satolli to its side of the controversy. Had the Apostolic Delegate been an American, an Englishman, a Frenchman, or a German, he would have been more liable to sympathize with the spirit of liberality. But he was none of these. He was an Italian—an Italian who does not accept any liberty for Italy except what the Pope may grant; an Italian whose mind from his earliest days has been saturated with the Catholic Church philosophy of the Dark Ages; and who had but one object in coming to America, and that was to check the liberal and independent spirit seen in the American Catholic Church.

The leading Catholic papers have all along denied that there was any such contention in the Catholic Church. They have asserted over and over again that these contentions in the church existed only in the minds of jealous Protestants; and that the church in America was perfectly united. But now that it is all over, and Satolli has put the brake down firm on liberalism, and the bishops have learned submission to the august pontiff who occupies the chair of Peter, the story is freely told.

The editor of the *Western Watchman*, in an authorized and official digest of the Catholic Church affairs in the United States of the past year, written for a denominational symposium in the *New York Independent* of January 7, practically admits all that has been suggested of the contentions and their causes in the Catholic Church in the United States. He admits that "the shock of the first encounter shook the whole American Church." The result was that "when the smoke of the conflict was lifted and we could see the result, Satolli was found in possession of the field, and his opponents fled over a thousand leagues of seas."

Of the surrender of the American Catholic bishops to the will of Satolli, he further says:—

"Never was there in the history of the world so powerful a class as the Catholic hierarchy from its institution

till the coming of the first Apostolic Delegate; and never did class surrender dearest privileges with such lofty, if reluctant, magnanimity. The fact is the bishops of the United States were God-fearing men, and although unprepared for the change of discipline, they bowed to the command of the Holy Father."

It may be seen by this statement that the American Catholic Church was regarded by the Pope as being in danger of losing its distinctive historical feature of abject submission to the Papacy; and, more, he feared the further continuance in the liberal pathway, and hence interposed his authority to recall the church toward its true character of intolerance from which it has in this country imperceptibly drifted.

One of the steps taken in this direction was the removal of Bishop Keane from the rectorship of the Catholic University of Washington. Of this action the editor of the *Watchman* says:—

"Bishop Keane was not ponderous, and that was the extent of his offending. But it is doubtful if he would have been removed if he had not advanced dangerous views on Protestantism. Catholics believe that Protestantism is a damnable heresy, worse than any other that has yet arisen in the church. They think it is charity to tell Protestants so; to coöperate in bringing them out of their position of awful danger. . . . Bishop Keane was the paraclete of American Protestants, and gave them consolation which better theologians considered cruel and unjustifiable. For this he was removed from the headship of an institution which was to train the men who were to lead the thought of the American Catholic Church in years to come."

The above is a very significant statement. It proves that the Catholic priests and people of this country are henceforth to be trained upon a method less in harmony with the spirit of American liberty, and more in a fashion of the priesthood of mediæval Europe, when anything which did not agree with the Catholic Church was denounced as "damnable heresy" by decrees of the church, and the believers in such doctrines extirpated, if need be, by the civil rulers—who were the church's most obsequious and obedient servants.

One more thought in this connection is worthy of remark—the *time* when the Papacy determined to change its policy in America. As long as "liberty" was the true watchword of the American people, such a step could not be safely taken. This, has been the condition of the American people from the birth of the republic until within the past few years. During these years no one suggested that the American people were in danger of becoming too free. Old barbaric, priestly laws have been swept from the statute books, or become obsolete from disuse.

But a change has surely come. The people of America are losing the spirit of liberty. Many of the great men of the nation distrust the people, and think that they can sniff anarchy in the popular discontent. There is a great movement for the enforcement of religion by law; and laws which men of the present age scarcely

dreamed were in existence have been resurrected and enforced in our day. The various departments of our Government have at different times given authoritative expressions of governmental approval of that sentiment.

The Pope sees this significant change in American feeling, and as he sees the nation liable to make a great swing back from liberty toward despotism, he would prepare for the change, that the Catholic Church may be in a position to reap the results from this retrogression of sentiment. To put the American Catholic Church into a position to gather the largest possible amount of results of this change in American sentiment was the mission of Satolli. No wonder that he has received a Cardinal's hat in acknowledgement of his remarkable success!

Religion and State in Switzerland.

THE advocates of a union of Church and State in the United States seek to evade the objections which lie against their scheme by contending that they seek no union of Church and State, but only a union of the State with religion.

It appears, from an article which the Rev. J. E. Choicy, of Geneva, Switzerland, contributes to *The Kingdom* (Minneapolis, Minn.), on "The Endowment of Religion by the State in Switzerland," that a union of the State with religion is exactly the system which prevails in that republic. There, says Mr. Choicy, religion is endowed by the State. The republic itself, as a nation, does not endow religion, but it is endowed by each of the cantons, or States. The Federal Government contents itself with assuming a right to negotiate with the "Holy See" in all matters concerning the organization and government of the Roman Catholic Church.

Each canton, we are told, is entirely free to endow what confession it likes. "Each has its own church system. The Roman Catholic cantons sustain the Roman Catholic Church, the Protestant cantons the Reformed Church. In the mixed cantons both churches are sustained by the State." The Catholic or Protestant minority, unless powerful enough to be considered worthy of endowment, have to submit to the will of their religious opponents. "In the cantons of Zurich, where Protestants are in overwhelming majority, a Roman Catholic child will be religiously taught just the same as his little Protestant comrades until he is ten or eleven years old."

The following quotations from Mr. Choicy's article speak further with reference to the practical workings of this system:—

"As the State sustains religion, it often is not content with a mere right of overseeing the Church; it goes so far as to organize itself the Protestant churches by means of laws which are voted by the cantonal houses. A citizen is at the same time member of a church. He himself elects by his vote deputies to the synod or consistory, as well as the minister of his parish. Every young man on attaining the age of twenty, provided he

is the son of a Protestant, is registered as holder of a vote in the national church of his canton, without his having made any application. The Church and the Protestant part of the nation are thus one."

"But the endowment of Protestant religion by the State has very great inconveniences. The political government interferes from time to time in religious matters, pretends to enforce its own will, and wounds the feelings of believers. This happened in the cantons of Vaud and Neuchatel. . . . In the year 1847 the Bernese government called a disciple of Baur, Dr. Zeller, as professor of theology, without regard to the feelings of the clergy, of the theological faculty, and of a considerable part of the flock. Several members of the church having drawn a protest against such a call, they were comparatively heavily fined by the courts of justice. Later on the same government appointed as teacher of religion in the seminary of teachers, a man who clearly denied the personality of God, the revelation, inspiration, and authority of Scriptures, and the authenticity and historicity of many books of the Bible."

"To mix up the political citizenship with the membership of the church, has thus some most unhappy consequences. Political powers are allowed to have too great an influence in the church, and this is dangerous. Political and social feelings have then a part in elections, and a majority of votes is often made up by unbelievers."

"No personal assent whatever being asked of the members of the church, they are inclined to forget their responsibility. As the State sustains the Church, it is expected to do everything; people do not feel bound to give their time, their money, and their work."

These are not the comments of a hostile critic, but of one who favors the alliance of the State with religion. That there is no difference in fact between such an alliance and an alliance of Church and State, is too clear to be denied. The results, as Mr. Choisy depicts them, are such as always follow Church and State union. By endowing both churches (Protestant and Catholic) in cantons where both have a large following, the State seeks to avoid the promotion of jealousy and strife between them, which would result from the endowment of either one alone. This, however, is a mere matter of State policy.

The evil of Church and State union is inherent in the principle of such union; and by a union with more than one church, the State only extends the evil. And for this reason a union of the State with religion is even worse than a union of State and Church, as commonly understood. A union of religion with the State means more than a union of the State with some particular church; it means a union of the State with a number of churches. The evil is multiplied in exact proportion to the number of churches which enter into the unholy alliance.

The Christian Church is united to Christ. This union, as set forth in the Scriptures, is sacred and inviolable, like that of marriage. When the Church unites with the State, she forsakes God and joins with Cæsar. She commits spiritual adultery. And when this has been done, it certainly cannot help the situation any if several other

churches professing to be Christian go and do the same thing. The State being righteously debarred from union with any one church, it cannot righteously be joined with two or more, either consecutively or all at once. Where even monogamy is a sin, polygamy is certainly no better.

In the United States the prominent religious organizations seek a union of the Government with religion. This is a fact almost too well known to need mention. What the Government or the churches can gain from this movement, if it succeeds, can be seen from the facts here presented with reference to the like movement in Switzerland. These facts, however, demonstrate the movement to be fraught with evil instead of good. There is nothing but evil in it in that country, and nothing else can possibly be the outcome of it here.

It is proposed here, however, to go further in the matter than has been done in the Swiss republic. A union of the State with religion, in a republican government, leaves two alternatives with respect to citizenship. Either it must disfranchise every individual who refuses to conform to the religion of the Government, or, as in Switzerland, each citizen must be counted as a member of some State church simply because he is a citizen, whether he believes in the State religion or not. In the United States it is proposed to disfranchise non-conforming citizens, counting them as infidels and anarchists. This will drive the unscrupulous and hypocritical into the church, and bring persecution upon true Christians and all others who stand in opposition to such antichristian work.

Neither is it proposed by the promoters of the movement in the United States to admit the Church of Rome to participation in the benefits of the State religion. The intention is that this shall be a Protestant "Christian nation," and not a Roman Catholic nation. The papal church, however, will certainly not consent to such an arrangement, and a determined and bitter struggle for a seat on Cæsar's throne must ensue between the papal and Protestant churches.

In Switzerland, although the federal constitution begins with the words, "In the name of Almighty God," it is left with each canton to ally itself with whatever church or churches it may think best: but in the American republic the alliance is to be made a national one, and enforced upon all by the authority of the nation. The result will be as much worse here than in Switzerland, as the nation is greater and stronger than a single State.

"THE essential principle of a trust where capital is involved is found in trusts where labor is involved. There is in our judgment no jurist, political economist, publicist of any sphere of experience or grade of acquirement, who can face the issue and point out a radical distinction between a trust which aggregates capital and an organization which aggregates and monopolizes labor."—*The Christian Advocate*.

Christian Citizenship and the Inquisition.

PROBABLY all those connected with the Christian Citizenship movement, should they have occasion to refer to the matter, would severely condemn the Inquisition. But if their movement succeeds, will they not be driven to the establishment of some form of that tribunal?

Nothing is more logical than that an inquisition should follow an attempt to establish the Kingdom of God on the plan that the government should be controlled by the "saints," and that the Christian Citizenship leaders are the ones qualified to decide who are saints. If none but saints can get office under the government, there will be great additions to the number of saints, of those who are saints "for revenue only." And since the presence of counterfeit saints would ruin the proposed kingdom, it necessarily follows that there must be a saint tester to cull out spurious saints.

In the last SENTINEL, it was clearly shown that already our Christian Citizenship friends are sadly in need of a saint tester. It was shown that in 1890 they deliberately selected a Kentucky congressman, of good standing in an influential church, to start their movement, who was at the time he began work on the kingdom, what they now term "an infamous old libertine." They therefore confess that they selected "an infamous old libertine" as pioneer law-maker for their kingdom, thinking of course that he was a saint. Nothing is clearer, therefore, than

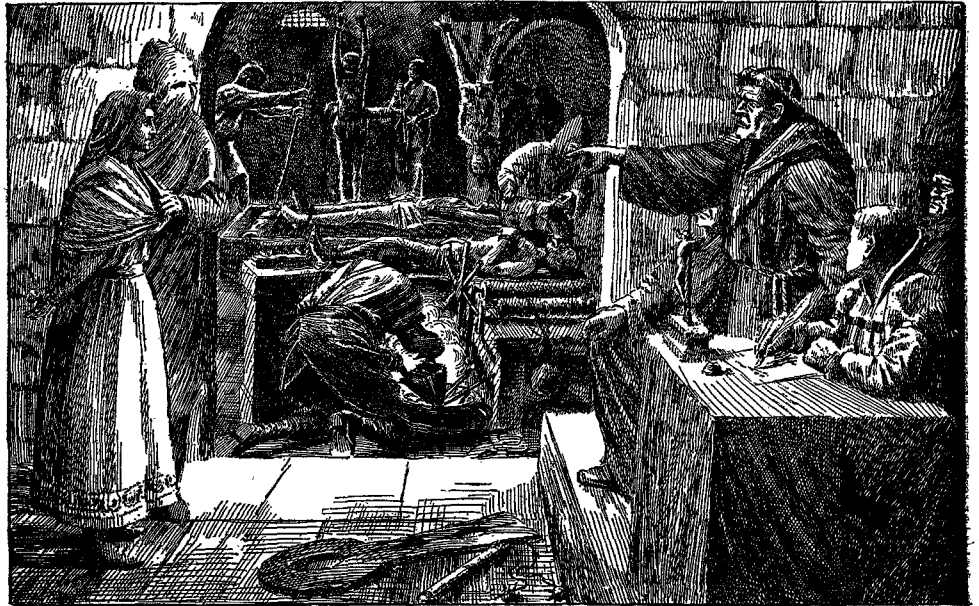
that some kind of an inquisition is needed by our Christian Citizenship friends to enable them to discern between the righteous and the wicked. This is what the original Inquisition was for. This is what the Spanish Inquisition was for, and this is what its apologists declare it was for, and this is the ground on which it is defended.

The *Catholic Mirror*, of Aug. 29, 1896, contained an article in defense of the Spanish Inquisition, which attempts to justify the acts of that awful tribunal on the ground that government favor to the Catholic religion produced so many hypocrites that the Inquisition was necessary to cull them out. Here is a portion of the article:—

"To put it briefly, in those middle ages, there was the greatest union of Church and State. . . . All the laws, then, had a tinge of Catholicity, and they were carried out in a manner savoring of the principles of the univer-

sal church. . . . In those ages of faith, . . . it was well nigh impossible for a Jew or infidel to ascend to prominence in any walk of life. . . . This was very 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 themselves into the courts and kingly places, and even were found among the *priests* and *prelates* of the church of God. . . . 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 conviction, *what to do* was a very perplexing question. Hence arose a very great difficulty—a difficulty which, as all will agree, *could be overcome only by an inquisition.*"

Since the Roman Catholic Church has been in the State-Church business all her life, she is certainly qualified to know better whether it breeds hypocrisy than our Christian Citizenship friends who are just setting up in



THE INQUISITION IN OPERATION.

business. And from the foregoing we learn that it is the sober judgment of the papal church, the result of long experience, that governmental favor shown to a particular religion inevitably results in multiplying hypocritical professors of that religion, so perfectly counterfeit as to require an inquisition to discover the genuine. Any one with a mind to think and eyes to observe can see that this is true even if the long experience of the Catholic Church did not confirm it. It therefore follows that in the proportion that the Christian Citizenship movement succeeds, just in that proportion it will become the habitation of hypocrites, or as the prophet paints it, "the cage of every unclean and hateful bird." This being the inevitable result, the next question is what will the Christian Citizenship managers do about it? Will they undertake to cull out the hypocrites? and if so, how? It is useless for them to say that they can discern a hypocrite without some form of an inquisition; for it was shown at

the beginning of this article that they have not the discernment to do so.

There is an infallible detector of hypocrites which belongs to the true church, but it is not the Inquisition. Hypocrites attempted to unite themselves with the early Christian Church, but in Acts 3:1-14 we learn that it was with fatal result. But this detector was the Holy Spirit, which departed from the church, as John Wesley tells us, as soon as the Church sought help from the State. No, the Christian Citizenship movement cannot have the Holy Spirit to protect it from hypocrites. An inquisition is all that is left. Will the Christian Citizenship managers organize an inquisition? A. F. B.

The Origin of Government.

BY H. E. GIDDINGS.

ANY government that is formed in recognition of the principle that governments derive their just powers from the consent of the governed, at once acknowledges that the governed *as individuals* are the factors, and the composite product is the government. The individual is the unit, and the government is the combined sum when the units are added together. But the addition is made, the sum is obtained, by the consent of the units.

All of the individuals as units, in a general way consent to the form of government in order that they may each enjoy the protection and other advantages arising from the union. They may not consent to all measures adopted by the majority of the people; but they have consented to government itself. They have consented to be governed themselves, by the political will of the mass, even in things that may not suit them.

Men may differ as to what measures will best serve the purpose of securing to each the enjoyment of his natural rights; but they do not differ as to whether there shall be government. All agree that governments are instituted among men for the purpose of securing individual rights; and that all these rights are to be enjoyed and secured by the protective instrumentality of government.

The foundation principle of the United States Government is stated in the 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." In this brief enumeration of rights, we have an illustration of the kind of rights that the Creator gave to each individual; and which each person has as a natural possession before he becomes a unit or factor in the formation of civil government.

Because of the insecurity of these rights against the invasion of the evil-inclined, governments were instituted to secure these rights,—or rather to secure those possessing them in the enjoyment of them. That is to say,

When people found that their Creator had given them certain rights to enjoy in this life, and that because of the prevalence of injustice, or a disposition on the part of many to rob others of their enjoyment of the rights which God had given them; and desiring to secure these rights for themselves and others; they established governments for that purpose.

Now, the three designating terms employed in the Declaration of Independence are not intended to be limiting; for the language which points out the fact that men are naturally in possession of certain rights, says that "among these" natural rights are life, or the right to live; and "liberty" as wide as the Creator bestowed on man; also the legitimate "pursuit of happiness."

In this we have an example of the nature of all the rights which were given by the Creator to all, or each member of the race alike. Every natural right stands on the same basis and is alike unalienable. In other words, such rights cannot be separated from the individual so long as he has a right to life. Governments rightly organized and administered never take any of these rights from a citizen by virtue of his citizenship; but secure him in the enjoyment of them all.

Man did not in the beginning, and does not now, give up any of his natural rights when he becomes a citizen of civil government. He consents to be governed, and to become a factor in the governing of others, in order that his rights may all be the better secured to him.

The political maxim, and the divine truth, is that governments derive just power from the consent of the governed. It is *power*, then, and not rights, which is surrendered to a general fund in the formation of government: this power to be employed in defense of the rights of each individual consenting.

But the question may be raised, Did not each individual possess power and a natural right, to defend himself, before he delegated it to the government as a combination?—No. Originally self-defense was not a natural right. Man was in possession of physical power; but it was given in the beginning for another purpose entirely. The matter of self-defense is wholly an artificial necessity, arising with sin and the efforts of the evil ones to use the power God had given them, to impose on others. This evil was selfishness, which proposed to have its own way, even at the expense of others.

Originally, man was endowed with power physically to accomplish certain ends; but self-defense was not a means to any one of those ends. He was given a mind capable, by its superiority, of governing all living things. The Creator gave him a virgin world with the Garden of Eden as a copy for the improvement of the whole in a like manner. The man was given intelligence and power to dress and keep the garden, and to subdue the rest of the earth in a like manner, and people it. Life, liberty, and the pursuit of happiness were his. But this did not include, it does not contemplate, *the pursuit of an enemy*; for all were his friends. He was given power to govern *himself*.

Religion and State in Russia.

RUSSIA has long enjoyed the "benefits" of State religion. From the days of Peter the Great, the Czar has been head of the Church as well as of the State. He has long been recognized as "priest" of the Russian "White House," as well as civil ruler. His empire is and has long been a "Christian" nation.

In Russia the State is united to the "Christian" faith. The Russian legal code, called "*Swod*," so declares, saying "that in the Russian lands the established faith shall be that of the Christian Orthodox Oriental Catholic Church." Of course, the faith of a "Christian orthodox" church can be none other than the Christian orthodox faith.

The foregoing, with other facts given in the following quotations, are taken from an interesting article contributed to the *Independent*, of January 28, by a correspondent in Russia.

The Russian legal code declares:—

"The Emperor, as the Christian ruler, is the highest defender and protector of the dogmas of the established faith, the guardian of the orthodox faith and of each and every ordinance of the holy church."

In the days of Peter the Great, each member of the "Holy Synod" took this oath: "I confess and confirm with my oath, that the highest ruler of this college [the synod] is the Czar, our most gracious Lord." The oath exacted of bishops at the present time is as follows:—

"I promise to obey the directing synod for all the Russias in each and every respect as the authoritative legal body of the church, which has been appointed as such by his Majesty Peter the Great, of blessed memory, and has been confirmed by our present ruling Emperor.

"I also confess that I have received this office by the will of his Majesty and by the election of the Synod. And I promise to keep faithfully all that has been enjoined upon me, or shall be enjoined upon me by the Holy Synod, after the consent of his Majesty shall have been secured for the measures decided upon by the Synod."

Peter the Great did not see, however, or professed not to see, that this state of things would interfere with liberty of conscience. "In 1722 Peter declared in a ukase that it was not his purpose to meddle with affairs of conscience, 'although he had by divine authority the absolute power to decide in such matters.'" His idea of interference with conscience was very much like that held by some religious "reformers" of the present time.

The present Russian law in regard to dissenters reads as follows:—

"All the subjects of the Russian Empire not belonging to the Established Church, both native Russians and those from abroad who are in the service of the State, are permitted at all times openly to confess their faith and practice their services in accordance with the rite.

This freedom of faith is assured not only to the Christians of foreign confessions, but also to the Jews, Mohammedans and heathens, so that all the peoples in Russia may worship God the Almighty, with different tongues according to the laws and confessions of their fathers, so that they may bless the government of the Russian Czar and pray for his welfare and prosperity to the Creator of the world."

"This liberty, however," says the *Independent's* correspondent, "is assured only those persons who are born into a certain confession, but not to those who would adopt or accept a new faith, unless it be that of the Established Church. The legal code reads:—

"It is the privilege only of the Established Church in the Empire to seek others to adopt its teachings and tenets. This faith, however, can be effected only by the grace of God, by instruction, by kindness, and especially by a noble example. Therefore it is never permitted the Established Church to use force in gaining the adherents of other faiths or persuading unbelievers to embrace the orthodox faiths, nor to threaten those who will not come over to the Orthodox Church."

"In the strongest terms every propaganda of others among the adherents of the State Church is forbidden. Whoever persuades an orthodox Russian to join another church, loses all his legal and civil rights, and is banished to Siberia. Those who have left the orthodox communion in this way are put under the jurisdiction of the ecclesiastical courts. Until their return to the State Church they are deprived of all rights over their own children, for whom guardians are appointed, and who are placed in schools approved by the church authorities. If the convert has property where also orthodox people live, he is not allowed to occupy it, and the property is put into the hands of another. In case the convert absolutely refuses to return, all these punishments are made permanent. The ministers of "strange cults" are forbidden by law to engage in any polemics against the State Church. They are not allowed to warn their own members from going over to the Established Church. In fact, they are even compelled to report such conversions to the authorities of the State.

"What almost insurmountable difficulties are by the laws of Russia placed between dissenting members and the performance of their duties, can be seen, for example, from the legal restrictions put upon the Roman Catholics. The Roman Catholic bishops can confer with the Vatican only through the mediumship of the Russian Ministry of the Interior, and without the *placet* of the Minister they are not permitted to publish any pastoral letters or other official declarations. The disciplinary measures of the bishops are seriously interfered with by the laws of the State offering protection to disobedient priests and laymen. The bishops and priests are not permitted to visit Rome. Only one Russian bishop participated in the deliberations of the Vatican Council in 1870, and he was forbidden to return by the government. Occasionally the Imperial government allows

a Roman Catholic bishop to go to the Eternal City. Priests from abroad are not allowed to enter the country without special permission. No Russian subject is allowed to pursue his theological studies in a non-Russian school. Even the appointment of theological teachers by the bishops must be approved by the State.

"The Protestant Church is in no better condition legally. It, too, is merely an *ecclesia licita*; and the banishment of more than thirty per cent. of the pastors of the three Protestant German Baltic provinces in the last decade shows what the legal status of Protestants is in Russia. Only in Finland, where special conditions prevail, does the Protestant Church enjoy better legal rights. In every respect, however, religious dissent meets the heavy hand of the law. The great Jewish agitator in Kishineff, in Southern Russia, Joseph Rabinowitz, could not effect a Jewish-Christian Church organization because the Russian authorities refused to permit him to baptize. In the light of data like these it seems vain to hope for religious tolerance in the Empire of the Czar."

The trouble is that the Russian people have religious "tolerance," but not religious liberty. Religious tolerance represents the mildest attitude of the State towards dissenters when the State has professed religion; and "tolerance" implies the right to be intolerant whenever the tolerant party may choose so to act. Wherever there is "tolerance" of a religion, there also will always be intolerance to a greater or less extent.

We want no religious "tolerance" in this country; we want religious freedom. And therefore we want no union of religion with the State. If the State professes religion, it will certainly join a church.

Proposed Law for Christmas Observance.

In Atlanta, Ga., the 25th day of December last was made an occasion of revelry and crime, by the baser element of the population, to an extraordinary degree. The result was a proposition by the chairman of the police committee of the city council to obtain legislation which would secure a "proper observance" of the day. The following information relative to the project is furnished by the *Atlanta Journal* of January 7:—

"Alderman Joseph Hirsch, the new chairman of the police committee of the city council, proposes to secure legislation that will bring about a proper observance of Christmas as a religious holiday. The alderman thinks that rowdism and riotous conduct should not be permitted on Christmas and is determined to at least make an effort to put a stop to the practice prevalent here of celebrating Christ's birthday as if it were the Fourth of July.

"I propose, if possible, to secure legislation that will prevent a repetition of the disgraceful conduct on the part of rowdies which has characterized Christmas in Atlanta in the past," said Alderman Hirsch, this morning. "Christmas is a holiday in celebration of the be-

ginning of the Christian era, and by the Christians is regarded as a holy day. Therefore, it should be observed as such. In the north, east, west and, in fact, everywhere but here, the people observe Christmas as a holy day and attend divine worship. But here the day is turned into a regular Fourth of July. The streets are given over to rowdies, their riotous conduct disturbs the peace as well as the devotions of good citizens. This, I think, is all wrong, and I propose to start a movement that will result in the day being properly observed."

"Captain Connolly, chief of police, heard the remarks of the chairman of the police committee and stated that his views coincided exactly with those of Mr. Hirsch. He said the police did their best to keep order, but were unable to do so."

Anyone familiar with the history of Sunday legislation can easily see the exact parallel which will be furnished by the development of Christmas into a legal "holy day," with the development of the legal "sabbath." First appears the fact that the holiday is made an occasion of unusual lawlessness. This has long been the case with Sunday. For reasons which require no great study to understand, Sunday has long contributed more cases for the police court dockets than any other day of the week. To this fact the champions of Sunday have long been calling public attention; and that this Sunday lawlessness was exceedingly bad and demanded a remedy, could not be denied. And the "remedy" proposed and in many instances secured, was a stricter law for Sunday observance.

Upon the same ground precisely it is now proposed to secure legislation for the observance of Christmas, and a similar movement has been started to secure such an observance of Thanksgiving as will not conflict with the religious exercises of the day. By the same logic these "holy days" stand or fall together.

No one denies the evil of the rioting and criminal excess which our holidays so frequently bring forth. But the proposed remedy can only make the matter worse. Idleness can never become a remedy for crime.

There is no reason why people should not be required to behave themselves as well on Sunday, Christmas, or any legal holiday, as on any other day of the year; and there is no reason why they should not be required to conduct themselves as decently on every day as on these days. There can be no reason whatever for making Christmas, Sunday, or Thanksgiving legally different from other days in this respect.

The only remedy for holiday lawlessness is to cut off the opportunity from those to whose natures such conduct is congenial. In other words, they should be kept at work. If they were not so frequently cut off from honest work by these holidays, the civil authorities would not so often be called upon to furnish them with work in the penal institutions of the State.

THE *Pittsburg Catholic*, of January 14, notes that "Governor Hastings, in his message, deplors the fact that official statistics show that crime is increasing at a

more rapid ratio than our population," and adds: "Building additional prisons will not prove a preventive. When the growing generation is trained in morality, as it is in secular knowledge, the State may look for a decrease. The education from which God is banished is the root of the evil."

The "root of the evil" is the depravity of human nature; and only that which will change that nature can prove a remedy. Will training the growing generation "in morality" avert the evil? The Roman Catholic Church trains the growing generation of her adherents in "morality," but criminal statistics do not speak more favorably for that class of our citizens than for any other. The morality which will restrain people from crime is that which is taught to individuals by the Holy Spirit, through the Word of God; and that morality does not come through any secular channel.

It Has Always Been So.

BY W. E. CORNELL.

MEN and organizations who have stood in defense of a principle that is in its nature reformatory; that strikes at existing evils, have always been the targets of every abuse and calumny that the opposition could heap upon them.

In the days of Christ, the people garnished the sepulchres of the righteous, and with tear-stained cheeks exclaimed, "If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets." And yet *this very people crucified the Prince of Glory.*

Religious reformers in every age have had this spirit to contend with; but after their work is done and they pass off the stage of action, those who live after them, to enjoy the fruits of their labors, invariably look back upon the deeds of their persecutors with a holy horror, while at the same time they themselves may unconsciously be manifesting the same spirit toward a new truth for their day.

Seventh-day Adventists as an organization stand in defense of God's law and all that that implies. Their bitterest enemies, those who have been instrumental in invoking the power of the law against them, openly and under oath, acknowledge that they are good, law-abiding, honest citizens; temperate, and ready for every good word and work. Indeed, it is of them as of Daniel of old, the only occasion against them is "concerning the law of their God."

Seventh-day Adventists know that they have a work to do, and like faithful watchmen they have cried aloud and spared not. They have unflinchingly raised a note of warning against approaching dangers. They stand unalterably opposed to the strong trend of sentiment that is fast setting in favor of measures that have in them the principle of a united Church and State. Because of

this they are maligned and denounced in the severest terms by the would-be guardians of Sunday-sacredness. And why? Simply because they see in them a Mordecai in the gate against the consummation of their cherished plans.

Nearly fifteen years ago, an authority among Seventh-day Adventists had this to say:—

"Those who honor the Bible Sabbath will be denounced as enemies of law and order; as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. . . . Conscientious obedience to the Word of God will be treated as rebellion."—"*Great Controversy*," vol. 4, pp. 409, 425.

This prophetic utterance has since been fulfilled to the very letter in many instances. Here is one. Speaking of the opposition of Seventh-day Adventists to National Reformism, Rev. J. R. Day, Secretary of the American Sabbath Union for the State of Indiana, at a mass meeting held in Chicago in 1892, said:—

"It is religious *anarchy*. It is calculated to break down our rest day, destroy the peace of the country, and bring the judgments of heaven down upon the land."

The *Christian Endeavorer*, whose "one absorbing purpose, one undying enthusiasm" seems to be that "Christ shall rule the caucus and the common council as he does the church," in its issue of November last, states that the Seventh-day Adventists are "carrying on a guarilla warfare against the United States Government," and in the December issue of the same publication, the editor says:—

"These Seventh-day Adventists are flooding our churches with their literature. . . . They co-operate with the open blatant infidels and other enemies of our country in their attacks upon the Christian Sabbath. . . . The friends of the Christian Sabbath have many enemies to fight, but none appear to us to be more mischievous than the Seventh-day Adventists."

Seventh-day Adventists are not nettled at this classification by the *Endeavorer*, though it is false in every respect. It is only what might be expected; indeed, it is just what is expected and what has been expected. For more than forty years, with voice and pen, Seventh-day Adventists have been telling all the people that what we now see enacted before our eyes, would take place; and no amount of denunciation, abuse, or misrepresentation will in the least swerve them from their duty as they view it. The warfare in which they are engaged is one on which hinge eternal consequences, and they have enlisted for life.

Des Moines, Iowa.

In the *Christian Statesman*, of January 23, the editor reports that he called recently upon President Cleveland, "to express to the President our high appreciation of the far-reaching influence" of his Thanksgiving proclamation. "No sooner had we referred to that remarkable document than the President said: 'I have been amazed at the effect of that acknowledgment of Christ.

Letters have come to me in large numbers from various portions of the country, expressing intense satisfaction. My only wonder is that I never made a similar acknowledgment before.' "

The author of that truly "remarkable document" is not surprised that none of his predecessors possessed sufficient wisdom to issue such a proclamation, but only that he himself had not thought of it sooner! That is surprising, truly!

The Struggle for Religious Freedom.

Jewish Spectator, Memphis, Tenn.

"ETERNAL vigilance is the price of liberty." Verily, religious liberty is the most precious prize this republic ever won, and every true American, be he Jew or Gentile, Atheist or Deist, ought to guard well the entrance to the temple of freedom, that no ecclesiastical institution whatsoever enter in the disguise of a civil law to gain the support of State and municipal governments. The peace and harmony binding so many heterogenous religious elements together in this land must not be disturbed, and the curse of religious strife must not be brought upon the land. There are no trifles in the science of politics; the smallest beginning may, in the end, work the greatest mischief; or as Horace says, "He has half the deed done who has made a beginning."

The State of Tennessee, in its declaration of rights upon the statute book, emphatically proclaims: "No human authority can in any case whatsoever control or interfere with the rights of conscience; and that no preference shall be ever given by law to any religious establishment or mode of worship." If, in the presence of this solemn and sublime declaration, it is just and lawful and compatible with the rights of conscience that thousands within the State are deprived of their freedom of will, and its legitimate exercise, by inserting a theological amendment regarding Sunday observance, it is just as lawful to frame a law to introduce the Bible into the public schools of the State as a text-book for religious instruction, and to convene at the hour set apart for the purpose all the Protestant and Catholic pastors of the State, together with rabbis and liberal ministers, to decide what version of the Bible should be used, and, as it were, to fight it out among themselves.

After it has been made just and lawful to read the Bible in the schools, although every creed believes in a different interpretation, it would also be considered a civil act to put God into the Constitution of the United States. It needs only to imbue State senators and legislators with the idea that any sectarian principle can be inserted in the civil law of the land, and there will be no difficulty to make congressmen believe the same thing. "*E pluribus unum*," "one composed of many," is the motto of the United States, and the representatives of each separate State are frequently elected as members of Congress. If the grand principles of reli-

gious liberty and the secular character of our Constitution are ignored and set aside at the sessions of our legislature, why should the same men consider them more sacred and inviolable in the Congress chamber and Senate hall?

They may do all this with the best of intentions—perhaps in order to make the nation purer, better and nobler—but after the mischief is done these intentions will go for nothing. They may also have forgotten history, which told mankind how much misery religious wars have brought to nations of the past, and how much precious human blood was shed in the effort to establish a Church in the State, and to define the God in whose name the law was to be executed.

I know that many will consider this an exaggeration of the consequences which the question at issue will bring, but it is, nevertheless, a logical conclusion. If the Bible is to be taken as an authority in the observance of the Sunday, it is likely to be taken as an authority in legislation otherwise. If an ecclesiastical ordinance is to determine and shape the laws of the State, it is but natural to fear the encroachments of ecclesiastical authority upon the *magna charta* of the nation. . . . To avoid the Scylla and Charybdis of bigotry and fanaticism the State and the nation must steer clear of the reefs and cliffs of sectarianism. . . .

If every statesman, every member of the legislature or of Congress, would be guided by impartiality of judgment and purity in politics, if all ministers of the gospel and other religious people would recognize the mischief sectarian influences work within State legislation, every Sunday law in the land would speedily be repealed. . . .

We and millions of other citizens have come hither from other countries to seek shelter under the glorious banner of freedom and equality held aloft by a secular government, and no loyal citizen should set at naught these blissful promises, promulgated by the constitutions of the States to every human being in the land. We are Israelites by birth and religious education; we revere the laws of God and the religious maxims of Moses, but we do not desire that the States or the State at large shall enforce and perpetuate the ecclesiastical ordinances of the ancient Jews by virtue of the civil law. We protest against the introduction of the Jewish and Christian Scriptures into the spheres of public education, and denounce the efforts of over-zealous sectarians to put the God of the Jews and Christians into the American Constitution.

In France or in any other republic just emerging from the ruins of a monarchical government, some excuse can be offered for making concessions to ecclesiastical rules. There the Church and State were united for centuries, and a separation cannot be accomplished at once; but here on the virgin soil of America such a union was never contemplated; hence every effort, however small, which would gradually and eventually lead to it, should be repulsed by every true citizen. Within the wide boundaries of this land, many dissimilar creeds and religious

associations have now for more than a century lived in peace, harmony and prosperity; it would be treason to disturb this peace and good will.

Whenever the day should come that the Church needs the support of the State, Christianity would be doomed to decay, because if religion has to lean on human law and on a penal code, it betokens debility and decrepitude on the part of religion. Let every denomination observe a day of rest and spiritual elevation for the heart and mind, be it now one day in seven or one day in three, but let them use no other means but moral persuasion and fervent piety to maintain it. . . . Thus the peace and prosperity of all citizens will be secured; the sublime principles of justice, freedom, and equality will be cherished by everyone as the noblest and most precious heirloom of the American nation.

"SENATOR HOAR," says the *Independent*, "is said to have betrayed deep feeling in resenting the threatening tone of some of the communications to Senators peremptorily demanding the prompt ratification of the Arbitration Treaty. He deemed it a grievous indignity to so honorable a body to hurry it into immediate action by 'jamming spurs into its sides.'"

The senator is right. The members of Congress are chosen to transact the most important business of the nation, and they should do this with that deliberation which waits on wisdom. We hope every member of our national Legislature will refuse to pay any attention to the threatenings of any party or body, big or little, religious or secular.

ONE such "sermon" as was preached on a recent Sunday in Plymouth Church, Brooklyn, by the Rev. Lyman Abbott, in which he amused his congregation even to the point of open laughter by his treatment of the Bible story of Jonah, does more to break down the bars of moral restraint in a community than can be offset by all the efforts of reform societies. Dr. Abbott says that the Book of Jonah is a fable, written to teach the goodness and mercy of God. But the average person will lose confidence in a God whose goodness and mercy must be taught by falsehood. The God of the Bible was never reduced to any such straits.

The greatest need of mankind to-day is that of more confidence in God and God's Word.

THE proposed treaty of arbitration between this country and Great Britain does not now seem to be the embodiment of a desire for peace that it did at first. Lord Salisbury is quoted as saying that he will have the treaty in the form in which it was sent to the United States Senate, or not at all; and the Senate profess to see in it a shrewd scheme on the part of the English premier to put this country in a position of disadvantage. Consequently they have so amended the treaty that its

acceptance by the representatives of both countries seems likely to be indefinitely postponed.

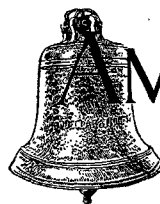
This only shows that the parties concerned in the matter are looking out for their own interests, respectively, much more than they are looking out for peace.

THE "Old Jewish Saturday" has been a source of untold trouble to the Sunday reformers for these many years. It has a certain dignity and persistency arising from its association with God, the Decalogue and Jesus Christ, which have made it so quietly stubborn when men have ordered it to get out of the way, that even Mr. Gamble, the latest "Daniel come to judgment," has not been able to order it out of court without a struggle. The special aim of these discoverers in the field of Sabbath Reform is to destroy "Saturday" as the seventh day of the week. To do this they are willing to destroy the week if need be,—anything to be rid of the one fact that the law of the Sabbath finds its full expression in the last day of the week.—*Sabbath Recorder*.

A CRUSADE against Sunday newspapers and Sunday distribution of mails, was inaugurated January 21, by ministers of Annapolis, Maryland. At a meeting held in the First M. E. Church, a committee of seven was appointed to petition the postmaster-general on the subject, and devise such other means as might be necessary to the success of the crusade. The Sunday sermon is coming to rely more and more upon State and municipal legislation to enable it to compete with the Sunday papers.

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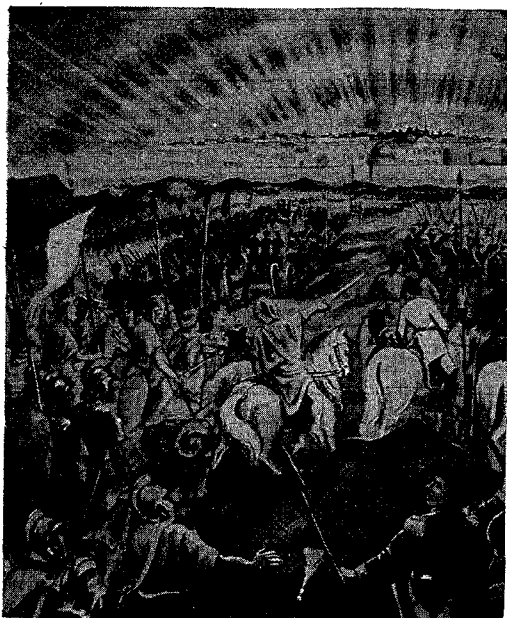
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FIGHTING AGAINST GOD.



Wilt thou rally thy legions to battle,
And march on the City of Light,
Whence angels excelling 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." *

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." ‡

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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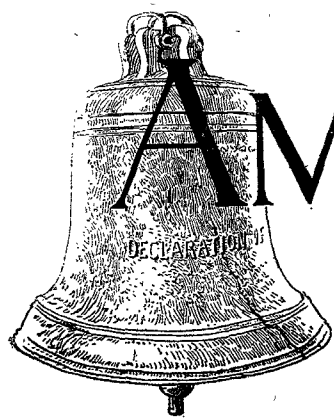
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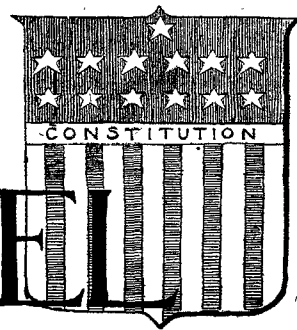
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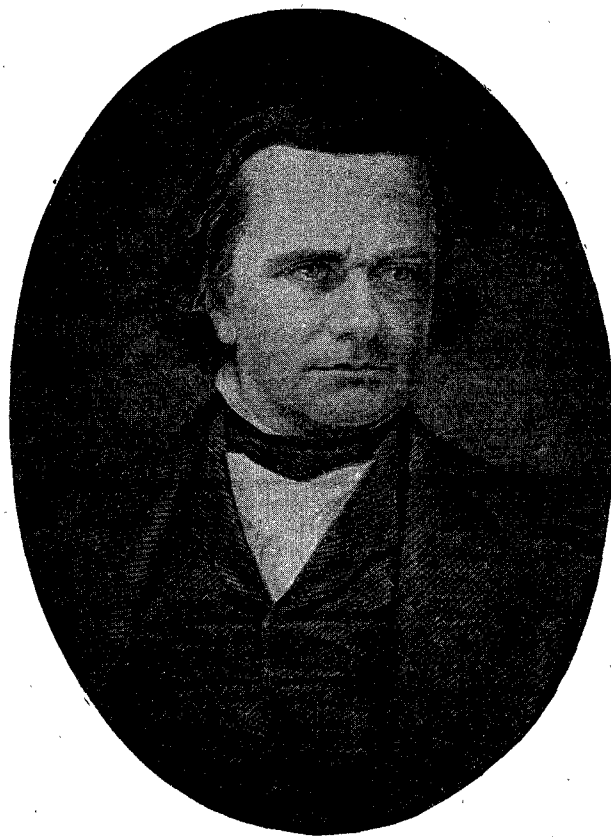
ALONZO T. JONES,
EDITOR.

NEW YORK, FEBRUARY 11, 1897.

VOL. 12, No. 6.
Single Copy, 3 cents.



ABRAHAM LINCOLN



STEPHEN A. DOUGLAS

"I INSIST that if there is anything which it is the duty of the whole people to never intrust to any hands but their own, that thing is the preservation and perpetuity of their own liberties and institutions."—*Abraham Lincoln.*

FEBRUARY 12 is the birthday of Abraham Lincoln.

Throughout the country on that day there will be held meetings, dinners, etc., at which many speeches will be made in honor of that man in whom were mingled so many of the elements of true greatness.

The AMERICAN SENTINEL heartily joins in the tribute of honor to the memory of Abraham Lincoln. We propose to honor him by honoring the principles to which he was so thoroughly devoted. And that this may be done in the best way, we give to him space in our columns to speak again in behalf of the great principles which called forth the highest efforts of his great powers.

Nor is this done merely as a tribute to his memory. It needs to be done again; because again the principle is attacked, to the advocacy of which he gave the best years of his life, and which he caused to triumph.

In principle, the situation to-day is precisely what it was in 1857-1860. And the position which Abraham

Lincoln occupied with reference to the situation as it was in his day needs to be recalled for the instruction of all the people respecting the situation as it is to-day.

The one great governmental principle to which Abraham Lincoln devoted his mighty energies from 1857 to 1861, is THE INALIENABLE RIGHT OF THE PEOPLE OF THE UNITED STATES TO APPEAL FROM, AND TO REVERSE, DECISIONS OF THE SUPREME COURT OF THE UNITED STATES UPON CONSTITUTIONAL QUESTIONS.

This principle was denounced at that time as *revolutionary*. For advocating this principle, Abraham Lincoln was denounced as preaching "monstrous revolutionary doctrine"; as being an enemy of the Constitution and the supremacy of the laws; as giving over the country to violence, to anarchy, to the rule of the mob.

In 1896, this identical principle, with all who advocated it, was denounced in the same way and in the same words. And it was done by men who profess to be not only admirers of Abraham Lincoln, but the very conservators of the principles maintained by him.

Perhaps these same men, on this Lincoln birthday occasion, will again contradict themselves and falsify history, by attempting to honor Lincoln in speech, while both in speech and action they repudiate his principles. We want the readers of the AMERICAN SENTINEL to be prepared to put into the hands of those men, and all to whom those men may speak, Lincoln's own discussion of the principle which he so devotedly maintained.

IN the month of March, 1857, the Supreme Court of the United States rendered a decision on the slavery question, in which the court gave to the Constitution a certain interpretation. The occasion of the decision is of no particular interest to-day; but the governmental principle developed upon the rendering of the decision is of vital interest always to the whole people of the United States.

No sooner had the decision been published than throughout the whole country there was a taking of sides for and against it. From whatever cause, it was but a little while before it was found that United States Senator Stephen A. Douglas and Abraham Lincoln stood distinctly in the place of leaders of the respective sides to the controversy—Douglas for the decision, Lincoln against it.

DOUGLAS AND LINCOLN AT SPRINGFIELD, ILL.

The position and argument of those who accepted the decision of the court were stated by Senator Douglas at Springfield, Ill., about the second week of June, 1857, as follows:—

"The courts are the tribunals prescribed by the Constitution and created by the authority of the people to determine, expound, and enforce the law. Hence, whoever resists the final decision of the highest judicial tribunal, aims a deadly blow at our whole republican system of government—a blow which, if successful, would place all our rights and liberties at the mercy of passion, anarchy and violence. I repeat, therefore, that if resistance to the de-

cision of the Supreme Court of the United States in a matter like the points decided in the Dred Scott case, clearly within their jurisdiction as defined by the Constitution, shall be forced upon the country as a political issue, it will become a distinct and naked issue between the friends and enemies of the Constitution—the friends and the enemies of the supremacy of the laws."

In a speech at Springfield, "two weeks" later, June 26, 1857, Lincoln replied to this, as follows:—

"And now as to the Dred Scott decision. . . . Judge Douglas . . . denounces all who question the correctness of that decision, as offering violent resistance to it. But who resists it? Who has, in spite of the decision, declared Dred Scott free, and resisted the authority of his master over him?"

"Judicial decisions have two uses—first, to absolutely determine the case decided; and, secondly, to indicate to the public how other similar cases will be decided when they arise. For the latter use they are called 'precedents' and 'authorities.'

"We believe as much as Judge Douglas (perhaps more) in obedience to, and respect for, the judicial department of the Government. . . . But we think the Dred Scott decision is erroneous. We know the court that made it, has often overruled its own decisions, and we shall do what we can to have it overrule this. We offer no resistance to it.

Judicial decisions are of greater or less authority as precedents, according to circumstances. That this should be so, accords both with common sense, and the customary understanding of the legal profession.

"If this important decision had been made by the unanimous concurrence of the judges; and without any apparent partisan bias; and in accordance with legal public expectation; and with the steady practice of the departments throughout our history; and had been, in no part, based on assumed historical facts which are not really true; or, if wanting in some of these, it had been before the court more than once, and had there been affirmed and re-affirmed through a course of years; it then might be, perhaps would be, factious, nay, even revolutionary, not to acquiesce in it as a precedent.

"But when, as it is true, we find it wanting in all these claims to the public confidence, *it is not resistance, it is not factious, it is not even disrespectful, to treat it as not having yet quite established a settled doctrine for the country.* But Judge Douglas considers this view awful."

AT CHICAGO.

In 1858 Lincoln and Douglas were rival candidates for the United States senatorship; and this supreme court decision was the leading issue. Friday evening, July 9, Senator Douglas made a speech in Chicago, in which, noticing Lincoln's speech upon his nomination for senator, he said:—

"The other proposition discussed by Mr. Lincoln in his speech, consists in a crusade against the Supreme Court of the United States on account of the Dred Scott decision. On this question also I desire to say to you unequivocally, that I take direct and distinct issue with him. I have no warfare to make on the Supreme Court of the United States, either on account of that or any other decision which they have pronounced from that bench.

"The Constitution of the United States has provided that the powers of government (and the constitution of each State has the same provision) shall be divided into three departments—Executive, Legislative, and Judicial. The right and the province of expounding the Constitution and construing the law are vested in the judiciary established by the Constitution.

"As a lawyer, I feel at liberty to appear before the court and controvert any principle of law while the question is pending before the tribunal; but when the decision is made, my private opinion, your opinion, all other opinions, must yield to the majesty of that authoritative adjudication.

"I wish you to bear in mind that this involves a great principle, upon which our rights, our liberty, and our property all depend. What security have you for your property, for your reputation, and for your personal rights, if the courts are not upheld, and their decisions respected when once fairly rendered by the highest tribunal known to the Constitution?

"I do not choose, therefore, to go into any argument with Mr. Lincoln in reviewing the various decisions which the Supreme Court has made, either upon the Dred Scott case or any other. I have no idea of appealing from the decision of the Supreme Court upon a constitutional question to the decisions of a tumultuous town meeting.

"I am aware that once an eminent lawyer of this city, now no more, said that the State of Illinois had the most perfect judicial system in the world, subject to but one exception, which could be cured by a slight amendment, and that amendment was to so change the law as to allow an appeal from the decisions of the Supreme Court of Illinois, on all constitutional questions, to justices of the peace.

"My friend, Mr. Lincoln, who sits behind me, reminds me that that proposition was made when I was judge of the Supreme Court. Be that as it may, I do not think that fact adds any greater weight or authority to the suggestion. It matters not with me who was on the bench, whether Mr. Lincoln or myself, whether a Lockwood or a Smith, a Taney or a Marshall; the decision of the highest tribunal known to the Constitution of the country must be final till it is reversed by an equally high authority.

"Hence, I am opposed to this doctrine of Mr. Lincoln by which he proposes to take an appeal from the decision of the Supreme Court of the United States, upon this high constitutional question, to a Republican caucus sitting in the country. Yes, or any other caucus or town meeting, whether it be Republican, American, or Democratic. I respect the decisions of that august tribunal. I shall always bow in deference to them. I am a law-abiding man."

The next night, July 10, 1858, Lincoln spoke in reply, and upon this point said:—

"Another of the issues he says that is to be made with me is upon his devotion to the Dred Scott decision, and my opposition to it.

"I have expressed heretofore, and I now repeat my opposition to the Dred Scott decision; but I should be allowed to state the nature of that opposition, and I ask your indulgence while I do so.

"What is fairly implied by the term Judge Douglas

has used, 'resistance to the decision'? I do not resist it. If I wanted to take Dred Scott from his master, I would be interfering with property, and that terrible difficulty that Judge Douglas speaks of, of interfering with property, would arise. But I am doing no such thing as that; but all that I am doing is refusing to obey it as a political rule. If I were in Congress, and a vote should come up on a question whether slavery should be prohibited in a new territory, in spite of the Dred Scott decision I would vote that it should.

"That is what I should do. Judge Douglas said last night that before the decision he might advance his opinion, and it might be contrary to the decision when it was made, but after it was made, he would abide by it until it was reversed. Just so! We let this property abide by the decision, but WE WILL TRY TO REVERSE THAT DECISION. We will try to put it where Judge Douglas would not object, for he says he will obey it until it is reversed. SOMEBODY HAS TO REVERSE THAT DECISION, since it was made, and WE MEAN TO REVERSE IT, and we mean to do it peaceably.

"What are the uses of decisions of courts?—They have two uses. As rules of property they have two uses. First, they decide upon the question before the court. They decide in this case that Dred Scott is a slave; nobody resists that. Not only that, but they say to everybody else that persons standing just as Dred Scott stands, are as he is. That is, they say that when a question comes up upon another person, it will be so decided again, unless the court decides in another way, unless the court overrules its decision. Well, *we mean to do what we can to have the court decide the other way*. This is one thing we mean to try to do.

"The sacredness that Judge Douglas throws around this decision is a degree of sacredness that has never been before thrown around any other decision. I have never heard of such a thing. Why, decisions apparently contrary to that decision, or that good lawyers thought were contrary to that decision, have been made by that very court before. It is the first of its kind; it is an astonisher in legal history; it is a new wonder of the world.

"It is based upon falsehood in the main as to facts; allegations of facts upon which it stands are not facts at all in many instances, and no decision made on any question—the first instance of a decision made under so many unfavorable circumstances—thus placed, has ever been held by the profession as law, and it has always needed confirmation before the lawyers regarded it as settled law.

"But Judge Douglas will have it that all hands must take this extraordinary decision, made under these extraordinary circumstances, and give their vote in Congress in accordance with it, yield to it, and obey it in every possible sense."

DOUGLAS AT BLOOMINGTON.

Again: In a speech at Bloomington, Illinois, July 16, 1858, Senator Douglas said:—

"I therefore take issue with Mr. Lincoln directly in regard to this warfare upon the Supreme Court of the United States. I accept the decision of that court as it was pronounced. Whatever my individual opinions may

be, I, as a good citizen, am bound by the laws of the land as the legislature makes them, as the court expounds them; and as the executive officer administers them. I am bound by our Constitution as our fathers made it, and as it is our duty to support it. I am bound as a good citizen to sustain the constituted authorities, and to resist, discourage, and beat down, by all lawful and peaceful means, all attempts at exciting mobs, or violence, or any other revolutionary proceedings, against the Constitution and the constituted authorities of the country."

LINCOLN SUSTAINED BY AUTHORITY.

The next night, July 17, at Springfield, Lincoln replied and said:—

"Now as to the Dred Scott decision, for upon that he makes his last point at me. He boldly takes ground in favor of that decision.

"This is one-half the onslaught, and one-third of the plan, of the entire campaign. I am opposed to that decision in a certain sense, but not in the sense which he puts on it. I say that in so far as it decided in favor of Dred Scott's master, and against Dred Scott and his family, I do not propose to disturb or resist the decision.

"I never have proposed to do any such thing. I think that in respect for judicial authority my humble history would nor suffer in comparison with that of Judge Douglas.

"He would have the citizen conform his vote to that decision; the member of Congress, his; the President, his use of the veto power. He would make it a rule of political action for the people and all the departments of the Government. I would not. By resisting it as a political rule, I disturb no right of property, create no disorder, excite no mobs.

"When he spoke at Chicago, on Friday evening of last week, he made this same point upon me. On Saturday evening I replied, and reminded him of a Supreme Court decision which he opposed for at least several years. Last night, at Bloomington, he took some notice of that reply, but entirely forgot to remember that part of it.

"He renews his onslaught upon me, forgetting to remember that I have turned the tables against himself on that very point. I renew the effort to draw his attention to it. I wish to stand erect before the country, as well as Judge Douglas, on this question of judicial authority; and therefore I add something to the authority in favor of my own position. I wish to show that I am sustained by authority, in addition to that heretofore presented. . . .

"In public speaking it is tedious reading from documents; but I must beg to indulge the practice to a limited extent. I shall read from a letter written by Mr. Jefferson in 1820, and now to be found in the seventh volume of his correspondence, at page 177. It seems he had been presented by a gentleman of the name of Jarvis with a book, or essay, or periodical, called the 'Republican,' and he was writing in acknowledgment of the present, and noting some of its contents. After expressing the hope that the work will produce a favorable effect upon the minds of the young, he proceeds to say:—

"That it will have this tendency may be expected, and for that reason I feel an urgency to note what I deem

an error in it, the more requiring notice as your opinion is strengthened by that of many others. You seem, in pages 84 and 148, to consider the judges as the ultimate arbiters of all constitutional questions,—a very dangerous doctrine indeed, and one which would place us under the despotism of an oligarchy. Our judges are as honest as other men, and not more so. They have, with others, the same passions for party, for power, and the privilege of their corps. Their maxim is, "*Boni judicis est ampliare jurisdictionem*;" and their power is the more dangerous as they are in office for life, and not responsible, as the other functionaries are, to the elective control. The Constitution has erected no such single tribunal, knowing that, to whatever hands confided, with the corruptions of time and party, its members would become despots. It has more wisely made all the departments co-equal and co-sovereign within themselves."

"Thus we see the power claimed for the Supreme Court by Judge Douglas, Mr. Jefferson holds, would reduce us to the despotism of an oligarchy.

"Now, I have said no more than this,—in fact, never quite so much as this; at least I am sustained by Mr. Jefferson.

"Let us go a little further. You remember we once had a National Bank. Some one owed the bank a debt; he was sued, and sought to avoid payment on the ground that the bank was unconstitutional. The case went to the Supreme Court, and therein it was decided that the bank was constitutional. The whole Democratic party revolted against that decision. General Jackson himself asserted that he, as President, would not be bound to hold a National Bank to be constitutional, even though the court had decided it to be so. He fell in precisely with the view of Mr. Jefferson, and acted upon it under his official oath, in vetoing a charter for a National Bank.

The declaration that Congress does not possess this constitutional power to charter a bank has gone into the Democratic platform, at their national conventions, and was brought forward and reaffirmed in their last convention at Cincinnati. They have contended for that declaration, in the very teeth of the Supreme Court, for more than a quarter of a century. In fact, they have reduced the decision to an absolute nullity.

"That decision, I repeat, is repudiated in the Cincinnati platform; and still, as if to show that effrontery can go no farther, Judge Douglas vaunts in the very speeches in which he denounces me for opposing the Dred Scott decision that he stands on the Cincinnati platform.

"Now, I wish to know what the judge can charge upon me, with respect to the decisions of the Supreme Court, which does not lie in all its length, breadth, and proportions at his own door. . . .

"Free men of Sangamon, free men of Illinois, free men everywhere, judge ye between him and me upon this issue."

THE FAMOUS DEBATE.

Shortly after the foregoing speech at Springfield, arrangements were made, and the famous debate between Lincoln and Douglas, was entered into. The first discussion was at Ottawa, August 21, 1858. Upon this question, Mr. Douglas said nothing; but Lincoln spoke as follows:—

"Let us see what influence he [Judge Douglas] is exerting on public sentiment. In this and like communities, *public sentiment is everything. With public sentiment, nothing can fail; without it nothing can succeed. Consequently, he who moulds public sentiment, goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed.*

"This must be borne in mind, as also the additional fact that Judge Douglas is a man of vast influence, so great that it is enough for many men to profess to be-

"He places it on that ground alone; and you will bear in mind that thus committing himself unreservedly to this decision commits him to the next one just as firmly as to this. He did not commit himself on account of the merit or demerit of the decision, but it is a 'Thus saith the Lord.' The next decision, as much as this, will be a 'Thus saith the Lord.'

There is nothing that can divert or turn him away from this decision. It is nothing that I point out to him that his great prototype, General Jackson, did not believe in the binding force of decisions. It is nothing to him that Jefferson did not so believe.

"I have said that I have often heard him approve of Jackson's course in disregarding the decision of the Supreme Court pronouncing a National Bank constitutional. He says, I did not hear him say so. He denies the accuracy of my recollection. I say he ought to know better than I, but I will make no question about this thing, though it still seems to me that I heard him say it twenty times.

"I will tell him, though, that he now claims to stand on the Cincinnati platform, which affirms that Congress *cannot* charter a National Bank, in the teeth of that old standing decision that Congress *can* charter a bank."

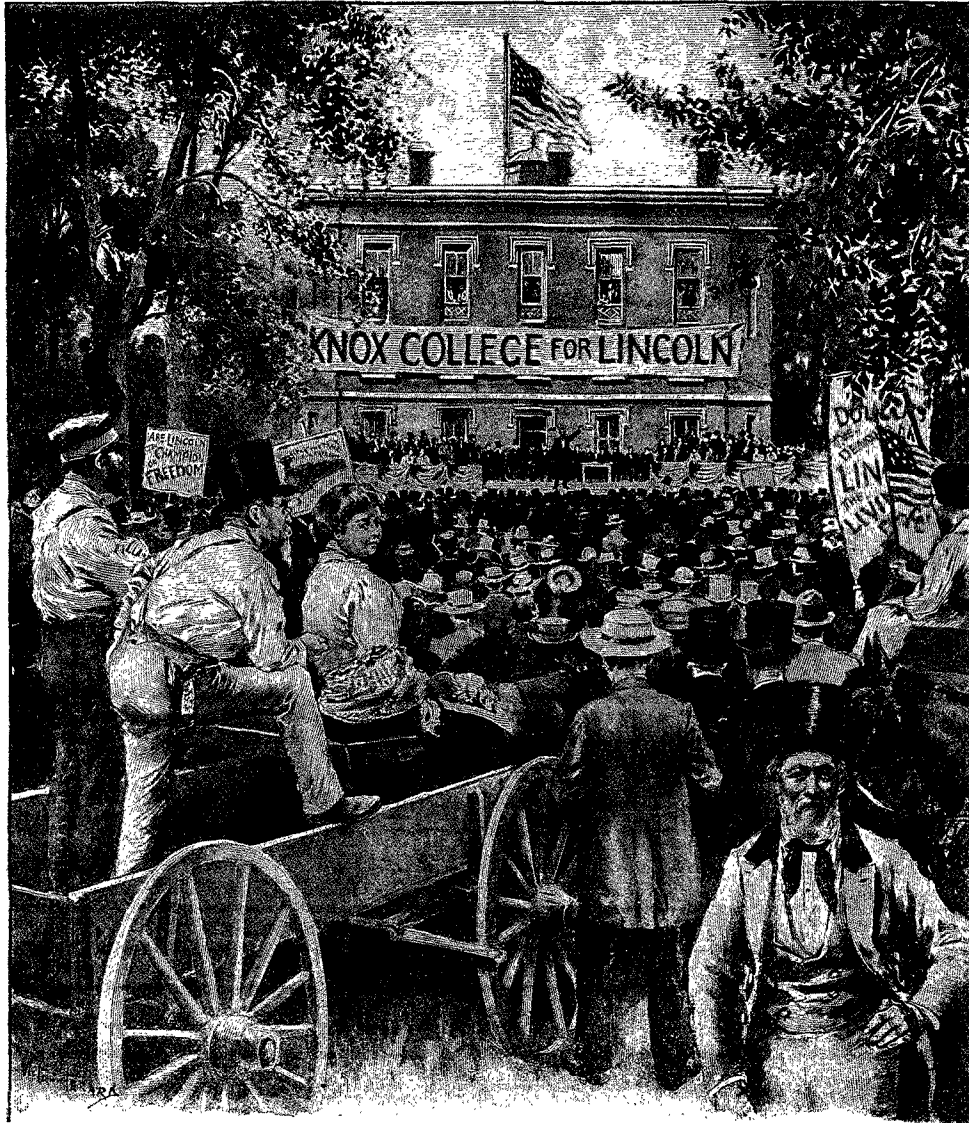
LINCOLN AT GALESBURG, ILL.

The next place at which the subject of the nature of Supreme Court decisions was discussed was Galesburg, October 7, 1858. There, on this point, Lincoln spoke as follows:—

"I have turned his [Judge Douglas's] attention to the fact that General Jackson differed with him in regard to the political obligation of a Supreme Court decision. I have asked his attention to the fact that Jefferson differed with him in regard to the political obligation of a Supreme Court decision.

"Jefferson said that 'Judges are as honest as other men, and not more so.' And he said, substantially, that 'whenever a free people should give up in absolute submission to any department of government, retaining for themselves no appeal from it, their liberties were gone.'

"I have asked his attention to the fact that the Cin-



LINCOLN SPEAKING AT GALESBURG, ILL.

[From McClure's Magazine.]

lieve anything, when they once find out that Judge Douglas professes to believe it. Consider also the attitude he occupies at the head of a large party,—a party which he claims has a majority of all the voters in the country.

"This man sticks to a decision . . . not because he says it is right in itself,—he does not give any opinion on that,—but because it has been decided by the court; and being decided by the court, he is, and you are, bound to take it in your political action as law, not that he judges at all of its merits, but because a decision of the court is to him a 'Thus saith the Lord.'

cinnati platform upon which he says he stands, disregards a time-honored decision of the Supreme Court, in denying the power of Congress to establish a National Bank.

"So far in this controversy I can get no answer at all from Judge Douglas upon these subjects. Not one can I get from him, except that he swells himself up and says, 'All of us who stand by the decision of the Supreme Court are the friends of the Constitution; all you fellows that dare question it in any way, are the enemies of the Constitution.' Now, in this very devoted adherence to this decision, in opposition to all the great political leaders whom he has recognized as leaders, in opposition to his former self and history, there is something very marked.

"And the manner in which he adheres to it,—not as being right upon the merits, as he conceives (because he did not discuss that at all), but as being absolutely obligatory upon every one, simply because of the source from whence it comes,—as that which no man can gainsay, whatever it may be; this is another marked feature of his adherence to that decision.

"It marks it in this respect that it commits him to the next decision whenever it comes, as being as obligatory as this one, since he does not investigate it, and won't inquire whether this opinion is right or wrong. So he takes the next one without inquiring whether it is right or wrong. He teaches men this doctrine, and in so doing prepares the public mind to take the next decision when it comes, without any inquiry."

AT QUINCY.

At Quincy, Ill., October 13, 1858, Mr. Lincoln said:—

"We oppose the Dred Scott decision in a certain way, upon which I ought perhaps to address you a few words. We do not propose that when Dred Scott has been decided to be a slave by that court, we, as a mob, will decide him to be free.

"We do not propose that, when any other one, or one thousand, shall be decided by the court to be slaves, we will in any violent way disturb the rights of property, thus settled: but we nevertheless do oppose that decision as a political rule which shall be binding on the voter to vote for nobody who thinks it wrong; which shall be binding on the members of Congress or the President to favor no measure that does not actually concur with the principles of that decision.

"We do not propose to be bound by it as a political rule in that way because we think it lays the foundation, not merely of enlarging and spreading out what we consider an evil, but it lays the foundation for spreading that evil into the States themselves.

"We propose so resisting it as to have it reversed if we can, and a NEW JUDICIAL RULE ESTABLISHED UPON THIS SUBJECT."

To this and Lincoln's position altogether, on this subject, Judge Douglas on the same occasion replied as follows:—

"He tells you that he does not like the Dred Scott decision. Suppose he does not; how is he going to help himself? He says he will reverse it. How will he reverse it? I know of but one mode of reversing judicial decisions, and that is by appealing from the inferior to the superior court. But I have never yet learned how or where an appeal could be taken from the Supreme Court of the United States! The Dred Scott decision was pro-

nounced by the highest tribunal on earth. From that decision there is no appeal this side of heaven."

And to this Lincoln responded:—

"But he is desirous of knowing how we are going to reverse the Dred Scott decision. Judge Douglas ought to know how.

"Did not he and his political friends find a way to reverse the decision of that same court in favor of the constitutionality of the National Bank? Didn't they find a way to do it so effectually that they have reversed it as completely as any decision ever was reversed, so far as its practical operation is concerned?

"And let me ask you didn't Judge Douglas find a way to reverse the decision of our Supreme Court when it decided that Carlin's father—old Governor Carlin—had not the constitutional power to remove a Secretary of State? Did he not appeal to the 'MOBS,' as he calls them? Did he not make speeches in the lobby to show how villainous that decision was, and how it ought to be overthrown? Did he not succeed, too, in getting an act passed by the legislature to have it overthrown? And didn't he himself sit down on that bench as one of the five added judges, who were to overslaugh the four old ones,—getting his name of 'Judge' in that way, and no other? If there is a villainy in using disrespect or making opposition to Supreme Court decisions, I commend it to Judge Douglas's earnest consideration."

AT COLUMBUS.

At Columbus, Ohio, September 16, 1859, Lincoln spoke the following suggestive words:—

"I wish to say something now in regard to the Dred Scott decision. . . . I undertake to give the opinion, at least, that if the Territories attempt by any direct legislation to drive the man with his slave out of the Territory, or to decide that his slave is free because of his being taken in there, or to tax him to such an extent that he cannot keep him there, the Supreme Court will unhesitatingly decide all such legislation unconstitutional, *as long as that Supreme Court is constructed as the Dred Scott Supreme Court is.* . . .

"In my judgement there is no avoiding the result, save that the American people shall see that constitutions are better construed than our Constitution is construed in that decision. They must take care that it is more faithfully and truly carried out, than it is there expounded."

AT CINCINNATI.

The very next day—September 17, 1859—at Cincinnati, he also proclaimed the following all-important truth:—

"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."

AT THE NATION'S CAPITOL.

At the Capitol of the nation, March 4, 1861, when about to take the oath of office as President of the United States, in his inaugural address, and as the final word in a discussion which brought him to the headship of the nation, Lincoln again stated the principle, as follows:—

"I do not forget the position assumed by some that Constitutional questions are to be decided by the Supreme Court, nor do I deny that *such decisions must be binding in any case upon the parties to a suit, as to the object of that suit*, while they are also entitled to a very high respect and consideration in all parallel cases by all other departments of the Government. And while it is obviously possible that such decision may be erroneous in any given case, still the evil effect following it, *being limited to that particular case*, with the chance that it may be overruled and never become a precedent for other cases, can better be borne than could the evils of a different practice.

"At the same time, *the candid citizen must confess that if the policy of the Government, upon vital questions affecting the whole people, is to be irrevocably fixed by decisions of the Supreme Court, the instant they are made, as in ordinary litigation between parties in personal actions, the people will have ceased to be their own rulers*, having to that extent practically resigned their government into the hands of that eminent tribunal.

"Nor is there in this view any assault upon the court or the judges."

LINCOLN'S PRINCIPLE AGAIN REPUDIATED.

Thus from beginning to end of a discussion and campaign continuing for four years, Abraham Lincoln steadfastly and courageously proclaimed the governmental principle of the right of the people of the United States to call in question, to sit in judgment upon, and to reverse, a decision of the Supreme Court of the United States touching the meaning of the Constitution.

To his position as to the principle he was able to bring the weighty authority of Thomas Jefferson—"the author of the Declaration of Independence, and otherwise a chief actor in the Revolution; then a delegate in Congress; afterward, twice President; who was, is, and perhaps will continue to be, the most distinguished politician of our history."

In addition to this he was able to bring to his support the national precedent of President Jackson and the great party of which he was the leader; and even the precedent of Senator Douglas himself, his own chief opponent.

And beyond this, he was sustained in his position by the overwhelming voice of the whole nation, in making him President, as the result of a campaign in which this was the chief issue.

Yet in the face of all this, in 1896 such prominent men as Benjamin Harrison, Chauncey M. Depew, and Bourke Cochran, denounced as revolutionary a resolution embodying the identical principle for which Abraham Lincoln contended and which he sustained by national authority and national precedent.

A SERIES OF STULTIFICATIONS.

And as though to illustrate how completely a man of national prominence can stultify himself, the plainest history, and even his hero, Mr. Depew, in delivering an oration in "honor" of Abraham Lincoln, at Galesburg,

Ill., October 7, 1896, on the very spot where Lincoln spoke twenty-eight years before, attempted to divorce Abraham Lincoln from the principle which he unswervingly maintained, and to commit him to a view that he never even referred to but once in the whole four years' record, and then only to show that it did not apply. Mr. Depew said:—

"If the court interpreted the Constitution against his judgment and conscience, he would bow to its opinion, but agitate to so amend the charter as to clearly establish liberty in that instrument."

All that any one needs to do to see how entirely Lincoln is misrepresented in this statement by Mr. Depew, is simply to glance again at the words of Lincoln as printed in the foregoing columns. We have printed all that has been preserved of what he said on that subject from beginning to end. And in it all, there is not a single sentence to justify Mr. Depew's statement.

The interpretation of the Constitution by the Court, was against his judgment and conscience. But he *did not* "bow to its opinion." He distinctly said that he did not, and that he would not. He distinctly said that if he were in Congress and a vote should come up on a question whether Congress could do what the Court said it could not do, "in spite of the Dred Scott decision" he would vote that it could. He distinctly said "refuse to obey it as a political rule." "We oppose that decision as a political rule which shall be binding on the voter, on the members of Congress, or the President;" "We do not propose to be bound by it as a political rule."

If that indicates the attitude of one who bows to the opinion of the court in interpreting the Constitution, then we should like very much to have Mr. Depew's definition of the attitude of a man who refused to bow to such an opinion.

Nor is Mr. Depew any more fortunate in his statement that Lincoln would "agitate to amend the Constitution," etc. The plain truth is that in the whole four years' discussion and agitation on this subject by Abraham Lincoln there is not to be found a single sentence that can be construed into an agitation to amend the Constitution as a remedy for the decision which he opposed.

From beginning to end his agitation was solely; his call was only, "Reverse that decision." "Somebody has to reverse that decision, since it was made, and we mean to reverse it." "We propose so resisting it as to have it reversed if we can, and [not an amendment to the Constitution, but] A NEW JUDICIAL RULE *established on this subject*." "The American people shall see that constitutions are [not amended, but] *better construed* than our Constitution is construed in that decision."

These are not the words of a man who was agitating for an amendment to the Constitution as a remedy for an interpretation of it that was against his judgment and conscience. Abraham Lincoln was too well acquainted with the fundamental principles of t

ment of the United States, and had too much respect for the liberties of the people, to pursue a course that would "establish the despotism of an oligarchy."

As certainly therefore as Abraham Lincoln, Thomas Jefferson, and Andrew Jackson, were right, so certainly Benjamin Harrison, Chauncey M. Depew, and Bourke Cochran, are wrong. If, however, it shall be insisted by anybody that Harrison, Depew, and Cochran, are right, then it will have to be claimed that Lincoln, Jefferson, and Jackson, were wrong: and in that case a new set of principles will have to be recognized, which will develop shortly a different order of government from that established by the fathers and maintained by Lincoln—an order of government that will not be "of the people, by the people, and for the people." Were Lincoln alive he might well exclaim again: "Free men everywhere; judge ye between *them* and me upon this issue."

Additional Authorities.

There are yet other important authorities that are worth recalling in this connection, in order that the reader may have as nearly as possible a complete presentation of this important subject—especially in view of the fact that some of the most prominent men in the country seem to have forgotten it all.

First, there is the authority of one of the makers of the Constitution—John Dickinson—in a pamphlet of 1788, on "The Federal Constitution." He said:—

"It must be granted that a bad administration may take place. What is then to be done?—The answer is instantly found: Let the Fasces be lowered before—the *supreme sovereignty of the people*. It is their duty to watch, and their right to take care, that the Constitution be preserved, or, in the Roman phrase on perilous occasions—to provide that the Republic receive no damage."

"When one part [of the Government], without being sufficiently checked by the rest, abuses its power to the manifest danger of public happiness; or when the several parts abuse their respective powers so as to involve the commonwealth in the like peril; *the people* must restore things to that order from which their functionaries have departed. If *the people* suffer this living principle of watchfulness and control to be extinguished among them, they will assuredly not long afterwards, experience that of *their* 'temple' 'there shall not be left one stone upon another, that shall not be thrown down.'"

Further, we have the authority of George Bancroft, the historian of the Constitution. In his work, "The History of the Formation of the Constitution," discussing the "Federal Judiciary," he makes the following statement concerning the Supreme Court, which is also but an extension of the principles laid down by Alexander Hamilton in his discussion of the Judiciary in the *Federalist*, No. LXXVIII:—

"The Supreme Court was to be the 'bulwark of a lim-

ited constitution against legislative encroachments.' ["Federalist," LXXVIII.] A bench of a few, selected with care by the President and Senate of the nation, seemed a safer tribunal than a multitudinous assembly elected for a short period under the sway of passing currents of thought, or the intrepid fixedness of an uncompromising party. There always remains danger of erroneous judgments, arising from mistakes, imperfect investigation, the bias of previous connections, the seductions of ambition, or the instigations of surrounding opinions, and *a court from which there is no appeal* is apt to forget circumspection in its sense of security.

"The passage of a judge from the bar to the bench does not necessarily divest him of prejudices, nor chill his relations to the particular political party to which he may owe his advancement, nor blot out of his memory the great interests which he may have professionally piloted through doubtful straits, nor quiet the ambition which he is not required to renounce, even though his appointment is for life, nor cure predilections which sometimes have their seat in his inmost nature.

"But the Constitution retains the means of protecting itself against the errors of partial or interested judgments. In the first place, the force of a judicial opinion of the Supreme Court, in so far as it is irreversible, reaches only the particular case in dispute; and to this society submits, in order to escape from anarchy in the daily routine of business.

"To the decision on an underlying question of constitutional law no such finality attaches. To endure, it must be right. If it is right, it will approve itself to the universal sense of the impartial. A judge who can justly lay claim to integrity will never lay claim to infallibility, but with indefatigable research will add, retract, and correct, whenever more mature consideration shows the need of it. The court is itself inferior and subordinate to the Constitution; it has only a delegated authority, and every opinion contrary to the tenor of its commission is void, except as settling the case on trial.

"The prior act of a superior must be preferred to the subsequent act of an inferior, otherwise it might transform the limited into an unlimited constitution. When laws clash, the latest law is rightly held to express the corrected will of the Legislature; but the Constitution is the fundamental code, the law of laws; and where there is a conflict between the Constitution and a decision of the court, the original permanent act of the superior outweighs the later act of the inferior, and retains its own supreme energy unaltered and unalterable except in the manner prescribed by the Constitution itself.

"To say that a court, having once discovered an error, should yet cling to it because it has once been delivered as its opinion, is to invest caprice with inviolability and make a wrong judgment of a servant outweigh the Constitution to which he has sworn obedience. An act of the Legislature at variance with the Constitution is pronounced void; an opinion of the Supreme Court at variance with the Constitution is equally so."

This passage is worthy of more extended notice.

(a) "The Supreme Court was to be the bulwark against legislative encroachments" upon the rights of the people. This was the purpose of the founders of that tribunal. But did the people erect no bulwark against

judicial encroachments? Or did they suppose that supreme judges were so decidedly infallible that there was no possibility of their encroaching even unconsciously? Did they think it impossible for that Court to make a mistake?—Nothing of the kind. They knew that even supreme judges, being only men, are just like other men, having the same weaknesses and the same liability to mistakes as other men, and therefore being as liable as legislators to mistake the meaning of the Constitution and to encroach upon the rights of the people. And knowing that “a court from which there is no appeal is apt to forget circumspection in its sense of security,” and is thereby only the more apt to make mistakes and encroachments, the people, while setting the Supreme Court as the bulwark against legislative encroachments, retained to themselves the right of final appeal, judgment and decision upon the decisions of the court touching all questions of the Constitution.

(b) “Where there is a conflict between the Constitution and a decision of the court,” etc. But if every decision of the Supreme Court is final in all respects; and if said decisions are to be accepted as final as to the meaning of the Constitution; then it would be impossible that there ever could be any such thing as a conflict between the Constitution and a decision of the Court.

Yet, as it is expressly declared in the Constitution that the people have reserved certain rights and powers exclusively to themselves, and so have forbidden the Supreme Court any jurisdiction in these, it is clearly possible for a conflict to be made between the Constitution and a decision of the Court. And where there is a conflict

there must of necessity be some authority to decide. And as the people made both the Constitution and the Court; and as the people stand outside of and above both the Constitution and the Court; it is perfectly plain that in all cases of conflict between the Constitution and the Supreme Court, the right of final judgment and decision lies with the people as an inalienable right.

(c) The court “has only a delegated authority, and every opinion contrary to the tenor of its commission is

void.” But if every decision of the court is to be accepted as final in all respects, how would it be possible for any opinion ever to be void? And even though it were possible, how could the fact of its being void ever be discovered? It is true that the court has only a delegated authority, and that every opinion contrary to the tenor of its commission, that is, every opinion contrary to the tenor of the Constitution, is void. And it is equally true that it lies with the people, who delegated this authority, to discover and to disregard and set aside as void every such opinion. And this prerogative lies with the people as their inalienable right.

(d) “An act of the Legislature at variance with the

Constitution is pronounced void. An opinion of the Supreme Court at variance with the Constitution is equally so.” An act of the Legislature at variance with the Constitution is pronounced void by the Supreme Court. But when an opinion of the Supreme Court is at variance with the Constitution, whose prerogative is it to pronounce this void and to treat it so?—Clearly this is the prerogative and right of the people.

It is here said, and repeated, that every such opinion



LINCOLN'S MONUMENT, SPRINGFIELD, ILL.

of the court "is void." This is true; and if such decisions were completely ignored by everybody, and so left meaningless and void as they are, they could never do any harm. But it is hardly possible that there could ever be a decision in which nobody would have sufficient personal interest to seek to make it of force as far as possible; and every decision, void or otherwise, always stands as a matter of record to be taken up by interested parties and used as a precedent upon which to carry any principle involved, to its fullest extent in real factitive law. For this reason it is incumbent upon the people to see that every such decision is so positively pronounced void, and so regarded by themselves—the supreme and ultimate authority—that it shall not be cited even as a precedent.

There is another excellent statement of this principle, which, though not bearing exactly the force of national authority, is well worthy to be set down here. It is in every respect true, and shows how this subject presents itself to a disinterested mind. Mr. Bryce, in his great work, "The American Commonwealth," speaks thus:—

"How and by whom, in case of dispute, is the validity or invalidity of a statute to be determined?—Such determination is to be effected by setting the statute side by side with the Constitution, and considering whether there is a discrepancy between them. Is the purpose of the statute one of the purposes mentioned or implied in the Constitution? Does it in pursuing that purpose contain anything which violates any clause of the Constitution? Sometimes this is a simple question which an intelligent layman may answer; more frequently it is a difficult one, which needs not only the subtlety of a trained lawyer, but a knowledge of former cases which have thrown light on the same or a similar point. In any event it is an important question, whose solution ought to proceed from a weighty authority. It is a question of interpretation, that is, of determining the true meaning both of the superior law [the Constitution] and of the inferior law [the statute], so as to discover whether they are inconsistent. Now the interpretation of laws belongs to courts of justice."

"How is the interpreting authority restrained? If the American Constitution is capable of being so developed by this expansive interpretation, what security do its written terms offer to the people and to the States? . . . There stands above and behind the Legislature, the executive, and the judiciary, ANOTHER POWER, that of public opinion. The President, Congress, and the courts are all, the two former directly, the latter practically, amenable to the people. . . . If the people approve the way in which these authorities are interpreting and using the Constitution, they go on; if the people disapprove, they pause, or at least slacken their pace. . . . The people have, of course, much less exact notions of the Constitution than the legal profession or the courts. But . . . they are sufficiently attached to its general doctrines, they sufficiently prize the protection it affords them against their own impulses, to censure any interpretation which palpably departs from the old lines."

And upon all this it is well to bear in mind, and proper ever to say, that "there is not in this view any assault upon the court or the judges." It is simply maintaining the fundamental principle of the Government of the United States, and the vital principle of the rights of the people.

Nor is this to say, nor in any sense to imply, that every man is at liberty to disregard, or disrespect, whatever decision of the court 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 that he shall know for himself the limitations upon the Government, and shall know how to act accordingly. Every citizen must hold himself, as well as the court, and the Government, altogether, strictly to the Constitution.

The Present Practical Bearing of this Discussion.

This discussion would be well worth all the space that is given to it in these columns, even though there were nothing more to it than the calling of the minds of the people anew to a vital principle of their government that is almost wholly forgotten.

But this is not all there is to this matter. The question has a present practical bearing, that is of the greatest importance to all the people of the nation. In 1892, the Supreme Court of the United States expressed its opinion that the first amendment to the Constitution has one language and one meaning with organic acts whose object was "the establishment of the Christian religion;" and that therefore the meaning of the Constitution is that "this is a Christian nation."

This decision has been seized upon, and has been pushed ever since, by the combined religious elements of the country as authority for demanding that religious customs, rites, and dogmas shall be recognized and enforced in the legislation and the actions generally of the Government.

In this crowding religious practices upon the Government, and upon the people by governmental power, the ecclesiastical managers find it "a very wholesome doctrine, and one very full of comfort," that from a decision of the Supreme Court there is no appeal,—that a "Supreme Court decision is a 'Thus saith the Lord.'"

As stated by a Catholic priest, as illustrating the doctrine of the infallibility of the Pope, it stands thus:—

"It is strange that a rule which requires a Supreme Court to give final decisions on disputed points in our Constitution, should be abused and slandered when employed by the Catholic Church. Citizens and others may read the Constitution, but they are not allowed to interpret it for themselves, but must submit to the interpretation given by the Superior [Supreme(?)] Court. The Bible is the constitution of the Catholic Church, and while all are exhorted to read this divine constitution, the interpretation of its true meaning must be left to the superior court of the church founded by Christ. The decision of our Federal Supreme Court is final; the decision

of the superior court of the church is final also, and, in virtue of the divine prerogative of inerrancy granted the church, infallible. The church has not, does not, and cannot, permit the violation of God's commandments in any case whatever."—*Reported in Catholic Mirror, March 2, 1895.*

The professed Protestantism of the country, is, if anything, more zealous than is Catholicism in the advocacy of this doctrine. And both alike are greatly pleased to find eminent "statesmen" insisting with all their power and influence upon the same doctrine.

All these vast influences are steadily and rapidly molding public sentiment into the fixed doctrine that Supreme Court decisions on constitutional questions are to be accepted *because they are such decisions*, without any question as to whether they are right or wrong—as soon as a decision has been made and because it has been made, it is a governmental and national. Thus saith the Lord.

Public sentiment is thus being prepared so to accept any decision that may come from that source. And thus the way is surely being paved for the establishment of a national religious despotism. By repudiating that doctrine, Abraham Lincoln succeeded in averting the establishment of a national civil despotism. And nothing but the repudiation of that doctrine again, by the whole people, can avert the establishment of a national religious despotism. Yet for this, it must be confessed the evil has already spread too far; and it is too late to avert it.

A Mythical Alliance.

THE State Superintendent of the Nevada Christian Endeavor Society, Rev. Francis L. Nash, states in the *Christian Endeavorer* for February, 1897, that an alliance exists in Nevada between Seventh-day Adventists and the saloon. Here are his words:—

"The saloons and gambling hells make more money on that day [Sunday] than on all the other days of the week, and whenever an attempt is made to rescue the Sabbath, the Seventh-day Adventists stand in with the saloon men and do their best to stamp out the very last vestige of respect and reverence for the day which ought to be loved and honored. As a result, in many places the day is dreaded by the wives and mothers as the worst day in the week—the day for drinking, carousing, and horse racing, a day for fights and brawls, rioting and murder, heaven-daring impiety and beastly impurity."

And upon this the editor of the *Endeavorer* comments:—

"We are very sorry that this course should be pursued by these people, and hope that in the near future such an alliance of saloon-keepers and Seventh-day Adventists will be unknown."

All this reminds us of the familiar saying, "Important if true." But is it true?

We never heard of any alliance between seventh-day observers and saloonists, from either of the parties them-

selves. All talk of such a thing has come from other sources.

It is pretty certain that liquor dealers have had no suspicion that they have allies in the Seventh-day Adventists. About the last thing in the world that saloon men would want is a universal acceptance of Seventh-day Adventist doctrine on the subject of temperance.

Reason: Seventh-day Adventists use no intoxicants. In their communion there are neither drunkards nor moderate drinkers. And no saloon-keeper has ever thought of applying for membership in one of their churches. Does this indicate an alliance with the saloon?

More than this: Seventh-day Adventists are, and always have been, prohibitionists. Their literature proves this. We never knew liquor dealers to regard prohibitionists as their allies.

It is true, this religious body are the advocates of the seventh-day as being the Bible Sabbath, and are uncompromisingly opposed to the doctrine that the Sabbath is Sunday. And they are not backward in proclaiming these views, for they believe them to be part of a divine message which must go to the world. But does this constitute an alliance with the saloon? We think not.

And now a glance at the record of those who are publishing this "alliance," by way of comparison. What is their attitude toward the saloon?

Who are the ones that are advocating and working for a law to close all the saloons—on *Sundays*? Are they Seventh-day Adventists? No; they are the people represented by the *Endeavorer*. They would have a law closing saloons on Sunday, and allowing them to run the other six days of the week. And thus they would make of the saloon—that iniquitous thing—a *law-abiding institution*, wherever it would be willing to close its doors on Sunday; and this it is showing itself quite willing to do. It matters not that the Endeavorers desire prohibition, as we fully believe, and have that as their ultimate aim. What they and Sunday advocates generally are actually working for now is *the establishment of the saloon by law*; for that is what Sunday prohibition means. Seventh-day Adventists regard the saloon as by nature an outlaw.

It will be a good day for the saloon, and a bad day for the cause of temperance, when that evil institution shall be established in our land by a law which rests upon the will of the (professedly) Christian Church.

The saloon wants nothing better than the opportunity to say, I am a law-abiding institution; I am respectable, for I keep Sunday.

Where then is the real alliance, if there be one, between church people and the saloon? Is it to be found with the advocates of the seventh day or of the first?

Finally, it may be mentioned that in 1893 the saloonists of Chicago joined heartily in the plea of the Church people that the World's Fair be closed on Sundays. Of course this constituted no real alliance between the saloon and the Church. The saloon would be better patronized on Sunday with the Fair closed, and it would

be both business and good policy on its part to join in the petition. But there was just as much of an alliance as exists between the saloon and the Adventists.

The "alliance" of this people with the saloon is a myth.

The Object of Civil Government.

BY H. E. GIDDINGS.

THE employment of physical power in self-defense, and in governing others, is wholly an artificial use of this gift. Physical power is God-given at creation; and so is natural, and was appointed to natural and satisfactory ends. The Creator endowed man with intelligence to enable him to control the lower orders of creation; the genius of self-control; and the faculty and physical power to pursue happiness. But sin entered, turning the natural endowments of man into unlawful channels. The race multiplied with men in possession of all their natural rights and powers; but with the inclination to use them wrong, and in selfishness refuse to allow them to others.

Self-defense and civil government, therefore, became artificial necessities. The genius of government, which was of God to the individual that he might govern himself, was now employed to form a system to control those who had lost the power of self-government. The physical power given to enable man to improve the earth and pursue happiness, must now be employed to hold in check the vicious, to secure to as many as possible the enjoyment of their natural rights.

What, then, is delegated to government by the consent of the governed? *Power*. What kind of power? Physical power.

And this physical power given to man to be employed in other ways, in the pursuit of happiness, is largely consumed by being hurled against the vicious, in the form of police force and armies.

To sum up, all must agree that each political citizen is a factor in the government exercising sovereignty; that all the responsibility of government rests alike on each member; and that each person occupying this position does so by consent. Each consents to the form of administration, the payment of its expenses, the choosing and payment of officers to do the business, and they agree to furnish the power needed to make it all effective.

All the power of civil government is simply physical power, given by the Creator originally for other purposes. The principle of civil government is derived from the genius of self-government, which the Creator implanted in the individual.

Government, *as we have it*, is an artificial necessity, and not a natural provision of the Creator. The powers that be were originally ordained of God in the individual to keep him in harmony with the right; but sin having made inroads into this arrangement, the same power is now employed by outward means to control those who

refuse to recognize order within themselves: or who have entirely lost the genius of controlling themselves from within and now must be controlled by others from without.

It is the power that is in the persons by nature, that was ordained of God; and not the persons in power, nor the measures which they may adopt in the use of that power. It has more often occurred that men have made a wrong use of the power, than otherwise.

Nebuchadnezzar, king of Babylon, was using this power when he compelled all to worship a false God, and attempted to destroy those who were true to the Creator; but this was a wrong use of the power. And God showed him that He did not approve of such a use of the power. When Pilate gave sentence against Christ he was using the power; but not properly.

All bad statutes and all injustice in all ages have been due to a wrong use of the right power. The power was ordained to perpetuate a condition of peace and happiness by the observance of the divinely implanted principle of self-control which was in the heart of each person. In this way, originally, each was *his own government*, and perfect peace prevailed with no expense or cost of life, money, or labor. No organized effort was needed: there was no place for any such thing.

When men lost from their hearts this divine principle and power of self-government, then in order to approach as near as possible to the conditions necessary to secure in an imperfect state, life and its blessings, they had to be governed from without by organized force, whose symbol is the sword.

With a "government of the people by the people and for the people" who compose it by consent, and give their power to it by consent, as well as assume all its responsibilities by consent, the question may well arise, Who is properly a citizen in this political sense? The responsibility is a grave one.

No Representatives in Religion.

THE members of the State and National legislatures are, as legislators, the representatives of the people. Representatives in what? In religion? No; certainly not. Then what can Congress or a State legislature properly have to do with religious affairs?

As individuals, legislators are like other men accountable to their Creator in all things; but they are not and cannot be accountable to God for other persons, for each individual must render his own account to God. He who expects to render his account or to settle it with God through a State legislature, or even through the Congress of the nation—if there be anyone so foolish—will find himself terribly mistaken in the day of reckoning.

Who is willing to be represented by another in religious faith and practice? Who is willing to make a member of his State legislature or of Congress his representative in religion? Who is willing to be bound in religion

by an act of any legislative body? Who will in the day of Judgment fall back with confidence upon such an act as valid authority for his own religious conduct?

The advocates of religious legislation say that legislators are like all other men, bound by the law of God; and so they are. But they are not so bound for other men, but only for themselves. Here is the vital point in the whole subject,—the point which the would-be reformers who are besieging our legislatures overlook or ignore. There can be no representative capacity in religion; and hence while each legislator is bound individually by the divine law, as representative of the people he has nothing to do with religious questions. He must confine himself to civil matters only.

This is not to say that he is to act against religion or against morality. The domain of things secular is not in any sense opposed to that of Christianity, any more than truth and justice in the one sphere are opposed to truth and justice in the other.

Legislators, like all other persons, may properly be urged to be obedient as individuals to the law of God. But to urge them to act thus for their constituents, as their representatives, is a different thing altogether. However righteous it may sound, or however necessary it may seem to be for the good of the country, in reality it is neither necessary nor righteous.

The Almighty will not recognize any arrangement by which one person is made to act for another in religion. Any such arrangement is in reality a heaven-daring piece of iniquity.

Legislators must simply refuse to deal as legislators with religious questions. Such matters must be settled in another way than by legislation. They must be left to the individual conscience and the Word of God.

A Long Felt Want.

THE February *Christian Endeavorer* contains the following:—

"Intense interest was caused by the publication, in the January *Christian Endeavorer*, of Rev. S. W. Gamble's discovery that 'the Jewish Sabbath was not Saturday, but was a movable one.' Letters have been pouring in to him and into this office from all over the land, expressing the thanks of the writers that this new theory has been made known. Lack of space prevents our publishing a tithe of the letters that have been received from leading men of every denomination."

Well, we have always thought there was a good deal of uneasiness and uncertainty in the camp of the Sunday forces regarding the genuineness of their sabbath, and now we know it. Their action in this case confesses it. The greeting accorded Mr. Gamble's "great discovery" by "leading men of every denomination," is that of something which supplies a long felt want. A dubious testimonial this, for all the argument which was supposed to furnish an abundant support to the Sunday sabbath heretofore!

And by this very fact, the Rev. Mr. Gamble's "discovery" has done more already to weaken the Sunday institution than it can ever do to sustain it. For ere long it will be found that this "discovery" is not what it seemed at first, and the long felt want will make itself more keenly felt by the adherents of tradition than ever before. These "great discoveries" which overthrow the Sabbath of the fourth commandment have been coming regularly for a long time, and they will continue to come with their accustomed frequency. But meanwhile the Sabbath, like Moses before the infidels, manages to keep right side up.

The Cold Wave in London, Ontario.

BY J. F. BALLENGER.

THE cold wave of "Christian Citizenship" is not confined to the States, but has crossed the Lakes and struck Canada with its chilling blast of "moral reform through political economy."

The Rev. Dr. E. O. Taylor, of Chicago, came to this city by invitation of the W. C. T. U. He spoke in the First Presbyterian Church last Sunday afternoon. He spent one hour in defining what "Christian Citizenship" is. We have heard and read a good deal of the aim and object of this movement, but we never heard or read anything in which the real character of this organization was unmasked as in the above lecture.

The speaker did not try to hide the fact that "Christian Citizenship" meant that the Church should run the State, as the following utterances will show. He said:—

"Human governments are divine, and God's ministers are appointed to administer in civil as well as religious things."

The apostles said, "But we will give ourselves continually to prayer and the ministry of the word." Acts 6:4.

Now if to administer civil governments means to minister the Word, then it follows that the minister must use the power of the civil government to enforce the Word.

This position was further defined by another statement, that—

"Every question, both civil and religious, should be settled by the book" [meaning the Bible].

Then it follows again, that the minister must define the terms of settlement according to the Bible, and when he has decided what the Bible says are the conditions of settlement, he must use the power of the State, which is the sword, to enforce a settlement.

Did pagan or papal Rome ever contend for any more than this? If they did we would like to be shown the page in history where it is recorded.

Again, the speaker said, "Remove the stumbling blocks out of the way of the Church and thus make it easy for man to do right by improving your civil laws."

We had always supposed that the gospel was the

power of God to enable men to do right by planting the righteousness of God in the heart through faith in Jesus Christ. Rom. 1:16, 17. We never once dreamed that it was in the power of civil law to remove the cross and make the straight and narrow way to heaven easy.

"Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize
And sailed through bloody seas?"

Indeed, we can according to the above, just come and join the Christian Citizenship movement and improve our civil laws, and thus make it easy to do right by legislating away the cross. Then we will not need to be "crucified unto the world." We won't need to "suffer with Christ that we may reign with him." We shall need no longer to "watch and pray lest we enter into temptation," for temptations will be removed by improving civil law, and making it easy to do right. Then according to this proposed revolution we can all "live godly in Christ Jesus" without suffering persecution.

Once more; the speaker said:—

"Some people are very strict in attending to the ordinance of baptism and the sacrament, but neglect the ballot box. It is just as much our duty to vote as to pray or to take the sacrament."

Then the commission to preach the gospel should read, Go ye into all the world and preach the gospel to every creature, and he that believeth not and does not vote to help to improve the civil laws and make it easy to do right shall be damned!

How any man with an open Bible in his hand and the history of the past before him can put forth such reasoning is a mystery that we are not able to solve.

But such is the blindness of men when they "walk in the sparks of their own kindling." Were it not that the prophets have described and warned us against just such a state of things in the last days, we could hardly make ourselves believe that men could descend into such dense darkness.

Did we not read from the sacred page that there would be a union of religion and the State which would bring about the last great struggle between the powers of light and darkness, we could hardly believe our own ears as we listen to such sentiments as are put forth by these would-be reformers.

"Watch therefore: for ye know not what hour your Lord doth come."

London, Ont., Feb. 2.

THE National Reform party has now abandoned hope with reference to its so-called Christian Amendment to the Constitution, so far as concerns this session of Congress. After being so thoroughly disposed of before the hearing given by a committee of Congress last year, it was left in the hands of the committee without further action, and to a request recently preferred by its advocates for another hearing, reply was sent that no further discussion of the matter could be allowed. Of course

it will make its appearance again before the new Congress.

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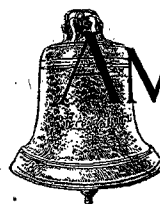
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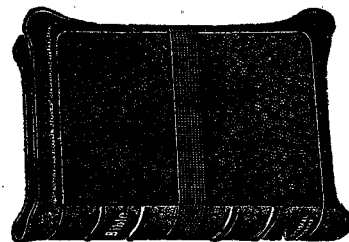
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gavest before them, neither turned they from their wicked works.	B. C. 443.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^a we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. ^e Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah.
37 And ^e it yieldeth much increase	^e Deut. 28. 48.	28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, and all they that had separated themselves

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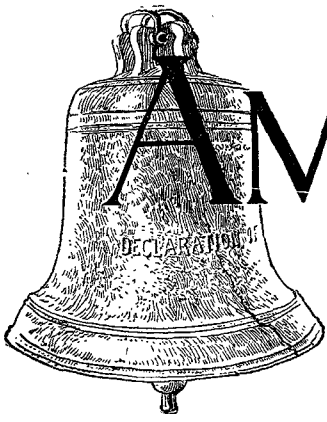
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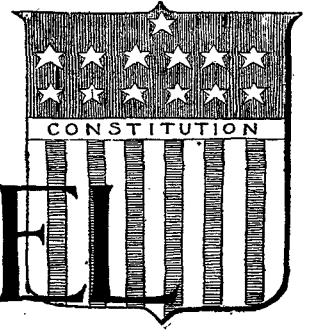
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ALONZO T. JONES,
EDITOR.

NEW YORK, FEBRUARY 18, 1897.

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THE Sabbath is a sign which the Lord has established: and "the seventh day is the Sabbath."

God has established this sign between Himself and the believer in Him, that the believer may know that He is the Lord the true God.

Therefore it is written: "Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

The first of all things that God is to any other person or thing, is Creator. Unless He creates, there can be no existence of any person or thing but Himself.

As the Sabbath is the sign by which the believer may know that the Lord is God, it must first of all be a sign by which He may be known as the Creator of all things.

Therefore it is written, "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31:17.

Thus the "seventh day," by being made the Sabbath, has been established by the Lord of heaven and earth as the sign by which it may be known that He is the Lord, the true God.

As the seventh day has been established by the Lord as the sign by which it may be known that He is the Lord; it follows, in the nature of the case, that the Lord has connected with the seventh day that which is suggestive of what He is to the man who believes Him.

Yet all that God is to men, He is in Christ. All that men can know of God is through Christ. For it is written, "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him."

Then as the seventh day is the sign by which it may

be known that the Lord is God; and as God can be known only through the revelation of Christ, it follows that the seventh day is the sign by which it may be known what Christ is, and what God in Christ is, to men.

And as the seventh day is the sign which God has established by which men may know what Christ is, what God in Christ is, to men, it certainly follows that the Lord has connected with the seventh day, that which is suggestive of what Christ is to all who believe in Him.

We have seen already that it is a sign of the creative power and act of the Lord—"It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed." And now since men have sinned, the believer is "His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them."

Thus the seventh day being the sign, the memorial, of the creative power and act of the Lord, is as truly the sign, the memorial, of that creative power and act in making the individual Christian as it is in the making of the worlds. Creative power being the same wherever manifested, the sign of that power is also the same in all places and at all times that that power is manifested. In other words, the sign of the power is, it must be, as continuous as is the manifestation of the power of which it is the sign.

Therefore as creative power is continually manifested in the individual Christian, and as the seventh day is the sign of the manifestation of that power, it is certain that this sign must be worn by every one who would show true respect and allegiance to the power that has created him. This is why it is that the Sabbath of the Lord, the seventh day, is given by Him as the sign to be worn by every one who recognizes and receives in his own life the working of that power which creates him new in Christ Jesus, that power that makes him a new creature, or rather, a new creation.

But the significance and appropriateness of this sign

does not stop here. The Sabbath of the Lord, the seventh day, is a sign, it bears about itself that which is suggestive, of all that Christ is to those who believe in Him.

When He had created the worlds, then, "He rested the seventh day." "The seventh day is the rest of the Lord thy God." And to every person in the world He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "My presence shall go with thee, and I will give thee rest." "He is thy rest." Thus the seventh day is the sign of the rest that the believer finds in Christ, as the consequence of the creative act, just as certainly as it is the sign of the creative act itself. The two things are inseparable, therefore the sign of the two things is the same thing. "It is a sign between me and you, that ye may know that I am the Lord your God," thy Creator and thy rest.

Yet not only did He rest the seventh day as the consequence of the creative act, but "He blessed the seventh day." The blessing of the Lord is upon the seventh day. The word says so. In this also it is a sign of what Christ is to the person who believes in Him; For it is written: "God having raised up His Son, Jesus, sent him to bless you, in turning away every one of you from his iniquities." And "He hath blessed us with all spiritual blessings in heavenly things in Christ."

He hallowed the seventh day also: He made it holy. And so He calls it "my holy day," and calls upon all people to remember it "to keep it holy." In this also the seventh day is a sign of what Christ, the Lord is to the believer in Him. For He says, "Thou art an holy people unto the Lord thy God." And it is His presence with the believer that alone can make him holy. It was His presence at the burning bush that made that place holy. So it is alone His presence with the believer that makes him holy. It was His presence that made the seventh day holy; it is His presence that makes the believer holy; and the seventh day is the sign of His presence which makes holy the place where it dwells, whether it be the heart of the believer now, or the Sabbath day at the close of creation week.

And He sanctified the seventh day. In this also the seventh day is a sign of what He is to the believer. For the believer is "sanctified by faith that is in Jesus." And "I am the Lord that doth sanctify you." And these two things He himself puts together in such a way that there is no escaping it. "I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that doth sanctify them."

Thus the Lord has connected with the seventh day the suggestion of all that He is to those who believe in Him. He has done this, in order that the believer, by the observance of the Sabbath, may ever be growing in the knowledge of the Creator, the Lord and Saviour. To understand these suggestions, to see in the Sabbath the reflection of Jesus Christ, to receive these spiritual impressions—this, and this alone, is Sabbath observance.

The seventh day, then, having been established by the Lord, and plainly declared over and over in His written word, to be the sign of Himself, the sign of what He is in all things to mankind, the sign by which men may know that He is the Lord God—and that He is what He is, bearing always the suggestion of what He is to every one that believeth—what an enormous fraud has been committed in setting it aside and exalting Sunday in its place!

Sunday is not, and cannot be, in any sense a sign of the Lord, nor of anything in connection with Him. He did not rest on the first day; He did not bless the first day; He did not make holy the first day; He did not sanctify the first day.—There is therefore absolutely nothing about the Sunday that is suggestive of what the Lord is to the believer in Him nor to anybody else. It lacks everything that could possibly make it such a sign. It is therefore the most gigantic fraud and imposture that has ever appeared in the world.

And when the churches that have committed and fostered this fraud and imposture, dragged the Congress of the United States into the support of it, and of them in it, there was committed the greatest piece of governmental sacrilege since the night of Belshazzar's feast. So far as it would be possible to do such a thing, the sign which God himself established—the day on which He rested, which He blessed, hallowed, and sanctified—was deliberately set aside, and an absolute fraud and imposture was erected in its place. And now the same ecclesiastics that dragged Congress into the doing of that sacrilege, are working with might and main to get Congress to enact a law compelling people to wear this fraudulent thing, instead of leaving them free with the Lord to wear His own established sign, upon their own free choice. How could impiety go further?

A Sunday Dilemma.

JUDGE RITCHIE, of Ohio, in opening the Court of Common Pleas, of Putnam County, in that State, recently, charged the grand jury that they "should disabuse their minds of the idea that Sunday has any connection with the Christian Sabbath." He proceeded to show that "Sunday was first adopted by Constantine, A. D. 321," who "took it from paganism rather than from Christianity;" and declared that Sunday observance is but a police regulation, and not a matter of moral obligation at all.

This moved a believer in Sunday sacredness, who heard the judge's charge, to reply at length to the same in the local paper, endeavoring to refute the idea that Sunday is not a sacred day.

The judge doubtless delivered his charge with a view to the enforcement of the Sunday law, believing that the law could not be enforced if construed as applying to a sacred institution. To put it on an enforceable basis in the minds of the grand jury and of the people, he felt

obliged to divest it in their minds of all claim to any higher nature than that of a police regulation. It can well be imagined what the preachers and church people of the country would think of having the judges in general make such statements about Sunday as a regular part of the proceedings of opening court.

The only logical way out of the dilemma in which Sunday is thus placed, lies in an open confession that Sunday laws are to enforce a religious institution. That is the real ground on which they are demanded by the preachers; and to this basis they will have to come in the public view. On that basis, and not as a matter of police regulation, the public must accept or reject them.

A Serious Predicament.

THE State of New York has got itself into a queer predicament. In the new constitution adopted two years ago, there is a provision prohibiting convicts from being employed in any kind of labor the product of which would compete in the public market with the product of labor outside of the prisons.

The consequence is that there are now in the prisons of the State thousands of men who are forced to remain in absolute idleness. The result of this enforced idleness is that the men are growing desperate and are fighting and trying to kill one another, or are becoming insane, and are trying to kill themselves. They beg piteously for work of any kind, only that they be allowed to employ themselves.

In an endeavor to relieve the horrors of the situation, it has been proposed that the prisoners be employed in the manufacture of such things as must be used in the service of the State itself, and which the State would be obliged to buy. This would give the needed employment to the convicts, and would be only supplying the things that the State must have anyhow.

Among the things that would be thus supplied were the uniforms of the State troops or national guard. It was decided by the State authorities to manufacture these. But as soon as this was learned by the troops, it was resented, "there was general indignation," and they threatened to mutiny rather than to wear any such clothing.

What the outcome of this particular phase of the difficulty has been, or will be, we do not know. But even though the issue were not raised, and the troops were content to wear the clothing so made, by the principle upon which the constitutional provision was established, we do not see how this plan could be allowed to be carried out.

The purpose of the constitutional provision is to prevent prison products from coming into competition with the product of outside labor. It is therefore forbidden to offer in the public market the products of prison labor. This, in order that the outside general laborer may not be in danger of losing the due return for his labor, by

being obliged to stand the competition of convict labor.

Yet this same thing is done when the convict labor supplies all the needs of the State; for then the State gets for practically nothing what otherwise it would be obliged to buy in open market at a fair price. Certainly, therefore, this would diminish to that extent the sale of the product of outside general labor; and is in competition with outside labor, as really as though the product of convict labor were allowed to go on the regular market.

Therefore it is plain that even though the troops were content to wear the prison-made clothing, the principle of this constitutional provision would not allow the element that secured its adoption, to suffer this plan to be carried out; because in this way the very purpose of the constitutional provision is frustrated just so far as the proposed plan should be applied.

It is therefore perfectly plain that under that provision of the Constitution of the State of New York, the only thing that can be done with the State convicts is to keep them in absolute idleness. For it is impossible to have them employed at any work without competing with workers outside whose occupation is at the same kind of work whatever it may be.

But that alternative forces the prisoners into the position where they are the prey of evils to which death is preferable, and which when they cannot end in suicide, culminate in insanity. Surely, then, it is plain enough that there is but one thing to do with that provision of the Constitution—that is, to wipe it out at the earliest possible moment.

This, however, would be plain enough, even though there was none of this evil brought upon the prisoners. It would be plain enough, even though it were a benefit instead of an injury to the convicts. Let us leave out all the present situation, and look at the principle as it is in the beginning.

There are thousands of men in prison, who, while they are kept there, must be fed and clothed. There is no escaping that. And this is a great expense to the State. Now the question is, Shall the State bear all this expense itself, or shall it cause the convicts themselves to bear it by employing them in such a way that their labor shall pay the expense of keeping them? In other words, Shall they support themselves and so cost the State nothing, or shall the State support them at great expense? This provision of the Constitution says in substance that the State shall support them at great expense, while they do nothing.

It is true that the claim is that this is necessary and right "to protect the interests of labor." But there is precisely where lies the fallacy of the whole question. The interests of labor are not in any sense protected by this scheme.

Look at it. What is the State of New York? It is simply the people who inhabit the territory that composes, physically, what is known by metes and bounds or on a map as the State of New York.

Where does the State of New York get the money that must be had to pay for the keeping of these thousands of prisoners?—Only from the people in this territory, by taxation. There is no other possible source from which this money can be derived.

Then the naked question is, Shall you and I put our hands in our pockets and pay out honest and hard-earned money to keep in idleness thousands of criminals of all sorts? or shall we have them work and so pay for their own keeping?

It will not do for the laboring man to indulge the thought, that it is only the corporations, the capitalists, and the business men generally, who pay the taxes; and that therefore it is they and not the laboring men who support these convicts. This is not true in fact.

It may be indeed that not one laboring man in a thousand, ever sees a tax receipt of his own. But he is not for a moment to conclude from this that he never pays any taxes. The fact is that he is paying taxes in every cent he spends. When the State expenses increase the taxation must be increased. And when the merchant, the grocer, and the property holder pays increased taxes, this is carried to his expense account and is recovered in the increased price of something that the laboring man, as well as other people has to buy, whether it be house-rent, a hat, a suit of clothes, a pair of overalls, shoes, soap, or what not. So the truth is that if there is any set of men more than another who really pay the taxes, it is the laboring men, though they never formally pay any taxes at all.

Thus, if there is any set of men more than another who are paying the vast expense of keeping in idleness the thousands of criminals in the prisons of the State of New York, it is the laboring men of the State of New York. Yet this provision of the Constitution was inserted to satisfy the contention of the "labor" element and professedly in the interests of the laboring man. It is plain enough, however, that those who did it never thought three steps on the principles involved. That provision of the Constitution is the formulation of an utterly selfish and surface view of things. And in the attempt to remedy a single fancied inequality, a number of real evils are generated which can only grow greater the longer the thing is continued.

Are the "Dark Ages" a Myth?

THE Papacy answers this question in the affirmative. Witness the following from the *Pittsburg Catholic*, of January 28:—

"The 'Dark Ages' is a favorite subject, constantly alluded to and harped on by dissenting friends. It would be a favor could they show us wherein is the superiority of the present day. Are our people more happy? The fact and truth are that we are relatively inferior to the ages when men had minds sound enough to bend proud reason in humble submission to the Church."

It would be better, then, to get back to the conditions

of the so-called "Dark Ages" as quickly as possible! This is the principle upon which the Papacy is working; and this is what will certainly be reached when the people are persuaded to bow "in humble submission to the church," be that church papal or Protestant.

A Military Inaugural.

If reports be true, which we have nowhere seen denied, the inauguration ceremonies at Washington on March 4th next, are to present at least one novel and very suggestive feature. That will be the presence of an army of 35,000 troops, giving to the inaugural the air of a military, rather than a civil, proceeding.

Such an occasion will be hardly more suggestive of the democratic simplicity which marked the inaugural of Thomas Jefferson and other presidents of scarcely yet historic times, and which is eminently proper in a government whose officials are supposed to be servants of the people, than is the inauguration of a Russian czar.

The journey of the President-elect to Washington in the palatial, bomb-proof (or as it is said, accident-proof) car which has been specially provided for the trip, and his entry into office with the accompaniment of military pomp and the gleam of bayonets, can but contain a strong flavor of the despotism and militarism which are characteristic of the governments of the Old World.

Nor will this belie their real significance. Militarism and despotism go hand in hand. The love of military display is invariably greatest where there is the greatest love of arbitrary power. That the love of arbitrary power is great in this Republic, and that the lust for and the exercise of such power are rapidly becoming more marked in our national life, no one can well deny. It is only to be expected therefore that there should be an increase of that upon which arbitrary authority depends for its enforcement.

It is significant that the proposed military inaugural seems to excite little or no protest from the people. It would seem that either they have not yet been informed of the fact, or having fallen in with the view recently enunciated by Mr. Cleveland, of the White House, they believe they will "have to accept the situation," and "face the music." The *New York Journal*, however, is an exception, and it says:—

"Nothing betrays the departure we have made from the democratic simplicity of our fathers more than the preparations for a grand military display at the inauguration of President McKinley. It is true enough that the President is Commander-in-Chief of the Army of the United States, but that is a title and a prerogative that have never been obtruded except in time of war. The people prefer to think of him as a civil magistrate, setting the example of democratic simplicity and avoiding anything like pageantry in his public functions. Now for the first time in our history he is to be ushered to his place by an army of thirty-five thousand soldiers. What is there in the simple inaugural ceremony of taking the

oath of office that is made more dignified or more representative of our tastes and national faith in surrounding him with bayonets. Some of our . . . contemporaries speak of the projected affair with childish enthusiasm, as if indeed the choice of one citizen to execute the will of the rest were an occasion for a European display of militarism.

"Discreet patriots will regret that affairs of national importance are taking this spectacular turn."

We would that all patriots were discreet enough to know why it is that "affairs of national importance" are taking this turn, and what is demanded of them by the situation. The truth is that the Protestant and Republican principles of this Government are fast being repudiated by representatives of the people, and a despotism is surely coming as the result.

A WRITER in a late number of the *Missionary Review of the World* deems it necessary to defend the cause of missions against the charge that "converts are only from the low-caste people in countries like India."

It is certain that Christianity needs no defense against such a charge as that. If "the cause of missions" needs it, it can be only because "the cause of missions" is lacking in some of the elements of Christianity.

If it should prove true that not a single high-caste person in such countries as India or any other country, had ever accepted Christianity, this would weigh absolutely nothing against the truth, the power, or the merit, of Christianity. It would simply show that all such people had made the greatest mistake that it is possible for any human being to make.

Yet there are thousands of people who propose to measure the merit of Christianity by just such a test as is here suggested. They suppose that if Christianity were to make many "converts" among the "high classes," this would be evidence that it was a pretty good religion. And if only it were to make *all* its "converts" among the "high classes," this would be evidence that it was a perfect religion—completely adapted to all the needs of mankind. Whereas if it made only a few converts from the "high classes," this would be evidence that it is rather an inferior religion. And if it should make no converts at all from such "class," this would be sufficient evidence that it is a religion worthy of no consideration at all by such altogether wise and proper people as "we" are.

Such views as this, however, are altogether vanity. Such people as these would have rejected Christ when He was on earth, just as did the other Pharisees. Such is precisely the argument made then by the "higher classes:" "Art thou also His disciple? Have any of the rulers or the Pharisees believed on Him? But this people that knoweth not the law"—these unlearned, low class, common folks, who believe on Him—"are cursed." "He goeth in with publicans and sinners, and eateth with them." In fact, not a single one of the "higher classes" there was known to be a believer in Him till after He was

dead: *then* two of them, who had been disciples, "but secretly," stepped out publicly and let be known that they were such.

If Christianity in Christ's day on earth had been dependent on the "high classes" for a place in the world, it would have had no place at all in the world. In fact, in that case it could not have even entered the world; for the only ones in all that land to whom the angels could announce the glad tidings were the lowly shepherds who were watching their flocks and longing for the coming of the promised One.

Christianity knows no higher classes nor lower classes, nor classes of any other kind. It knows only that all men are so low as to be overwhelming lost in sin, and need to be saved. It knows that men of low degree are nothing, and that men of high degree are worse than nothing. It knows that all are lost-alike, and all must be saved alike. And there is no respect of persons with God. Christianity therefore goes to all alike, offering everlasting life and eternal glory. And wherever it is true that there are any classes so "high" that they cannot be converted by it, that is only the more shame to them, and shows that they are really so low as not to be able to discern the value of the highest gift the universe can afford.

Caiaphas was so "high" that he could despise the Lord Jesus and persecute Him to death, and because of it he will sink to eternal perdition. But when the Lord was crucified with the two thieves, one of them was so "low" that he could believe on Him, and because of it he will rise to the heaven height of eternal glory.

Oh! in the presence of Christianity as it really is, for men to talk of "higher classes" and "lower classes," "high caste" and "low-caste," betrays such a lack of comprehension of it as to be painful to every Christian. "God so loved the world that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life." Why will any man in the wide world hold himself so high as to despise such a gift?

The Papacy Did It.

THE Papacy is never loth to admit that she changed the Sabbath from the seventh to the first day of the week, and to claim Sunday as a Catholic day. The latest on this point is this from the *Western Watchman*, of January 21:—

"The Rabbi Hirsch, of Chicago, advises his co-religionists to give up the seventh-day Jewish Sabbath and take up the first day, Catholic Sunday. But he gives a very poor reason for the change when he says, 'we are in America and not in Judea.' He should have said, 'The Catholic Church has ordered the change, and her word is law for all men who want to save their souls.'"

Of course there was no real change of the Sabbath day; but Rome's claim of such a change has been recognized in the opinions and practices of the people. The expression "Catholic Sunday" is entirely correct.

New Sunday Legislation in Missouri.

A BILL has been introduced in the Missouri House of Representatives, and passed by that body, which if it becomes a law, will prohibit all games of any kind, public or private, in any part of that State, on the first day of the week.

In the *Kansas City Star*, of February 3, we note the following relative to the discussion of the measure in the House:—

"JEFFERSON CITY, Feb. 3.—When Burroughs, of Howell County, a young man fresh from college, introduced a bill in the House to make it a misdemeanor to play base ball on Sunday, and Regan, of St. Louis, taunted him with the declaration that Howell County was so hilly that it contained no place that would give room for a base ball diamond on flat ground, nobody thought that the bill would pass, but it went through the House yesterday afternoon, 77 to 42, and was debated afterward.

"It was the amended bill that passed, but in reality the old statute against horse-racing and cock-fighting, is only reenacted and the new portion only prohibits playing base ball and all other games. If it shall pass the Senate and become a law it will not only prohibit base ball games of any kind on Sunday, but the small boy who plays marbles in the back yard or his father who plays a game of chess in the parlor on Sunday will be liable to be hauled off to jail in the middle of the game. Unless the Supreme Court shall fall back on the old theory of *ejusdem generis*, which put an end to the prosecution of the ballot box stuffing cases, it is a serious question whether if this bill becomes a law it will not be held that it is an offense against the peace and dignity of the great State of Missouri for small girls to play with their dolls on Sunday, even though saloons are permitted to run wide open on that day."

"The bill was fairly railroaded through. The roll call began before members realized what was going on, and though a dozen tried to make speeches by way of explaining their votes, Collins, of Scotland, who happened to be in the chair, shut them off very promptly.

"After the bill had been passed, Johnston, of St. Louis County, moved to reconsider, and for an hour there was the warmest kind of debate. Martin "roasted" the House for passing a bill which, he declared, was worse than the old Blue Laws of Connecticut. Crisp voiced his antagonism to the bill and declared that for twenty generations members of his family, when they knocked at the pearly gates of heaven, pleaded the promises of God, and that he did not propose to depend for his hope of future happiness on pleading the statutes of Missouri, the sufficiency of which he questioned.

"At 9 o'clock this morning the discussion was resumed on Johnston's motion to reconsider. Wade, of Springfield, surprised the House by urging reconsideration. He said that in the cities there were thousands who were too poor to dress their children properly to go to church.

"Fitzgerald, who is tall and gaunt, twisting one long leg around the other and leaning against a desk in the middle of the House, said: 'I desire to ask the gentleman if he believes that when our forefathers landed at Ply-

mouth Rock they would have spent one hour playing base ball on Sunday?'

"Whitcotton said the House would find before this year should end that no man was more in favor of good morals than he, but this was a measure which could not be justified. 'The idea,' he said, 'seems to prevail here that the public can be made good by law. I say, as a former prosecutor and an attorney, that it breeds contempt for law to place on your statute books laws which the people will not respect. This law is unjust, unmoral, and I will show you by the example of the lowly Nazarene that it is unchristian. Your law will forbid the playing of a game of croquet on Sunday or arrest little boys for playing marbles. This bill is undemocratic; it is against American manhood; it is intolerant.'

After some further discussion, the motion to reconsider was tabled by a vote of 71 to 52.

The bill was sent to the Senate, where, as is reported, it met with no very flattering reception. What further fortune may have come to it we have not yet learned.

What Religion?

BY M. E. KELLOGG.

ONE cannot but remark that when one of our American journalists describes the atrocities practised by the Kurd or the Turk upon the Armenians, he is careful to preface the words "Kurd" or "Turk" with the word "Mohammedan," and the word "Armenian" with the word "Christian." But when the same writers describe the cruelties practised by one people upon another, where both are professedly Christian, they drop those words out of their vocabulary. The following from an editorial in the *Inter Ocean* will illustrate the point:—

"Cruelties not excelled by those of the Mohammedan Turk upon the hapless Armenian Christian have been perpetrated upon the Cuban by the Spaniard."

Why this sudden transition in the use of descriptive words, in so short a sentence? Why not give the cruel Spaniard the benefit of being Christian, as well as the cruel Turk the name of being Mohammedan? Or why not qualify the rebellious Cuban with the designation of Christian as well as the equally rebellious Armenien? There can be but one reason: It would be a great shock to the feelings of Christians to designate a Christian as a murderer; but the thought of a Mohammedan murderer gives them a very complacent and self-satisfied feeling.

But, really, where is the difference? Is a Christian(?) murderer any better than a Mohammedan murderer? And if it is proper to describe a murderer by telling what religion he professes, why not serve the murderers of all religions equally alike? Probably General Weyler is far more responsible for the atrocities perpetrated upon the Cubans before his eyes, than the Sultan of Turkey is for things done in remote parts of his empire by men over whom he never at the best exercised much control. Yet this will not be charged to Weyler's religion.

The fact is, human passions, when once aroused, know no religion. The fanatical Mohammedan who can, as a poet has expressed it,

"Pause and kneel unshod,
In the fresh blood his hand hath poured,
To mutter o'er some text of God
Engraven on his reeking sword"—

has the same kind of religion that the inquisitors of Rome had, the same religion that the Duke of Alva and bloody Claverhouse had—the religion of a debased human nature, inflamed, to be sure, with religious prejudices. And when an American citizen, like a man trying to shoot a partridge, creeps around on Sunday, to desecrate some one setting out tomato plants, or husking corn, that he may have him arrested, fined, and imprisoned, he has enough of this same religion of human nature easily to justify one in placing him in the same class. This religion of human nature is widespread. It may hide under some other name—even the name of Christianity—but it is always the same and is very easily detected.

Sunday Laws and the Judiciary.

TO SUSTAIN SUNDAY LAWS REQUIRES A NON-JUDICIAL
FRAME OF MIND IN THE JUDGES.

By James T. Ringgold, of the Baltimore Bar.

THE judicial frame of mind requires that a judge in ruling on the constitutionality of a statute shall be governed by the constitution alone, without the slightest reference to the wishes of the people as expressed otherwise than through that instrument.

The people may change the instrument as their will may change; the judge must follow the will as therein laid down. But judges are human, and, like other men, are under the influence of the *Zeitgeist*, or what appears to them to be such. And the Brownist religious sentiment has been so strenuously busying itself with this question ever since it obtained a foothold here that the *Zeitgeist* in America has seemed to set against any fair discussion whatever of Sunday laws.

Many persons desire the maintenance of these laws at any cost in the way of suppression or perversion of their fair consideration. And, while the balloting on such questions as Sunday street-cars, etc., has more than once indicated that in an American community of any considerable size, the "Sunday-law-at-any-price" men (whatever may be the case with the women) are a minority of the total population, they are a very large majority of the "fussy," aggressive, meddlesome folk; they make a noise in the world out of all proportion to their real numbers and importance; and so they are too often mistaken for real representatives of the *Zeitgeist*.

It is also true that among the supporters of Sunday laws are included many of their systematic violators, who are quite sincerely persuaded that they are necessary for other people. But, while it is true that the noise

made by the Brownist Sunday-law advocates is out of all proportion to their numbers and importance (it is an old story, "The shallows murmur while the deeps are dumb"), nevertheless, as was said, this noise has its effect, and part of its effect on the minds of our judges is to produce the impression that an overwhelming majority of the people want the Sunday law sustained at any price. And our judges, being human, are thus biased in advance on this question, and caused to *hunt up* reasons whereby the Sunday law may be sustained, instead of examining its position under the constitution without any bias toward one conclusion rather than another. They are acting by their light as servants of the people, trying to do their will. But they forget that for them the will of the people is not to be gotten from Brownist pulpits nor Brownist newspapers, but from the constitution alone. And they are, therefore, in a non-judicial frame of mind.

Another effect of Brownism on judges as well as legislators is, by associating the Sunday law with a supposed special command of Deity, to throw around it a peculiar halo of sanctity, which prevents its calm and critical examination, like other statutes, upon its merits as a statute exclusively. It is like that old subject of secession which senators and representatives for so many years tacitly agreed should not be mentioned in the halls of Congress, though they "talked all around it," and the people and papers outside openly debated it in every aspect. There is about the idea of "our American Sunday" something of that "sacredness" that certain statesmen used to ascribe to "the Union." To impeach the eternal verity of the Sunday law or question its expediency is to "touch the Lord's anointed." It is evident that no judicial consideration of a statute is to be expected of a judge who approaches the subject in such a frame of mind as this.

The result of so approaching the consideration of a statute is fatally to blind the judge both with reference to the position and functions of the legislature and with reference to his own position and functions. He comes to look upon the legislature as in some sort the mouth-piece of Deity, and, of course, this renders the expression of its will sacred, and inquiry into the authority of its deliverances rather in the nature of blasphemy or heresy. But this inquiry is one of the chief purposes of his official existence. For him the legislature has properly no connection with Deity. It is simply a part of a machine constructed by human agency for human purposes, and his business is to see to it that the part does not go beyond the purposes for which it was placed in the machine of government. And these purposes are defined and limited by the constitution.

When the question of the constitutionality of a statute is at issue, the judicial frame of mind requires that *that question shall be settled by the constitution alone*. It no more admits of any deference to a command of Deity, real or supposed, than it admits of deference to a change in the minds of the people, real or supposed, sub-

sequent to the constitution's adoption. So that, if there be a command of Deity recorded anywhere outside of the constitution that a Sunday law with certain provisions shall be enacted, yet this will not render its enactment a legitimate exercise of legislative power, unless it be so under the constitution. And, conversely, though there should be produced from some source an express command of Deity that no Sunday law shall be enacted, yet this will not render its enactment an illegitimate exercise of legislative power, unless it be so under the constitution. So that the commands of Deity have nothing whatever to do with the question of the constitutionality of a statute, except so far as those commands may be embodied in the constitution. And when embodied therein, so far as the courts are concerned, they derive all their sanction and force from their embodiment, and no sanction or force whatever from the fact that they are commands of Deity.

The prejudice produced by the influence of Brownism that there is a special connection between a Sunday law and a divine command, blinds a judge as fatally to his own position and functions as it does to the position and functions of the legislature. He comes to look upon himself as in some sort the upholder, the expounder, and the enforcer of a divine command when this statute is before him, instead of regarding himself in his true light, as part of a machine constructed by human agency for human purposes alone, and like the governor of the steam engine, having for his special duty the seeing to it that the other parts operate in a regular and orderly manner according to the law of their being. He begins to feel that Deity, instead of the constitution, is the author of his official being, to imagine that he has, as judge, a "mission" from "on high," instead of a mere commission from the governor or the people. And for him to falter in such a character, to look beyond this inspiration for guidance, seems like "kicking against the pricks."

And in his case, as in that of the legislator, all this implies a confusion of his personal and his official duty, and he ceases, in fact, to be a judge.

Supposed he is fully persuaded in his own mind that there is a divine command that men should not work on Sunday. It by no means follows that such a belief will justify him in sustaining the constitutionality of a law compelling everybody to be idle on Sunday. The old Hebrew judges decided the guilt or innocence of a party arraigned before them on the charge of violating the fourth commandment, without any reference to its validity, because, like all the rest of the law which they administered, it came from a source unquestioned and unquestionable.

That it was a command of Deity which it was their duty to enforce, was a point not to be mooted. It is otherwise with an American judge. He has no *commands* to enforce. He deals with *statutes*. The statutes with which he deals do not begin, "Thus saith the Lord;"

they begin with some such phrase as, "Be it enacted by the General Assembly," etc. And the very first question that he has to consider in dealing with a statute is, Had the General Assembly authority to enact it? And if he permits himself to decide this question with reference to any command of Deity, real or assumed, or with reference to anything whatsoever but the constitution which created the Assembly, and has defined and limited its sphere of action, then he is deciding a judicial question in a non-judicial frame of mind.

His judicial oath included, his position justifies, no such performance. His oath is to support the constitution. If he does not support everything in that constitution, and refuse to support anything outside of it, in his judicial capacity, utterly irrespective of his personal views of what is or is not a command of Deity, then he breaks his judicial oath. If he finds that compliance with his oath forces him to violate a divine command, he may of course, resign; but he cannot act judicially on the bench and break his oath.

Even if there were an express command, "Thou shalt sustain the constitutionality of a Sunday law," no judge of ours could appeal to it as binding on his official action. To do so is at once to decide or judge purely religious questions—the question as to the verity of the command, the question to whom is it addressed, the question of the kind of Sunday law which might be referred to, etc., etc. And a judge who undertakes to decide such questions is setting up the union of Church and State at once; and when he sustains a statute as the result of his conclusions on these points, he is giving effect to a law that grants a preference to one religion over another.

And it may be added that to decide such questions is as impossible as it is illegitimate, for our judges. They have no means whatever of ascertaining what is the will of Deity, nor where it is recorded. They cannot decide for the Jew against the Mahometan that it is recorded in the Pentateuch—or Hexateuch, in modern parlance. They cannot decide for the Christian against the Jew that it is recorded in the New Testament as well as in the Old Testament of the King James version. They cannot decide for the Roman Catholic against the Lutheran that it may be found in the "Apocrypha" as well as in the Testaments recognized by Protestants. Nor, assuming that a certain mandate, couched in human language, could be ruled by the courts to be an expression of the will of Deity, would it be possible for them to authoritatively interpret that mandate when its meaning and application should be disputed; and it is hard to imagine a mandate couched in human language over which such a dispute might not arise.

It will not do, then, for an American judge, any more than an American legislator, to imagine that in his official character he is "an instrument in the hands of Providence." It will not do for him to be influenced in his official action by his private notions of what men ought or ought not to do. He may think it is the will

of Deity that men shall not work on Sunday; but this is not the slightest reason why he should sustain the constitutionality of a Sunday law. He may think it is the will of Deity that no interest should be taken for the use of money; yet he dare not refuse to give judgment for its recovery in any amount provided for by the law. It is surely the will of Deity that the rich creditor should be merciful to his impoverished debtor; but the judge must sustain an execution for the uttermost farthing, under the harshest conditions, unless the will of the State, as expressed in its law, allows some exemptions. In short, the will of Deity, so far as the official action of the judge is concerned, is that he shall do his duty, and that duty consists in complying with his official oath to support the Constitution.

We see, then, that the judge who permits his view of the Sunday law (or any other law in free America) to be clouded by his notions of what are and what are not commands of Deity, confounds the official character of the legislator with his individual character, and his own duty, as a *judge* with his duty as a *man*. And one who does this manifestly approaches the decision of the constitutionality of the Sunday law or its construction, in a non-judicial frame of mind.

“Enforcing” the Ten Commandments.

E. J. Waggoner, in Signs of the Times.

THE law of God, which is his righteousness, is the one thing which men are to seek. Christ said, “I know that his commandment is life everlasting.” John 12:50. We also are to know the same thing. The law itself is spiritual; it is life everlasting. But life is not a figment, a fancy; it is real, and wherever there is life there must be something living.

When we read that the commandment is life everlasting, it does not mean that the written characters are life. They simply declare the fact. Everlasting life is in Jesus Christ. “As the Father hath life in himself, so hath he given to the Son to have life in himself.” John 5:26. He is the fountain of life. Ps. 36:9; Jer. 2:13.

The commandment or law of God is everlasting life because it is his own life. Then it is the life of the Spirit of God; and putting the Spirit of God into the hearts of men puts the life of God there. It is the law of the Spirit of life in Christ, that gives freedom and peace with God. “The Spirit is life, because of righteousness;” and “if any man have not the Spirit of Christ, he is none of his.” Rom. 8:1, 2, 9, 10.

Nothing less than the life of Christ is the law of God; and anything contrary to the life of Christ is condemned. Then we can leave the *right* of any body of men to enforce the law of God entirely outside of the question. It is merely a question of *power*. Has it the power to enforce the law of God? Has any government on earth power to take the life of God and put it into the hearts of its subjects? Certainly not.

Then when men do make religious laws, and enforce religion upon people, it is certain that they are not enforcing the religion of Christ. Therefore, when they do that, those who are loyal to Christ can have no complicity with it whatever. It is *paganism*, no matter what form of truth there may be. It is but the form without the power or life. If such enforcement is put in the very terms of the Bible, it is only the more thoroughly pagan; for it is *paganism* trying to palm itself off as Christianity.

The attempt to enforce the Ten Commandments, even just as they read, would be the greatest dishonor men could offer to the Lord. It would be saying that the law of God is no better than any man may be of himself. It is the same as saying that a man is all right if he keeps the law in such a way that no man can find fault with him. But the man who merely refrains from outward violations of the law may be worse than the man who utterly disregards it, and knows he is guilty. In the latter case the man has nothing wherein to trust, while in the other the man is building himself up in his own righteousness, and thinks that he is all right as long as he keeps the letter so far as men can discern.

But the law is spiritual, and only the power of the Spirit can work righteousness in an individual. The recognition of civil government as having anything to do with the law of God, is directly opposed to the idea of justification by faith.

To lay down a rule or law requiring obedience to the law of God, with a penalty for disobedience, is to say to a man, “You could keep it if you would try; but you will not try, and so we will compel you to do it.” This is putting man on an equality with God.

Anything less than the life of God is sin, and therefore for any power to attempt to enforce any of the precepts of Christ is simply an attempt to compel people to sin, and to hold them in sin.

An attempt is being made to revive in Illinois, a compulsory education law similar to the one that caused so much trouble there and in Wisconsin a few years ago. The author of this new trouble is Mrs. M. J. Flower, of Chicago.

Like the former law, this one invades the rights of private and parochial schools. It declares that “no private or parochial school shall be deemed a school within the meaning of this act unless the school files with the superintendent of public instruction, prior to September 1, of each year, the course of study that shall be pursued during the ensuing year, the course to include all the elementary branches and the English language.”

If such a thing as this shall be allowed to prevail, it will be but another step to where there will be nothing that will be considered private—not even the family circle. It is probable though that the meddlers will never cease. We hope that all who have private or parochial schools will be awake to this evil thing as they were to the other and thoroughly kill this as they did that.

Common Law.

BY D. M. TRAILL.

IN view of the obiter dicta of the Supreme Court of the United States in the Trinity Church decision of Feb. 29, 1892, viz., "that the Christian religion is a part of the 'common law' of Pennsylvania," and that "if we pass beyond these matters to a view of American life, . . . we find everywhere a clear recognition of the same truth," it is well to review this statement and to ascertain what the "common law" referred to is, and what bearing it has upon the correctness or incorrectness of that decision.

The great Lord Mansfield defines "law as nothing else than reason modified by custom and authority." Hence every law is composed of two elements—the rational and the historical. All systems of law are agreed in their principles or "rational element," and differ only in the peculiar national modifications, or as they might be termed the "historical element."

The Roman lawyers recognized these differences under the terms "*jus civile*" and "*jus gentium*," or "*jus naturale*." In the Institutes of Justinian we find this statement:—

"Every people ruled by laws and customs (*legibus et moribus*) uses partly its own peculiar law and partly a law common to all men; for that law or part of the law which each people has established for itself is peculiar to the State and is called the '*jus civile*' as belonging peculiarly to the State; but that law which natural reason has established among all men is observed generally among all peoples, and is called the '*jus gentium*' as being the law which all nations use." (Inst. III.)

Aristotle also recognized the same distinction under the terms *nomos idios* or peculiar law and the *nomos koinos* or common law. He defines the *nomos koinos* as "the unwritten rules which appear to be recognized among all men," and also as "that which is conformable merely to the dictates of Nature." Coke, the English jurist, agrees with this definition in saying that "the common law of England rests not upon the arbitrary will of man but upon that law which God at the time of the creation of the nature of man, infused into his heart, for his preservation and direction."

Blackstone, in the introduction to his Commentaries, calls this law "the law of nature," and of it says:—

"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 authority, mediately or immediately, from this original. . . . Those rights, then, which God and nature have established, and are therefore called natural rights, such as are life and liberty, need not the aid of human laws to be more effectually invested in every man than they are."

Lord Chief Justice Hobart declares "that even an Act of Parliament made against natural justice . . . is void of itself; for *jura nature sunt immutabilia* [the

rights of nature are immutable], and they are *leges legum* [the laws of laws]."

How then did Christianity, in opposition to the teachings of God's word and recognized legal authorities, ever become recognized by English and American jurists? We find that by a mistranslation from the Norman-French into English of the arguments of Prisot (A. D. 1458) in one case, and by the subsequent citation of that argument, it has been almost unquestioningly accepted by both English and American jurists ("American State Papers," pp. 127-138).

It is a sorrowful fact that the legal profession of both England and America have neglected the exercise of independent reason in the judging of decisions. The faculty of understanding the principles of the common law and consequently the application of these principles, is almost lost. In the place of that faculty is substituted the practice of citation of authorities, often very questionable and sometimes even palpably in conflict with the very principles of law. This fact has been especially noticeable of late years in the decisions of the United States Supreme Court.

In this matter history is simply repeating itself. The history of the Roman courts in the time of Justinian reveals a picture very similar. The faculty of weighing principles seems to have been lost and various expedients were resorted to for reaching a decision. Of course, all such expedients failed as all such must fail whether in Rome, England, or America, and injustice and folly became doubly apparent in their decisions. Can we expect anything different now?

It requires but the touch of inspiration to complete the picture:—

"The earth is given into the hand of the wicked: he covereth the faces of the judges thereof." Job 9:24. "Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. . . . And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isa. 59:9, 14.

Congress and the "Reform Bureau."

THE principle upon which the so-called Reform Bureau in Washington, is established, is shown in the following statement by Rev. W. F. Crafts, who presides over its functions:—

"A minister interested in a pending reform bill which The Reform Bureau is promoting, said to the writer: 'It seems as if Congressmen themselves ought to do the work which is done by the Bureau.' This doubtless common thought is due to a common failure to recognize the significance of the word 'representative' as applied to legislators. The Sovereign is the people. At the ballot box the people convey to their 'representative' in the active duties of government their wishes as to currency or tariff or both. On the other more numerous and to Christian citizens more important

subjects of legislation, 'representatives' must get information as to what the sovereign people want through the lobby, of which the post-office is an extension."

How very gratifying it must be to Congressmen to know that they have such an easy access to the minds of the people—for of course the vast majority of American citizens make use of this Reform Bureau to communicate their will to Congress!

We had always thought that Congressmen were supposed to have some minds of their own, and were sufficiently well acquainted with the needs of the country and the elements of proper legislation, to be allowed to proceed in the main as their own judgment may direct. But this is because we have never looked at the matter from the standpoint of a "Christian lobbyist."

A Minnesota Protest.

A BILL is now pending in the Minnesota Legislature, which provides "That it shall be unlawful to give or permit to be given, any theatrical performance, amusement, or public exhibition of whatever nature on the first day of the week, commonly known as Sunday;" such act to be punishable by fine of \$25 to \$100, imprisonment for thirty days or less, and revocation of license for one year.

In view of this a "Protest and Memorial" has been drawn up by citizens of that State for presentation to the Legislature, based on the following reasons:—

"1. Because, this measure enters the realm of the individual mind and would forestall the individual exercise of the right to decide for himself as to how he will spend his time.

"2. Because, until a man shall seek to spend his time by overt acts in the invasion of the equal rights of others, the State has no authority. This is not and cannot be claimed in this case by the supporters of the bill inasmuch as the places of amusement are to be prohibited on one day only.

"3. Because, that 'the first day of the week, commonly known as Sunday,' is the day designated upon which would be prohibited 'any theatrical performance, amusement or public exhibition of whatever nature.'

"4. Because, that this prohibition being placed on Sunday stamps it as a religious measure, purely in the interests of Sunday, because of the supposed sacred character of the day. Thus the movers would guard the sacredness of the day and give the stamp of morality to the theatre.

"5. Because, the State has no standard of morality whereby to measure the sacredness of any day or thing. Indeed, there is no such standard except the divine, even that of the Word of God. And if the State should attempt to apply this standard, it would thereby exalt itself in the place of God in the application and interpretation of that Word, thereby assuming to itself the attribute of infallibility which belongs alone to God.

"6. Because, such an attempt to apply this standard in civil matters would lead to statutory interpreta-

tion which would be to set up a human standard above the divine, even above the Bible itself.

"7. Because, that to allow that the State has the right and the power to apply the Bible in civil matters, would be to allow its right and power to apply that standard in spiritual matters as well.

"8. Because, such statutory interpretations of that divine standard—the Bible—would be of no force whatever, except by penalties more or less severe (an example of which may be seen in the aforesaid bill), the execution of which would lead to persecution. Indeed, it could most truly be said to be persecution itself. All of which would be contrary to the Constitution and a gross violation of the true American principle of individual rights in all matters of conscience.

"The principle upon which all should act is well stated by Herbert Spencer, thus: 'Every man has a right to do whatsoever he wills, provided that in the doing thereof he infringes not the equal rights of any other man.'

"In the language of the citizen, soldier, statesman, General Grant, 'Keep the Church and State forever separate.'

At the services in connection with the installation of the new rector of the Catholic University at Washington, Cardinal Gibbons made a speech, in which he said:—

"If I had the privilege of modifying the Constitution of the United States, I would not expunge or alter a single paragraph, a single line, or a single word of that important instrument."

Of course not. What use from the papal standpoint could there be in having the Constitution amended when according to the ruling of the highest Federal Court, it already sanctions the doctrine that the United States is a (Catholic) "Christian nation." No nation ever yet got to be "Christian" by civil or ecclesiastical pronouncement without becoming a Catholic "Christian" nation in the process.

Sunday Cars in Hamilton, Ontario.

"Liberty," Toronto, Ont.

AN interesting case has recently been heard before the Court of Appeals in this city. Justice Rose decided some time ago that the running of street-cars on a Sunday was not a violation of the Lord's Day Act. An appeal was made from this decision by the attorney-general of the province.

Of course the question could not be discussed upon its merits, as it was simply a decision, as to whether the terms of the Lord's day Act were such as to prohibit the cars from running. Some of the arguments presented by the prosecution were decidedly unique. Among other things it was argued that a "traveller" was not a person going from one part of the city to another in a street-car. That "conveying traveler" was something different from "carrying passengers."

The question discussed was not, "Is it right?" but

"Is it according to law?" The decision of the judges will probably not be given for several weeks yet.

We would gather from this action of the Union that, among other things, they considered good citizenship to consist in a strict observance of Sunday; and that good citizenship work consists in setting spies (good Christians, I suppose) to watch those who congregate at the parks on Sunday to see that they do not desecrate the Sabbath!

If those who visit the park on Sunday indulge in incivilities, or what would be considered such on other days of the week, they should be prohibited, of course; but if this good citizenship committee is so much taken up with its own affairs during the six days of work that they will permit then what they prohibit on Sunday, simply because they consider it to be Sabbath desecration, the committee would better be discharged. Their work is neither good citizenship nor good Christianity.

Policy vs. Principle.

E. G. Lane, Pastor First Baptist Church, Boulder, Colo.

ONE of the most discouraging features of all our modern life is the tendency and disposition of men to do all things for policy's sake. We find it in all spheres of life, in social, business, political and religious life. Many men, and it is safe to say the majority of men, are what they are, or where they are, for the sake of policy. Principle has very little consideration except as it is policy to have a principle. That heroism which prefers principle to policy in the face of death, starvation and repudiation is fast dying. Principle can be bought and sold, conscientious convictions are sacrificed for the sake of policy.

Business men stoop to unscrupulous means and questionable methods for policy's sake. Men join lodges, associations, clubs and fraternities, and all organizations not for the principle advocated, but because it is good policy, will add to their trade, increase income, enable them to sell more cloth or coal, more groceries or dry goods, more milk or meat. Often times the principles advocated by these associations are in direct opposition to those held by the men joining.

Policy rules principle in the political sphere. This is marked. Thousands of politicians are what they are for what they can get. Political plums make some men accept any principle.

One of our public men is represented as saying that "No man could make a platform that he could not stand on." He is the representative of a large class whose principles change with the wind.

And not the least discouraging feature is the fact that political parties are forcing men to surrender their principles for the sake of policy.

No more infamous crime could be committed than that of compelling men to disregard their conscientious convictions and the principles of their lives. The bankers and employers who threaten their debtors and employees

with the withdrawal of loans and cut in wages, or the withholding of work, are committing an atrocious crime.

Where is the freedom of thought of which we boast? A man dare not think for himself. If he would feed and clothe his family he must not have any principles of his own, but accept those of his employers. It is a crime, a shameful crime, and the voice of blood cries to God out of the earth, the voice of millions who, if they would live decently, must bow to the will of their employers. It is a crime against honesty, a crime against liberty, a crime against humanity, a crime against divinity.

These men are using money as the golden shears to sever the locks of strength of the toiling millions of mankind—using money as shackles to bind Samson-humanity to their grinding mills. Tighter have the shackles been bound with each revolution of the wheel, and harder has the task been made.

The eyes of reason have been put out, burned out with the fires of poverty.

But methinks I see the locks growing, the strength returning, and Samson let out for the amusement of this Philistine host. Samson-humanity wearies—who can wonder, with conditions hourly becoming harder, daring neither to voice nor vote principles which will remedy these conditions—who can wonder at their wearying, and if not relieved, like him of old, they will ask but one privilege, to lean against the pillars of State, and with one mighty lean tear away the pillars and bring down this mighty republic in destruction upon their lords, even though it cost them their lives.

But the last place in which we would look for this lack of principle is in the church, yet here, it seems, we have it most. Many men are in the church not so much from principle as policy. Their profession is not based upon the principles of religion, but on the policy of their business. The cloak of Christianity is assumed to gain the confidence of the people. They seek the Lord and his people not because of his works for them—the dying on the cross, the agony of the garden to save them, but because of the loaves and fishes—what they could get out of it. They give not from principle, but policy, hoping to receive again. They make much of the profitableness of godliness in this life, and little of that which is to come. They emphasize that verse, "Give, and it shall be given unto you again," but pass over that other scripture, "Do good and lend, not hoping to receive again."

They give from a mercenary, and not from a missionary spirit. Then, too, there are many Christians who for policy's sake will sacrifice their Christian principles: like Pilate, they deliver their Lord to be crucified. Jesus is sold for thirty pieces of silver as truly to-day as when Judas sold him. He is betrayed by his followers into the hands of sinful men for dollars and cents. His name is blasphemed, his religion repudiated, because of these policy Christians.

Christianity is profitable unto this life, but he who

seeks it for its profitableness will not find it profitable in the life to come.

In answer to "We have cast out devils and in thy name done many wonderful work," they will receive "depart from me, I never knew you."

Honesty is the best policy, but he who is honest because it is the best policy is not honest at all.

The crying need of the hour is for men of principle: men who are what they are because of principle; men who will stand by their principles and defend them; men who would rather starve than surrender them, rather die than depart from them.

"God give us men! a time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lusts of office do not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue,
And condemn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large profession and their little deeds,
Mingle in selfish strife, lo! Goodness weeps,
Wrong rules the land, and waiting Justice sleeps."

Two events of recent date which were in no way related to each other, yet which have a bearing on the same subject, were, the meeting of the Woman's National Sabbath Alliance at the house of one of New York City's millionaires, January 28, and the Bradley-Martin fancy dress ball at the Hotel Waldorf, February 11. The meaning of the Woman's National Sabbath Alliance is that Woman has come to the "rescue of the sabbath,"—not the women of the lower or ordinary walks of life, but those of wealth and high standing in "society," such as figure in the homes of millionaires and in the functions of Washington social life. The meaning of the Bradley-Martin ball,—well, that can be left to the judgment of the reader. But the question which naturally arises is, Might not these ladies in "high society," who have arisen to "rescue the sabbath," properly begin their reform work a little nearer home?

NOTHING worthy of mention took place at the Bradley-Martin ball at the Hotel Waldorf the evening of the 11th, but several things worthy of note took place just outside of it. One of these was the barricading of a public street leading past the hotel entrance, so that no one could pass along that portion of it unless he was so outlandishly attired as to look like a fool, in which case it was presumed he—or she—was to be a participant in the ball. The reason this is worthy of note is that there is not a very long step between the barricading of a public thoroughfare by the city's "four hundred" for their own selfish pleasure, and the barricading of public streets by the four hundred thousand at the other end of the social scale, for a purpose not in any way designed to promote the happiness of the rich.

SPEAKING of the Senate's amendments to the proposed arbitration treaty, the *New York Herald* of February 4, says:—

"We all remember the instantaneous and decisive effect of Mr. Olney's manifesto on the question of recognizing belligerency or independence. He told the Senate they had nothing to do with it; that recognition was a purely Executive function, and that the Executive would not relinquish it. There was some senatorial spluttering for a few days. Then it was clearly seen and universally admitted that Mr. Olney was right, and the swagger about his 'defiance of Congress' subsided. In the matter of ratification, the constitutional right of the Senate is, of course, beyond dispute, and nobody disputes it. But what the President and Secretary of State can do is to compel the Senate to choose between ratification and rejection."

This is the language of that monarchical spirit whose growth in the United States constitutes a significant sign of the times.

ONE of the first official acts of the President-elect, after his inauguration, will be, it is said, to call a special session of Congress, to convene about the middle of March. The "reform" lobbyists which infest the halls of the Capitol may be expected to seize upon the earliest possible opportunity to introduce their measures for the subversion of American principles of government, and the friends of liberty everywhere must manifest increased vigilance in discovering and resisting the encroachments of the enemy.

A BILL is before the Wisconsin Legislature to repeal the Sunday law of that State. On the other hand, an agitation for stricter Sunday observance has been begun by the Christian Endeavor forces, who are pledging themselves to abstain from all Sunday trading, reading of Sunday papers, bicycle riding for business or pleasure, and also to call for the closing of post-offices on Sunday, and for a more rigid enforcement of the Sunday law.

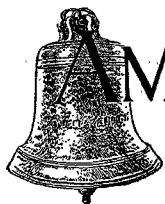
THE sale of newspapers by vocal announcement, in the manner customary with newsboys, is now prohibited on Sundays in the District of Columbia. The first Sunday on which the law went into effect, four newsboys were arrested for its violation, and were held for trial under bonds of \$100 each. Friends of liberty in Washington have provided for their defense.

ARGUMENT on a bill to repeal the Sunday law of North Carolina was heard by the Legislature of that State, February 9. We have not learned the result.

THE Pastors' Association of Dallas, Texas, have petitioned the Legislature of that State to pass a law prohibiting ball playing in the State on Sundays.

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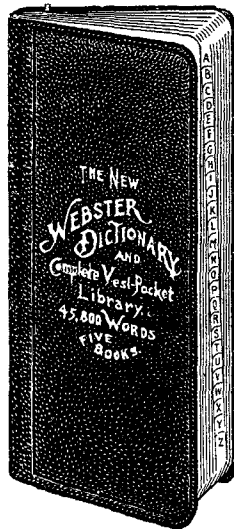
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They that sealed the covenant.

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

B. C. 443.

^d Deut. 28.

^{48,} Ezra 9. 9.

^e Deut. 28.

^{48,} Ezra 9. 9.

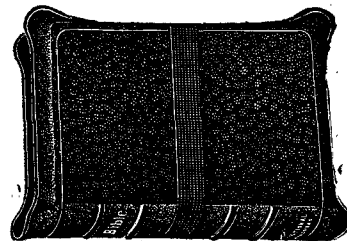
25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,

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 Nēth'i-nims, and all they that had separated themselves

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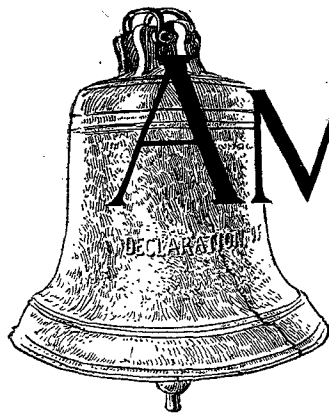
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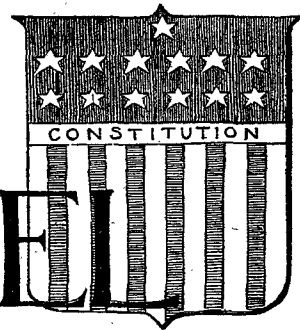
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ALONZO T. JONES.
EDITOR.

NEW YORK, FEBRUARY 25, 1897.

VOL. 12, No. 8.
Single Copy, 3 cents.

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THE Sabbath is God's, not man's.

The Lord says that it is "the Sabbath of the Lord thy God:" "My holy day."

It was made for man, that is true; but it itself is the Lord's, designed for the good of man.

It is the Lord's institution, established for the good of man: and it is the man's, and is only for the good of men, when it is held ever to be the Lord's and is devoted sacredly to the object for which the Lord established it.

What is that object?—That man may know only the Lord. Therefore it is written: "Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." "It is a sign between me and you, throughout your generations; that ye may know that I am the Lord that doth sanctify you."

THERE are many people who do not know that Jehovah is God. There are many who say that they do not know whether there is any God at all. Yet all can know that Jehovah is God.

All that any one needs to do to know that Jehovah is God, is merely to employ the means which He has established that He may be known. "Hallow my Sabbaths and they shall be a sign between me and you that ye may know that I am the Lord your God."

Surely that is simple enough. Surely that proposition is fair enough. Wherever there is one who does not know God, let him hallow the Sabbath of the Lord and he will know that Jehovah is God. And if any one will not take enough interest in the matter to do so simple a thing as that, he is certainly without excuse.

And think of it: It is eternal life to know God; for it is written, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Eternal life is in knowing God; and by hallowing His Sabbaths God may be known; and yet men will despise His Sabbath, will trample it under foot, will ostracise, cast-out and persecute those who hold it, will set up a fraud in its place, and will make laws to compel the acceptance of the fraud instead of the genuine!

God established the Sabbath: man established the Sunday. The word of God says that "the seventh day is the Sabbath:" the word of man says that Sunday is the Sabbath. The word of God is the truth; therefore the seventh day is the Sabbath, by which is the knowledge of God, by which is eternal life; and Sunday is the fraud.

Is it wise then, is it safe, for Congress, State legislatures, or judges, to allow themselves to be made instruments in a grand scheme to shut away from men the God-given means of attaining to the knowledge of God and eternal life?

Who is the one most interested in keeping from men the knowledge of God? Who is the one most determined to keep men from the way of eternal life? Who? Every one can tell. Then into whose hands are they playing who by legislation, by law, or by any other means, keep men from the observance of the Sabbath of the Lord? In whose interests is it that Sunday—the false Sabbath, the false sign—is exalted, and supported, and forced upon men by all the power of earth?

We know that this is not the way that the Sabbath question is usually looked at; but this is the way it *should* be looked at, for this is the way the Bible puts it—and the Bible is right.

In the times of the French Revolution "the clerical party demanded a monopoly, and wished to establish their right, to the exclusion of the right of the religious minorities."—*De Pressensé*.

Liberty Not Lost.

LIBERTY—in the highest and truest sense of the term—cannot be lost except by voluntary surrender. No combination of Church and State power, no Sunday “laws,” no restrictions that can be put upon an individual by religious legislation, can of themselves take away that individual liberty that is from God.

God is infinitely superior to all these forces, and it is His will that every one of His creatures should be free. This is so, because freedom is indispensable to the rendering of that worship which is due from the individual to his Creator. God can accept no worship and no service that is not freely given.

It is not therefore in any spirit of hopelessness that we point out the dangers which now threaten the liberties of the American people. It may be, indeed, that the Constitution, and those principles of justice which it embodies, and upon which both the national and State governments are founded, will no longer serve as a protection to individual rights. It would seem that this is all but true of the situation even now. But even though the Constitution be entirely subverted, and though the very pillars of free government fall, soul liberty must still remain at the disposal of its divine Author. Its source is higher than any earthly constitution or government. All of liberty that ever found its way into such embodiments, was placed there by Him who presides over the destinies of all men; and when any people reject it as a principle of government, there still remains that avenue through which the gifts of God descend in their most perfect form, and which no governmental power can control.

This avenue the individual himself controls, and its use depends upon his own volition. It is the avenue of faith in the Word of God, necessitated by the relation of every individual to God. That relation is an individual relation, and is independent of earthly governments or power.

What we would do, in view of the encroachments upon the guaranties of liberty set in the principles and institutions of the Government, is to point out to all the one sure means by which liberty may be retained in the individual life. We are not prophesying the loss of all liberty. We know that liberty will not be lost; that after Sunday “laws” shall have been made as oppressive as enthroned despotism can make them, and enforced as rigorously as the churches are demanding they should be, even after the decree shall have been enforced that none may buy or sell save such as do homage to the papacy through that day she has set up,—there will be those who in the very midst of persecution will enjoy liberty in its fullness, because they have been set free by the Son of God. “If the Son shall make you free, ye shall be free indeed.”

It was the Son of God who, in the midst of the “burning fiery furnace” kindled by Nebuchadnezzar of

old, brought to the three faithful ones such freedom as had never been theirs before. And that was a lesson for all time of the futility of any effort of earthly government to take away liberty from the soul.

And the time is coming—such is the unmistakable indication of events—when every individual must settle it with himself whether in his own case liberty shall be lost, or retained as these ancient worthies retained it. But this need cause no person fear or despondency. Never were the three Hebrews better off, or in the enjoyment of greater happiness, than when in the midst of the fiery furnace.

The prospect before every individual who will believe and obey God is bright indeed. We would not fail to point to this as well as to the gathering storm of religious persecution.

The Two Ways.

In one of the cities of the West, lately, it was arranged to celebrate by a ball, the opening of a new union depôt. The celebration happened to be appointed for a Wednesday night.

“The ministers of sixteen churches of the city” published “an emphatic protest,” among other things, “against the presumption of arranging for such an opening on the night generally conceded to the prayer-meeting, without any consultation with those most nearly concerned.”

This is another of those general pointers that show how determined are the preachers to rule everybody and everything. They insist that people who are not religious shall conform in an altogether outward and formal way, to the ways and institutions of those who are religious. That is, they insist that people who are not religious, shall act as though they were religious, when they have no heart in it.

People who are not religious have just as much right to find entertainment in the way that they choose, as the people who are religious have to find entertainment in the way that they choose. In other words, people who are not religious have just as much right to go to a ball as people who are religious have to go to a prayer-meeting. And there is no sort of presumption in those who are not religious, going to such entertainment on the same night that the religious ones go to prayer-meeting. Indeed, the only presumption in the case is in anybody calling such a thing presumption.

Now we are not admitting for one moment that a ball is as good as a prayer-meeting. There is no kind of comparison between them. A ball is not a good thing at all; while a prayer-meeting is only good. But there is also a great difference between the two sorts of people. The people who go to balls, *ought* to go to prayer-meeting instead. They ought never to go to balls at all; and they ought to go to prayer-meeting every time. But

all this must be of their own free choice. And to show a disposition that would compel them to go to prayer-meeting if we could; or that censures them for going somewhere else on prayer-meeting night; is not the best way to cause them to choose, or incline them, to go to the prayer-meeting.

THE REALITIES OF CHRISTIANITY.

Of course no Christian ever goes to a ball. The Christian has substantial pleasures and entertainments of an order so much higher than balls or anything else that this world can furnish, that such things can find no place in his thought at all. To him the prayer-meeting so far surpasses the ball or any other worldly entertainment, that there can never be any shadow of rivalry or divided purpose when the two things fall on the same night. He is a Christian. He is not of this world, even as Christ is not of this world. His mind, his affection, his heart, is set on things above, not on things on the earth. And his pleasures and entertainment are from a source as much purer, and are of an order as much higher, than this world or anything that is of this world, as is the difference and the distance between heaven and earth.

Now the person who goes to balls and finds his pleasures and entertainment in such things as this world affords, does not know that Christianity presents these higher pleasures and richer entertainments. And while he does not know this, shall he be deprived of what little fleeting pleasure he may be able to find in the world where he is? And above all, shall he be deprived of it by professed Christians? And more than this, when "the ministers of sixteen churches" show so much jealousy of his little joy, is such action calculated to convince him that there is a reality about the superior pleasures which they say belong with the religion that they profess?

SEPARATION FROM THE WORLD.

These ministers said of themselves: "We, as ministers of the gospel and followers of a religion that demands of us separation from the world, take this opportunity to offer our emphatic protest," etc. It is true enough and it is supremely proper that they should be followers of a religion that demands of them separation from the world. Why, then, being separated from the world, do they still try to run the world as though they yet belonged to it? The proper thing for us to do, who are separated from this world, is so to present the transcendent glories of the world to which we belong that people will leave this old sinful, troublesome, fleeting world, and come over to the happy, holy, eternal bliss of the world to come, but which to the Christian begins already in this.

Those who are of this world know that the best that they can get from it is unsatisfactory. They know that even the best pleasures that it can afford do not satisfy—that they are not pleasures at all for more than the moment. On the other hand those who have hold on the heavenly world know that every item is very satisfaction itself—their joy is full, their peace passeth all understand-

ing, their meditation is sweet, their study is a delight, their very labor is restful. Those who know this good of the other world even in this, are to let its love, joy, peace, longsuffering, gentleness and goodness, so shine in their lives, they are to be so glad, so rejoicing in the Lord always—and all this is simply to say that they are to be Christians—that those who know only the apples-of-Sodom-pleasures and good of this world shall see that there is a source of pleasure and of all goodness and truth—that there is indeed a world that is so much better than this one that they will freely, gladly, leave the fleeting shadows of this one, and enter into the enjoyment of the eternally-enduring substance of the other world.

LET US NOT BE HARD-HEARTED.

Then even though they will not take the good and the joy of the world to which we belong, oh let us not be so hard-hearted as to want to deny to them the little pleasures that they try so hard to find in this world. There is but little of it at the very best, and even though there were much of it there is but a very short time at the most in which they can possibly have it. Then when the pleasure is so little, so fleeting, so unsatisfying, and the time so very short in which they can have it, even though they take all the time they will ever have; it is cruel to want to deprive them of it; and to brand it as presumption if the times of their uncommon pleasures happen to fall at the times of our common ones.

No, no. The Christian, while exceedingly sorry that people who for the taking can have the best that the universe affords will seek to be pleased and satisfied with the very worst, will not attempt to take from them against their will or their wish the little empty pleasures that they may be able by such hard endeavor to gain.

DON'T ASK PEOPLE TO BE DISHONEST.

It is proper also to say to these "ministers of sixteen churches" and to all others, that the Lord Jesus does not want any person to make pretensions to being religious from any sort of outward considerations whatever. He does not want any person to act as though he were religious when his whole heart is not in it. Here is His word: "Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt; for a tree is known by his fruit." The Author of Christianity would rather have a man to be openly and honestly worldly than to have him make a profession and an outward show of Christianity when he is not a Christian. Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, and be done with it.

The Lord wants no criss-cross work. He wants it straight and honest from the heart, or not at all. And every man who has any respect for himself wants it so too. And it is in every way better to have it so. It is better for a man to be honestly wicked than to be hypocritically good. An honest infidel is better—he is a better man and it is better to have him in the world—than a dishonest Christian.

Of course, rightly speaking, there is no such thing as a dishonest Christian: for if he is dishonest in anything he simply is not a Christian. But yet every Christian is obliged with sorrow to confess that there are those who bear the name, and make the profession, of being Christians, who are not honestly such. They are such only from policy of some phase—perhaps indeed that they may not be counted presumptuous by the ministers of sixteen churches, when the night of their worldly pleasures happens to be the same as the prayer-meeting night. But may the Lord save the people from all such religion as that!

Let all who bear the name of Christian be Christians indeed; then there will not be nearly so many people going to balls on prayer-meeting nights; and then those who do go to balls on prayer-meeting nights will not be denounced as presumptuous by those who do not go.

God's Word vs. a Colonial Ordinance.

AMONG the reasons set forth in a recent communication to the Board of Trustees of Carnegie Hall, Pittsburg, protesting against the opening of the hall for Sunday concerts, we note this:—

"3rd. As Christians we find abundant authority for our position in the Word of God, but to those who take a different view of Scripture, or decline obedience to its mandates, we respectfully call attention to the fact that the First General Assembly of Pennsylvania, on December 7, 1682, in passing the first law in regard to the observance of the 'Lord's Day, commonly called Sunday,' declared that 'for the ease of creation people shall abstain from their usual common toil and labor, that they may better dispose themselves to read the Scriptures of truth at home and frequent meetings of religious worship.' Many unsuccessful attempts have been made to repeal or amend this law, but it has remained in force down to the present time. Besides this, it is well settled among Anglo-Saxon nations that neither amusement nor labor should be carried on on the Lord's Day."

So then, those who "take a different view of Scripture," whether they revere the Word of God or not, ought to set that aside in deference to this ancient colonial ordinance, passed by the "First General Assembly" of Pennsylvania, under the impression that they were legislating "for the ease of creation"! Do the parties who made this protest hold the Scriptures so lightly themselves?

As to the attitude of Anglo-Saxon nations toward the "Lord's Day," if it be not a fact that more amusement is "carried on" on Sunday than on any other day of the week, both our own observations and the testimony of the press are sadly at fault.

Another reason given in the protest is that "The concerts are likely to interfere seriously with the attendance upon the afternoon sessions of the Church and Sunday schools." But have not the one class of citizens as much right to hold a concert on Sunday, as the other

class have to hold a Sunday school? Are rights determined under this Government by class distinctions?

It is surprising that a cause which appeals so largely to credulity and prejudice as does that of Sunday legislation, can make such progress in this country as it does.

The Clergy Against the Bible.

Now that the political campaign is ended, the preachers are finding time between the filling of their respective pulpits and laying plans to get control of the Government, to discuss the question of the infallibility of the Bible. As the Bible says nothing about political campaigning or getting control of the civil power as belonging to the work of the Christian ministry, but speaks distinctly to the contrary, it is perhaps not strange that the question of its infallibility should have become a mooted point.

Foremost in the ranks of dissenters from this once cardinal principle of orthodoxy, is the Rev. Lyman Abbott, of Plymouth Church, Brooklyn. Dr. Abbott's discourses seem to be in the main a statement of his disbeliefs in regard to the Scriptures. He does not believe Genesis—that has been known ever since he became the successor of Henry Ward Beecher. Not long ago he raised a laugh in his congregation over the idea of the truth of the Book of Jonah; and a little later he announced his disbelief in another portion of the sacred volume. Just what parts of the Bible—if any—he places out of the realm of fiction, it would be difficult to judge from his discourses. One thing he does believe in, however, and that is a strict Sunday law. In the February *Christian Endeavorer*, we find him saying:—

"I think that experience demonstrates that Sunday rest must be secured not merely by private agreements, but by legislative enactments vigorously enforced."

Some of the papers have been drawing comparisons between Dr. Abbott's words concerning the Book of Jonah and the words of Thomas Paine on the same subject, and discover such a similarity of language as to lead to the conclusion that it is a case of teacher and pupil. The only difference is that in Paine's day infidelity did not presume to speak from the "Christian" pulpit.

What has made the question of the Bible's infallibility especially prominent just now, however, is a discussion which took place at a meeting of about three hundred prominent Methodist ministers at the Methodist Book Concern, New York City, February 15. There the editor of the leading Methodist journal in America, Dr. Buckley, stated that he did not believe in the infallibility of the Bible in the English version. This announcement created considerable disorder, in the midst of which Dr. Buckley maintained his position and demanded that the question be put to vote. This was finally done, with the result that only one vote was obtained for the view that the Bible, in English, is infallible.

Of course, the practical effect of this attitude of this representative Methodist body will be to lessen confidence in the Bible, as read by the masses in English-speaking countries. And since the latter can read no other, they are from this latest Methodist standpoint left without any Bible at all; for a Bible that is fallible is not the Word upon which we can depend for salvation. Faith being the indispensable requisite to salvation, and demanding unquestioning belief of the Word of God, we must have that Word itself, or derive no benefit from the plan of salvation.

And the same is of course true of the German, French, or any other Bible, since all these are but translations of the original text, and therefore as fallible as the English Bible. The work of the British and Foreign Bible Society and similar bodies in giving the Bible to the nations and races of the world, must be discounted, since they have only furnished translations, which are therefore fallible. And even if we would go back to the original text for an infallible authority, we are met by the fact that there are nothing but copies of the original writings now in existence; and of course a copyist is just as fallible as a translator.

Hence the doctrine that the Bible, in the English or other tongues, is not infallible, is equivalent to a denial of the infallibility of any Bible known to the world to-day. The real nature of this objection may be understood from the fact that this is one of the leading points sought to be made against the Bible by the author of the "Age of Reason."

As the AMERICAN SENTINEL stands for liberty, for justice, for equal rights to all men, so it stands for the *Christian's Bible*, against the traditions, customs, and popery which have sought to take the place of the Word, and which have ever been a menace to the liberties and rights of the people. The less reverence men have for the Bible, the more reverence they have for tradition and the opinions of men in higher station than themselves; and the more this reverence finds expression, the nearer do men come to the full realization of popery.

We believe it would be well for the clergy to settle the question of their belief in the Bible's infallibility before proceeding further with the scheme to take control of the Government and make the "revealed will of Christ" the supreme authority in our civil affairs. Are they sure that we have the "revealed will of Christ" in the "fallible" English Bible? This is a question which ought, with them, to take precedence of all others.

RECENTLY the Pennsylvania State Capitol at Harrisburg was destroyed by fire; and now it is announced that the State legislature is to convene for its next session in an M. E. Church of the city. A *Christian Statesman* writer announces the fact with the air of one who regards a church building as the most appropriate place anyhow for the transaction of State business, and remarks that "the manner of granting the church and its immediate and cordial acceptance may well be regarded as signifi-

cant of closer relations in our political life between Christians and the Government." He further observes that if the "powerful Christian influences about that temporary State Capitol," "should be mighty enough to give the legislative proceedings the atmosphere of a prayer-meeting," no one would be "so foolish as to think that any righteous interest of the Keystone commonwealth would suffer from it."

We would naturally have supposed some other place would be chosen for a session of the State legislature than the interior of a church. However, that may have been the best place available; and we should think the arrangement might be made to work, provided affairs of State are not allowed to get in the way of the Sunday school, prayer-meeting, religious sociable, society meetings, choir practice, or other matters of regular church work. However, we trust the transfer is not to be permanent. The basis of all proper State legislation is individual rights; and an understanding of these, with a mind to work for their preservation, as simple honesty and justice demand, are the essentials which should give character to the atmosphere in legislative halls:

An Illustration of Greek "Learning."

IN a recent number of the *Christian Advocate*, of this city, there was printed—and from a Doctor of Philosophy too—one of the most thoughtless articles we ever saw in a journal of any standing. We do not mention it here to criticise it, but to call the sober attention of thoughtful people, and of that kind of thoughtless people too, to an important consideration that is involved in it.

This Doctor of Philosophy was in Greece and sent to the *Christian Advocate* an account of his journey from Patras—which is the principal port of the Gulf of Corinth to Piræus, which is the port of Athens, with descriptions of the Acropolis of Corinth and the Acropolis of Athens.

In his description of the temples of the Acropolis of Athens he speaks of them repeatedly as "sacred"—"the sacred cella of her sacred house," etc. He does not say that by the Greeks and other heathen anciently they were *considered* sacred. Nowhere in the article does it appear that he used the word with any such idea as that it is merely in accommodation to ancient notions. Every sentiment in the article bears irresistably to the conviction that the writer himself considers those places sacred and uses the word in the same sense that the ancient Greeks did. In other words, the writer is evidently so imbued with Greek ideas, Greek conceptions, and Greek modes of thinking, that what to them was "sacred" is to him sacred.

But everybody knows that those Greeks were sheer heathen. And all who have read much know that they were heathen of such a sort that their very idea of sacredness was profanity, and their most sacred emblem an obscene symbol. That a man in this age, in the presence of

Christian ideas and in a Christian journal should speak of the places that to those heathen were "sacred," and himself use the word in the same sense as did they, certainly shows a thoughtlessness that is remarkable.

But this is not all. Please read the following:—

"Thirdly comes the crown and pride of all temples made with hands, the Parthenon, the temple of the Athenian Virgin. To attempt any description of this superb shrine would be a work of supererogation alike distasteful to gods and men."

"Distasteful to gods." Is it true, then, that there are really such things as gods to whom things can be distasteful? Does this writer think that the Greek gods still have their habitat on the Acropolis of Athens and round about, so that if he should take the liberty of writing up their shrines for the consideration of the barbarian Americans, they would be displeased—does he? If not, what does he mean? And if he *does*, what does he mean?

Does he not know that such of the Greek gods as had any real identity, were devils? While Athens and Corinth were in their glory, and their gods were worshiped in all the corrupt and corrupting rites that became them, it was written to people who dwelt there: "The things which the Gentiles sacrifice, they sacrifice to devils." But they sacrificed unto their gods. Are these devils the gods for whom this writer has so much respect that he would not do so slight a thing as to write a detailed account of their "sacred" shrines lest he should do that which was "distasteful" to them?

If not this, then does he believe that the mythical things of the vain imagination of the Greeks, were really gods, and of such enduring substance that they still continue in the ancient haunts; so that if a person should not there walk softly and with reverent mien or should attempt to write about them and their "sacred" places, they would be offended—at least in taste? Does he not know that they were "nothing?"

If he believes neither of these things, then why does he write so? For, as before suggested, there is no hint that he writes otherwise than with sobriety and from conviction. And if he believes either of them, then his article betrays a remarkable thoughtlessness.

It is not to be supposed that he takes devils to be these gods, and would hesitate to do anything distasteful to them. It is possible, however that his mind may have become so thoroughly saturated with Greek ideas, his imagination so pervaded with Greek conceptions, and his admiration so engrossed with the "perfections" of Greek sentiment, that all these things appear to him just as they did to the Greeks themselves, that they are all as real to him and in the same way as they were to the Greeks themselves. And that this is indeed most probable, is strongly suggested in his statement that the Parthenon was "the crown and pride of all temples made with hands." But this again betrays sheer thoughtlessness or worse. Did he never read the description of the

Temple of God at Jerusalem that was built by Solomon? It far surpassed the Parthenon.

Surely every person who will think at all on the subject can see at once that the Greek gods were in conception nothing but the reflection of the imagination of the Greeks themselves. And every person who has read knows that in disposition and character the Greek gods were perfectly devilish. And if then he will think for a moment he will see clearly that in disposition and character the Greek gods were but the reflection of the disposition and character of the Greeks themselves. He will see therefore that these gods were, so far as themselves were concerned, literally nothing; but were in *fact* only the Greeks themselves—and every one of them has been dead from a thousand to two or three thousand years.

Then as for the gods themselves, why should this writer think that he could do anything that would be distasteful to *nothing*? And as for the Greeks who were in fact their own gods, but who have been dead so long, why should he think he could do anything distasteful to them? And as the dispositions and characters of those Greeks when they were alive were so essentially devilish, why should he hesitate to do what might be distasteful to them even though they were all alive to-day. That the thing were distasteful or even offensive to them would be one of the best possible evidences of the essential virtue of it, and that it was the very thing to do.

An important question upon all this is, Where is the merit in Greek philosophy, religion, or art—for their art was but idolatry? What possible good can come to anybody from contemplating and absorbing such a mass of falsehood, corruption and vanity? The Latin field is the same. Yet these are the chief field, and the pride, of "learning," in almost all the colleges in the world. It is so, even in professed Christian colleges. But how is it possible for young men, or young women, or anybody in fact, to study such stuff as all that really is, without becoming essentially paganized? It is not possible.

But what was this paganism to Greece and Rome? What did it do for them? What did this philosophy, religion, and art, in *its perfection*, do for the Greeks and Romans? Was the result of all this with them, so altogether good and profitable, that it needs to be reproduced in the world? Every man who thinks, knows that the height of Greek and Roman development, when all this "shone" in its "brightest lustre," was the deepest state of moral degradation that had ever been seen in the world since the day that Sodom and Gomorrah perished. Does it need to be reproduced in the world? Every decent man is compelled to say, No. Then why should that which produced it before be reproduced and glorified in the world? Can you indulge the cause and escape the effect? It is time that the people began to think.

We have reached a time when individualism finds its sole refuge in the gospel of Jesus Christ.

Tried for Selling Sunday Papers.

As announced in our last issue, an effort is being made to put a stop to the sale of Sunday newspapers by newsboys in the District of Columbia. This effort is made, of course, in the interests of Sunday observance; but it could not be based on a Sunday law, because no such law exists in the District. To have Congress enact such a law is one of the special aims of those calling for religious legislation at the present time.

The prosecution was therefore based on a regulation made by the District Commissioners to prohibit "any needless noise or outcry" within the District, on all days of the week alike. The section under which the prosecution was brought, decrees that,—

"No person within the District of Columbia shall make any needless noise or outcry, or any noise or outcry for the purpose of advertising wares or for the purpose of attracting," etc.; "providing, however, that newsboys in the exercise of their calling may cry their newspapers between the hours of 6 A. M. and 8 P. M. on secular days of the week, and between the hours of 6 A. M. and 10:30 A. M. on Sunday."

On the 31st day of December, 1896, the last clause was struck out by the Commissioners, thus limiting the crying of papers by the newsboys to "secular days of the week."

The trial was held February 14 in the police court, Judge Kimball presiding. The defense was conducted by General Birney and Major Carrington.

The points raised by the defense were, that while Congress could properly delegate to the Commissioners power to legislate in purely municipal matters, such grant was a special one, and must be construed strictly; that the ordinance was arbitrary and unreasonable, and in excess of the power granted by Congress. General Birney declared that the regulation would prohibit the crying of babies, and any person who made a noise needlessly, would be punishable under it.

"Even Congress," he said, "could not pass a law of that kind so as to make it Constitutional, because, God gave us lungs and gave us the right to employ these lungs in any proper way so as not to disturb others. That is the limitation; a man's right extends only to the boundary of the rights of other people.

Major Carrington said that Congress never intended to confer power to prohibit noises other than such as were of the nature of a public nuisance; that no other government on earth possessed any such regulation as the one under consideration; that it was a restriction of liberty which even the Czar of Russia could not maintain; and further, that no one had a right to say upon what part of the day a person might engage in his business. "What," he inquired, "would a stranger here in this boasted land of liberty think of the fact that newsboys could not without the consent of the Commissioners sell papers between the hours of six and nine o'clock?"

Notwithstanding the arbitrary, tyrannical, and ab-

surd character of the regulation, however, the District Attorney contended that it was neither unreasonable or absurd. The judge reserved his decision.

It is quite consistent that a regulation of this nature should be invoked in support of a cause which aims at compulsory Christianity.

It will be noticed that the regulation as left by the action of the Commissioners in December last, provides that newsboys may cry their papers "on secular days of the week." This of course involves the question of what days of the week are secular. And as the distinction indicated by the word is one based on religion, the court in deciding a case under the regulation must decide a religious question; and this no earthly court can do. The only authority upon such a question is the Word of God; and it is no part of the business of the courts to construe that Word.

And that Word, it may be mentioned, says nothing about any sacred or non-secular character belonging to Sunday. "The seventh day," it tells us, "is the Sabbath." And since this is true, the first day of the week cannot be any other than a secular day.

The Mole Hill and the Mountain.

In the New York *Christian Advocate* of February 11, we note the following:—

"It has been reserved for the State of Nevada to descend to a lower step of legislative degradation than has been sounded by any State in the Republic for many a year. For a long time the instigators of the brutal prize fight have been driven from State to State with their debasing exhibitions by legislative enactment. Even in Texas, which many ill-informed persons seem to think is the synonym of things uncivilized, a special session of the legislature was held, when an invasion of the State was threatened, to pass a law forbidding the bullies of the prize ring from disgracing the name of that State with their performances.

But Nevada is now to become the nursing-mother of prize fighters. Nevada, with a diminishing population—a State whose transformation into a Territory would not be regarded as lamentable by the country at large—has passed a law licensing prize fights at the rate of \$1,000 apiece. The honor of the nation is besmirched when a State passes such a pernicious piece of legislation, over which good men hang their heads in shame and the members of the short-haired gentry rejoice.

"The governor of a Western State, when invited to give expression to the extraordinary and unfortunate conduct of the Nevada governor and legislators; uttered his sentiments in these vigorous words:—

"I do not hesitate to go on record as saying that I regard the act of legalizing prize fighting in Nevada as being not only unpardonably pernicious, but utterly iniquitous and monstrous. Under the most favorable circumstances, the prize ring has always been the resort of law-breakers and ruffians, as a rule, and the startling intelligence that one of the States, dignified by a place in the Union, has deliberately entered into copartnership with professional promoters of public exhibitions of un-

speaking brutality, and prostituted its power in aid of undisguised lawlessness, presents a phase of degradation that must necessarily be regarded as a crime against society, and such a distinct reproach to our boasted civilization that the effect cannot be otherwise than to condemn us as a people by thus offending the moral sentiment and provoking the righteous criticism of the enlightened nations of the globe."

We notice this only because of some queries which naturally connect themselves with it, which call for explanation; and the more so because the above quotation seems to express the ideas of a large number of more or less eminent authorities upon the subject.

Do these would-be teachers of morality and molders of public opinion really think that it is worse to license a prize fight than to license a saloon? We know what the fruits of the saloon are, and if there can be any more baneful, we would like to be told what they are. Yet almost every State in the Union licenses thousands of grog shops, to say nothing of gambling hells, and other places of vice and debauchery. Is there any disgrace in this?

Do these things constitute any reproach to our "boasted civilization"?

It would seem not, in the view of those who have been so shocked at the action of the governor and legislature of Nevada. If otherwise, why are such things not "driven from State to State, with their debasing exhibitions, by legislative enactment"?

Some States have enforced Sunday laws upon honest, conscientious observers of the seventh-day Sabbath, punishing them by fine and imprisonment, and even working them in the chain-gang. Yet we never heard from any of the leading religious journals that there was any disgrace in this to State or Nation.

Several hundred thousand men—husbands and fathers—go down every year into drunkards' graves, several hundred thousand homes are blasted, several hundred thousand children made paupers, through the grog shops licensed in every part of the land. Yet the "honor of the nation" was all unsullied, until at last it was "besmirched" by a bill to legalize prize fights!

More than this; the State of New York itself has for some time licensed "glove contests," and contests of this kind are conducted in the heart of New York City, between which and the contests licensed in Nevada there is not, as to character, the difference between tweedledee and tweedledum. Yet it is only the State of Nevada which has been thereby brought into disgrace!

This, and much more that might be said, prompts the query before mentioned,—Do these persons who are declaiming so loudly against the State of Nevada really believe what is plainly inferred from their words? If they do, then as moral teachers they are about as reliable as were the Pharisees denounced by the Saviour, who strained at a gnat and swallowed a camel.

If, on the other hand, they do not believe what in effect they say, they are guilty of disgraceful hypocrisy.

In either case, we can but wonder what kind of a standard of morality these persons must possess, by which to justify such teaching. And what will become of sound public sentiment under the molding influence of such teachers? Can it be expected that it will be anything else than pharisaical?

The disposition to gloss over great iniquities, while laying great stress upon the wickedness of comparatively small offenses, is one of the most baleful signs of the times. When this was done by the Pharisees of old, the nation of Israel was nigh to its end.

The great need of the hour is for men of principle,—men who will denounce evil not because it may be fashionable to do so, but simply because it is evil, and who will condemn it in proportion to its magnitude, no matter how firmly it may have become entrenched in law and custom; men who are not seeking for some cheap expedient by which to acquire a reputation for morality; men who know the difference between true morality and "respectability;" men to whom character is of more value than reputation. In short, the great need of the hour is for more Christians.

Repudiating the Ballot.

THE following from a letter by General Master Workman Sovereign, of the Knights of Labor, was printed in the *New York Herald*, of February 15. It indicates in a startling manner how far the country has already lapsed from the standard of Republican government, and the proximity of national perils which have been wont to attend monarchy and imperialism:—

"Private Dalzell, in a Washington newspaper, seems to overlook the fact that in the recent election one million voters in this country lost faith in the ballot, and that the Iron Brotherhood and the Industrial Army, both secret revolutionary societies, are now being organized in every part of the country.

"What we need is an agitation at home that will force the people to a test against our own social and economic disorders. Scarcely a day passes that I do not read one or more appeals to join one or the other of the revolutionary orders now being formed in this country, and offers of money and arms are frequently received if I will give my efforts to the cause of revolution.

"Thus far I have persistently declined to give aid or encouragement to such movement. But if, through the writings of such men as Private Dalzell, revolutions come in spite of all efforts to prevent it, I will not be found among the cowards, nor on the side of the plutocratic classes.

"One word in favor of war with a foreign country will multiply tenfold into a desire for revolution at home. The general unrest of the people is not caused by a hatred of foreign nations, but because of robbery imposed on them by class legislation of our own Government, and if incited to war as a relief, they will direct their attack against the source of their oppression, and not against a foreign nation that did not possess the admin-

istrative power to impose the conditions from which they suffer.

"These facts should be considered by Private Dalzell before invoking heaven to hasten war with another country. I still have hopes of a peaceful solution of our difficulties, and will work to that end; but if, as Private Dalzell says, the only remedy is in war, I prefer to have the war at home.

"What moral right have we to impose war, with all its cruelties and destruction and desolation, on a foreign country as a means of relieving our own distress and the result of our errors? Furthermore, to provoke a foreign country to war would not prove a permanent remedy for domestic wrongs. It would inflate the volume of government securities and impose increased burdens on the debtor classes. It might also result in adding our country to the conquests of some monarchical or despotic power, and make us slaves to tyranny and oppression. Insurrections start with a spark and are quenched with a deluge.

"One reason in favor of insurrection to idle, starving and overburdened people is more potent in exciting war than a thousand reasons against insurrections in preserving the peace. Dalzell may not know what the secret revolutionary societies are doing. For his benefit I will quote the following from the prelude of a secret circular now being distributed by one of the revolutionary societies just mentioned:—

"COMRADES: There comes a time in the affairs of men and nations when desperation compels the human mind to pause and bring to its aid that element of reason so long discarded. We have reached such a crisis in the destinies of this American Republic.

"One hundred years of national existence has demonstrated that the political fabric of our Government contains within its warp and woof the elements of its own destruction, with the fact that the ballot has proven a most lamentable failure as a safeguard of free institutions.

"In the closing of the nineteenth century we see a class despotism establishing itself upon the ruins of the Republic. An oligarchy is now in power, and already the hideous phantom of imperialism overshadows us, as embodied in the autocratic claims of the Federal Court and the acts of unbridled military despotism characteristic of the Federal Government of to-day.

"What is to be done? We have appealed in vain to the ballot. Every trial of strength in the political arena has resulted in victory for the unscrupulous money power.

"There is nothing surprising in this. The ballot is a weapon best wielded by the hand of cunning and craft. History records no nation that freed itself by voting. No: let us be frank. The hour has come for men to lay aside the mask and look each other in the face.

"Fellow reformer, would you be free? Would you see the regime of corporate power and class despotism at an end? Would you see the shackles stricken forever from the limbs of humanity and behold emancipation, the rebirth of the nation which Jefferson revered, that Paine wrote and wrought to establish? Do you believe that this can come through the ballot? No, you do not.

"Have not the Reformers spent their lives, their fortunes and their energies in the cause of political reform through the ballot box, and what has been the result?

Have they not seen the cunning and unscrupulous always victorious, emerging from every campaign master of the spoils? Have you any hopes that this will be changed in the future? The past is one long protest against the ballot as an instrument of reformation.' "

The Sunday Law in Texas.

BY A. W. JENSON.

JANUARY 12, 1897, the first session of the twenty-fifth legislature of Texas, convened at Austin, and on the 15th, House Bill No. 11, for the promotion of Sunday sacredness, appeared, which reads as follows:—

"Any person who shall hereafter labor or compel, force or oblige his employes, workmen or apprentices, to labor on Sunday, or any person who shall hereafter play base ball, foot ball, or any other game of like kind on Sunday; or any person who shall hereafter hunt game, of any kind whatsoever on Sunday, within one mile of any church, school-house, or private residence, shall be fined not less than twenty-five nor more than one hundred dollars."

This bill was read the first time and referred to Judiciary Committee No. 2, and on the 18th of January, it was by the committee reported back to the House with recommendation to pass with the following amendments:—

Section (1) to be amended by inserting after "whatsoever," the words, "with firearms and dogs, or either," and by striking out the words "within one mile of any church, school, or private residence;" thus making it a misdemeanor to work, hunt, or play ball of any kind anywhere in Texas on Sundays.

On the 21st of January the Judiciary Committee reported it correctly engrossed, and on January 23, it was read the third time and passed. January 26, Mr. Ward called up the motion to reconsider the vote by which the bill was passed. The motion to reconsider prevailed, and the bill was again laid before the House on its final passage.

Mr. Ward then offered an amendment to the bill, covering that part of it which related to the hunting of game, as follows:—

"Or any person who shall hereafter hunt game of any kind whatsoever on Sunday within one half mile of any church, school-house, or private residence; or any person or persons who shall hereafter play baseball, football, or any game of like kind on Sunday, within one half mile of any church, or any other place of public worship, shall be deemed guilty of a misdemeanor and on conviction shall be fined in any sum not less than \$30 nor more than \$200."

Mr. Love offered to amend the amendment by striking out the words "one half mile" and inserting the words "one mile." This was tabled by motion of Mr. Ward.

Mr. Ward's amendment was put and lost.

On the question of final passage the bill was lost by 55 yeas to 57 nays.

The following words spoken on the occasion by Representative J. F. Wolters, show that there is yet left in Texas some patriotism and regard for personal liberty:—

"I vote 'No' on House Bill No. 11, in its original form, as well as in its amended form. In my opinion the churches in Texas are amply protected by the laws now upon our statute books. I believe that private residences and the inhabitants thereof are amply protected. I consider this bill an infringement upon the rights of the citizens of Texas to enjoy the freedom of thought and action guaranteed them by the Constitution, to the perpetuation of which the Democratic party is pledged by the most sacred ties of tradition and by clearly enunciated declarations in the Democratic platform upon which the great majority of the members of this House, including myself, were elected.

"Believing in the undying principles of democracy which has for its keystone the great principle that in a free government every citizen should be permitted to think and to act as he may please, so long as he does not infringe the rights of any other citizen, I vote 'No.' "

In times like this when there is such a cry and demand for legislation on religious subjects, it is refreshing indeed to hear utterances like the above, so publicly and boldly set forth; and although we know from the sure Word of prophecy that it cannot be long before such voices will be heard no more, or at least when heard cried down, we thank God and take courage to step into the openings as they present themselves, ever remembering that "eternal vigilance is the price of liberty."

Austin, Texas, Feb. 14, 1897.

Sunday in the Montana Legislature.

"Montana Bivouac," February 1.

ALREADY two Sunday bills have been introduced in the Montana Legislature. One is for closing the saloons on Sunday, and the other, if passed, will be a general Sunday law, reading as follows:—

"An Act to prevent the transaction and performance of business or work, except business or works of necessity, charity or mercy, on Sunday, and to amend certain laws in relation thereto.

"SECTION 1. That Section 531 of the Penal Code of Montana be and the same is amended to read as follows:—

"SECTION 531. Every person who transacts, conducts or performs any business, work or labor, except works of necessity, charity or mercy, on Sunday, or the first day of the week, is guilty of a misdemeanor.

"Provided, This Act does not apply to any person who habitually observes and keeps some other day of the week as the Sabbath, and abstains from his usual avocation on such day.

"SECTION 2. Section 532 of the Penal Code of Montana, being a section of said act, is hereby amended so as to read as follows:—

"SECTION 532. Every person who violates any pro-

visions of this Act shall, upon conviction thereof, be fined for the first offense any sum not less than \$10, and not more than \$50, and shall be fined for any subsequent violation any sum not less than \$25, and not more than \$1,000."

How is this for a Rocky Mountain State whose very air ought to inspire freedom in every individual?

Priestism in Power.

"Present Truth," London, Eng.

It is said that the witch doctors, or Fetish priests, rule over the King of Benin, and that their influence is responsible for most of the human sacrificing and slaughtering in that country. Go where one will in the world, or look through secular history, and it will be found that wherever a priestly caste has most influence in government there has been the greatest wickedness. Many think that this is solely because it is bad religion that gets into power, and that if only good religion could be lifted to authority in the councils of State it would be a desirable thing. But good religion asks for no authority or power from man; it rests upon the power of God and preaches a gospel of divine power. Whenever religion forsakes this in order to secure power in the State it becomes bad religion, and its whole influence is evil, whether amongst whites or blacks, civilized or uncivilized.

THE New York *Christian Advocate*, the leading Methodist organ in this country, recently expressed itself on the subject of governmental chaplains, by saying that in many cases they are "undesirable ministers unloaded upon the Army and Navy by the different denominations;" that they are characterized by "indifference and intemperance," and that they "make the position a sinecure, finding their pleasure in ease, travel, and society." We are not disposed to question these statements. All the evidence we have met with on the subject confirms their truthfulness. Nor is anything else to be expected from an attempt to combine a civil with an ecclesiastical office. The wonder is that the Government should in the face of such facts, still retain this Church-and-State feature. But instead of abolishing the office, Congress is now asked to remedy the difficulty by providing that applicants for it shall undergo a rigid examination. This, too, notwithstanding that clause of the Constitution which excludes any religious test in determining the fitness of applicants for governmental positions.

AN exchange says that "The ministers of Salt Lake City, Utah, have passed resolutions recommending capital punishment, based on these grounds, to wit: 'That the Bible favors the infliction of the death penalty for the crime of murder; that the Lord has never ordered it repealed; that it has never been repealed, and is, consequently, still in force; that such being the undisputed

facts in the case, it follows that it is right; and therefore the Utah legislature should so recognize it and make laws in conformity."

This is the doctrine that the United States Government is asked to accept in the proposed "Christian Amendment" to the Constitution. By that amendment, the Government would be bound to enforce by civil penalties all that is commanded in the Word of God and not repealed. And as the Bible leaves no side of human life and duty untouched, but covers all by its precepts, the Government, having passed the amendment, would merely have to consider theological questions as to what the Bible enjoins. And of course it would devolve on the theologians to say what a command of Scripture means, and whether it has been repealed, or is still in force. This would make of Congress an assembly of contending theologians? It is our impression that there is enough of such controversy in the country as it is.

Proposed Sunday Law for California.

THE following Sunday bill was introduced in the California Legislature by Mr. Emmons, of the Assembly, February 2:—

"AN ACT

"TO AMEND THE PENAL CODE OF THIS STATE BY ADDING THREE SECTIONS THERETO, TO BE KNOWN AS SECTIONS 299, 300, AND 301, RELATING TO SUNDAY, AND THE OPENING OF CERTAIN PLACES OF BUSINESS ON THAT DAY.

"The People of the State of California, represented in Senate and Assembly, do enact as follows:—

"SECTION 1. Three new sections are hereby added to the Penal Code of this State, to be known respectively, as sections two hundred and ninety-nine, three hundred, and three hundred and one, and to read as follows, to wit:—

"Section 299. Every person who, on the Christian Sabbath gets up, exhibits, opens, or maintains, or aids in getting up, exhibiting, opening, or maintaining, any bull, bear, cock, or prize fight, horse race, circus, gambling-house, or saloon, or any barbarous and noisy amusement.

"Section 300. Every person who keeps open on Sunday any store, workshop, bar, saloon, banking house, or other place of business, for the purpose of transacting business therein, is punishable by fine not less than five nor more than fifty dollars.

"Section 301. The provisions of the preceding section do not apply to persons who, on Sunday, keep open hotels, boarding-houses, barber shops, baths, markets, restaurants, taverns, livery stables, or retail drug stores, for the legitimate business of each, or such manufacturing establishments as are usually kept in continued operation; *provided*, that the provisions of the preceding section shall apply to persons keeping open barber shops, bath-houses, and hair-dressing saloons after twelve o'clock meridian, on Sunday."

A correspondent writes us from Sacramento that this bill was placed in the hands of the Committee on Judi-

ciary, instead of the Committee on Morals, because the clergy who are back of it discovered that the latter Committee were not favorable to Sunday legislation.

Over-Conscientious.

BY W. E. CORNELL.

It is a remarkable coincidence that during the last year or so particularly, there has sprung up, not only in our own country, but in other lands as well, and even in the islands of the sea, a wonderful zeal on the part of Sunday observers for the preservation of the day from the inroads of "Continentalism."

It is really pitiful how frantic some of the appeals are, and what momentous consequences hinge on the success of their efforts in this direction. It is such a wicked thing for the laboring men of our large cities to take their families on the only day they are free, to the parks, the lakes, or any other place where a breath of fresh air can be secured, that these Sunday guardians would stop every railroad train, every street car, or other means of conveyance to these resorts. It reminds one of the time during the Dark Ages when men who showed signs of apostacy from the church were sacrificed in order to save their souls. However, these very zealous people have no compunctions of conscience in demanding of their kitchen girl that she do double duty on that day in preparing an extra fine "Sunday dinner," because they are to entertain the reverend so and so. They are too pious to read a Sunday newspaper, and would suppress every one of them, yet if they be ministers, they are only too glad to use its columns in which to make their announcements; and it is a notorious fact that the advertising columns of the Sunday issue of our dailies are more largely patronized by the church-going business men than any other issue of the week.

There is so much hypocritical pious cant, such glaring inconsistencies and straining at gnats and swallowing camels in much of this effort, that it is not to be wondered at that it is receiving some merited satirical rebukes. A late issue of *Judge* puts it this way:—

"I hear that the Rev. Brother Thirdly has refused an increase of salary," said Mr. Gummy to Mr. Glanders.

"Yes, that is true."

"Rather remarkable thing, wasn't it? I never heard of a clergyman doing such a thing before."

"Yes, his refusal was a strange thing in itself, but the reason he gave for his refusal was even more remarkable."

"What reason did he offer?"

"He said that his present income was quite sufficient for his wants, and that if he had an increase of salary he would have more than he could use conveniently. That would oblige him to put some of his money in the bank, where interest would be earned incessantly on his deposits, and he really couldn't think of letting his money earn interest on Sunday."

We admire honesty of purpose in a man, even though

his efforts be directed in behalf of a bad cause; but when he sets himself up to pluck out the motes that he imagines are in his brother's eye, while at the same time he is blinded by the beams that darken his own vision, he need not feel grieved if there are occasionally administered to him some pretty sound rebukes.

Des Moines, Iowa.

That "Divine Law."

W. N. Glenn, in "Signs of the Times."

FROM the *Congressional Record*, of December 14, we cull the following excerpt from the proceedings in the Senate:—

"MR. GALLINGER.—I present a series of resolutions adopted at a union Thanksgiving service in the town of Hudson, N. H., in reference to the Armenian question. The closing resolution I desire to put on record:—

"That international and divine law would justify the Great powers of Christendom in putting an end immediately to these atrocities, even though it should necessitate the dismemberment and destruction of the Turkish Empire."

"The resolutions are signed by G. W. Buzzell, pastor of the Methodist Episcopal Church; C. D. Swett, pastor of the Baptist Church, and F. P. Chapin, pastor of the Congregational Church."

The question arises, By what divine law are "the great powers of Christendom" justified in destroying the Turkish Empire? The assumption of such a resolution is that "the great powers of Christendom" are Christian; from that standpoint, we ask the question, By what divine law are Christians justified in destroying empires? Christ said of himself, "The Son of man is not come to destroy men's lives, but to save them," and he has given neither precept nor example for saving men by means of the sword.

It is a prerogative of the Lord to remove kings and to set up kings (Dan. 2:21; 4:17), and he has given no law authorizing Christians to assume any such responsibility. In His providence he has used armies to overthrow nations, and He has commissioned one nation to chastise or to overthrow another nation. But these are not authorized by any general divine law (or international law, either) to do so at their will. When the Lord wants such a work done, he overrules circumstances in a special way to bring about his purpose.

The Lord does not send Christians to bear the sword against their enemies; no retaliation against persecution is of Christ. "I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:49. As Christians, we are as sheep among wolves, and "the weapons of our warfare are not carnal." The only offensive weapon in the Christian's armor is the "sword of the Spirit, which is the word of God."

That the Turkish Empire is to come to its end, and that in a short time, there can be no doubt. We believe

that such a result is foreshadowed in the Word of God. That the Lord will use the power of other nations to bring about this result, there is no doubt. But when he does use the physical forces of the so-called "Christian nations" to put down a kingdom, it will have been demonstrated that they are not Christian. The very fact of their using weapons not prescribed in the armor of Christ is evidence that they do not belong to the spiritual army of Christ.

When Peter drew his sword to defend the Master's cause in the Garden of Gethsemane, the Lord said to him, "Put up thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52. And in all the rules and regulations of the Christian army that order has not yet been countermanded. Those professed Christians who are continually calling for the use of the sword, or the civil law, which is the same thing (for the civil law is nothing if not backed by physical force), should ponder the circumstance recorded in Luke 9:51-56. Here it is related that Christ sent two of his disciples before him to a village to secure lodgings. But the people would not receive him. The disciples were very indignant, and proposed to call down fire from heaven upon the place. "But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of."

Not the Spirit of Christ.

"Pitkin (Pa.) Miner," January 29.

TRUE Christians should try to exemplify the character of our Saviour. But how about the great denominations of professed Christians of to-day? Do they possess the noble attributes so profusely displayed by Jesus when he was upon earth?

Did our Saviour curry favor with the "powers that be" in order to advance his teachings, or did he appeal to the God-loving and God-fearing element within man, and plead earnestly with him to accept the gift of "eternal life?" Coercion and the struggle for civil power, now going on, to compel people to worship God according to man-made laws, were never taught by Christ.

The Saviour was crucified and nailed to the cross by so-called religious people. . . . This same affection governs the powerful church denominations of to-day. The zeal shown in the endeavor to get civil authority in their hands is every day apparent. All true Christians should be characterized by liberality and charity.

Let every one worship God in the manner dictated by their own conscience. The world will be better off by so doing.

THE doubtful utility of teaching religion in the public schools, as demanded by many people, is illustrated by the following quotation from a recent discourse in the chapel of Leland Stanford University, by a professor of the University of California:—

"The idea of salvation, for instance, which belongs

to theology and not religion, and on which rests the whole scheme of Christ's position in the Church, is fast losing ground. The need of salvation is not a natural feeling, else there would be no need of revivals to create it. The belief rests entirely on authority and will be gradually cast aside, for beliefs founded on authority alone cannot live."

Also this, spoken on the same occasion:—

"The character of Jesus has suffered in this way. He has been attacked by skeptics as he never could have been had not too zealous believers lifted him out of the pale of humanity into Deity. Nobody would think of picking to pieces his beautiful sermons and the account of his life, had not the claim of absolute perfection been set up for him—a claim he never advanced for himself."

If religion is to be taught in the schools by college professors, it is pretty certain that it will be mainly the teaching of the "higher criticism."

"Christian Endeavor" in Toronto.

A TORONTO journal makes the following notes of a recent Christian Endeavor convention in that city:—

"At the first meeting of the Toronto Union, held after the regular annual meeting for the election of officers for the present year, a large portion of the time was devoted to devising ways and means for suppressing 'Sabbath desecration,' as they were pleased to call honest civil employment on the first day of the week.

"Attention was directed particularly to good citizenship work by communication from the Westminster Presbyterian and Cooke's societies. The communication of the former society spoke of the desecration of the sabbath last summer in the public parks, and was referred to the Good Citizenship Committee, while the latter communication alluded to the agitation raised by the city milkmen to have the Sunday milk delivered on Saturday. The Union heartily sympathized with the Dairymen's Association in their efforts to suppress Sunday labor, and passed a resolution to that effect.

"The Good Citizenship Committee was given full power to act as it deemed best in the distribution of literature and the providing of scrutineers in the elections that are expected to take place at an early date on the question of Sunday cars and prohibition.

"It was agreed that the banner which the Union intended presenting to the suggested Lord's Day Alliance canvass be reserved to be given as a reward for the best service by any society in the coming Sunday street-car contest, provided the societies which had entered the competition previously announced consented to this arrangement.

"The Union placed on record its approval of the aims and objects of the Lord's Day Alliance, and left each society to determine—with the approval of its own church authorities—how it could best assist the Alliance in forwarding its work."

We are as strongly opposed to the desecration of the Sabbath as anyone can be, but we are more strongly opposed to the methods adopted by the Christian Endeavor Union for its suppression, even supposing the first day of the week to be the Sabbath. We had supposed

that the work of suppressing sin was one which was accomplished by the preaching of the gospel to the sinner, not by setting ourselves as spies to watch him; and when detected in sin, to set the police after him, instead of praying with him.

ANOTHER great massacre is reported from the island of Crete, which has become the storm centre of European politics. This time, however, it is the Mohammedans who have been massacred by the "Christians." Two thousand of the former are reported slain—men, women, and children—constituting almost the entire population of the town of Litia. We have not noticed any expressions of horror from Christendom over this occurrence.

The term "Christian" is here applied to the perpetrators of this massacre with the same propriety as when it is used in designating the United States or any of the great powers as a "Christian nation." If the manner and spirit exemplified in the slaughter at Litia were Christian, then the use of that term as here mentioned is appropriate. But where was any such spirit ever exhibited by Christ?

Christians do not constitute a military power in this world, nor fight with carnal weapons.

REPRESENTATIVE ENGLE, of the Colorado House, recently gave a somewhat startling variation to the usual course of Sunday legislation by introducing a bill to make Sunday in that State, from a legal point of view, "a day for the rest, recreation, or amusement of the people, as they may see fit," and providing for the fining and imprisonment of "any person or persons interfering with the privileges and rights of the people as conferred by this act." The bill was defeated by only three votes. The attempt called out an attack from the Ministerial Alliance of Denver, who denounced the bill in strong terms. Evidently they have no desire for a taste of their own medicine.

By statute and by the arbitrary will of judges in "common law" decisions, the State of New York requires everybody to be idle at least one whole day each week.

If any should be so altogether obstreperous as quietly to engage in perfectly honest labor—in other words, if he should fail to be idle on Sunday—then, if he should refuse to pay a fine, he would be imprisoned, and so compelled to be idle *all the time*.

Surely it must be that the people of the State of New York think that idleness is the chief end of man.

THE *Catholic Standard and Times* reports a professed Protestant doctor of divinity who explains "the growing tendency among Protestants to take up doctrines of the Catholic Church" "as being due to the reaction, or swinging back of the pendulum, from the radical departure

taken at the time of the so-called Reformation—which, like all reforms, went too far.” Yes, and when these compromisers shall have succeeded in thus reforming the Reformation, there will be upon the world again the pall of the Dark Ages.

TORONTO, Ont., is the banner city of America in point of legal Sunday observance; but it has a “Lord’s Day Alliance,” which is not by any means behind like organizations elsewhere in active work. This Alliance is now besieging the Provincial government for a compulsory half-holiday each week in all the shops. Besides this, they also ask that all shops except drug stores be closed on Saturday evenings at nine o’clock. The government has promised to take the matter into consideration.

These “Lord’s Day” Alliances do no mean to go out of business with the concession of their first demands.

THE *Union Signal* says that “Whoever helps to add a wholesome holiday, that is, a holy-day, to the people’s calendar of saints, has set in motion a mighty influence.”

Yes, he has—a mighty influence for evil. To say nothing of the evils of saint worship, this very thing of making holidays to be holy-days, which now seems to be almost an established thing, has set in motion an influence mighty enough for evil to sink this whole nation.

ISAAC NUSBAUM, a storekeeper, of Bradford, Pa., was arrested February 9, for having sold goods on Sunday in violation of the law. He was held in \$100 bail for trial, which was set for the 19th. It appears that the arrest was due to a determination on the part of Nusbbaum to disregard a compact of the clerks of the city for the early closing of stores. It is frequently the case that the Sunday law is used to force compliance in some direction not contemplated at all by its requirements.

THE Sunday-law forces have evidently determined upon a general advance in the western States. Sunday bills are making their appearance in the legislatures all over that section. Wisconsin, Minnesota, Missouri, Colorado, Texas, Montana, Arizona, California,—in all these the Sunday-law mania has appeared in the law-making assembly, and doubtless other States might properly be included in the list. We trust our readers appreciate the significance of this demonstration.

ONE great difficulty in the way of reform legislation, writes an advocate of the “Christian Amendment to the Constitution,” is that legislators do not know what “the people” want. So he urges those in favor of such an amendment to write to their representatives in Congress, urging its adoption. Then Congress will know what “the people” think about it! In no direction are

the religious amendmentists working harder than in that of trying to impress Congress with the idea that *they* are the people of the United States.

THE Walla Walla College, Washington, conducts a Correspondence School in addition to the regular work of the College. We are acquainted with the Faculty and its work, and can heartily recommend it to all who would like to have the advantage of systematic instruction at home. A new term is to begin March 1, 1897. For further information, address Prof. E. A. Sutherland, College Place, Washington.

REPORTS from Bahia, Brazil, state that a band of about 3,000 religious fanatics, armed with Winchester rifles, are intrenched in the mountains of that State, and that their leader has proclaimed a “holy war” for the re-establishment of religion and the monarchy. The government has undertaken to suppress them, and several battles have been fought, with great loss of life.

A BILL now pending in Congress bears the title, “To prevent the multiplication of suicides.” It is worthy of notice as illustrating the tendency among would-be reformers to believe that legislation is capable of providing a panacea for every ill. The prevalence of suicide will no doubt be proportionate with the increase of poverty, drunkenness, and vice.

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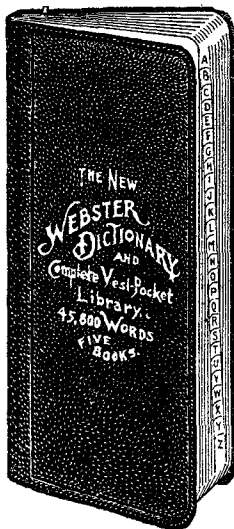
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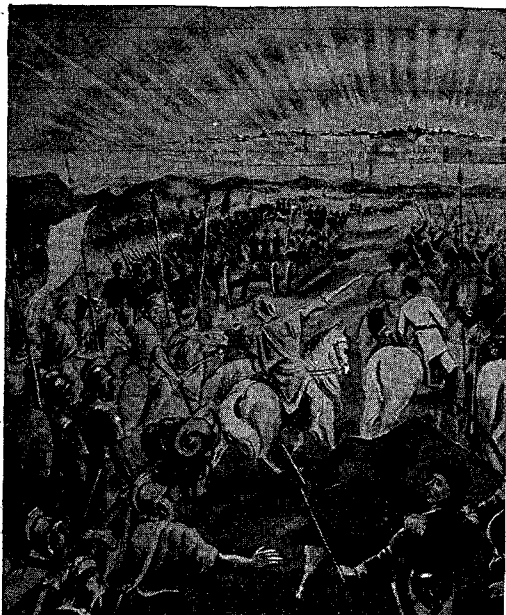
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FIGHTING AGAINST GOD.



Wilt thou rally thy legions to battle,
And march on the City of Light,
Whence angels excelling in power
Were hurried 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."⁶

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."⁷

"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 Cæsar the things that are Cæsar'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.

⁶Jer. 10: 10. ⁷Acts 5: 29. ⁸1 Chron. 16: 20-22. ⁹Matt. 22: 21.

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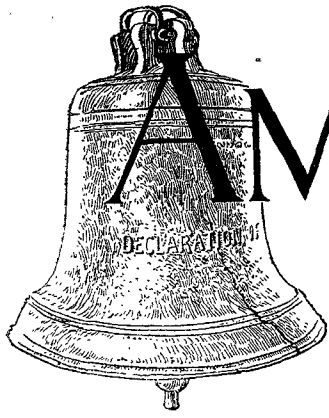
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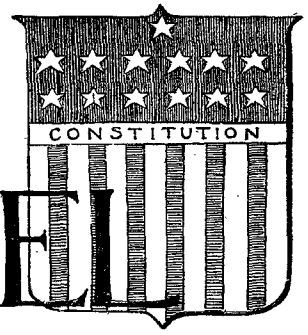
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AMERICAN SENTINEL



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT." *Jesus Christ.*

ALONZO T. JONES,
EDITOR.

NEW YORK, MARCH 4, 1897.

VOL. 12, No. 9.
Single Copy, 3 cents.

*The American Sentinel is published in the interests
of religious liberty—Christian and Constitutional.*

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(Entered at the New York Post-office.)

"SELF-PRESERVATION is the first law of nature."

But self-sacrifice is the first law of grace.

In order to self-preservation, self-defense is essential.

In order to self-sacrifice, self-surrender is essential.

In self-defense, the only thing that can be employed is force.

In self-surrender, the only thing that can be employed is love.

In self-preservation, by self-defense, through the employment of force, force meets force, and this means only war.

In self-sacrifice, by self-surrender, through love, force is met by love, and this means only peace.

Self-preservation, then, means only war; while self-sacrifice means only peace.

But war means only death: Self-preservation, then, meaning only war, means only death. While self-sacrifice, meaning only peace, means only life.

Self-preservation being the first law of nature, nature then means only death. While self-sacrifice being the first law of grace, grace means only life.

But death is only the wages of sin: nature, then, meaning only death, it is so only because nature means sin. While life being only the reward of righteousness: grace meaning only life, it is so only because grace means righteousness.

Sin and righteousness, nature and grace, are directly opposite and antagonistic elements. They occupy realms absolutely distinct. Nature, self-preservation, self-defense, force, war, and death, occupy only the realm of sin. Grace, self-sacrifice, self-surrender, love, peace, and life, occupy only the realm of righteousness.

The realm of sin is the realm of Satan. The realm of

grace is the realm of God. All the power of the domain of grace is devoted to saving men from the dominion of sin. This in order, that "as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord."

On which side do you stand in this great controversy?

Is It a Christian Mission?

THE *Christian Observer* observes that "the work of the Rev. Gilbert Reid, in China, is distinctly to the higher classes. In that country Mr. Reid believes that the educated and official classes must be reached before much can be accomplished for those beneath them."

This work of Mr. Reid is professedly Christian work. It is a mission distinctly to the higher classes. It is proposed to bring these higher classes to Christianity; then by these bright examples of Christian grace and virtue accomplish much for "those beneath them."

But we wonder what means is to be employed by Mr. Reid to do this. As his mission is professedly Christian, the Bible is the only thing that can rightly be used for the work to be done. But for the mission and the method of work here proposed he has no Bible; for the Bible is directly against it.

The root idea of this mission is distinction of classes—respect of persons: while the Bible holds to the eternal truth, that "There is no respect of persons with God." How then can he use the Bible in the work of a mission whose root idea is against Bible principle?

As this is professedly a Christian mission, it is fairly to be presumed that the faith of Christ is to be the all-important theme; but the faith of Christ plainly forbids that which is the fundamental proposition of the scheme. It is written, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. . . . For if ye have respect of persons ye commit sin; and are convinced of the law as transgressors. How then can men be brought to Christ, by methods

whose fundamental principle is contrary to the expressed word and faith of Christ? And if they are not brought to Christ, then what will the mission accomplish?

But this is not all: As Mr. Reid's is professedly a Christian mission, it is to be supposed that he will follow the method, and present the word, of Christ. There came to Jesus once, one of "the higher classes"—one of "the educated and official class"—a ruler of the Jews, a member of the Sanhedrim. The first words that Jesus said to him were these: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

This high-class man didn't understand that, and asked, "How can a man be born when he is old?" "Jesus answered, 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. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

If Mr. Reid does not preach this to the higher classes to whom he has gone, then he will not preach to them Christianity at all. And as certainly as he does preach it, and as certainly as any of them accept it and are born again, so certainly they will no longer be of "the higher classes." On their own part they will not count themselves of "the higher classes," but of the lowest, the chiefs of sinners; and on the part of "the higher classes" those who are born again will no longer be recognized or counted as belonging in their "class" at all.

Yet more than this: Even though Mr. Reid's scheme should succeed exactly according to his plan as described, no man would be justified in concluding that it was the work of Christianity throughout. Even though he should succeed in getting "the higher classes" to accept his religion and still remain "the higher classes," so that "those beneath them" could be attracted by their example, the mission would yet lack the essential element of Christianity.

Everybody knows the readiness of the lower classes to court the attention and favor of the higher classes by imitating their ways, whether it be in the cut of their hair, the cut of their beard, the cut of their coats, or the cut of their religion. Whatever becomes fashionable among the higher classes will be readily copied by those beneath them. And only let Mr. Reid's religion become fashionable among the higher classes of China or anywhere else, and just then he will find "much accomplished for those beneath them" in the way of their imitating the ways of the new fashion in religion.

But it would not by any means be Christianity. Whole nations have been thus "Christianized;" but they were further from Christianity when it was done, than when they made no pretensions to being anything but heathen. At first they were only heathen. But after being so "Christianized," they were heathen and hypocrites besides. When they were only heathen, there was room, and a possibility, for them to become genuine

Christians by accepting the faith of Christ upon principle. But when they became heathen, who, by only an outward form, gave themselves credit for being Christians, they thus shut themselves off from becoming Christians indeed, by having made it only a cloak for their heathenism.

Christianity is not a fashion: it is a principle. It is not a thing that can be imitated: it is a new life planted in the heart. It cannot be derived from any example of "the higher classes," but from God alone, by a personal faith in Jesus Christ.

And just because it is a *principle* and not a mere profession; because it is a *new life* and not a new fashion; in its very nature Christianity can never recognize any classes, nor class distinctions, nor have any respect of persons whatever. The cross of Jesus Christ abolishes and obliterates all middle walls of partition, by obliterating "the enmity" from which arise all such things.

In the light of the plain words of Scripture, and of what Christianity really is, it is plain enough that all that Mr. Reid's mission is, is to carry to China a phase of philosophy and civilization that is different from that which they have. But neither philosophy nor civilization nor even a compound of both, is Christianity.

An Expansive Gospel.

J. C. Hiden, D. D., in "The Independent," May 21, 1896.

IN none of our Lord's final directions is there the slightest hint that Christianity was to wait upon civilization; nor does anything in that "missionary magazine," the Acts of the Apostles, give the least color to such a view. The wise according to this world often tell us that it is useless to attempt to evangelize barbarians; that we must first instruct them in at least the rudiments of civilization, and thus prepare them for the reception of the gospel.

This view savors of the baldest rationalism. Does God care only for civilized people? No; Christianity does not come to help man after he has helped himself, but in his helplessness; and it is quite easy to lay too much stress upon what is called, "the connection between Christianity and civilization." We know that not a few of the most cultivated men in ancient as well as in modern times, have been very wicked. Julius Cæsar was one of the most accomplished men that ever lived. From a moral point of view, the boasted Greek civilization was rotten to the core. Even Plato's "Republic" advocates the twin villainies of communism and "free love."

Tweed was an "educated" man. Aaron Burr was one of the most accomplished politicians that ever figured in American history. His native talents were splendid. He was well educated. He was an able soldier under Washington. He was one of the most uniformly successful advocates that ever practiced at any bar. As an orator he stood in the very front rank in an age which

produced Fisher Ames and Patrick Henry. His eloquence was so overpowering as to melt his bitterest enemies to tears, and make them forget where they were. He was, perhaps, the most magnetic man that has lived since Julius Cæsar. . . . Barely missing the Presidency, and easily first as Vice-President, he spent most of his life in a blaze of glory, and has left to posterity a name which will be the synonym for infamy as long as American history is read, or American politics discussed among men. . . . No; civilization hath "no relish of salvation" in it.

Between Christianity and civilization there is, indeed, an antithesis which is too frequently overlooked, even by thoughtful men. Civilization is mainly a social force, operating upon a community. Christianity is a spiritual force, operating upon the individual. It is about as difficult to civilize an individual as it is to convert a State. Rough people can be converted

Among the Greeks one and the same word meant "*morals*" and "*manners*." The same linguistic phenomenon appears in Latin; and the reason is that *morals were manners, and nothing more*. However highly "cultivated" a heathen people may be they will still be barbarians morally. *Christianity makes an immense difference between morals and manners*. Samuel Johnson was not so "elegant" as was Lord Chesterfield; but he was a much better man than the polished, licentious nobleman; Chesterfield was the nobleman; but Johnson was the noble man.

Some critics would have us believe that the Sermon on the Mount is all right, and that the New Testament morality is of a high order; but that the Old Testament is so full of barbarisms that our cultivated age cannot accept it as authority. But again, I ask, Does God care only for people of cultivation? Did not Paul preach, at Lystra as well as at Athens? The Pentateuch presents marked internal evidence that much of it was immediately addressed to people who had recently emerged from slavery and were still in a semi-barbarous condition.

John Foster wrote the most splendid of his essays to show why men of taste were so generally opposed to evangelical religion; and it now seems to be in order for some smart critic of the Wellhausen school to write an essay to show why God cares nothing for barbarians.

Paul evidently did not think that uncultivated people were outside of the pale of God's sympathy, or of gospel work. He was debtor both to the Greeks and the barbarians; to the wise and the unwise. "The regions beyond," whether inhabited by scholars or by ignor-amuses, were the regions which especially fired his ambition and kindled his zeal. He was always anxious to go to some new place where Christ had never been preached; and he seems never to have asked whether the place was "cultivated," or whether the people were civilized.

Let any pastor ask himself the question, "Are my most cultivated people my best people?" One of the very

best members of any church that I have ever served could barely spell his way, with many blunders, through a chapter of the Bible; and some of the most troublesome church members that I have ever known were very highly educated.

The gospel is indeed expansive. It is addressed to people of all grades of culture, and to those of no culture. Greeks and barbarians are to be all won by Christ, and one in Christ.

George Washington's View of Sunday.

IN its issue of February 21, a New York journal quotes from a recent book by Paul Leicester Ford, entitled, "The True George Washington," the following concerning the latter's view of Sunday, as indicated by his words and practice:—

"His daily 'where and how my time is spent,' enables us to know exactly how often he attended church, and in the year 1760 he went just sixteen times, and in 1768 he went fourteen, these years being fairly typical of the period 1760-1773. During the presidency a sense of duty made him attend St. Paul's and Christ churches while in New York and Philadelphia, but at Mount Vernon, when the public eye was not upon him, he was no more regular than he had always been, and in the last year of his life, he wrote:—

"Six days do I labor, or, in other words, take exercise and devote my time to various occupations in husbandry, and about my mansion. On the seventh, now called the first day, for want of a place of worship (within less than nine miles) such letters as do not require immediate acknowledgment, I give answers to. . . . But it hath so happened, that on the last Sundays—call them the first or the seventh as you please, I have been unable to perform the latter duty on account of visits from strangers, with whom I could not use the freedom to leave alone, or recommend to the care of each other, for their amusement."

HE SOMETIMES WORKED ON SUNDAY.

"What he said here was more or less typical of his whole life. Sunday was always the day on which he wrote his private letters—even prepared his invoices—and he wrote to one of his overseers that his letters should be mailed so as to reach him Saturday, as by so doing they could be answered the following day. Nor did he limit himself to this, for he entertained company, closed land purchases, sold wheat, and, while a Virginia planter, went fox hunting on Sunday.

"It is to be noted, however, that he considered the scruples of others as to the day. When he went among his Western tenants rent collecting, he entered in his diary that, it 'being Sunday, and the people living on my land apparently very religious, it was thought best to postpone going among them till to-morrow,' and in his journey through New England, because it was 'contrary to the law and disagreeable to the people of this State (Connecticut) to travel on the sabbath day—and my horses, after passing through such intolerable roads, wanting rest, I stayed at Perkin's Tavern (which, by the bye, is not a good one) all day—and a meeting-house being within a few rods of the door, I attended the morning and

evening services, and heard very lame discourses from a Mr. Pond.' "

It thus appears that Washington neither regarded Sunday as a sacred day nor kept it as such, though he was always careful to respect the religious scruples of others. Is it true, then, as certain religious people would have us believe, that Sunday-keeping is an essential feature of the highest type of citizenship? It is generally admitted, we believe, outside of National Reform circles at least, that the "father of his country" was, in point of citizenship, as noble a type of manhood as this nation ever produced.

WASHINGTON AGAINST RELIGIOUS INTOLERANCE

Again, in the matter of respect for the religious scruples of his fellowmen, of whatever race or belief, Washington left an example worthy of imitation. How far his sympathies would have been from any effort to coerce men by Sunday laws or other religious legislation, may be judged from the following, also furnished by Mr. Ford:—

"There can be no doubt that religious intolerance was not a part of Washington's character. In 1775, when the New England troops intended to celebrate Guy Fawkes' Day, as usual, the General Orders declared that 'as the Commander-in-Chief has been appraised of a design, formed for the observance of that ridiculous and childish custom of burning the effigy of the Pope, he cannot help expressing his surprise that there should be officers and soldiers in this army so void of common sense as not to see the impropriety of such a step.'

"When trying to secure some servants, too, he wrote that 'if they are good workmen, they may be from Asia, Africa, or Europe; they may be Mahometans, Jews, or Christians, of any sect, or they may be Atheists.' When the bill taxing all the people of Virginia to support the Episcopal Church (his own) was under discussion, he threw his weight against it as far as concerned the taxing of other sectaries, but adding:—

"'Although no man's sentiments are more opposed to any kind of restraint upon religious principles than mine are, yet I must confess that I am not among the number of those who are so much alarmed at the thoughts of making people pay towards the support of that which they profess, if of the denominations of Christians, or to declare themselves Jews, Mahometans; or otherwise, and thereby obtain proper relief.

"'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; because I think it will be productive of more quiet to the State, than by enacting it into a law, which in my opinion would be impolitic, admitting there is a decided majority for it, to the disquiet of a respectable minority. In the former case, the matter will soon subside; in the latter it will rankle and perhaps convulse the State.'

"Again in a letter he says:—

"'Of all the animosities which have existed among mankind those which are caused by difference of sentiment in religion appear to be the most inveterate and distressing, and ought most to be deprecated. I was in hopes that the enlightened and liberal policy which has marked the present age would at least have reconciled

Christians of every denomination so far that we should never again see their religious disputes carried to such a pitch as to endanger the peace of society.'

"And to Lafayette, alluding to the proceedings of the Assembly of Notables, he wrote:—

"'I am not less ardent in my wish that you may succeed in your plan of toleration in religious matters. Being no bigot myself, I am disposed to indulge the professors of Christianity in the Church with that road to heaven which to them shall seem the most direct, plainest easiest, and least liable to exception.'

If the people of America to-day would only entertain the same liberal, kindly sentiments toward their fellow-citizens, there would be no religious persecution, no demand for a "Christian Amendment" to the Constitution, and no movement for union of Church and State.

Sunday Newspapers and the Public Safety.

JUDGE KIMBALL, of the District of Columbia, before whom several newsboys were recently brought for having sold newspapers on Sunday in their accustomed manner, has decided that the ordinance under which they were charged is to be upheld as reasonable and just.

In his decision Judge Kimball says that "the use of all property, more especially that situated or used in the in the public streets, is subject to the exercise of the power of reasonable police supervision and regulation, for the protection of the public health and safety;" and that "in a case like the present, where the question is one of practical fact, unsettled by experience, and resting in opinion, a court should surely hesitate to set up its judgment in opposition to that of the municipal officers, who, by virtue of their training, observation and experience in the performance of their duties, ought to be well informed and capable of arriving at satisfactory conclusions in such matters." This is to say that it is merely a question of opinion, not settled by experience, whether the crying of papers by newsboys on Sunday is or is not inimical to "the public health and safety"! We could hardly imagine a statement more ridiculous.

If newsboys are threatening the public health and safety by crying their papers on Sunday, why are they permitted to do the same on Monday and other days of the week? What happens to put the public health and safety in the city of Washington in such an extraordinary state of precariousness on Sundays?

This is a matter which should have immediate investigation, for the enlightenment of the rest of the country which has not yet learned the danger to the public health that lies in the crying of newsboys selling papers on Sunday.

THE last years of the nineteenth century will be full of stirring events. The great struggle will be the effort to make this great secular nation profess Christianity.—*Martinsburg, Pa., Weekly Herald.*

Sunday Laws, "Disturbance," and "Nuisance."

By James T. Ringgold, of the Baltimore Bar.

THERE is a general agreement about loud noises, bad odors, explosives, etc., etc., as nuisances, because they interfere with physical comfort or safety. And so the law embodies a *consensus* that, for physical reasons, having regard to a change in physical conditions, some things may be branded as nuisances both by civil and criminal law if done at night, which would not be so if done by day. But in the case of all these things, the standard of damages is the same for all classes of persons. Bad odors are frequently more objectionable to one person than to another; loud noises are distracting to some, matters of indifference to others; the proximity of explosives will alarm many, while a few will laugh at their terror. Of all these varying dispositions, these grades of emotional sensitiveness, the law takes no notice, because, as said, to measure and judge of them is beyond its power.

Applying this principle to injuries to religious emotions or sentiments, we see at once that they are beyond the reach of law. There are Christians whose religious sentiments are shocked by the erection of a Jewish synagogue, and even more so by the building of a church for any other denomination of Christians than their own. But the law has no balm for their wounds. And the want of this general *consensus* respecting religious exercises, even if it were possible for the law to determine what are such, and even if their requirement of special police conditions were conceded, is an all-sufficient reason for the law's declining to give them greater consideration than it gives to exercises of any other sort.

At present there are many who say that all religious exercises are a sheer waste of time. There have always been thousands who have considered that unless the exercises are conducted under certain auspices, they are considerably worse than a sheer waste of time. Between these varying opinions the law has neither the jurisdiction nor the means to decide; and therefore it confines itself to "keeping the peace" at all times, and allowing every citizen to indulge at all times in any sort of exercise not incompatible therewith, and to call it religious or by any other name according to his own will. Now, as already observed, the courts never miss the point in this connection except when they come to deal with Sunday laws. But the principle is just as applicable to Sunday laws as anywhere else. And its result when applied to these laws is to prove that they cannot be sustained as measures for the protection of religious exercises.

But, in truth, the construction judicially given to the Sunday laws when they are sustained on religious grounds, refutes the assumption that they have any necessary connection with the question of religious meetings or private or domestic religious exercises. Of course, if their object were to provide certain police conditions required for such meetings or exercises, the fact that no

such meeting was going on in the neighborhood, or was actually interfered with, and that no such exercises on the part of any person were interrupted, would be a conclusive defense for the doing of an act on Sunday which might be done on other days. But the irrelevancy of the question whether meetings or exercises have really been interfered with by Sunday activity, is judicially settled by the view taken of the nature of that right which Sunday laws are held necessary to protect, and of the disturbance against which they are designed to guard.

One of the definitions of "to disturb" given by Webster is, "to agitate the mind," and he adds that the mind is disturbed by envy. This is an excellent illustration for the purpose. A mere emotion may disturb,—no sensation or perception of any kind is necessary. Whatever tends to awaken or kindle that emotion is the producer of a disturbance. The voluntary Sunday idler is thus disturbed by another's Sunday work, though he neither sees nor hears it. It weighs down his mind if he knows that it is going on. This knowledge arouses in him an emotion which it must be admitted is inconsistent with his use of the day for religious profit, being ninety per cent. pure malice. The disturbance done to him we are told—and rightly told in the last citation—grows out of his conviction that for another person to work on Sunday is "a breach of God's law and a violation of the party's own religious duty."—*William's Case*, 4 Ire.. 400.

And it is evident that the disturbance produced by the conviction that a party is guilty of such conduct beyond the reach of the Brownist's sight or hearing is quite as great when he is not engaged in any religious exercises, alone or in company, as when his "services" are actually in progress. Nay, it must be the greater when he is otherwise altogether unoccupied, because then he is able to concentrate his whole energies on the reflection that, at the other end of the town, say, somebody is doing what the Brownist does not think he ought to do on Sunday. And this reflection cannot be otherwise than disquieting to a Brownist, the vital essence of whose mental life is the fixed belief that it is his business to set other people straight, and the feeling that the dignity and authority of Deity itself are insulted and defied by the perverse people who decline to be set straight according to the gospel of the Brownist.

Plainly enough, it is the disturbance of *himself* by this disquieting reflection which the Brownist voluntary idler wants a Sunday law to prevent. But we must not omit to notice an ingenious attempt to establish the position that the real purpose of the law is to prevent the disturbance of the non-Brownist involuntary idler. The words, "to the disturbance of others," are added to the prohibitions of work and labor in some of the statutes. They first appeared in the New Hampshire Sunday law. In construing them, the court adhered rigidly to the religious view of the statute, but adopted an entirely new view of its purpose. It considered that the object of

compulsory Sunday idleness was not the spiritual betterment of the reluctant idler, nor the prevention of his interference with voluntary idlers in their religious exercises, nor yet the relief of their minds from the harrowing thought that somebody might be at work somewhere. At least it ignored these aspects of the subject altogether, and enunciated the proposition that the real *protégée* of the Sunday law is one compulsory idler whom another may "disturb" in his idleness, *even with his perfect acquiescence!*

The court held that it was "safe" to give the word disturbance a "comprehensive meaning;" and that the fact that people willingly submitted to, and took part in, a thing did not make it non-disturbing *to the party himself*; or, in other words, that a man may be disturbed by doing what he wants to do! The court then went on to say that the object of the statute was *to prevent the distracting of people from religious observance*, and that "nothing should be tolerated that tends to defeat it." And on the basis of this construction of the law it set aside a contract to buy a horse, because the vendee was disturbed by the offer, which he willingly discussed; because a witness whom the vendee took with him to the conference was disturbed, though he went along willingly enough; and because the wife of one of the parties was disturbed, as was proven by the fact that while the transaction was in process of consummation, she *sat in the room reading a newspaper!*—*Varney vs. French*, 19 N. H., 233.

And, later, "disturbance" was said to consist in "acts calculated to turn the attention of those who are present from their appropriate religious duties to matters of merely worldly concern," which evidently makes it a breach of the Sunday law to address a remark to a man on any other than religious topics, such, for example, as the state of the weather; and, accordingly, it was held that executing a will in the presence of others, disturbed them; for, the court said, "if business has been transacted of a secular character, and not within the exceptions, and in which two or more persons have taken a part, the disturbance is a conclusion of law."—*George vs. George*, 47 N. H. 27; see also *Thompson vs. Williams*, 58 La., 248.

But common sense shows us that all this is uncommon nonsense. The question whether a man is "disturbed" or not by the conduct of another, is so evidently a matter altogether within the man's own breast that the logical maxim of the law is *volenti non fit injuria*,—that is to say, What a man willingly put up with, entitles him to no damages at law, gives him no disturbance of which the law can take cognizance. And this logical maxim is always respected and applied by the courts, save in the matter of Sunday laws; wherewith, indeed, logic has nothing whatever to do.

But the Brownist is logical enough when he is intellectually honest with himself. And then he knows full well that when he swears out a warrant against A on the ground that the latter has disturbed B by doing business

with him on Sunday, he is seeking to have A punished, not for any disturbance done to B, because in fact there was none; but he is seeking to have A punished because of his knowledge that the business *was done on Sunday*, though he neither saw nor heard anything of it, and did not even know of its being done till long after the Sunday of its doing was over. This it is that "disturbs" the Brownist's soul to that degree that only the fining of A by the magistrate, can restore its equilibrium. And it has been shown that with the matter of soul-equilibrium American law has and can have nothing to do.

It will not fail to strike the candid reader that there is something curious and suspicious about the very mention of religion in connection with the judicial consideration of an American statute. That American judges should be found recognizing the true character of Sunday laws, as civil embodiments of a religious dogma, and sustaining them on that very ground, is only one among many illustrations of Macaulay's remark that "man is such an inconsistent creature that it is impossible to reason from his belief to his conduct, or from any one part of his belief to another."

The "Christian Powers" Against Christians.

THE great "Christian Powers" of Europe have furnished new evidence of their Christianity(?) by espousing the cause of the Turk against the "Christian" population of Crete. Upon this the *New York World*, of February 24, makes this comment:—

"When the ink is hardly dry on their formal protests against the unspeakable atrocities of the Turks in Armenia the Tory powers of Europe express their real opinions by bombarding the Cretan camp at Canea in the interest of Turkish barbarism.

"The Cretans have won their independence and have driven the barbarians who have oppressed them for two centuries to the protection of the guns of the men-of-war kept in the harbors to enforce the opinions of enlightened statesmen in London, Paris, Berlin and St. Petersburg.

"These gentlemen lately filled the newspapers of the world with expressions of their horror when men, women and children were tortured and massacred in Armenia because of devotion to their religion. We were told that their representatives in Constantinople were 'coercing the Sultan;' that he was in imminent danger of being driven out of Europe as a brigand, an outlaw, an enemy of the human race—as he is.

"Now when all this is put to the test, when a gallant people, refusing to be butchered as were the unfortunates of Armenia, have risen for their rights, have defeated the cowardly assassins who represent the Sultan's Armenian policy in its application to Crete, and have won for themselves the admiration and respect of the world, the allied powers of Europe, representing its intrenched Toryism, take the side of the Turk. They threaten to drown in the roar of their most Christian cannon the appeal which the

Christian Greeks make to civilization against their Mahometan tyrants."

Of course, the real truth is, that the so-called "Christian" powers, with their gunboats and armies, no more represent Christianity than does the army of the Sultan. When it comes to action, they are moved by some selfish motive every time. For the sake of pecuniary gain, or to block the path of some ambitious rival, any one of them would side with that power which is the open and bitter enemy of Christianity, in its warfare upon those professing to be Christians. This is what their fleets and armies are for, and this is the kind of "Christianity" which makes use of fleets and armies. True Christianity has no use for either.

A Significant Confession.

BY M. E. KELLOGG.

THE *Christian Statesman*, of January 2, contains a very interesting article under the heading, "The American-Armenian Question," signed by "American Citizen." The editor of the *Statesman* vouches for the "standing and responsibility" of the writer, who, I suspect, is a general contributor to that paper and devoted to its purposes. The article no doubt gives a truthful description of the way the Greek Church and Catholic Church priests connive together to hold the Armenians, Stundists, and other small sects of Christians, in check. But the strange thing about this article is that this writer cannot see that such acts are the natural outgrowth of the Church-and-State theory of government held by both the Pope of Rome and the Russian priests—that very theory which he and the *Statesman* are endeavoring to establish in this nation.

While the Greek Church and the Catholic Church are not agreed on all things, they are agreed on the principle that the State should support the Church. During the late Parliamentary struggles in Hungary, the clergy of both these churches have opposed themselves to the people who demand reforms. Each of these churches wants all there is, but upon a pinch they agree to stand by each other, each hoping that it will secure the larger proportion of the spoils.

Is not this about the same way that things are working in this country? The great churches are combining and pressing their claims upon the Government for recognition; one cannot do it alone, so there is a union of forces. Should there be a small sect, like the Adventists, in the way, the greatest good to the greatest number demands that it be crushed out! In other words, the great and dominant churches of our land propose to do to weak dissenters here the same thing that the Catholic and Greek churches propose to do with the Armenians and Stundists. Those Protestants who are in charge of this work in this country flatter themselves that they will at some future time eliminate the Catholic Church

from the division of spoils of honors and emoluments, to be gained by a national religion. But they will suffer a most grievous disappointment. Even the writer in the *Statesman* above referred to, in the same article quoted, laments that the State Department of our Government is now controlled by the Jesuits. Thus he says:—

"Jesuits so control what we call our country, especially in its State Department, as they do that of most of the European courts, that they, the Jesuits, practically, are the country."

Thus, by this writer's own confession, the Jesuits are already entrenched in our Government and running it with a high hand. Many more proofs of this are given in the same article. Now this writer, in harmony with the paper in which his article appears, believes that this nation should take a position in a more authoritative manner than it yet has done as a Christian nation; that the whole national policy should be shaped in harmony with Christian principles. But who is to do this? According to his own statement—and his "standing and responsibility" are vouched for by the editor of the *Statesman*—the Catholic Church, represented by its most crafty order, the Jesuits, is even now managing Government affairs and is shaping the policy of this "Christian nation."

Can this power be dislodged from this vantage ground?—No, indeed; and every step taken toward forcing a national and governmental recognition of Christianity as the legalized religion of this nation elevates the Catholic Church and drives another nail into the coffin of Protestantism.

The only way by which Protestantism can have any hope of success in an encounter with organized and crafty Romanism is by the use of the sword of the Spirit, which is the Word of God. By that means Protestantism has won some notable victories. When she throws down that defensive weapon she is as helpless before Romanism as was Roderick Dhu when he threw away his shield to face on equal terms the more skillful Fitz-James. Protestants are giving up that Word. The Bible is not believed by them as it used to be. They are looking to other means to advance the religion they profess. They are particularly anxious for governmental acknowledgment, craving the same things which Catholics have so long enjoyed and in so many nations. They will find their budding prospects blasted in the very hour of their fancied success. Their hopes will be like—

"Dead Sea fruits which tempt the eye,
But turn to ashes on the lips."

That a recognition of Christianity by our Government will be of no particular use to Protestants this same writer confesses by saying that the indignities suffered by American Protestant missionaries in Turkey would not have been allowed by Jackson or Grant. But neither of these Presidents said so much for *national* Christianity as Mr. Cleveland has done. Thus national Christianity, in its practical results, means national advantages for Catholicism, but not for Protestants. Thus, Prot-

estants prepare the soil, and sow the seed; Catholics watch its growth, and secure the harvest. That this must be so; that the whole effort now being made in this country to recognize Christianity as the religion of the nation will be used by the Roman Catholic Church for her own advantage and aggrandizement, the article in the *Statesman* is an unwilling but very significant confession.

Investigating the Trusts.

THE Court of Inquiry which State Senator Lexow has been conducting against some of the Trusts doing business in New York City, discloses the desperate and doubtful nature of the contest which the people have begun for a curtailment of these baneful institutions. From the result of this attempt, it would seem that little if anything is to be expected from the State in this direction. The Trusts simply bade defiance to the State, and the State could not force them to do otherwise. Their representatives declined to produce the books which the State desired to inspect, and did not hesitate to "disremember" such facts and figures as the Trusts had determined to keep from public view.

In connection with this it is interesting to note that a recent decision of the Federal District Court has pronounced the Texas Anti-Trust law to be unconstitutional. This was a measure which prohibited all combinations to raise or lower prices, except of agricultural products and labor. The decision—which was rendered by Judge Swayne—very properly points out that such a measure denies the constitutional guaranty of the equal rights of citizens before the law, forbidding to twenty per cent. of the population what it allows to eighty per cent. Thus it falls under condemnation as class legislation. And it is difficult to see how a law against Trusts could be framed which would not be liable to condemnation in the courts upon similar grounds.

When the victims of the Trusts become convinced that no relief is to be hoped for through the regular methods of governmental procedure, they will have recourse to methods of their own which are now contemplated in the theory of republican government. Only as men become more willing to deal with their fellows by the principle of the Golden Rule, will there be any substantial relief from the evils which threaten the disruption of the Government.

THE question whether public money shall be appropriated by Congress for sectarian schools is again before the National Legislature. The simple truth concerning this is that no public money can be rightfully taken for a sectarian use, and that when the people's money is thus misapplied in one case, it does not mend the matter to repeat the act in a number of other cases. No extension of wrong can ever make wrong right.

"Christian Endeavor" and the "New England Sabbath."

THE "Christian Endeavor" and "Epworth League" forces of Worcester, Mass., have arisen to the rescue of the "New England Sabbath." Not by the power of the divine Word, however, do they propose to accomplish this object; not by lifting up Jesus Christ, as all true Christian endeavor is supposed to do; but by the power of the police force of the city of Worcester.

They have drawn up and forwarded to the chief of police of that city, the following petition:—

"To James M. Drennan, Chief of Police of the city of Worcester, Massachusetts—

"The undersigned individuals, members of the good citizenship committee of the Worcester local union of Christian Endeavor, having a membership of 2,500 members, hereby respectfully and earnestly represent to you: First, that the laws of this State (chap. 434, sec. 2, Acts of 1895, 'An Act to regulate the observance of the Lord's Day'), are in common repute so notoriously and habitually violated in our city by shopkeepers, druggists, newsdealers, tobaccoists, and others as to convince us that this lawlessness, if allowed to continue, will imperil the morals of the youth, and also the moral standard of our city; and, second, therefore, we respectfully appeal for the enforcement of this law, and also to use your power as the chief executive of this department of the Worcester city government, by proclamation or otherwise, through the officers under your direction, to secure to us and our imperiled city, the protection to which these neglected laws entitle us as citizens of this city.

"(Signed) JOSEPH WILLIAM ALLEN,
WILLIAM E. OAKLEY,
HIRAM G. GEARY."

"The above petition was indorsed by a unanimous vote of the Worcester local union of Christian Endeavor and the Worcester Epworth league circuit, representing a total membership of 3,500 members, at a union meeting held in Park Congregational Church, on Monday evening, Feb. 8, 1897.

"(Attest) GEORGE E. COPELAND,
"Pres. Worcester local union of 'C. E.'
"BURTON C. PRIEST,
"Pres. Worcester circuit of Epworth
leagues."

The section of the State Sunday law to which the petition refers, is as follows:—

"SECTION 2. Whoever on the Lord's day keeps open his shop, warehouse or workhouse, or does any manner of labor, business, or work, except works of necessity and charity, or takes part in any sport, game or play, or public diversion, except a concert of sacred music, or an entertainment given by a religious or charitable society, the proceeds of which, if any, are to be devoted exclusively to a charitable or religious purpose, shall be punished by fine not exceeding \$50 for each offense; and the proprietor, manager or person in charge of such game, sport, play or public diversion, other than such concert of sacred music, or an entertainment given by a religious or charitable society, the proceeds of which, if any, are

to be devoted exclusively to a charitable or religious purpose, shall be punished by fine not less than \$50 and not exceeding \$500 for each offense; but nothing in this section shall be held to prohibit the manufacture and distribution of steam, gas or electricity for illuminating purposes, heat or motive power, nor the distribution of water for fire or domestic purposes; nor the use of the telegraph or the telephone, nor the retail sale of drugs and medicines, nor articles ordered by the prescription of a physician, nor mechanical appliances used by physicians or surgeons, nor the letting of horses and carriages, nor the letting of yachts and boats, nor the running of steam ferry boats on established routes, or of street railway cars, nor the preparation, printing and publishing of newspapers, nor the sale and delivery of newspapers, nor the wholesale or retail sale and delivery of milk, nor the transportation of milk, nor the making of butter and cheese, nor the keeping open of public bathhouses, nor the making or selling by bakers or their employes of bread or other food usually dealt in by them, before 10 o'clock in the morning, and between the hours of 4 o'clock and half-past 6 o'clock in the evening. Whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be liable to the penalties of this section, for performing secular business and labor on the Lord's day, if he disturbs no other person.

It will be noticed that of the four classes of individuals specified in the petition as conspicuous violators of the law, two—druggists and newsdealers—are among those whose business the law permits. The explanation of this is not difficult. The object of the Endeavorers is to stop Sunday desecration, of which open drug stores and news depots are, in their view, as real examples as any to be found. What the law may specify as permissible on Sunday is with them a minor consideration. Their object is not to enforce the law, as it is, but to stop Sunday business by means of the law; and they will have it amended or construed, if possible, to suit their purpose.

Zeal for Sunday is wont to clothe itself in the guise of zeal for law.

The *Worcester Daily Telegram* of the 13th ult., reports that Chief Drennan, of the Worcester police, has caused the petition and Sunday law to be published, with this notice to the citizens:—

DEPARTMENT OF POLICE.

Worcester, February 11.

The following petition has this day been received at these headquarters. An abstract of the same was published in the newspapers a few days ago, and I have already taken action on the same. Any inroads on the sacredness of the New England sabbath in violation of law cannot be permitted. Ignorance of the provisions of law is no justification for its violation; in order, however, that all may be familiar with the law regarding observance of the Lord's day, I have caused chapter 434 of the Acts of 1895 to be published in the daily papers.

JAMES M. DRENNAN,

Chief of Police.

It will be seen from this that Chief Drennan considers it to be the duty of the police to "guard the sacredness

of the New England sabbath." He views the "sacredness" of that institution as being of a kind that can be guarded by the police. There will be "inroads" made upon it if certain kinds of business are allowed to proceed on that day. But these "inroads," according to the petition, have been going on for a long time already. Yet this notice is put forth on the assumption that its "sacredness" is still intact.

It is also assumed that the "New England Sabbath" is the "Lord's day." This of course is a theological question, and due allowance must be made for a police officer when he undertakes to handle such subjects. But it seems too bad that the Christian Endeavorers should force city officials not appointed to office with any reference to their theological qualifications, to make a show of themselves in this direction.

To a reporter for the *Telegram*, the chairman of the "good citizenship committee," by whom the petition was drawn up, said: "We are waiting to see if Chief of Police Drennan does anything about the matter, and if not we will take up the cudgels and with the assistance of our attorney will bring cases into court ourselves."

And all this is done—ostensibly—in the name of Him who never invoked the civil arm or made use of earthly power to advance his cause. Would it not be well for those Christian Endeavorers and Epworth Leaguers to become better acquainted with Jesus Christ?

Sunday Labor Not Compulsory.

In a letter to the *Golden Rule* for January 28, Rev. W. F. Crafts, one of the foremost champions of Sunday laws, objects to the idea that Christians might be "compelled to work on the Sabbath," and says that "when Christians count it a sufficient excuse for not doing right that it would cost something, and a sufficient reason for doing wrong that it will pay, we cannot expect victories."

True; and that is just the reason the cause of Christianity cannot be advanced by legislation. "We cannot expect victories" so long as "Christians" have not principle enough to do what they believe to be right, without having laws to make it easy for them to do so. Mr. Crafts adds:—

"But it would seem that in our day God does not intend that those who keep his day shall even suffer financial loss. I have searched the world over to find one who has lost by bravely refusing to do Sunday work. I have found many who gained, but only one case of serious loss, even from an earthly standpoint."

Well, then, what is the use of all this talk that is heard about the necessity of Sunday laws to give the poor workingman a chance to obey God? If he is not to suffer even financial loss by keeping Sunday as a matter of religious principle, what more can be asked for him? Why not let every Christian act from principle, and settle the question in that way? Is it not better

that men should act from principle than from some selfish motive?

There is no possible reason why any Christian should want legislation on the subject of obedience to one of God's commands. Who is it that provides for him and for all men, whether living in obedience to God or not? Does he believe that it is God who does this? Then, if he believes this, can he not have faith enough in his God to believe that He who cared for him in his disobedience, will also care for him when he becomes obedient?

What is the standard of Christianity that is to be set up in this land? Is it that which says Christians must have the arm of the State to lean on in their journey to the celestial realm, and must have things made pleasant and convenient for them by civil enactments? The Seventh-day Adventists have pursued their way without the aid of any law in favor of the day they keep except the fourth commandment of the Decalogue. They have done this, and prospered, from the first, not only without such aid, but often in the face of legal opposition, and of all the inconvenience that can be caused by differing in belief and practice from the majority around them. They neither ask nor desire any aid from the civil power, but are entirely willing to do as they believe God commands, and leave the results with Him. Is not this the standard of Christianity that ought to be maintained?

Obedience to God from principle, simply as the result of faith in His Word, is Christianity. Anything less than this is not Christianity at all. Hence there can be no human law in favor of religion which is not contrary to Christianity. And therefore no such law ought ever to be enacted.

A "Great Discovery" vs. the Bible and History.

"Chicago Israelite," January 9, 1897.

ONE of the funniest theological discoveries is reported in the *Chicago Tribune* (December 28) as coming from one S. W. Gamble, a reverend gentleman of the South Kansas Conference of the Methodist Episcopal Church. This gentleman discovered that the "Jewish Sabbath" was not Saturday, but was a changeable day and that "Remember the Sabbath day to keep it holy" never referred to Saturday. The gentleman did not notice that next to this commandment it is ordained, "six days shalt thou labor and do all thy work, and the seventh day shall be the Sabbath to the Lord thy God;" hence it could not mean a changeable day. Then he admits that from the Exodus to the crucifixion the Jews did observe this self-same seventh-day Sabbath. There is some confusion of ideas in Mr. Gamble's mind, as indeed what Sabbath day was kept before the exode he cannot know, and that the Jews after the crucifixion always kept that very seventh-day Sabbath—there never was a difference of opinion among the Jews on this point, although they lived thousands of miles from one another, and for long

centuries without intercommunication. The Falashees of Abyssinia and the Jews in the Rhenish cities and in Ratisbon, all claim to have been there respectively long before the crucifixion and yet they keep the same seventh day Sabbath as they did in Jerusalem, Antioch, Alexandria, and Rome in the time of the Cæsars, as you can see from the Latin classics.

According to the *Tribune* Mr. Gamble's argument runs thus:—

"The Sabbath of the Jews, from the Exodus until at least after the crucifixion, occurred on fixed dates—that is, on the fifteenth day of Abib, or Nisan, each year, because it commemorated their freedom from Egyptian slavery on that date. It occurred the same day of the week with the fifteenth day of Abib until the day of Pentecost. The week including Pentecost contained six work days and two Sabbaths. The six work days followed the day of Pentecost Sabbath, which would bring the next Sabbath after Pentecost on the next day of the week to what it had been preceding that time in the year, making a change of the Sabbath day at Pentecost to the next day in the week each year.

"The same law holds good in the count of the Sabbath years and the year of jubilee. Each jubilee period was a perfect cycle in itself. The last week of years in each jubilee period contained six work years and two Sabbath years."

If the reporter of the *Tribune* invented this argument, he is guilty of murder with intent, malice, and forethought; it is a wicked satire on good Mr. Gamble. If the said reporter pleads not guilty, then the fallacy and folly of this argument are suicidal to Mr. Gamble's theology. The Passover has no connection whatever with the weekly Sabbath, although like every other feast ordained by Moses it is called a Sabbath, or a "time of rest." In the second place, Pentecost being on the fiftieth day after the first of Passover, came at the beginning of the eighth week, and there can be no weekly Sabbath at the beginning of a week, as said in the Decalogue,—"Six days thou shalt labor and the seventh day shall be Sabbath. No Mosaic law can go against the Decalogue.

Aside from all this, the Pentecost and the Passover have no connection whatever with the Sabbath. The year of release was every seventh year exactly as the Sabbath was every seventh day. The jubilee year was added to the seven times seven years to make the era year in round numbers of fifty in place of the century, as we count now. The whole argument of Mr. Gamble is a theological fiction *versus* historical fact, futile and worthless.

ONE of the assumptions upon which Sunday laws are sought to be upheld, is that Sunday as a rest day is an "American institution." It seems incredible that any intelligent person could regard this plea as anything more than an assumption, and an exceedingly poor one at that. An American institution is something the origin of which can be traced back to some event or series of events in the history of the American nation. But as every person knows, the Sunday rest can be traced back

for ages before the American nation came into being. And if it were, as claimed, an American institution, that fact would entirely destroy its claim to rest upon an authority higher than that of man. But in the matter of commanding and enforcing religious observances, man has no authority whatever.

By way of making this claim more plausible, however, it is asserted that the Sabbath is "an American institution on the civil side of it." This was said by a prominent speaker at the recent Sabbath Observance convention at Pittsburg, Pa. But was the Sabbath instituted by the Creator with one side of it lacking, which it was to be left for man to supply? Was not the Sabbath a perfect institution when it came from the hand of the Creator? Did the Creator ever make anything that was imperfect?

These questions answer themselves, and entirely sweep away the idea of a "civil side" to the Sabbath. The Sabbath came to man in Eden, before there was any civil government on earth; it was a complete institution then, and it was the same then that it is to-day.

Religious Coercion is Antichristian.

"Present Truth," London, England.

WHY is it that those who have passed under the name of Christian, and whom the world at large counts as representative of Christianity, have, so universally, sought temporal power?

He who is really Christian follows in the footsteps of Christ, does he not? But Christ avoided even the slightest assumption of temporal authority. He even refused to be an arbitrator in a simple dispute as to the division of property, saying to the one who sought the intervention, "Man, who made me a judge or a divider over you?"

The persistent and fatal error with which so many of His personal followers were possessed was that He was about to set up an earthly kingdom. But Christ combated this error continually, taking every occasion of reproving them for their worldly ambitions, and of setting before them the contrast between the futility of all earthly things and the eternal stability of the mansions of that kingdom eternal in the heavens, which he went to prepare.

The follower of Christ must follow Him in truth, or else he is not a disciple and a follower, but a pretender and a traitor. Christ sought no temporal authority over men. He strenuously refused even the smallest opportunity for the exercise of such power. Is it then consistent with the life and example of the Master, for those who claim to be his disciples, to seek to dominate over their fellow-men?

If the example of Christ is followed, those who carry His gospel will use no authority in religious things, other than the persuasion of the Word. Christ judges no man. He Himself said so. He permits all men to judge them-

selves, to choose that which they will, whether it be life or death. This being so, it is impossible for men who claim to speak for Christ, and exercise authority from him, to coerce men into accepting and receiving eternal life. Spiritual coercion is futile. It even goes beyond futility, it defeats itself, and becomes an active agent in the opposite direction to that in which it purports to work.

The fact that this is so marks the origin of this great deception, and its masterly development to the present hour, as coming from the arch-enemy of God and mankind. When the teachings of the Word of God, and the example of Christ, are so plain, and the evidences of the destructive working of Satan's deceptions so evidently seen, it is indeed a "mystery of iniquity" that men should choose the antichristian way and call it Christian.

Carnal Methods.

BY A. SMITH.

NATIONAL Reformers, so called, are not only determined that existing State Sunday laws shall be enforced, but that national laws of that character shall be framed and put into effect against those who do not believe that day to be the Sabbath, and those who treat it with indifference as such.

Such laws are carnal weapons, used to coerce unbelievers. Such methods are not Christlike. Says Paul, "The weapons of our warfare are not carnal." 2 Cor. 10:4. None but carnal minds will use carnal weapons in defense of religious dogmas; and Paul says, "The carnal mind is enmity against God." Rom. 8:7.

Mahomet used carnal weapons to enforce his religion, and National Reformers and their numerous allies have entered upon a like career of coercion. The object to be gained and the method employed may be different in force, but the controlling spirit is the same. What difference does it make in principle whether one is compelled to observe a single religious dogma, or all the dogmas composing a given system of religion? There is none except in degree.

If the compulsory observance of Sunday as the weekly Sabbath is better, socially and morally, for unbelievers and the community in which they dwell, why not carry the principle further and compel everybody to profess religion? For, is not true religion a good thing for any community? At revival efforts people are urged in some way to make a public avowal of their purpose to serve the Lord; but many hesitate, and others sneer and oppose. Now would it not be a good National Reform scheme to cause a law to be framed to punish with fine or imprisonment those who refuse such earnest persuasion? Romanism and Mohammedanism furnish excellent examples of such methods.

Some of the State Sunday laws contain exemption clauses in favor of those who observe the seventh day

as the Sabbath; but the law of God contains no exemption clause. It is morally wrong for anybody in the world to use the seventh day as secular time, for God has declared it to be holy.

Sunday, as a sabbath, is a man-made institution; and the same power that embodied exemption clauses in the laws compelling its observance can abrogate such clauses at will whenever public sentiment may demand it. Are lovers of liberty willing to supinely surrender their God-given right to freedom of choice in matters of faith and attendant practices to any man or class of men who assume the place of God in dictating and enforcing morals? The greatest danger on this point lies in the fact that the people generally do not know their danger, and probably will not until this God-given boon shall have been forever lost.

THE Pennsylvania State Sabbath Observance Association, recently in session at Pittsburg, did not let slip the occasion to point to the destruction of the State Capitol by fire as a manifest judgment of God upon the State for "Sabbath breaking." At least, as expressed by the editor of the *Christian Statesman*, it looked much as if such were the significance of the occurrence. Inasmuch, however, as Pennsylvania has more stringent Sunday laws, and enforces them more rigorously than almost any other State, the query cannot well be avoided, why she should be singled out from her more wicked sister States as the mark of divine retribution. If the event carries any such significance, it may well be that the judgment came on account of the antichristian attitude of the State which finds expression in the enactment and enforcing of her Sunday statutes.

STATE SENATOR AHEARN, of New York, has undertaken to provide a remedy for corporations against the decisions of religiously-minded judges, of which an illustration was recently furnished by Judge Pryor. He has introduced a bill in the New York legislature to eliminate from the law governing corporate bodies, that provision which requires such associations to declare their times of meeting in the articles of incorporation.

In the annual report of the "New England Sabbath Protective League" for 1896, reference is made to the Sabbath as "that institution which underlies all morality and true religion." Yet there is no other commandment in the Decalogue which religious people treat so loosely. Any one of the other nine is assumed to mean what it says, and is taken as binding upon mankind just as it reads. No one seems to see any room for question about them. But when we come to the Sabbath commandment, which is no less plain, and specifies "the seventh day" as the Sabbath for all mankind, we are told

that it does not mean the keeping of any particular day; but merely of "one day in seven." And some say that it is not binding at all, having somehow been dropped out of the Decalogue at the crucifixion of Christ. How can it be expected that any moral reformation will take place while religious teachers hold such views of "that institution which underlies all morality and true religion."?

A "CALL for united prayer for the Lord's day" is to be issued by the Women's Christian Temperance Union and the "Sabbath Associations" in the different States, setting apart April 3-12 as a period of seeking "for a deeper love and a better observance of the Lord's day, and for the preservation of the civil laws by which its holy rest and quiet have been preserved in most parts of our country."

This call, in so far as it relates to "a deeper love and better observance of the Lord's day," is timely; especially in view of the fact that the members of these organizations are laboring under the impression that God's words "the seventh day is the Sabbath" mean that the first day is the Sabbath; that the day which God calls "My holy day" (Isa. 58:13) is the first day of the week; and that Jesus Christ, in affirming his Lordship of the Sabbath (Mark 2:28), answered the objections of the Pharisees by a reference to the first day of the week. We trust that during this designated season of prayer some of these individuals may become convinced that the Lord really means what He says.

THE citizens of Carson, Nevada, are reported to be so well pleased with the partial revival of business and increased circulation of money that have followed the arrival in their midst of the two noted "heroes" of the prize ring, that all opposition among them to the coming "battle," has died out, and it even has the indorsement of the local clergy. In this we have an illustration of the fact that it is not morality, but money, that controls affairs in this world; and the men who control the monetary situation of the world, as it is to-day, are more responsible than any others for its wickedness and crime.

In an effort to point out a similarity between the American Constitution and the religious system of the Papacy, a writer in the *Catholic Standard and Times*, of January 23, says that "According to the Constitution every citizen is eligible to the highest position in the gift of the people, and we all know that the highest post in the hierarchy is open to the humblest son of the church. In Church and State fitness and availability and not pedigree is the paramount claim to office."

This is probably the reason why Italy has been made to furnish nine tenths of the cardinals and popes.

SPEAKING of the zeal displayed by the press in England and America to obtain and publish the sentiments of the "holy father" at the Vatican respecting the proposed Anglo-American arbitration treaty, a prominent Catholic journal says: "There is much significance of the changed spirit of the times in secular newspapers thus seeking the view held on great public questions by the head of the Catholic Church."

Yes; the "spirit of the times" is giving marked evidence of deterioration from the sturdy independence which characterized the days of our fathers.

A DISPATCH from Winnipeg, Manitoba, gives the information that "The battle between the Catholic Church and the Laurier and Greenway governments is to be renewed in the law courts. The government will appeal to the courts to declare the St. Boniface election void on the ground that Archbishop Langevin intimidated his parishioners by threats of excommunication if they did not vote for the church candidate." This election was carried by the Catholics, but by so slight a majority that it is regarded as a practical victory for the government.

THE following from a prominent Catholic journal of Philadelphia is very significant:—

"An encouraging sign of the times is the way in which the historians who have been most popular with the great masses of the people in this country are being written out of favor in the secular press. Apropos of the death of Joel T. Headley, not only is he classed in the American school of romantic historians, but Irving, Prescott and Abbott are classed with him. And may they and all who have given an anti-Catholic bias to their works have no successors!"

THE "New England Sabbath Protective League," at its second annual session, held last January, chose as its president U. S. Senator George F. Hoar, of Worcester, Mass. The latter was written a letter of acceptance of the office, in which he says: "I believe thoroughly in a day of rest, which shall be largely devoted to the contemplation of divine themes and to the worship of God and teaching His law, and in protecting the observance against disturbance by secular labor, or other discords, by law."

A WELL-KNOWN millionaire of this city, who condemned the extravagance of the late fancy dress ball, is reported as having recently taken a mortgage on the property of his own brother, who is in straitened circumstances, as security for a fifty-dollar loan. This furnishes an illustration of the most useless sort of individual a community can contain. The millionaire hoarder of wealth is far more to be condemned than the most reckless fortune squanderer that lives. See James 5:3.

In a report of a sermon preached in Cooper Union, New York City, February 22, Rev. A. C. Dixon is quoted as saying: "I am not going to make a patriotic address—though I'd like to. God pity the man who has no better country than this. It's the best country in this world; but there's a better country where Jesus Christ is King." We commend these words to the Christian Endeavorers, who have set out to "enthroned Christ on Capitol Hill."

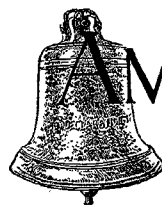
A LARGE part of the present-day teaching in regard to Sabbath observance simmers down to this: "It isn't the keeping of a particular day that is enjoined in the Sabbath commandment; that is a point that is not essential, *provided you keep Sunday*. You needn't be particular so far as the Lord is concerned; but if you don't keep Sunday, we'll get our Sunday law into operation and make you wish you had kept that particular day!"

"It is to be hoped," says the February *Christian Endeavorer*, "that we will hear no more of the foolish . . . saying: 'It makes no difference what day of the week we observe as Sabbath, so that we observe one.'" Sunday defenders, take notice.

THE United Society of Christian Endeavor announces that the next annual convention of the organization will be held in San Francisco, July 7-12.

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"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.

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⁹ Jer. 10:10. ⁶ Acts 5:29. ⁷ 1 Chron. 16:20-22. ⁸ Matt. 22:21

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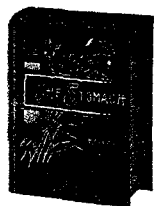
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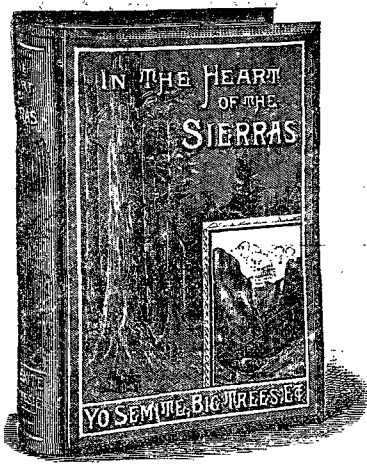
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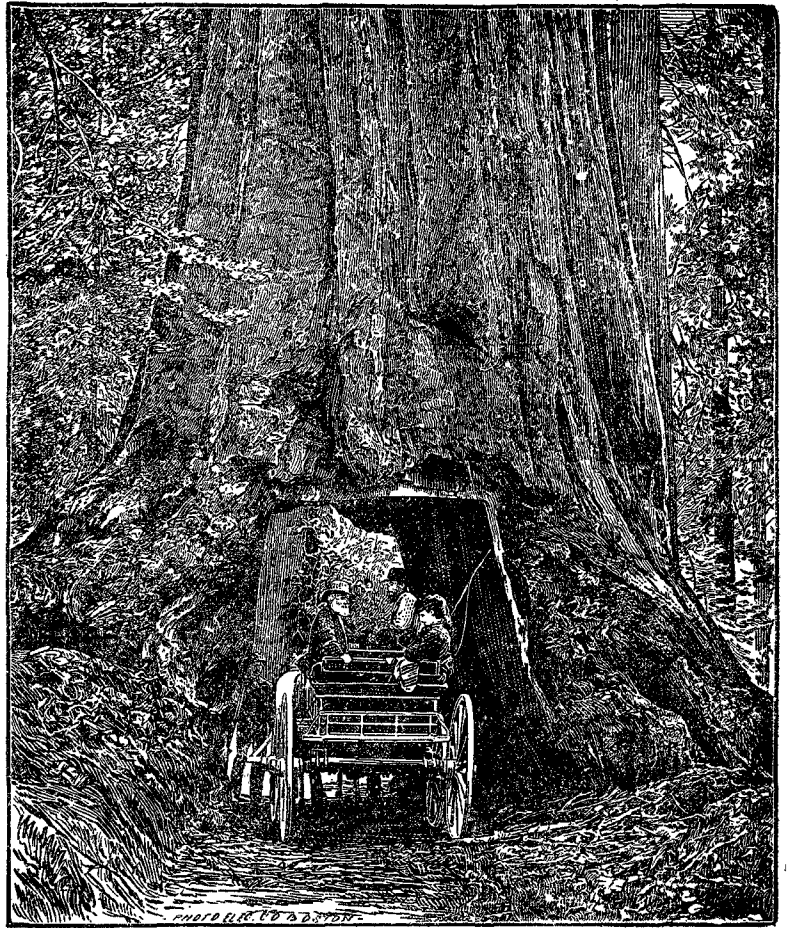
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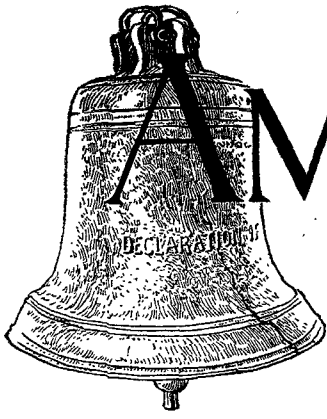


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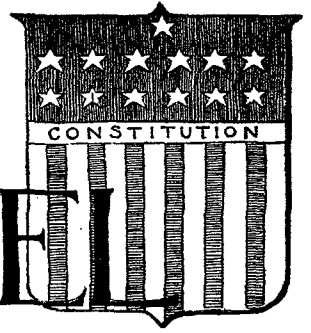
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ALONZO T. JONES.
EDITOR.

NEW YORK, MARCH 11, 1897.

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THE religious world in general has now entered upon that period of extra-biblical observances which culminates in the festival of Easter.

This festival has acquired an importance in the religious world which is in inverse proportion to the distinction accorded it in the Scriptures of divine truth. By Catholics and Protestants alike, it will be observed in a manner calculated to give the impression that it is a thing of the greatest importance to all Christians, instead of a mere innovation, as it is, without any standing whatever in the Word of God.

Why is this day observed? By Protestants, it is observed in commemoration of the resurrection of Christ. The underlying idea of the observance is that on Easter morning Christ arose from the dead. Easter day is not a weekly or monthly day, but a yearly day; and in its celebration Protestants recognize the fact that the day of Christ's resurrection from the dead is a yearly day. Like any other event,—as for example the birth of the infant Christ,—the day of its happening would recur not once a week or once a month, but once a year. As well might it be claimed that Christmas or Independence day comes every week, as that this is true of the day of Christ's resurrection.

The festival of Easter, we repeat, is on the part of Protestants at least, a recognition of this fact; for if the day of the resurrection comes once a week, it does not come once a year, but fifty-two times a year; and any yearly celebration of the day would be without any reason whatever.

But these same Protestants observe the first day of every week in commemoration of this same event. In this they contradict themselves with reference to Easter;

and in the observance of Easter they contradict themselves with reference to Sunday.

Of course, being a yearly day, it could not come every year on Sunday; yet lo, by theological sleight-of-hand it is made to coincide every year with that day of the week! Equally marvelous with this is the fact that it does not have to occur each year in the same month. Sometimes it happens in March, sometimes in April, according as the moon may have full before or after the sun "crossed the line." But whether in one month or the other, it is celebrated as the day of the resurrection of Christ.

Had this celebration been fixed on a certain date, as Christmas is, the religious world would have found itself celebrating, very often, some other day of the week than Sunday in commemoration of the resurrection. And this is the way it should be, if any attempt is to be made to celebrate the day at all. But this would be a contradiction of Sunday observance which even the most accomplished theologian would not be able to explain. Consequently it was decreed that the date must coincide with Sunday, and the month and day of the month were left to adjust themselves to a day of the week.

Of course, nobody knows the date of Christ's resurrection from the dead, any more than the date of his birth. Doubtless it was not designed by the Almighty that these dates should be known. If God had wished either of them to be observed, he would have preserved them for that purpose; but their observance serves no purpose in His economy, and He would not give any people an excuse for observances which He has not commanded.

Would it not be better—infinity so—to observe a day which God has plainly commanded, and which He Himself has fixed in the week? By resting on the seventh day after His six days' labor, and blessing and sanctifying that day as a day of rest and blessing for mankind, the Creator established the weekly division of time, and fixed the seventh day of that period as the Sabbath. Why will the religious world turn aside from the one day which God has so plainly commanded, to do

honor to other days which he has never approved? Have they reasons for this which it is certain the Creator will accept?

"Sundays Excepted."

A SPEAKER at the "Christian Citizenship" meeting in Washington, February 28, contended that the words "Sundays excepted" in that clause of the Constitution which relates to the signing of bills by the President, were sufficient to demonstrate that Sunday observance is Constitutional and therefore not un-American.

These words of the Constitution, however, afford no basis whatever for an enforced observance of Sunday. The most that can be deduced from them is an acknowledgment of the President's right to rest on Sunday from his official work. He is granted a certain length of time in which to consider bills passed by Congress before affixing his signature thereto, and in order to avail himself of the full limit, he would be obliged to do such work on Sunday were that day not designated as an exception. Were the words "Sundays excepted" left out, the provision would simply amount to the statement that the President has nine days in which to consider the said bills, unless he should be a man devoid of religious scruples, which would be rarely if ever the case. But the framers of the Constitution designed that the President should have ten days—not nine days—in any case, and accordingly made this allowance for conscientious scruples against Sunday work.

No one claims that mere Sunday observance, in obedience to the dictates of conscience, is unconstitutional or un-American. Neither also is it Constitutional; for what is Constitutional is established in the supreme law of the land. It is simply outside the sphere of the Constitution; and that instrument does not undertake to regulate it in any way. If the President wishes to examine bills on Sunday, there is nothing in the Constitution to prevent him; and he is equally free to observe that day as the Sabbath if he believes that he ought to do so.

But compulsory Sunday observance is another thing altogether. That is not sanctioned by the Constitution in any way. That can be secured only by religious legislation, which is forbidden so far as the provisions of the Constitution extend, and is totally un-American and un-Christian.

The Spirit of It.

THE spirit of the traffic represented by the saloon is strikingly shown in the following words reported as having been spoken by an official of the Ohio Liquor League, at a recent meeting of that body:—

"It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created,

our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative.

"The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now, will return in dollars to your tills after the appetite has been formed. Above all things, create appetite."

The *Union Signal*, of January 28, prints the above, and adds: "Such a statement seems absolutely fiendish; and yet, whether spoken or unspoken, the fact remains that the traffic exists only by recruits from among the boys. 'Wanted, a hundred thousand boys,' must be the constant motto of this infamous business, that a few may grow rich and their children live in luxury while their patrons go down to the lowest depths of degradation and poverty."

Yet the *Union Signal* favors a Sunday-closing law, by which this hideous Moloch would have legal authority for the propagation of his awful work; for it cannot be denied that a Sunday-closing law means legal sanction of the saloon on other days of the week. How can Christians advocate any compromise with this evil? How can Christianity compromise with anything that is "fiendish"? Why should there be a Sunday law for the liquor traffic, any more than a Sunday law for murder?

Sabbath Observance Convention at Lancaster, Pa.

THE annual convention of the "Lancaster County Sabbath Association," was held February 4, at Lancaster, Pa. The session was devoted to a general discussion of topics relating to Sunday observance, and a number of resolutions on the subject were presented and passed in the usual manner.

The points embodied in the resolutions were that,—

1. The Sabbath is an institution of divine origin, of universal and perpetual obligation, declared both in nature and revelation; and has been transferred by divine authority from the seventh to the first day of the week.

2. Beyond all doubt the Lord's day is fast becoming secularized in the entire country.

3. The Republic can be perpetuated only upon the eternal principles of the gospel, and by heeding the command to keep holy the Sabbath day.

4. The Sabbath was given for spiritual development as well as bodily rest, and the Sunday newspaper does not conduce to spiritual development and should therefore be shunned.

5. There should be no Sunday traffic and excursions to deprive workingmen of Sunday rest.

6. The Mayor of Lancaster ought to issue a proclamation stopping all Sunday business and the crying of

Sunday newspapers, and municipal legislation should be had in the matter, if necessary.

7. The excuse of closed church doors in the summer months should be removed from those who are not disposed to Sunday observance.

8. Christians should not maintain Sunday excursion trains and other Sunday traffic at camp-meetings and other outdoor services.

9. The citizens of Lancaster protest against any Sunday selling of liquor in hotels, and against any change in the Sunday law of the State, except the imposition of a heavier penalty for its violation.

The discussion of these resolutions developed that variety of opinion respecting the nature and obligation of the Sabbath which is the necessary result of the lack of Scripture and logic behind the first-day institution. The Sabbath being an institution of divine origin and of universal and perpetual obligation, could not possibly have experienced a transfer from the seventh to the first day of the week. It stands in the very bosom of the immutable precepts of the Decalogue. Its very basis is the resting of God upon a particular day, and His blessing of the same. The assumption that it can be changed from that particular day to another day which God neither rested upon nor blessed, and which therefore affords no basis for the Sabbath, is a starting point from which men's minds can progress only further and further from the truth, and arrive only at the most divergent conclusions.

A number of things were said by the different speakers which will not harmonize with the idea of enforced "sabbath" observance.

The president, Rev. Mr. Fry, said that the rock on which the Sabbath day stands is not political expediency nor physical necessity, but religious principle. But what would become of the movement for Sunday enforcement if the plea of political expediency and physical necessity could not be urged in its support?

Rev. Mr. Hayes said that the Sabbath calls men to worship, to commune with God. To try to enforce the Sabbath by law, therefore, is to attempt to force men to commune with God. He said also that the claim so frequently made that the Sabbath is a Jewish institution is absolutely untrue; and this he proved by conclusive evidence. But if the Sabbath is not now a Jewish institution, was it ever such? And if it was never such, what ground in logic or Scripture is there for the phrase "Jewish Sabbath"?

Mrs. Dr. Underwood said that Sabbath rest and Sabbath reverence were inseparable, and could not rightfully be divorced. This being true, as it is, any attempt to enforce Sabbath rest by law must be as improper as an attempt to enforce Sabbath reverence.

Rev. J. Y. Mitchell said: "We hear a great deal of talk at sabbath conventions about Sunday papers, trolley cars, etc., but if members of the Church are the elect of God (and I believe they are) we ought not to consider so much what is transpiring outside as within, and I argue

that if every Christian should resolve that henceforth he would keep the Sabbath as it should be observed, it would have ten times as much influence as all the resolutions you can spread upon your minute books." It is at the "house of God" that Sabbath reform needs to begin; but the Church, instead of doing her duty in this respect, is calling for laws to inaugurate such a reform among the "heathen" outside her fold.

Rev. J. M. Titzel was the only speaker to oppose a Sunday law, and this he did in a vigorous address in which he said that the Church should stand for what is right, and that church members should observe the Lord's day because it is right. "Fall back upon the power of law," he said, "and you have nothing upon which to stand. I have no sympathy with the formulation of laws to inculcate morals in the people."

Would that all those who stand before the people as ambassadors for Christ might realize that the Sabbath stands in the power of God, supported by His own immutable law, not one jot or tittle of which can fail while heaven and earth continue. Then they would not be saying to the world, as they do in these "sabbath" conventions, that the Sabbath depends for its enforcement upon the fallible, mutable laws of finite man.

State Interference With the Church.

It would seem from the following which appears in *The Outlook* of February 13, that Congregationalism in the State of New York has been very seriously restricted, if not practically abolished, by State legislation recently enacted governing religious corporations:—

"By the 'Religious Corporations Law' passed in 1895, without, so far as we have been able to discover, any knowledge or suspicion on the part of the churches generally, and certainly with a total absence of information on the subject among nine-tenths of the churches affected thereby, Congregationalism has been abolished in the State of New York.

"We should have a right to expect in such a law, adopted in a process of codification, simplicity and system. But these qualities are conspicuously lacking. It is not easy to understand what the Religious Corporations Law of 1895 means, nor what its real effect will be. Certain of its provisions are, however, painfully clear. The distinction between church and society is abolished. All persons of full age who are members in good and regular standing, or who have been stated attendants on divine worship in the church and have regularly contributed to its support for the year next preceding, are made qualified voters at all meetings, spiritual and temporal. At every such meeting the pastor, if present, *must* preside, and in his absence the oldest officer of the church. This presiding officer has the absolute right to 'receive the votes, be the judge of the qualifications of voters, and declare the result of the votes cast on any matter.' He may keep the polls open at the annual meeting just as long as he likes, so as to give his friends time to drum up absent voters from any quarter; or he can shut them up at the end of one hour, subject only to an appeal to

the qualified voters present, at which he will do the counting.

"Finally, Congregationalists are apparently furnished with a 'governing religious body' in the American Congregational Union, and Baptists with a 'governing religious body' in the Baptist Missionary Convention. We say *apparently*, for one section seems to make this provision, another seems to recognize that there are some denominations which have no governing religious body, and by one act in 1896 the Baptists appear to be taken out from the operation of this law altogether, and by another act to be put back under its operation. It is, at all events, provided that if any church 'has failed for two consecutive years to maintain religious services according to the discipline, customs, and usages of such governing body, or has had less than thirteen resident attending members paying annually pew rent, or making annual contribution toward its support,' it may be declared by such governing body to be extinct, and the body may proceed to take possession of its property 'and apply the proceeds thereof to any of the purposes to which the property of such governing religious body is devoted.'

"Under this law members of a Congregational church who have ceased for years to attend upon its services, but have not been stricken from its rolls, may be brought in at any time to outvote those who have regularly attended and regularly contributed to its support. They may fix the salary of the pastor, may employ and discharge or fix the salaries of any other officers, they may, indeed, give any directions not inconsistent with positive law; and the trustees have no option except to obey.

"So the pastor, instead of being any longer one of the brethren, having leadership only in spiritual affairs, is given a control wholly foreign to the spirit of Congregationalism. He determines who can vote, and he may keep the polls open as long as may be necessary to drum up voters to support him in a contested election. In his absence the oldest person who holds any church office becomes presiding officer in his place. There is not even any distinction between the *kind* of officers, after the church is once organized. The oldest and most decrepit man or woman who has been intrusted with any little office in the church has the right to take the chair and do all the counting. No appeal lies from the decision thus made, except by taking the case into the Supreme Court.

"Finally, the whole idea of independency, which is fundamental to both Congregational and Baptist discipline, is cast aside. The churches are no longer free to determine their own creed, ritual, and method of government. They are required to conform to the 'discipline, customs, and usages of such governing body,' although the very essence of Congregationalism is that there is no governing body and that no church is under any obligation to conform to any discipline, customs, or usages, but is a pure, spiritual democracy, with no law over it but the law of Christ, to be interpreted by itself. Thus the independence of Congregational and Baptist churches, so nobly maintained during a struggle of two centuries, and never questioned in the third century of their existence, is destroyed at a blow by a piece of secret legislation, pushed through without attracting the slightest public attention. The legislation would not be worse if the law forbade bishops to exercise any supervision in an

Episcopal church, or abolished the Session, Presbytery and Synod, and General Assembly in the Presbyterian Church and required all churches to be independent.

"The Congregational and the Baptist churches should at once take this matter up; they should discuss it in their church and associational meetings; they should study this law and understand its bearings; they should seek the counsel of the best ecclesiastical lawyers, and then they should make common cause to secure the abolition of a statute which might well be entitled 'An Act to Abolish Independency and to Secure Uniformity of Church Government and Worship in all Independent Churches.'"

Doubtless the authors of this legislation had no intention of abolishing Congregationalism in this State; and that this has been virtually done, as the *Outlook* declares, only illustrates how easily the power of the State may be made to invade religious freedom. The State has of course the right to legislate in regard to religious corporations, covering the merely civil relation which such bodies bear as corporations to the State. But the State has no shadow of right to undertake to regulate the internal affairs of a church as it would those of a corporation. Very likely the State has been moved to this kind of legislation by a disposition on the part of the churches to make use of the State's power in the regulation and settlement of church matters. Let the Church rely upon the power and wisdom of God for her success; and let the State refrain from any intrusion upon the affairs of the Church.

A One-Day-In-Seven Rest Bill.

A CIRCULAR has been sent out in Massachusetts by a committee of Lowell citizens, asking coöperation in securing the passage of the following bill, which has been introduced into the State legislature, under the title, "An Act to better secure a rest-day for working people":—

"SECTION 1. No county, town, city, municipal or other corporation, organized, located, or doing business in the Commonwealth, and no official, agent, or servant of corporation, or of the Commonwealth, shall directly or indirectly cause or allow any person to perform labor, either under contract or otherwise, for such corporation or the Commonwealth, more than six days in a week.

"SECTION 2. Any corporation or person violating the provisions of this Act shall be punished by a fine of not less than \$50 nor more than \$100 for each violation.

"SECTION 3. This act shall take effect July 1, 1897."

The movement to secure this legislation, it is stated, was inaugurated at a meeting of the General Association of Congregational churches of Massachusetts, held at Fall River last May. The circular states that "while this bill will not secure to them [workingmen] all we desire, looking at it as Christians from a religious standpoint, yet we are satisfied it is all that can be obtained by legislation at the present time."

This, of course, is a plain intimation that what "we desire, looking at it as Christians from a religious standpoint," is hoped for from legislation in the future. And what else is to be expected but that preachers and church people will look at the matter "from a religious standpoint," and will be moved in the matter by motives arising from religious belief?

Why has the movement for a legalized weekly rest day been inaugurated and controlled by the churches and religious societies, if the motives behind it are not of a religious character?

It will be noticed that this proposed bill does not specify any day of the week as the day of rest; but it is assumed in the circular that "if this bill becomes a law it will make it the interest of all incorporated companies in the State to reduce their Sunday labor to a minimum."

However this may be, or whatever the reason which makes this a one-day-in-seven bill instead of a direct Sunday bill, the fact remains that no legislation can be proper on the subject of a weekly day of rest. A weekly rest is a matter which the Creator himself took into consideration at the close of creation, and which is entirely covered by his own Sabbath law, the fourth commandment. That law applies to every individual of mankind; it is the best law for a weekly rest that could possibly be made, and is in full force at the present time. Hence there is neither occasion nor room for human legislation on the subject. By any attempt at this, man will only invade the prerogatives of God.

A Protest Against Religious Legislation

BY CITIZENS OF THE COMMONWEALTH OF CONNECTICUT

Efforts to induce the legislature of Connecticut to enact new legislation in the interests of Sunday observance, have prompted seventh-day observers in that State to protest to the governor and legislature against such measures, on the ground of their unjust character, and of the guaranties of religious freedom contained in the National and State constitutions.

The protest calls attention to the principles of justice and liberty upon which this Government was founded, as indicated in the Declaration of Independence, the Constitution, the Great Seal of the United States, which pledges "a new order of things," the writings of Jefferson, Washington, and others; and to the following definite provision of the constitution of Connecticut upon the point in question:—

"ARTICLE 1, SEC. 3. The exercise and enjoyment of religious profession and worship, without discrimination, shall forever be free to all persons in this State, provided the right hereby declared and established shall not be so construed as to excuse acts of licentiousness, or to justify practices inconsistent with the peace and safety of the State.

"SEC. 4. No preference shall be given by the law to any Christian sect, or mode of worship."

The protest cites recent cases of religious persecution under Sunday laws in Tennessee and elsewhere, and quotes the following in reference to Sunday from a decision by Chief Justice Welch, of the Ohio Supreme Court:—

"The General Assembly of Ohio is not a guardian of the sanctity of the day. If it may protect the first day of the week from desecration because it is the Christian Sabbath, it may in like manner protect the sixth day because it is the holy day of the Mohammedan; and the seventh day because it is the Sabbath of the Jew and Seventh-day Baptist."

NATURE OF TRUE SABBATH OBSERVANCE.

The nature of true Sabbath observance is set forth by the protest in the following:—

"The repeal of Sunday laws does not mean the abolition of the Sabbath. It means that the Sabbath shall be what God designed it to be, a free-will recognition of God's authority over the conscience, and therefore a distinguishing sign of those people who really worship God. The Bible says:—

"It is a sign between me and you. . . . that ye may know that I am the Lord which doth sanctify you."

"When that sign is enforced by arbitrary authority upon all, it ceases to be a sign of the sincere worshiper of God, and become a sign of the slavish submission of the soul to the State. It has been demonstrated in this nation, that religion and religious institutions have never been so prospered as when kept to themselves, without any aid or support from the State. Neither is it reasonable to suppose that this principle would be reversed in the matter of Sabbath observance, but that the claims of the Sabbath would receive far greater respect if only Christian methods were used to bring the institution before the people, instead of the mediæval method of force. In proof of this we would quote an extract from an article in the *New-York Observer*, by 'Holloway,' correspondent from California, where there are no Sunday laws. Speaking of San Francisco, he says:—

"Labor of all kinds can be carried on without hindrance. But while there is an absence of all Sunday laws, we must not draw the conclusion that there is no respect paid to the Lord's day. Truth compels us to state that San Francisco is a sabbath-keeping city. *The drift is plainly in that direction.* With very rare exceptions, you will find as much order and quiet in the streets as in some of our most favored Eastern cities. Those who knew California twenty years ago, now witness a far different order of things. The mass of the people respect and keep the Lord's day. No merchant of any respectability keeps his store open on the sabbath."

FUTILITY OF SUNDAY LAWS.

Of the futility of Sunday laws, the protest says:—

"In 1885 Mr. Crafts published his book, 'The Sabbath for Man.' In this book he relates that in order to obtain a world-wide view of sabbath observance, he corresponded with many people in different parts of the world, asking them among other questions, the following:—

"Where have you seen the best sabbath observance?"

"To this a San Francisco clergyman responds—

"Among the Christian people of California."

"Another statement in the same book is—

"Both laymen and ministers say that even in California the sabbath is, on the whole, better observed, and Christian services better attended than five years ago."

"Five years ago,' at that time was three years before the repeal of the California Sunday law."

Touching the proposed legislation, it says:—

"Against House Bill No. 186, entitled 'An Act Amending Section 1569 of General Statutes Relating to Work or Recreation on Sunday,' we most earnestly protest.

"We protest against this amendment because its object is to make more stringent the Sunday laws, which are already contrary to the principles of true Americanism. For a thousand years after Sunday began to be observed as a professedly Christian institution, and for a number of centuries after ordinary work was prohibited on that day, no one thought of prohibiting sports and recreation. Our Puritan ancestors were the first to make this attempt; and to antagonize their influence the laws regulating 'Field Sports' were passed during the reign of the Stuarts.

"This is a revival of Puritanism, *per se*. If its object were to prevent a nuisance in the form of a disturbance of public worship, it should apply alike to all days, since what constitutes such a nuisance on one day, would constitute the same nuisance on any other. But there are already laws to prevent such a nuisance; and so this, if that were its intent, would be cumulative legislation, and so unnecessary. If its object is to restrain the individual, and direct him for his own personal good, as to how he shall spend the day, we urge and protest that such laws are paternal, and un-American. The State is not the guardian of the individual health or welfare of its subjects."

The basis of the Sabbatic institution, and the conscientious belief of some in the Word of God, are next referred to:—

BASIS OF THE SABBATIC INSTITUTION.

"The fourth commandment of the Decalogue, which is almost universally acknowledged to be the basis of the Sabbatic institution, reads—

"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."

"We conscientiously believe that this means what it says, and that it therefore requires that men shall rest on the seventh day, and habitually work on the other six, including the first."

In conclusion, the protest defines the attitude of those for whom it speaks in the matter of compulsory Sunday legislation, and briefly summarises their objections to the same, as follows:—

"We do not wish to compel others to either think or act as we do in this matter; but we deny their right to compel us, or to in any way molest us, on account of our religious faith and doctrine. While we are loyal support-

ers of civil government in civil things, yet we can not habitually rest on Sunday, for we dare not do what to us is to disobey God, and to recognize a false and rival sabbath. God has given us the right to obey Him, not as men may happen to decide we ought, but as He by His Spirit guides us into the understanding of His Word; and the Constitution of Connecticut, before quoted, recognizes this right in every citizen, so long as he does not obstruct the worship of others.

"We believe, therefore, that this whole Sunday-law movement is a giant stride backward toward the Dark Ages.

"We believe it to be utterly inimical with both the principles of true Americanism, as defined by the fathers of this Republic.

"We believe that it is logically a complete repudiation of the 'new order of things' to which this Government stands pledged before the world.

"We believe that if it is permitted to go on, ecclesiasticism will be revived, the chains of priestcraft will be forged anew, and the nineteenth century will darken into a night of oppression, instead of proving as it was hoped by the fathers of the Republic that it would, but the dawning of liberty.

"We therefore most earnestly petition the honorable members of the Legislature of Connecticut to stand as patriots for the principles of true Americanism, that this Government may teach, as it was once believed that it would, the lesson of liberty to the world."

The Rearmament of Europe.

"New York Observer," Jan. 14.

THE European governments are again in a panic of fear, or are simulating fear in order to familiarize the minds of their subjects with the necessity for new armaments. In nearly every State with land frontiers to defend the parliaments are, or will soon be, confronted with extra military budgets, even Greece, Holland and Denmark being occupied with projects for fresh levies or increase of armaments. The mingled jealousy and fear on the Continent is so strong that the minutest change in military organization and equipment on the part of one power is instantly noted and followed by the others; that men and guns are counted as carefully as if they were gold pieces, and the alteration of a shoe buckle becomes at once the subject of military discussion. The discovery of a new high explosive, or the invention of a new kind of gunpowder, creates a perfect frenzy of apprehension, and all artillery and rifles must be immediately adjusted to them or created anew, even if it takes the last dollar in the treasuries and mortgages the future.

In the present instance it is France that has started the alarm with the new quick-firing Canet gun, which throws a shrapnel shell loaded with 300 bullets five times a minute, with a range of nearly 7,000 metres, and her request for extra infantry battalions amounting to an increase of 70,000 men. Germany is alarmed in turn, or pretends that she is, in order to drag new credits out of

the pockets of her subjects, her newspapers shrieking that with such an increase of French armament, the destruction of the German Empire is threatened. Accordingly, she will, it is reported, expend fifty million dollars in new quick-firing guns, of her own model, the largest isolated expenditure on war material yet known, and will, in addition, create new infantry regiments and reorganize her battalions and brigades. This expansion of armaments will, it is held, necessitate a large increase of war preparation on the part of Austria, which cannot, or will think she cannot, lose her place in the unending race toward war without risks too heavy to bear.

So the struggle goes on, every nation having a lurking fear that it is approaching the end of its resources, yet so oppressed with jealousy and fear that it is unwilling to lighten in any particular the crushing burden of armor it carries. There is not a government that has any confidence in its neighbors, or any feeling of security though armored to the toes, and so continues its preparations as if war were only a question of to-morrow, and was certainly one of next year. Every one of them knows that but for their jealousies, which are not policies upon the maintenance of which their existence depends, but only vulgar jealousies, they might save annually hundreds of millions of money and release two millions of men for the arts of peace; but not one of them is willing to trust the other.

And the worst feature of it all is that there is no probability of any change, for the nations which have struggled on in this way for twenty years can do so for twenty years more, and will do so until some cure for their fears not yet suggested has been found. A war which would kill off a whole generation of men and set the clock of civilization back fifty years might bring back the reign of common sense, though we are not hopeful. As for universal arbitration and disarmament, it is a mere dream of enthusiasts.

In his inaugural address, President McKinley said:—

"The great essential to our happiness and prosperity is that we adhere to the principles upon which the Government was established, and insist upon their faithful observance."

No more truthful utterance could have been made; and we trust it will be kept in mind by the President and also by Congress when they are being urged, as they certainly will be, to depart from those principles by enacting the so-called "Christian" amendment to the Constitution, which would incorporate the "revealed will of Jesus Christ" into the civil law of the land. "The principles upon which the Government was established" separate the State from religion; and they were adopted not because the men who established the Government were irreligious, for they were not; but because they had read and profited by the lessons of history upon that point, and had too much respect for the Christian religion to be willing to see it drawn into the arena of political

contention. They believed in religious liberty, which means equality for all religions before the law. Shall this fundamental principle of our Government now be set aside? The attitude of Congress and the President toward the "Christian" amendment will furnish the answer to this question.

The Practical Side of It.

It may seem to many that there is nothing more than theory in the discussion carried on by the SENTINEL touching the Church-and-State tendencies which are seen to-day in the American Government. In their own minds at least such have no doubt queried whether these alleged dangers are likely to bear any tangible fruits. The answer to this query is given in the following figures taken from the biennial report of President Moon, of the International Religious Liberty Association, covering the period from March 4, 1895, to the present date:—

IMPRISONMENTS OF SEVENTH-DAY OBSERVERS FOR REFUSAL TO KEEP SUNDAY.

Name of Defendant.	Days.	Place.
A. Cathay.....	54.....	Dayton, Tenn.
H. C. Leach.....	".....	" "
B. Terry.....	".....	" "
D. Plumb.....	".....	" "
W. J. Kerr.....	55.....	" "
M. Morgan.....	".....	" "
C. B. Moyers.....	".....	" "
W. S. Burchard.....	54.....	" "
J. M. Hall.....	55.....	" "
R. R. Whaley.....	30.....	Church Hill, Md.
J. W. Beall.....	5.....	Fresno, Cal.
R. R. Whaley.....	28.....	Church Hill, Md.
J. Mathews.....	".....	Ontario.
J. W. Lewis.....	129.....	Tiptonville, Tenn.
P. M. Howe.....	40.....	Chatham, Ont.
W. Simpson.....	".....	" "
W. S. Lowry.....	28.....	Tiptonville, Tenn.
J. H. Dowdy.....	".....	" "
O. Wilson.....	".....	" "
C. A. Gordon.....	14.....	Little Rock, Ark.
Mrs. C. A. Gordon.....	".....	" "
G. W. Colcord.....	34.....	Dayton, Tenn.
M. C. Sturdevant.....	".....	" "
W. Burchard.....	".....	" "
D. C. Plumb.....	".....	" "
E. S. Abbott.....	".....	" "
I. C. Colcord.....	18.....	" "
H. Burchard.....	".....	" "
W. J. Kerr.....	".....	" "
W. Wolf.....	".....	" "
Total,	1,144	

No account is made in this of the temporary confinement of the above and other defendants during the process of their respective trials.

The arrests by States and Territories for this period are as follows: Alabama, 1; Arkansas, 3; California, 1; Georgia, 1; Illinois, 9; Maryland, 10; Mississippi, 2;

North Carolina, 2; Tennessee, 22; Texas, 1; Manitoba, 1; Ontario, 7. Total, 60.

This is the practical side—and intensely practical it is to the victims—of the movement to reestablish the Church-and-State features of colonial times, which the American Government was thought to have happily outgrown. Will you still believe, reader, that there is “nothing in it”?

“Christian Citizenship” Meeting in Washington, D. C.

By Our Washington Correspondent.

THE Reform Bureau on Sunday, February 28, held two “Christian Citizenship” rallies. In the afternoon, a meeting was held in the Western Presbyterian Church, under the auspices of the various young people’s societies of the city, at which Dr. Crafts, Superintendent of the Bureau, presided. The meeting was addressed by Rev. H. W. Ennis of the Philip and Andrew Society, W. H. Pennel, Chairman of the Good Citizenship Committee of the Christian Endeavor Societies of the District of Columbia, Mrs. S. D. LaFetra, Superintendent of the World’s Christian Citizenship Department of the Woman’s Christian Temperance Union, and the chairman of the meeting, Mr. Crafts. The various lines of reform in which the Bureau has been interested during the past winter were presented in a general way; and the following resolution was adopted:—

Resolved, That this meeting, called in the interest of Christian citizenship, hereby authorizes its presiding officer and speakers in its behalf to petition the United States Senate to pass the Morse and Little acts, and both Houses to pass: (1) The Washington bill to further protect the first day of the week in the District of Columbia; (2) The Shannon bill to raise the age of protection for girls to eighteen in the District of Columbia; (3) The Gillett bill to forbid interstate gambling by telegraph; and (4) the Aldrich bill to forbid the transmission by mail or telegraph of pictures or descriptions of prize fighting.

The meeting in the evening was held in the Luther Memorial Church, and there was an audience of perhaps one hundred and fifty. Dr. J. G. Butler, pastor of the church, presided; and addresses were made by Representative Elijah A. Morse, Dr. J. H. Elliott, pastor of the Church of the Ascension, Mrs. Margaret D. Ellis, national superintendent of legislation of the W. C. T. U., and Rev. Wilbur F. Crafts.

Dr. Elliott took for his text the words, “Sundays excepted,” found in the Constitution of the United States. He said in substance; Sunday is excepted because it is a day of rest. It is recognized as such. Of thirty State constitutions defining the veto powers of the governors, twenty-eight have used these words taken from the United States Constitution, “Sundays excepted.” Since it is excepted for the President, why not for the laborer? The President has secured to him by the Constitution of the

United States, in the very body of that noble document, a Sunday of rest. How then can it be argued that it is at variance with the Constitution to enact a law with reference to Sunday? The amendment to the Constitution forbidding the establishment of religion cannot destroy this portion of the Constitution. That amendment was proposed by those who had framed the Constitution. The men who framed the Constitution observed Sunday. I am prepared to say that they regularly adjourned on Sunday. They made it a day of rest. Congress recognizes that Sunday is not a legislative day; when they work on Sunday it is still Saturday not Sunday. Congress has seven times enacted Sunday laws. The gentlemen who object to the constitutionality of these laws, do not remember what a reproach they are laying upon Congress when they make that charge. Congress has again and again enacted Sunday laws. How can any one maintain then that it is unconstitutional? Has Congress always made a mistake?

We are fortified still further by the judicial decision which was rendered in the case of *King vs. Crowley*. In all the States except Idaho and California there are Sunday laws. It is not the enactment of Sunday laws that is un-American; but the absence of such laws. We are not seeking for exceptional legislation, but we are seeking to correct an exceptional lack of legislation.

We are apt to think of the small restrictions that are imposed upon us by Sunday laws; but suppose there had never been a Sunday of rest. Suppose we were to go on day after day and year after year, toiling unceasingly, and some one came and announced a rest day, one in seven, would we not hail him as a benefactor?

When a man becomes a naturalized American citizen, we would have him become naturalized as a Christian. We would have the flags of our country tell all nations of the country’s God.

One of the speakers said that when it came to a choice between attending a prayer meeting and a primary, the Christian citizen should go to the latter.

Dr. Crafts said the two handles of politics are the primary and the lobby. They are now in bad hands; and they must be laid hold of by good hands if politics are ever to be reformed. All of us are to be engaged in politics. We should be members of the first, second, or “third” house. He then acted as chairman of the “third” house, and the same resolutions were presented and adopted as at the afternoon meeting.

SOME of the statements made at the “Christian Citizenship” rally in Washington, reported above, were quite characteristic of the effort to defend the character of Sunday laws. One speaker, for instance, said that “Congress has again and again enacted Sunday laws,” and hence Sunday laws must be right, for Congress could not be mistaken so many times. But recollecting that Congress itself sometimes works on Sunday, he said, “When they work on Sunday it is still Sat-

urday, not Sunday"! This must be on the principle that by turning back the hands of the clock which tells the assembled legislators the time of day, Congress can prolong the last hours of an expiring session without going beyond the day fixed for its close. As a matter of fact, Sunday sessions of one or the other houses of Congress are of comparatively frequent occurrence, the last instance of this being the session of the Senate on Sunday, February 28.

National Christianity.

BY M. E. KELLOGG.

THERE seems to be something very fascinating to some people in the name of "Christian nation." They regard it as a kind of panacea, a cure-all, for the ills that nations are heir to. They seem surely to forget that if a nation is not Christian, calling it so will not make it so; and if it is truly a Christian nation, it does not need to be called so.

As we scan the pages of history, we are startled by the fact continually forced upon us, that the greatest governmental and national acts of wickedness in many nations were coincident with the time when they posed as Christian nations. The massacre on St. Bartholomew's Day, in France, and the expelling of the Huguenots from the same country, were national acts of the French nation, and they were perpetrated at a time when the people of France had come to believe that it was a Christian nation. Furthermore, an act of the Pope, head of the Catholic Church, which church at that time was almost the only representative of Christianity, popularly so considered, sanctioned the atrocious national crime of the murder of the Huguenots.

There was a "Christian nation" perpetrating one of the greatest national crimes ever known; and the head of what was generally considered to be the Christian Church at that time sanctioned the action! Numerous instances of a similar character, where so-called Christian nations have committed the greatest crimes, might be cited.

If nations are Christian, their acts must be Christian acts. The exact status of their Christianity is better expressed by their deeds than by anything else. Hence the expelling of the Jews from Spain in a past age, and from Russia in modern times, must be considered as Christian acts. Indeed, they are good illustrations of national Christianity.

Take the nations of Europe to-day: they are Christian nations—that is to say, some phase of the Christian religion is united with the State and receives the support of the State. Now, if this profession of religion by the State amounts to anything, if it is a reality, and not a hollow mockery and hypocritical sham, then the organic utterances and acts of these powers, as well as their ruling motives of action, must be of a Christian character. And

that is to say that they must be seeking the good of others rather than their own good.

But everyone knows that they act in a way that is directly the reverse of this. Each nation selfishly pursues its own way, with little regard to the rights or desires of others, unless they are forced to respect these rights. It is the constant study of the statesmen of each nation to advantage that nation; and if, in so doing, some other nation is injured, no sorrow is felt.

So strong is this feeling of selfish interest that nations will go to war with other nations and commit murder by the wholesale, that they may retain some advantage, or gain some new one, over another nation. If a nation can commit such acts and be a Christian nation at the time because the decree of a king, an act of Parliament, or the decision of a court, says it is so, will not some Christian-nation theologian please explain to a layman why a man cannot be a Christian man by simply saying he is such, and keep right on in doing all kinds of wicked and selfish actions?

This idea of governmental Christianity which professes to be what it is not, and which is Christian by merely saying so, sets a tremendous example of evil to the people. For if a nation can be Christian while doing all kinds of wickedness, why can't a man practice the same evils and still be a Christian? Thus a "Christian nation" actually leads the people of the nation to accept the ideal, by which the Christianity of the nation is dragged down to the low plane of profession without possession.

A correspondent of the *Inter Ocean*, writing from the Phillipine Islands, and describing the cruelties practised on the natives by the Spaniards, says: "Spain makes great pretensions as a Christian nation, and yet she indulges in cruel practices the most contrary to the merciful teachings of Christianity." This statement shows the utter hollowness of the profession of national Christianity. A profession of Christianity by a nation in national capacity is the inevitable prelude to cruel practices. It has been so in past ages; it will be so in our age and in our country.

The fathers of our nation knew this, and hence laid down the principle that "Congress shall make no law respecting an establishment of religion." To-day we see many thousands of people who hold that these men were mistaken—that national Christianity, a national religion by law, is a blessing. They are ready to try again an experiment which has heretofore always led to persecution and to most grievous wrongs perpetrated in the name of the merciful Redeemer. May God enlighten their minds to the evil they would do, before it shall be too late.

It is one thing to say that the Bible, as we have it to-day, contains many passages which are not perfect translations of the original text, and quite another thing to say that the Bible is not infallible. There may be many places where the best words were not used in trans-

lation, but [the teaching of the Bible is truth, in every book and every text; and that truth can be discovered by a prayerful study of the text, comparing scripture with scripture, as its divine Author intended should be done. The Bible is infallible; and our eminent theologians would admit it if they were not so sure that they are infallible themselves.

Religious Freedom.

From an address by Dr. David Philipson at Mound Street Temple, Chicago, February 20.

WHEN, at the foundation of this Government, the constitutional provision, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," was adopted, it was undoubtedly taken for granted by the great founders of the Republic that the vexed problem of the connection of Church and State, which had caused so much misery in the world, was settled once and forever in the negative.

On Monday will be celebrated the birthday of the man, who, by refusing a crown, made the establishment of the Republic possible. He and his conferees felt that only by keeping religious questions out of the counsels of the Government altogether, was there any real possibility of avoiding the dangers of sectarianism. He once wrote: "Happily the Government of the United States, which grants to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support." In these words the man of whom it has been said, "that he had no children that he might become the father of his country," struck the keynote of the true attitude of a free government in all religious questions.

With what clear insight Washington and the great Americans who stood with him at the cradle of this Government looked into the very heart of things. The past is of great value in teaching succeeding generations what to avoid, and if the past has any impressive lesson to teach, it is this of the absolute necessity of the complete separation of Church and State. For no matter what religious party or sect has the upper hand, others will suffer. Real liberty consists in freedom of thought and action for the individual as long as this does not interfere with the like liberty of all others.

But, were Washington to return to earth today he would witness strange sights in this land. He would hear of persistent and continued efforts to have an amendment added to the Constitution recognizing the religion of Jesus Christ as the religion of the land. He would learn that in 1892 the Supreme Court declared that this is a Christian nation; that in that same year Congress recognized Sunday observance; that in 1896 in the Thanksgiving proclamation the President called upon the people to observe the day in the name of Him through whose mediation we were taught how to pray.

He would learn that a few months ago a judge in New York City refused incorporation papers to a Jewish society because its meetings were to be held on Sunday; in rendering his decision he stated that although the law did not forbid the holding of meetings on that day in so many words, yet, the intent of the law was such. He would learn that in the State of Tennessee a Seventh-day Baptist [Adventist] was sentenced to imprisonment for working on Sunday, although he conscientiously and religiously observed Saturday and refrained from all work on that day. Surely these are straws showing which way the wind is blowing. The breadth of spirit that characterized the founders of the Government has given way to a narrow sectarianism the worst feature of which is that it is finding its way into the halls of legislation.

As I recently perused an article in a leading Catholic paper, I wondered what our Protestant friends who are making these continued onslaughts on the Constitution and presenting petition after petition to have the Christian religion recognized as the State religion, would think of it. The bitterness of election contests in various sections of the country wherein the A. P. A. has taken a hand, may indicate what feelings would be engendered in the breasts of these bigoted Protestants at the very suggestion contained in that Catholic writer's contention that in time this will be a Catholic country.

Of course, as always, the difference is as to whose doxy. My doxy is all right; your doxy is all wrong. Truly, it is playing with two-edged tools. All open-minded men and women know that the policy of the complete separation of religion from government is the only safe course. There is nothing that gives greater cause for uneasiness than this reappearance of the narrow spirit of sect, class and race distinctions. The triumph of broad humanity and liberal thought is not yet complete. Despite parliaments of religion and international interests, despite a century of education in the school of liberalizing tendencies, these reactionary movements seem to be growing stronger.

The victories for freedom of thought and religious liberty that have been won can be none too jealously guarded. In this land lies the hope of the world. To be faithful to itself and its high mission it must persist in ever striving to give actual realization to those other words of the first President: "The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights."

"THAT which has everywhere characterized religious despotism, is the claim to prevent the public manifestation of individual differences of opinion."—*De Pressensé*.

The Penance of "Lent."

A NEW YORK daily refers to "Lent" as a season in which the "poor do penance for the rich," and in explanation of the statement, gives the following:—

"From data furnished by experts in trade the *Journal* gives careful estimates herewith of what the poor will lose and what the rich will gain by reason of all the "self-denial" that will gladden the consciences of the fashionable between now and Easter.

"New York spends \$3,000,000 a year for flowers alone. Thorley, the florist, says so, and he ought to know.

"The first three weeks of Lent are the dullest of the year," he said yesterday. "Later the trade picks up in anticipation of Easter, but just now it is very poor. In large establishments employes are not discharged, but the decrease of trade affects many who are even less able to stand the loss. The people who gather greens and do rough work, find themselves without employment, and to them Lent means a loss of between \$400,000 and \$500,000."

"At Sherry's, Delmonico's, the Waldorf and other places of fashionable entertainment, the servants are never dismissed when there is nothing for them to do. Lent to them means only a little well-earned rest. To the marketmen, who suffer by less business at these establishments, however, it tells another story.

"The wholesale merchants from whom provisions for the big banquets are purchased buy less, and the raisers of poultry, fruits and vegetables find no buyers for their produce. The thousands of chickens which would be consumed in *supreme de volaille* for cotillion suppers, the partridges, grouse, terrapin, asparagus, lettuce, hot-house strawberries, etc., which would accompany them on the menus, will have no purchasers, and those dependant upon the sale of these for support will be obliged to suffer the greatest privation.

"To the dressmakers Lent brings sadness. To their assistants, in many cases, it means no work. The same is true of milliners.

"The musicians who furnish the music for society's dancing will have nothing to do until after Easter. Their idleness will lose them about \$25,000.

"Another class of people who will suffer for society's season of penance will be household servants. Many small establishments will do without butlers and footmen, now that entertaining is ended for a while, and the housemaids will be required to do duty for them. A number of residences will be closed, all the servants dismissed, and the owners will go South to be fashionable and economic."

By the way, what authority is there in Scripture for this annual period of penance?

A PASSAGE which invites criticism in President McKinley's inaugural address is the following:—

"Equality of rights must prevail and our laws be always and everywhere respected and obeyed. We may have failed in the discharge of our full duty as citizens of the great Republic, but it is consoling and encouraging to realize that free speech, a free press, free thought, free schools, the free and unmolested right of religious liberty

and worship, and free and fair elections, are dearer and more universally enjoyed to-day than ever before."

In saying this the President must certainly be in ignorance of the facts. There was a time not many years since when such a thing as the imprisonment of honest, conscientious men for refusing to keep Sunday, was unheard-of,—when people declared such a thing could never be. But what is the situation now? The table of imprisonments given in another column answers the question. It is neither "consoling" nor "encouraging" to the victims of religious legislation to reflect upon the degree of their enjoyment of the "free and unmolested right of religious liberty and worship."

The No-Definite-Day Theory of the Sabbath.

"Sabbath Recorder," March 1.

In the question column of the *Golden Rule* [Christian Endeavor organ], of January 28, is the following:—

"J. H. A., Westerly, R. I. Christ's teachings regarding the Sabbath should release all Christians from the formalism that in Christ's own day had so largely destroyed the spirit of true Sabbath observance. The value of the Sabbath consists not in observing a certain day any more than the value of prayer consists in the way we bow our heads or kneel, or the value of the sermon consists in the dress the minister wears. It is not known when the transfer was made from the Jewish Sabbath to the Christian sabbath, but it was a transfer that undoubtedly had apostolic authority. It grew up from the instinctive reverence of the early Christians for the day on which our Lord rose from the grave and ascended into heaven, and from shrinking from celebrating the day in which he remained in the grave."

Analyze this teaching for Christian Endeavorers.

1. There is no more importance attached to "observing a certain day" as the Sabbath, than there is in the form of dress a clergyman may wear, or the position which the body assumes when one prays. That is certainly no-Sabbathism loose enough for the most liberal. Now Sunday is surely a definite and "certain day," a fixed day of the week, and since Sabbath-keeping need not be associated with any one "certain day," it need not be fixed on Sunday, or associated with it. What an excellent theory to cultivate regard for Sabbath reform on Sunday!

2. It is not known when Sunday was put in place of the Sabbath, but "undoubtedly" it was done by "apostolic authority." If the last "undoubtedly" be correct, it can be known easily when it was done. "Apostolic authority" cannot be without the sanction, example or precept, or both, of the apostles; and if it be precepts without example there must be some clear and definite reason why *inspired apostles* did not follow their own precepts. It happens that the records of the apostolic precepts, and the doings of apostolic men, are confined to a brief period and a plain, uncontested record. The *Golden Rule* defies logic and history, and "begs the whole

question" at issue when it attempts to hide behind such an "undoubtedly," without even a reference, much less a quotation, from the Word of God. Is that teaching young people to build their faith on the Scriptures? Is that loose way of avoiding a vital issue preparing young people to be stalwart Sabbath reformers? . . .

All this comes because the *Golden Rule* does not dare to follow the Bible and the example of Christ in keeping the Sabbath.

How that Protestantism, so-called, which denies the miraculous in Scripture, is putting a weapon into the hands of Rome, may be seen by the following from the *Catholic Standard and Times*:—

"The example in Bible-smashing set by the Rev. Dr. Lyman Abbott, is becoming contagious. Not only did he continue his iconoclastic work last Sunday by attacking the character of the Canticle of Canticles (the Protestant Song of Solomon), but another Congregationalist minister, the Rev. Dr. William Lloyd, of New York, declared his disbelief in Balaam's ass having actually spoken to the prophet.

"I believe," he said, "that this talking took place in the prophet's own mind. His conscience put the words into the dumb animal's mouth. The angel in his pathway was also a phantom conjured by his guilty conscience."

"Rationalism is evidently gaining on Protestantism with giant strides."

THE editor of the leading organ of American Methodism, who recently created a "scene" at a meeting of Methodist ministers, by declaring that the English Bible is not infallible, now says that what he said was nothing but "a truism old as the centuries." But if it was nothing anyway, why did he take the trouble to bring it before a meeting of three hundred Methodist ministers? We would suppose that such an assemblage would hardly need to be reminded of a "truism old as the centuries."

In this position Dr. Buckley is indorsed by Lyman Abbott, and the latter is in turn approved by "Bob" Ingersoll. When men deny the infallibility of the Bible, English or otherwise, they place themselves in a line which has an applauding atheist at the other end of it.

It would doubtless be generally conceded that in the process of arresting a man and haling him to the police station, there is nothing which savors of observance of the "sabbath." Yet some people are so anxious that everybody shall keep Sunday that they would furnish extra work for the police force on that day in arresting such as do not want to keep it. Like the man who was determined to have peace even if he had to fight for it, they are determined to have Sunday rest even if they have to make Sunday work to get it. Is it because policemen are supposed to have no souls or to be excused

from the requirements of divine law, that they are thus shut out from "sabbath" observance in the interests of "sabbath" observance?

IN view of the complaints made nowadays by Rome's prelates about the "perversion" of history by "Protestant historians," it may be interesting to know what they would regard as proper history. Here is a sample, taken from an address by Cardinal Moran, Archbishop of Sydney:—

"But, in the thirteenth century, the burghers and citizens successfully asserted their claim of liberty, and broad and solid were laid the foundations of what we cherish to-day as our most precious political heritage. 'For Northern Europe,' says Mr. Harrison, 'the thirteenth century is the era of the definite establishment of rich, free, self-governing municipalities.'"

The Papacy will not be satisfied with anything short of "history" which will eulogize the Dark Ages.

THE New York *World*, of February 28, very properly takes exception to opposition directed against a Cabinet appointee on account of his religious belief, and defends him by quoting the First Amendment to the Constitution, which forbids religious legislation by Congress and any congressional abridgment of freedom of speech. What the *World* should have quoted, however, is that clause of the Constitution which forbids any religious test in determining the fitness of a candidate for public office. There would be less open disregard of the Constitution if there were less ignorance on the part of the people respecting the constitutional safeguards of their rights.

It is announced from Washington, D. C., that news has been received from Rome that the Pope is preparing a bull addressed to the Catholic hierarchy in the United States calling for a "plenary council" in Baltimore on May 1. This has been done, it is said, by the special advice of Satolli. Mgr. Martinelli will preside at the Council, and will be vested with plenary powers, giving him ecclesiastical preëminence over all other prelates in this country while the session continues. The subjects which will receive special attention, it is said, are public instruction, nationalism, and papal doctrine on the subject of secret societies.

A KANSAS legislator named Walters has, if report be true, introduced in the law-making body of his State, a bill to give statutory force to the Ten Commandments. In support of his bill he said that "the men of the present generation have become doubters and scoffers," and that "having no fear of punishment beyond the grave, they continually violate the law given on Mount Sinai." Religious people are nowadays getting so intoxicated with the idea of making people moral by law, that there is not much reason to doubt the truth of this report.

AN exchange scores a point on Sunday-law advocates who hold to the doctrine of evolution, in the following:—

“Some of the clergy who believe that the six ‘days’ of creation in Genesis mean six geological periods of in-computable length are heard quoting the fourth commandment as authority for Sunday idleness. The commandment sets out that God made the world in six days and rested on the seventh. Why, then, haven’t we a Sunday law enforcing rest for a ‘geological period’?”

SUNDAY, February 28, the Sunday law was generally enforced for the first time upon barbers in New York City. The Corporation Council being called upon for a strict construction of the law, have decided that barbers must not shave customers on Sunday after 1 o’clock P. M., except when the customer is actually in the chair at that hour. If he is only waiting to be shaved when the clock strikes one he must go unkempt.

THE Corcoran art gallery in Washington, D. C., was opened on Sunday to the public for the first time, February 28. Nearly four thousand people improved the opportunity to view the collection of art treasures, the majority being of the class who find in Sunday their only day of recreation. The result was taken as fully vindicating the action of the trustees in opening the gallery for Sunday visitation.

THE Bridgeport, Conn., *Evening Post*, of February 26, reports a case in court in that city—“the Spiritual Temple Case”—in which the judge said in his charge to the jury, “You are to determine who is the true God.” Such a report seems almost incredible, but in these days a person must be prepared to expect almost anything in the way of developments savoring of a union of Church and State.

IN a matter of the defense of personal rights, one individual stands for the whole people. When individual liberty is attacked in any instance, the whole people are made defendants. When individualism falls, the whole people fall with it.

A SPOKANE, WASH., journal reports that the Sunday law is enforced in Colfax, that State, with much “success.” Even the most liberal sections of the great West seem to be fast retrograding to the mediæval idea of enforced religion.

THE idea that it is better for Christians to go to a primary than to a prayer-meeting, when the two fall on the same evening, is characteristic of that religion which demands the enforcement of Sunday.

A BILL prohibiting all Sunday sports and games is now under consideration by the legislature of New York.

THE saloon-keeper by force of law is compelled to help pay the taxes on my church, in the use of which I denounce his infernal traffic. If the saloon-keeper is taxed to support my church, in all fairness he ought to have something to say in its management. “No taxation without representation.”—*Rev. Madison C. Peters.*

FOR the same amount of money that New York City is to raise by taxation this year the people of Holland will drain the Zuyder Zee, build a vast moat of solid masonry thirty miles long and reclaim half a million acres of land that will support a population almost as great as ours.—*New York World.*

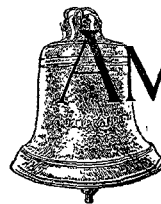
“So long as religion does not step out of its province it should not, in any of its forms, depend on the good pleasure of the State. It belongs to the civil power neither to authorize nor forbid it; for here the civil power clashes with a primordial right of the individual.”—*De Pressensé.*

THE South Carolina House is reported to have passed a bill requiring a license for every business, profession, or calling, including that of ministers of the gospel.

BY a vote of 209 to 149, the British House of Commons decided, February 10, against the prohibition of liquor selling in public houses on Sundays.

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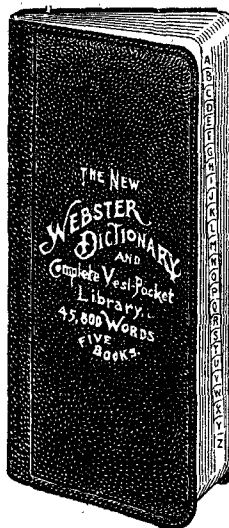
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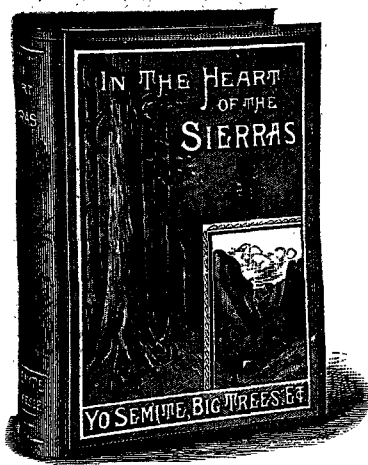
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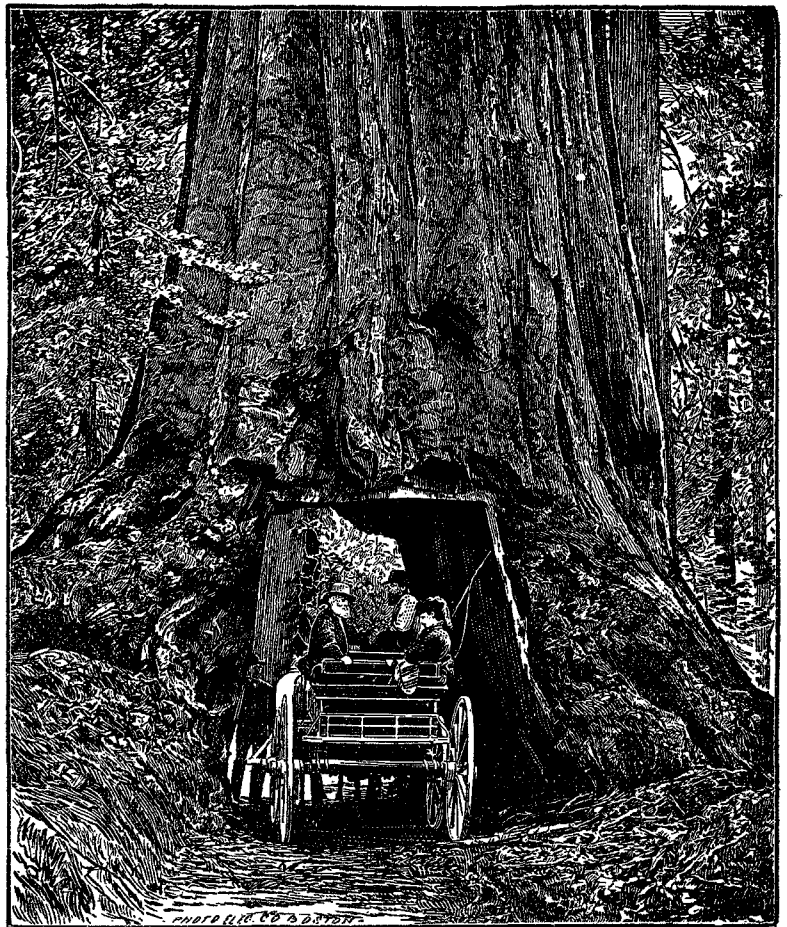
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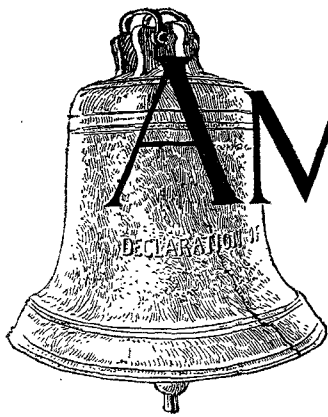
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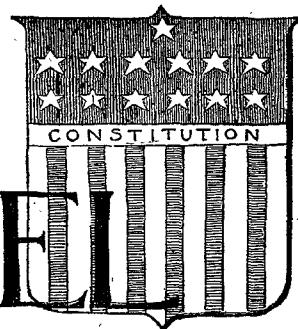
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

ALONZO T. JONES,
EDITOR.

NEW YORK, MARCH 18, 1897.

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The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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.

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ABOUT as near as anyone can come to divining the purpose of "Lent," as related to Protestants, in the absence of any authority on the subject, is to say that it constitutes a sort of "indulgence" for a life of doubtful piety during the rest of the year.

It would be possible for Lent to be only this, even if it were a season instituted by the Lord; for God's institutions often become perverted. And as it was not instituted by the Lord, it is not possible that it should be anything but this.

The real purpose of penance, in the heathen system of which it forms a part, is that of an indulgence, either to satisfy a past transgression, or to provide for a future one. It is a principle of human nature—and human nature is strictly heathen—that an individual can in some way and to some extent, atone for his own transgressions. This principle crops out everywhere in an individual's way, before he becomes a Christian, of dealing with himself and with others. His own bad deeds, or those of others, are offset in his view by the later "good" deeds of the respective parties. He thinks that he must do something good in order to become good; and that he must first make himself good in this way to a certain extent, before he can come into touch with God.

Having done what he considers a very good deed, by way of penance, his conscience will be eased until he again does something that he knows to be of a decidedly different character, or until he has continued for some time in the pathway of "small" transgressions. Then he feels that he must again do something to set himself straight. So it happens that the Lenten period of penance supplies a want of human nature, coming as it does at intervals convenient for that purpose.

Upon this question of the real nature and purpose of Lent, we may cite the testimony of the papal church. That church is the author of the observance, and being in no sense a divine ordinance, it has never been perverted from its original purpose. In a late issue of Cardinal Gibbons' organ, the *Catholic Mirror*, the following observations are made by way of preparing the minds of "the faithful" for the occasion:—

"With this week begins the holy season of Lent, when according to the precept and immemorial custom of the church, we should, as far as possible, lay aside worldly thoughts, and especially worldly pleasures, and occupy ourselves with considerations which relate to our eternal salvation. This, indeed, we should do at all times; but more especially in Lent, when everything in the divine offices of our religion reminds us that the passion and death of our Lord are to be soon commemorated.

"There is no person who cannot give up something for the sake of Almighty God, in Lent—all that is necessary is the will to do so. There are pleasures, of doubtful benefit to us spiritually at all times, which should now peremptorily be abandoned. There are the very questionable amusements in which many indulge—the play-going, the reading of light literature, and the various diversions of society. During the penitential season, at least, these recreations should be utterly relinquished, and the discipline of the church should be complied with as rigorously as possible. Then it will not follow at the end that one, looking back with regret and self-reproach, will realize that the holy season for him or her has come and gone in vain."

In brief, the idea here expressed is that during this season of penance, "worldly pleasures" "of doubtful benefit to us spiritually at all times," "very questionable amusements," etc., should be laid aside, and the individual should conduct himself in a strictly Christian manner. And what makes it a season of penance is the very fact that he feels obliged to conduct himself in this way. For forty days a heathen must try to act like a Christian. And truly, if that be not a penance, we cannot think of anything that would be. Every individual who has tried the experiment knows how hard it is to try to act like a Christian before being one.

It will be said, of course, that Lent is for Christians—"the faithful"—and not for the heathen at all. But we do not care anything about the theory of Lent. We are considering only the reality of it, and the reality is that Christians can have no possible use for Lent, because (1) it has no sanction in the Word of God, and (2) a Christian acts like a Christian at all times of the year, and not merely during some period of penance. And he finds no penance at all, but only pleasure, in so doing.

To seek to gain an indulgence for a life of "questionable amusements" and "worldly pleasures" during the rest of the year, by means of the Lenten penance, is no more Protestant or Christian than to purchase an indulgence from the pope direct.

Freedom for a Million Slaves.

THE *Christian Endeavorer* is much exercised over the matter of "Sunday slavery" which is alleged to be very prevalent in this country. In its March issue it calls for the abolition of this Sunday slavery as the thing of first importance in work for the "rescue of the Sabbath." "There are," it says, "over a million people in the United States who are obliged to work on Sunday against their will."

If the SENTINEL could but reach this million and more of people, it would say to them in the name and by the authority of Him who rules over all, You are not slaves at all, but free men, if you but will to have it so. We have better tidings for you than those who remind you of your slavery. You need not wait for the success of some movement on their part to set you free by law; you are free already. It only remains that you should assert your freedom.

This, of course, you may not be willing to do; but you can do it if you will; and if you do not, your slavery will be voluntary.

You are not compelled to work on Sunday against your will. No one is compelled to do this. You are, at most, only compelled to choose between Sunday work and the prospective suffering of pecuniary loss. But pecuniary loss is not the loss of liberty. The freest individual in the world is liable to pecuniary loss.

If you are in slavery, it is only because you do not know that you are free. That, indeed, is the common condition of mankind. Freedom, full and complete, has been purchased for all. The great emancipation proclamation for the race has been issued, over a name and seal that stand for all power and authority. The only thing necessary for any man is that he shall accept his freedom.

If the slaves of the South had refused to accept the freedom offered them in the proclamation of President Lincoln,—if they had chosen to remain just as they were, refusing to believe that they had been set free, or waiting for some law to be enacted compelling them to be free, they might have remained slaves until this day. In some

instances they did, through ignorance, remain in slavery until long after the edict of emancipation went into effect. But the vast majority were willing to take at once the freedom it brought them. They immediately asserted their liberty. But people are very much slower to assert the soul liberty which is just as truly theirs.

By the sacrifice on the cross, the Lord Jesus Christ purchased this liberty for every individual of the race, so that it becomes to each a free gift. But a gift profits not unless it is accepted. By accepting this gift, it becomes the high prerogative of every person to follow always the dictates of his will and conscience.

This, of course demands faith in the word of God. It is faith that sustains the individual in asserting his freedom. His will being always to do that which is right, he simply obeys the dictates of conscience as guided by the Word, and leaves the results with God.

There is no reason whatever why any Christian should complain of "Sunday slavery." The mere fact of such complaint should be conclusive evidence of the non-Christian character of the complainant.

The Christian simply trusts his God and asserts his freedom. Whatever he believes God has commanded, that he does, without reference to any arrangements established by man. Hence he is never without the enjoyment of Sabbath rest. Human customs and regulations must, with him, adapt themselves to the precepts of God, and not the precepts of God to the rules of men.

And this is the liberty that every individual ought to assert. He must *assert* it, on the basis on which it is offered, if he is to *realize* it. If he waits for a law to compel him to realize it, he will not realize it at all. Soul liberty cannot be obtained that way.

We say again, there is full and complete liberty for this multitude in "Sunday slavery," for their immediate realization, upon the basis God himself has established for it. God is the Author of liberty and also the Creator of man. He is the God both of the Christian and the gentile. All men should be pointed to that means by which they may know the freedom that God gives, and become forever emancipated from soul-slavery. And why should the *Christian Endeavorer* point them to anything else?

Christian Endeavorers in Conflict.

THE camp of error is never long free from divisions. How this is illustrated by the Christian Endeavorers with reference to Sunday, is pointed out by an exchange, as follows:—

"The *Christian Endeavorer*, of Chicago, which has entered upon the task of 'rescuing' Sunday from ruin, according to the 'new discovery' of Mr. Gamble, is almost as severe on the popular notion of 'no particular day,' as it is on us for our adherence to a 'particular day.' In the February issue we find the following paragraph:—

" 'It is to be hoped that we will hear no more of the

foolish statement that there is no divine authority for the observance of Sunday as the Christian sabbath; or the other equally untrue saying: "It makes no difference what day of the week we observe as Sabbath, so that we observe one." Followers of Christ should observe only the first day of the week, the Lord's day, the Christian sabbath.

"This is a homethrust at the *Golden Rule*, Dr. Clark's paper, and hitherto the representative paper of Christian Endeavor, which lately declared that the specific day of the Sabbath was of no more importance to Sabbath-keeping than the clothes a preacher wears are to the sermon he preaches. Has it come to this, that Christian Endeavor leaders are so soon divided as to how Sunday shall be saved? These papers have come to such antagonism by inventing different ways of escaping, or trying to escape, from the claims of the Sabbath. God's law is a troublesome thing when men want to invade it; and the greatest of blessings when men are obedient to it."

Enforcing the Decalogue in Kansas.

THE following is the bill introduced in the legislature of Kansas, by Representative Walters, calling for the legal enforcement of the Decalogue, as mentioned in our last issue:—

"An Act to give statutory force to the Ten Commandments:

"WHEREAS, The men of the present generation have become doubters and scoffers; and,

"WHEREAS, They have strayed from the religion of their fathers; and,

"WHEREAS, They no longer live in the fear of God; and,

"WHEREAS, Having no fear of punishment beyond the grave, they wantonly violate the law given to the world from Mount Sinai; therefore,

"Be it enacted by the Legislature of the State of Kansas:—

"SECTION 1. Thou shalt have no other gods before me.

"SECTION 2. Thou shalt not make unto thee any graven image," etc. [Each one of the commandments constitutes a separate section of the Act.]

"SECTION 11. Any man who shall violate any of the provisions of this Act shall be punished as follows:—

"For violating Section 1, \$1,000 fine; for violating Section 2, \$1,000 fine and one year in the penitentiary; for violating Section 3 or Section 4, \$500 fine; for violating Section 5, \$500 fine and six months in the penitentiary; for violating Section 6, hanged by the neck until dead; for violating Section 7, penitentiary for life; for violating Section 8, fine or imprisonment, in the discretion of the court; for violating Section 9, imprisonment, in the discretion of the court; for violating Section 10, fine and imprisonment, in the discretion of the court.

"SECTION 12. This Act shall take effect and be in force from and after its publication in the statute book."

If this proposed measure stood alone as the only thing of the kind which has been brought to public no-

tice, it might be dismissed as a joke. But the facts of the situation justify something more than its mere mention as a piece of "freak" legislation.

This proposed measure only contemplates in part, and on a small scale, what is proposed in the "Christian Amendment" to the Constitution, which has progressed far beyond the possibilities of a joke. That amendment says that "the revealed will of Jesus Christ" shall be "the supreme authority in civil affairs" in every State in the Union. The revealed will of Christ includes the law of ten commandments. The "Christian Amendment" would do for every State what Mr. Walters' measure proposes to do for the State of Kansas.

It is proposed that the Kansas legislature shall enact, "Thou shalt have no other gods before me." As the speaking party in this enactment would be the legislature, the law would be that the legislature must be the god of everybody in the State. And the god who speaks the law having been determined in the first section of the Act, the same god would be meant by the phrase "the Lord thy God" in succeeding sections. Thus by the third section it would become blasphemy to speak lightly of the Kansas legislature, and in the fourth section this assembly would put forth the stupendous claim of having created the heavens and the earth!

Absurd as such claims would be, they are no more than what is really involved in every instance of religious legislation. For religion being the performance of those duties which an individual owes to his God, only God can rightfully command such duties; and when such duties are commanded by any party, that party by that very act assumes to be God. Every law upon the statute books of the States which enjoins the observance of the "Lord's day," involves nothing less than the claim that the law-making party is God.

Yet these "sabbath" laws are to be found upon the statute books of almost every State, and they are not generally regarded as examples of "freak" legislation. Neither, as stated, is the proposed "Christian Amendment" so regarded by the vast majority of those composing the churches and religious societies. And so strong is the support which these give to it, and so potent has their influence upon Congress been shown to be, that the "Christian lobbyists" who have charge of it at the seat of government are actually hopeful that the National Assembly will take favorable action upon it during their next session.

It should be observed also that by Mr. Walters' bill the seventh day of the week will be made the legal sabbath in the State of Kansas. For the fourth commandment plainly says "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work;" and any almanac affords proof that the day "commonly called Sunday" is the first day of the week and not the seventh. The Sunday law itself commonly specifies that Sunday is the "first day of the week." "The seventh day" and "the first day" of that division of time which the Sabbath marks, cannot be one and the same day.

"The seventh day" must mean the day before Sunday, which is commonly called Saturday.

Another point that must not be overlooked is raised by the query as to what will constitute a violation of this Act. Jesus Christ said that hatred in the heart was a violation of the commandment which says, "Thou shalt not kill," which is Section 6 in Mr. Walters' bill. See Matt. 5:21, 22. No doubt it will be acknowledged that there is no higher authority upon the subject than this. The courts will therefore be obliged to take cognizance of hatred as a violation of Section 6 of this State law, of lust as a violation of Section 7, etc., and inflict the penalties specified in the Act. The enlargement of the State prisons and penitentiaries which the punishment of such persons, together with all who were covetous, would demand, it would be needless to try to specify. The penal institutions would simply have to be made large enough to take in the entire population of the State.

If we are really to have a "Christian Amendment" to the Constitution which will make "the revealed will of Jesus Christ" the "supreme authority in civil affairs" for all the nation, it may be well that the experiment should be first tried on the small scale which Mr. Walters' bill proposes, in order that the people may judge of its utility for the wider field of national government. It would certainly be far preferable that the Kansas legislature should pass this bill, rather than that the National Legislature should pass the so-called Christian Amendment.

"What Is Wrong?"

WHAT is wrong? inquires the Rev. C. S. Bullock, in the *March Christian Endeavorer*, and proceeds to justify and answer the query as follows:—

"Every pulpit in the land guarded by law—nearly one hundred thousand men of learning and ability set for the bringing to the attention of other men the life and death message of God—and yet—

"Multiply the twelve apostles by eight thousand and how soon they would turn the word up-side-down! What is wrong?

"Think of England—the brightest part of Europe. Eighty thousand criminals; one hundred and sixty thousand drunkards; one hundred thousand prostitutes; nearly ten hundred thousand paupers, and a drink bill of one hundred and thirty-six million pounds sterling! Is that the best the gospel of Jesus Christ can do for England?

"Look upon our own land—over seventy-three million population and about twenty million enrolled members in all branches of the church! Seven million young men, of whom but five per cent. are enrolled as members of the church, these, as a fraction of one of the million, attend church somewhat regularly, another million attended occasionally, but five million never attend. Think of arresting over one and a half million of men and women annually—fifty millions in a generation! Crime increases four and a half times faster than the population. What is wrong?

"Here we stand upon the threshold of the twentieth century with the record of forty million people habitually absenting themselves from the house of God! We have perfect machinery and a seemingly large amount of zeal—we are doing everything that we can think of to reach the ungodly—we have tried spinning-wheels and grab-bags, theatricals and tableaux, broom drills and donkey socials. We have fiddled to them and fed them with ice cream and cake, and tickled them with funny stories, yet 'Ichabod' seems to be written upon everything we do. What is wrong?

"Is there a power that can change these things? What is needed? Paul cries, 'The gospel is the power of God.' O, that is what is needed—power! POWER! Power in the Church and through the Church in politics to regenerate society. The only thing that can correct the things that need correction is the 'gospel.' Let us apply the gospel in liberal doses!"

Yes; it is power that is needed, and that power is needed in the church. But the needed power is not political power, but "the power of God." The gospel is not political power. The gospel "is the power of God unto salvation to every one that believeth." Rom. 1:16. The power comes only to those who believe, and this totally separates it from politics, for politics have nothing to do with faith.

If the Church does not have the power she needs, it is because there is a lack in believing—believing the Word of God. Jesus Christ said to his followers, as he was about to ascend after his resurrection, "All power is given unto me in heaven and in earth. . . . And lo, I am with you always, even unto the end of the world." Then why has the Church not power? Is it not because she has forsaken Christ and joined with Cæsar, and is seeking for divine power to be exercised through politics, for the "regeneration of society"? God cannot lend himself to any such scheme. The Church will have to get out of politics before she will realize the power for which some in her communion long.

It seems to be a difficult matter—if not an impossibility—to secure the retracement of a single step which the Government has taken in the direction of union with the Church. An illustration of this is furnished in the action of the Senate Committee to whose lot it fell to report on the Indian appropriation bill sent up from the House. Instead of submitting it without any appropriations for sectarian Indian schools, as was provided for by Congress last year, it was reported to the Senate with a provision that during the coming year such schools shall have the same Government aid as this year, less ten per cent. The provision of Congress in the matter was that after June 30, 1897, all such appropriations should cease; and that during the year ending with that date, the appropriation should be only half that of the year previous. "It strikes us," says the *Independent*, "that the best way to cease is to cease." But the trouble is that Congress, as represented by this committee, is not seeking the best way to cease.

The "Religious Significance of the Inauguration."

THE Sunday evening following the inauguration at Washington, D. C., the pastor of the Metropolitan M. E. Church, of that city, delivered a sermon on the "religious significance" of the event. This church is one of the largest in the city, and was attended by the President at the morning service of the same day. For his text the speaker read from 2 Kings 11:12, "And they clapped their hands and said, God save the king;" also from Rom. 13:11, "The powers that be are ordained of God." Among other things he said:—

"We are a Christian nation. There is a secular theory of civil government. We have a little band of vociferous secularists and infidels, who have succeeded in giving the public an absurdly exaggerated sense of their numbers and importance, who would de-Christianize the State, who would have judicial oaths, prayers in our legislative assemblies, and Sunday laws abolished; in short, all the Christian elements of our national life. They would destroy our national inheritance and are no more patriots than they are Christians. They deal their deadly blows not merely at revealed religion, but at human liberty and progress.

"The Christian religion is the foundation of all law and all literature, and to be hostile to the Christian religion is to be hostile to the Government in which we dwell.

"The Constitution provides that Congress shall make no law regulating the establishment of religion or prohibiting the free exercise thereof; and that no religious test shall ever be required as a qualification for any office of public trust. These simply secure religious freedom and separation of the Church from the State. They are as a bill of rights, guaranteeing to all the churches full liberty, and forbidding Congress ever to abridge that liberty. It is not a union of Church and State, but the union of Christianity and the State. A free church in a free country; each independent of the other; each fulfilling different functions, yet coöperating together to increase the reverence for law and increase the stability of the Government. The recognized religion of this land is not the Episcopal Christian, the Presbyterian, Roman Catholic or Methodist Christianity, but the Christianity common to all,—a common religion, a universal Christianity."

This paragraph calls for some comment. Let it be noted that there is a vast difference between church freedom and individual freedom. When the papal church enjoyed the greatest freedom, during the dark ages of her supremacy, individual freedom was at its lowest ebb. Church freedom that is not compatible with the fullest individual freedom, is nothing else than despotism. It is individual freedom that the people want. It is this that should be secured to them by the Constitution.

And it is just this freedom that is always invaded by a union of Christianity—so-called—with the State. That union may leave the churches free enough, especially if they prove to be the dominant power under the arrangement—but it invades individual freedom by combining

with religion a power which pays no respect to individual option. The State does not persuade; it commands and enforces; and when it is united with "Christianity," it is to command and enforce "Christianity" in so far as the union extends. But it is the divinely-ordained prerogative of every individual to exercise perfect freedom of choice in religion. The State says, *You must*. Christianity says, "*Whosoever will, let him come.*"

Hence there can never be union of real Christianity with the State.

Of course there is no such thing as "Episcopal Christian," or "Roman Catholic Christian," or "Methodist Christian." There is but one kind of Christianity in the world—one way of being like Christ. And for this reason a union of all denominations, or of the leading ones—with the State cannot possibly be a union of Christianity with the State.

The speaker said further:—

"The recent unanimous decision of the Supreme Court is that this is a Christian nation, destroying as a precedent the famous Tripoli treaty in which the Mohammedan power was assured that the United States was not a Christian nation. The Christian is supported in independent but friendly relations with the civil power. Our Christian life and churches have moved forward most rapidly. The increase in church membership from 1890 to 1895 was over four million. The increase of population falls far below the rate of church progress. The church has steadily and rapidly gained upon the population.

"Shall we surrender our Government to secular control? That would be treason to liberty; that would be the betrayal of the sacred trust we hold for our children; as well as disloyalty to God, and this blessed Book, which is the Magna Charter of human rights and happiness.

"We have evidence of the Christian character of the nation in the inaugural addresses of the Presidents. . . . This last inaugural has been most impressive. Listen to the opening words of the President:—

"In obedience to the will of the people, and in their presence, by the authority vested in me by this oath, I assume the arduous and responsible duties of President of the United States, relying on the support of my countrymen, and invoking the guidance of Almighty God. Our faith teaches that there is no safer reliance than upon the God of our fathers, who has so singularly favored the American people in every national trial, and who will not forsake us so long as we obey his commandments and walk humbly in His footsteps."

"This brings us to the religious significance of this ceremony. This ceremonial can be regarded in no other light than a mutual covenant. The oath of the President to serve the nation carries with it the unspoken vows of the people, to yield obedience to the laws, to support and defend the Constitution, and to invoke the same divine favor and help. The President must realize the sacredness of his office. If the powers that be are ordained of God, then surely the head of a great nation stands very near the holiest ministers of religion."

We are reminded by this of another occasion when some vows were made by a "Christian nation" of old,—

the nation of Israel, as they were assembled around the basis of Mount Sinai. There was a covenant made there,—a covenant of the people to obey the voice of the Lord which they had heard from amid the flame and smoke upon Sinai's top. But only about a month later they were found worshipping a golden calf. This occurrence casts no light shadow of suspicion upon the vows of a "Christian nation" to live uprightly. With many, indeed, in the Church as well as without, it is a question whether the American "Christian nation" are not even now engaged in worshipping the golden calf. Considering this subject from the standpoint of its "religious significance," we are certainly warranted in these observations.

The speaker proceeded to define the duties of "the covenant into which we enter as a people" by virtue of the President's inaugural oath. These are, as defined, the duty of reverence for the laws and for those in authority, and the duty of giving our best endeavors to the purification of politics. In this connection he said:—

"We pledge ourselves anew to our country as a Christian commonwealth. The future of the nation is safe only as we are Christians. Those who are lifting up their voice against the Bible, against the sabbath, against our Christ, are the enemies of the best interests of the country. The nations of the past that have gone down in night have sunk because of corruption. Our present condition comes largely because of our lack of faith in God. Let public immoralities be suppressed; let the Lord's day be reverently held, and Sunday newspapers, Sunday traffic, and Sunday labor as far as possible be suppressed. Let our laws be such that it will be easy for men to do good, and hard for them to do wrong. The only bulwark of our nation is Christianity; and without it we have no hope of perpetuity."

This only makes still plainer the idea of the speaker that these "unspoken vows" of the people are to be fulfilled through Christianity. No other view, indeed, would be in harmony with the doctrine that "this is a Christian nation." No other view would invest the President's inaugural with a "religious significance."

The speaker would have done better if he had placed reverence for the right above reverence for the laws and for those in authority. The "laws" are not always right; and "those in authority" not above the right. Reverence for the right is the only safeguard of liberty.

What effect such teaching as this setting forth the "religious significance of the inauguration" will have upon the Administration, remains to be seen.

mittee" organized by a local society, to two hundred for initiating "a movement that shall by persuasion or law cause the discontinuance of any Sunday paper," and three hundred for securing "the discontinuance of Sunday trains on any railroad." The society securing the largest number of these credits will be presented with a "Lord's Day banner" at the coming international convention in San Francisco next July.

Sumptuary Laws.

The *Union Signal* of March 4 makes the following observations on the subject of "Sumptuary Laws:—

"It seems that sumptuary laws are not so bad after all—when applied to women. We have yet to see a single protest against the enactments of certain municipal councils whereby it is made illegal for women to wear in the theater the 'big hat' of the period. To this we do not object; indeed, we only wish that the law applied to all public assemblies, since it would be much better for the health of the women and far more convenient for those who come to see. We would gladly witness the adoption of a law that women when out walking, should wear no garment that came within three inches of the ground, and we urge it upon our women legislators to introduce such a law in the interest of the public health.

"A speaker recently stated before a Woman's Club in New York that a young lady who had promenaded Fifth Avenue (its most aristocratic street) had kindly submitted the street gleanings of her skirts to a bacteriologist, who captured therefrom seven different kinds of contagious disease microbes. And yet intelligent women insist on dragging their skirts behind them because they think it is more 'stylish.'

"But we cannot help being amused to notice that in this land of 'personal liberty' and 'individual right,' where anything so drastic as a 'sumptuary law' is not to be for a moment tolerated, nobody has raised even a faint little warwhoop in view of the fact that women are now under strict 'sumptuary law' as to their headgear. 'What shall we eat? what shall we drink? and wherewithal shall we be clothed?' may become matters of legislation after all. This is a wonderful age, and we have now established a precedent (a solemn thing to do) for the invasion of the 'liberty of the subject.' After this anything is possible."

Yes; "anything is possible" when legislators once get fairly started in the line of legislation upon the question of what people shall eat or wear. It is of course easy to see in the law against "high hats" in theatres, what is rather facetious than oppressive. There might be nothing very oppressive in a law to compel ladies walking on the streets to wear no garment reaching lower than three inches above the ground. It is quite desirable that street sweeping should be left to those appointed to such work by the city authorities. It is very desirable that people should dress healthfully, eat proper food, and get a proper amount of sleep. Nevertheless we are none of us anxious to be regulated in such matters by legislative fiat. There is a vast step between the con-

THE activity of Christian Endeavor organizations all over the land in the work of securing Sunday enforcement, is indicated by a plan of work outlined in the *Golden Rule*, of March 4, to be followed by each local society in all the States. This plan is based upon a system of credits to be allowed for proficiency in organization for "Sabbath reform" work, and especially for achievements in securing cessation of Sunday work. The credits range from one, to be allowed for each "Lord's Day Com-

dition of being desirable and that of being enforceable at law.

However, it is not unlikely, as suggested, that such questions as "What shall we eat? what shall we drink? and wherewithal shall we be clothed? may become matters of legislation after all." But every act of legislation in this direction, trivial as it may be in itself, undermines a principle that is anything but trivial in its relation to the welfare and happiness of the people. This is the real objection to sumptuary legislation.

THE Omaha *World-Herald* remarks that "amid the political differences that sometimes engender the worst of feeling among men bound together as citizens of a great nation it is well that we should be occasionally reminded that this is a Christian nation." In other words, it is well that we should be occasionally reminded of something which, from all appearances, we should never mistrust to be a fact.

The Right of Private Judgment.

AN article in the New York *Independent*, of March 11, contains the following:—

"No better illustration of the rigid control which the Catholic Church exercises over the consciences of its members can be given than the rules it lays down as to what they may or may not read. We give some of these rules as promulgated only last year by the present rather liberal pope as popes go. Here is one:

"'Books of apostates, heretics, schismatics, and all other writers which defend heresy or schism, or in any way tend to overthrow the basis of religion, are absolutely forbidden.'

"Every book which defends our Protestant forms of faith is thus absolutely interdicted. Here is another rule:

"'Likewise are forbidden books of non-Catholics which professedly treat of religion, unless it is known that they contain nothing contrary to Catholic faith.'

"It is not enough, it seems, to forbid books which defend heresy or schism, but any book on religion written by a Protestant is forbidden unless it is known that there is nothing in it that contradicts any part of the Catholic faith. But we are further told in another rule that books by non-Catholic writers which are not on religion, such as novels, we suppose, or scientific treatises, may be read even although they may 'merely incidentally touch on truths of faith.'

"Next follow, in the document from which we quote, the rules about the Holy Scriptures. No edition of the Bible in the original tongues, and no ancient version in Greek, Latin, Syriac, Armenian, Arabic, or any other language of the earlier church, prepared by a non-Catholic, is allowed to any except those engaged in theological or biblical studies, and to them only, provided no attack is made 'in the prefaces or notes, on dogmas of the Catholic faith.'

"Much more is it forbidden to read any edition of the Holy Scriptures in the vernacular prepared by a non-Catholic.

"'Since experience has proved that, on account of man's boldness, more evil than good arises if the Sacred Books are allowed to all without check in the vulgar tongue; wherefore all versions in the vernacular, even though made by Catholics, are entirely forbidden, unless approved by the Holy See or issued under the care of bishops, with notes taken from the holy fathers of the church and from learned Catholic writers.

"'Prohibited are all versions of the Holy Scriptures made by whatever non-Catholic writers, in whatever vulgar tongue, and those especially which are spread broadcast by Bible societies, again and again condemned by the Roman pontiffs, since they entirely discard the most salutary laws of the church relative to the issuing of divine books. But these versions are allowed to those who are engaged in theological or biblical studies, on observing the regulations set forth above.'

"If any Catholic wants, for any reason, to read a book thus forbidden, he must ask permission not of his confessor, but of his bishop; and this permission must not be easily granted, for the rule says that this permission may be given 'only in chosen cases and for good and sufficient cause,' 'only in urgent cases' and 'for single books.' Furthermore, bishops must 'proscribe and take out of the hands of the faithful' any forbidden books that have been circulated. And still further, no Catholic layman is allowed to publish any book on religion without episcopal permission, and no priest can publish on any subject, religious, scientific or social, without such license."

All this is of course utterly contrary to the principle of individual freedom of judgment in religious matters, which is the very essence of religious liberty. It shows how complete is Rome's antagonism to that liberty of which she has claimed to be the champion. Upon this point of the individual right of private judgment, Protestantism claims to stand in complete opposition to Rome. But how fully is this claim sustained by leading exponents of Protestantism? What difference is there in principle between Rome's dictum on the subject, as quoted above, and the following from that very Protestant journal, the *Golden Rule*, organ of the Societies of Christian Endeavor, in its issue of March 4:—

"ENDEAVORER, *Princeton*, III:

"You say that through your own unaided study of the Bible you have become convinced that you should change your church and denomination, and you are especially grieved that you must take this step in opposition to the earnest wishes of your mother. Pardon me if I say that no one should take such a serious step as this relying merely upon his own judgment. You should seek the advice of your pastor, and of others who are wiser than you."

In other words: After you have talked with God on the subject of your duty, and He has spoken to you, don't move in the matter until you have had a talk with some man! After consulting with God, don't fail to consult with your pastor and other fallible mortals around you, and thus avail yourself of their superior wisdom! It would not be safe to take God's word alone! Of course, God's word is all right in itself; but you need some human

power and wisdom to make you understand it! This is Rome's position exactly, only Rome, with more worldly wisdom, simply brings the individual to the human authority direct, and thereby saves herself much trouble in the management of her adherents. The very essence of Romanism is the interposing of human authority between the soul and God, and the very essence of this "Protestantism" is the same.

We would not quote this if it were not fairly representative of most of the Protestantism of to-day. Protestant instructors are almost always ready to give this advice to those whom they would guide under such circumstances. They do not make it compulsory upon any, to be sure; they can present no commands from the Church "authorities" forbidding an individual to be guided by his own conscientious understanding of God's Word. But they go as far as they can in the way of persuading him to set aside his own mind, and be moved, like an automaton, by the mind of another. They differ from Rome only in the means employed, not in the principle involved or the end sought.

What does God himself say about this? James 1:5 gives the answer: "If any of you lack wisdom, let him ask [not of his pastor or his 'wiser' friends, but] of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." True Protestantism believes these words, and leaves every individual free to make them a rule of life.

The Cry of "Treason."

BY A. SMITH.

WHEN Ahaziah, a certain king of Judah, was slain by Jehu, king of Israel, his mother, Athaliah, daughter of the wicked Ahab and Jezebel, saw her opportunity to usurp the government, which she did by slaying "all the seed royal" except one, the infant son of the king, and reigning instead of the rightful heir.

For six years she held the scepter, but at the end of that time the young prince, Joash by name, was brought forth from the temple, where he had been hidden by his sister, who was the wife of the high priest, and by the principal men of the land was made king and placed upon the throne of Judah amid the acclamations of the people. But when Athaliah saw what had been done she rent her clothes and cried "Treason! Treason!"

Now, who in this instance was guilty of treason, the lawful king or the subverter and usurper of the government? The answer is obvious.

At the present time there is a large class of people in the United States who, in their mistaken zeal to promote religious legislation, are seeking to subvert the Government from the principles upon which it was founded by our forefathers (the most Christlike in principle of any government ever founded by man) and change it into a religious despotism. Those who oppose this innovation

are charged with treasonable purposes; and the passions of men, fired by false applications of patriotic principles, are invoked to frenzy against them as subverters of the Government.

There is real danger threatening our political institutions, and it requires a cool unbiased judgment to meet the issue.

It seems that the bill of Mr. Walters of Kansas, to give the Decalogue legal force in that State, was introduced in all seriousness, according to *The Examiner*, of this city. "The bill," says this journal, "has already passed to its third reading, and as we go to press Mr. Walters announces his intention of forcing a final vote during the present week. He says that he is meeting with the greatest encouragement from the citizens of his State, and even were he so inclined, he would not now dare to retreat."

A Week of Prayer for "Sabbath Observance."

APRIL 4-11 has been designated by a committee representing the Sunday observance movement, as a "week of prayer for the observance of the Lord's day." Three especial subjects of prayer are set forth in the announcement, as follows:—

"1. That God will bestow such influences of the Holy Spirit as shall quicken the consciences of all Christians that they may give more earnest heed to His command to hallow the sabbath in their homes and in public by refraining from such acts as will tend to weaken regard for the Lord's day.

"2. That He will lead Christians to obey the important part of the fourth commandment: 'Thou, nor thy manservant, nor thy maidservant, nor thy stranger,' and to understand that it is a greater sin to require another to do a wrong than to do it ourselves; and that no one obeys God fully in this command until he has done all in his power to secure for those in his employ an opportunity for the enjoyment of sabbath rest and worship.

"3. That He will lead to victory all who are striving to enforce the laws against the open saloon on the sabbath, and such amusements as disturb the peace and quiet of the day."

We are fully in sympathy with the desire that Christians and all others should be led to a better observance of the Lord's day, and trust that this special season of prayer may bear fruit to that end.

In reading the above, however, our eye is caught by the phrase, "the important part of the fourth commandment." This gives rise to some queries. What is the important part of the fourth commandment? This call to prayer for its observance sets forth "Thou, nor thy manservant, nor thy maidservant, nor thy stranger" as the important part. In seeking an answer to the query it might be pertinent to inquire, What is the unimportant part of the fourth

commandment? Is it that part which specifies which day it is that must be observed as the Sabbath or Lord's day? Certainly this committee did not mean to imply that Sunday observance is not a thing of great importance. Take Sunday out of their aims and calculations, and let no other definite day be substituted, and there would be neither point nor force in this call to prayer for sabbath observance.

That part of the fourth commandment specified in the call is important, certainly. But it is not *the* important part of the command. Every part of it is important. Every part of every divine command is important. It is of the highest importance. This is a characteristic which attaches to every word that God has spoken to man.

It is utterly useless to engage in prayer for Sabbath observance without believing that every part of God's Sabbath commandment is supremely important, not excepting that part which says, "the seventh day is the Sabbath of the Lord thy God." Those who would realize profit from this occasion, must believe this, and give every part of the command their sincere "Amen."

"Lord's Day Congress" in Lowell, Mass.

BY F. C. GILBERT.

THE New England Sunday Protective League held another of its congresses on March 4, in Lowell, Mass., for the purpose of agitating the enforcement of Sunday sacredness by law. It seemed evident that the afternoon audience were not wholly inspired with the spirit of the movement, which caused the leaders some displeasure. The real spirit was, however, in no wise lacking among the prime movers.

Rev. O. H. Denney, who conducted the devotional exercises, read from the thirteenth chapter of Nehemiah, and thought the lesson was very applicable to present conditions. The same principles inculcated by that man of God should be instilled in the minds of the people at the present time. The same power which Nehemiah used to compel the men of Tyre to desist from "selling fish on Sunday," should be swayed by the leaders of religionists to-day, he said. And in the course of his growing eloquence he asked, "Nehemiah had authority to compel those people to refrain from selling fish on Sunday. What will God say when asking us [meaning the preachers] if we used our infallible authority in the same way, and we reply we did not?" "We should as ministers of the gospel compel these people to desist from selling their modern fish on Sunday, such as Sunday papers, cigars, soda-water," etc.

We had always thought that there is only one person in this world who claimed infallible authority, but it appears that the popes are legion. Where in the Bible do the preachers find that God endowed them with "infalli-

ble authority" to seek power from legislatures to enforce their ideas of Sunday sacredness upon the whole people? Where has the Lord authorized them to lay their hands upon the people to make them desist from selling their wares on Sunday? I suppose the chapter on "infallible authority" must be in the same volume which records that Nehemiah told the people to desist from selling fish on Sunday, and which says that the first day of the week is the Sabbath.

In the address of welcome, Rev. F. K. Stratton confessed that the ministers of the city were apathetic to this phase of the Sabbath (Sunday) question, and hoped there would be a reformation hereafter,—that the ministry would often tell the people they ought to have Sunday laws, and why. He too administered scathing rebukes to the various kinds of modern "fish" sold on Sunday, and protested against their breaking down the modern Sunday. Hence he accorded the Congress a hearty welcome, believing it to be very timely, and hoped it would be the beginning of a successful crusade against all the evils of desecration, etc., etc.

The next speaker, Rev. S. T. Ford, in response to the welcome for the city churches, was not as harmonious on the issue as his predecessors. In fact he was quite "heterodoxical," as he expressed it, and his speech confirmed the statement. He believed in the entire separation of Church and State, and that no legislation should be secured for the sacredness of the day. He said that man could not be made religious by law, and all laws which sought to enforce religion were contrary to the doctrine of Americanism. There is but one way a man becomes devotional, and that is by having his conscience awakened by the Spirit of God. And he remarked that all laws designed to enforce religious dogmas were simply avenues toward uniting Church and State. He thought that the only ground upon which these Sunday laws could be secured was the economic phase,—that people had a right to have one day's rest in seven from labor as a matter of physical necessity. It was apparent his speech did not have a soothing effect upon the ministers generally, but it certainly was a relish to hear one man, in such an assembly, express some vital truths on the subject of religious liberty.

A paper on "the authority of the Lord's day" was read by Rev. S. M. Dick; but that the Lord designed a definite, specific, twenty-four hour period was regarded as foolishness by the speaker. He said it simply meant that the Lord designed that man should rest on a given day; and when the community or the State or country declared which day it should be, then, remarked the speaker, that is the day that the Lord blessed. Of course as long as the people had decided in this nation that the first day of the week was *the* day, everybody ought to keep that day, for the Bible was authority for the sanctity of the day. We were reminded of what the Apostle Peter said relative to people wresting the Scripture to their own destruction. How sad to hear people, especially those claiming to be in a special manner the repre-

sentatives of Jesus Christ, distort his sacred word, and make it contradict itself, thus making God a liar.

He cited several instances where fearful damage was done because the day was not observed, and he remarked that the very steam engines wore as much on that day as they did on all the other days of the week combined! Great is the Sunday of America!

Mr. Kneeland, Secretary of the League, took charge of the question box, and gave a statement of the workings of the society. Among the questions asked, one was, "What is the object of Sunday laws?" The reply was, "The object of Sunday laws is to preserve the State." Thus the people are being educated to believe that unless Sunday laws are secured, and the sacredness of the day enforced by these State laws, this Government cannot be preserved. Several other questions were asked and answered, the tendency of nearly all being to annul the idea of seventh-day observance, to set forth the importance of first-day observance, and the necessity of its observance by legal statute.

In outlining the work of the League, to secure a rest day for everybody, he spoke of the acceptance of the presidency of the League by United States Senator Hoar, of Massachusetts, and his belief relative to Sunday: "I believe thoroughly in a day of rest, which shall be largely devoted to the contemplation of divine themes and to the worship of God and teaching his law; and in protecting this observance against disturbances by secular labor, or other discords, by law." It is on this line that the League is working,—that the State should make laws compelling people to refrain from labor in order that they might be religious on that day. Or as Dr. Kneeland said: "We must have laws to protect the sacredness of Sunday." He urged the people to give their names which he might present to the various governmental functionaries when necessary, in order that the League may secure power to carry out its end. He spoke of their success thus far, and said they had not lost a case or been refused a thing by either the courts or commissioners, or legislatures, and had no doubt whatever of their ultimate success. He mentioned the fact that there were four bills at the present time pending in the Massachusetts legislature, all of which were presented through the direct or indirect influence of the League. There were bills being presented in other legislatures of New England favorable to their work, and he hoped they would be passed. He told the people of Lowell if they had any influence with their representatives in the legislature, to bring it to bear upon these men to pass these bills; and, said he, "if they refuse, just put them out of the way next time, and give them a back seat."

Thus it is evident what these people are after; and when they secure this power, woe to such as refuse to obey their mandates. The signs on the religio-political horizon are ominous; the clouds are even now gathering thick and fast. Let every lover of liberty awake, and gird on the armor to stand through this rapidly-approaching conflict.

Taxation of Church Property.

By Madison C. Peters. Pastor Bloomingdale Reformed Church, N. Y. City.

THE assessed value of New York City church property, exclusive of parsonages, is \$51,217,525. Walk up Broadway from Rector Street, and out Fifth and Madison Avenues, and from these streets alone you can see the under-estimated value of church property in New York. The Great estates of Trinity and the Collegiate churches alone are estimated at \$50,000,000. Two hundred millions of dollars is something like a conservative estimate of the value of church property of the metropolis, and when we remember that the assessed value of the real estate of the city is less than \$2,000,000,000, it can easily be figured out how highly oppressive exemption becomes to other taxpayers. The taxes have to be paid, and the property that is exempt, or rather omitted from the tax roll, is simply spread upon the other property. Everybody's tax goes up at least one-tenth. The American people would rise up in rebellion against direct taxation for church support, but what is exemption from taxation but an indirect State support of the Church, a virtual subsidy for its support, and at the expense of the general public? The State avoids a deficiency in its revenues by transferring to other property increased taxation, not by the voluntary action of the taxpayers, but by the compulsion of law, all of which is out of consonance with our republican institutions. The founders of our Republic wisely separated Church and State. But if we are taxed for the support of churches, it cannot justly be said that the Church and State are separated.

The churches enjoy no immunity from the operations of the laws of God. They place roofs upon their buildings to keep out the rain, and put up lightning rods to prevent the lightning from striking them. If God does not vary his laws for the benefit of the churches, why should the State be expected to do so?

It is argued that many churches are not self-sustaining at present, and that to tax them would render them still less so. Thousands are less able to provide for their children because of the tax collector. Why should the laborer pay taxes upon his humble home and the religious corporation be exempted? Make all property bear its just and equal share of taxation and you lessen the laboring man's burden. When the workingman feels that his burden is heavier because the magnificent possessions of the Church are omitted from the tax roll, do you wonder that the Church loses its power over him? Tax churches and only those able to bear taxes will dare to be extravagant. Tax churches, and modest buildings will be erected where they are most needed instead of a few imposing structures in the fashionable quarter. Every taxpayer in the State has his percentage of State tax correspondingly increased because of the needlessly expensive church properties of the cities,—churches which he may never enter.

The saloon keeper by force of law is compelled to help pay the taxes on my church, in the use of which I

denounce his infernal traffic. If the saloon-keeper is taxed to support my church, in all fairness he ought to have something to say in its management. "No taxation without representation."

Churches are undoubtedly a public benefit, but if the doctrine of benefits be furnished as a reason for exemption on behalf of religious corporations, it refutes itself by proving more than the State can admit without bankrupting itself, for there are other institutions which are public benefits. It costs the community something to enjoy property, and if the Church paid taxes, it would pay only its honest share to secure its enjoyment of the use of property.

Taxation of church property is to the interest of American principles, and in harmony with the experience of nations. Taxing one man for the propagation of another man's religion is admittedly unjust, and, moreover, it is a relic of the principle of Church and State alliance inherited from the Old World, and not yet eliminated from our political system.

Sunday Laws and "Works of Charity."

By James T. Ringgold, of the Baltimore Bar.

To prohibit every kind or phase of activity, even of the body, upon the first day of the week, would evidently involve the keeping of the entire population in a condition of dreamless sleep during the "sacred hours." For, if allowed to dream, some of them would inevitably toss about. And it is in vain to hope that the mass of the American people will ever be induced by the most stringent Sunday law to adopt for fifty-two days in the year the peculiar form of religious devotion attributed to certain Oriental "fakirs," which consists in assuming an uncomfortable position, and maintaining it indefinitely, awake, yet entirely oblivious to external things, and motionless in every muscle. In order to save themselves, then, from the obligation of including the administration of narcotics to the entire population every Saturday night among the "police powers" of the State, the enactors of Sunday laws are forced to put a "saving clause" into these statutes. This saving clause not only fatally betrays the true character and purpose of all Sunday laws, but introduces into them an element of uncertainty, which it is safe to say would cause them to be nullified by the courts if they were anything else but Sunday laws. The standard saving clause of Sunday laws is "works of necessity and charity excepted." Such works as these, then, are allowed on Sunday when other works are not. Why?

If Sunday laws are designed to prevent interference with the civil rights of some persons by others, how come either of the exceptions to be made? It is evident that a work might be charitable in the strictest sense of the word so far as A is concerned, and necessary, from his standpoint, to be done for him by B, and yet infringe

some civil right of C's. In such a case, where anything but a Sunday law is concerned, the law rightly and consistently declines to admit the charity of B or the necessity of A as any excuse for the violation of C's legal rights. Though I find a tramp starving, I may not rob a store to feed him. On the other hand, if Sunday laws have a civil purpose respecting the individual, and are designed to prevent his exhausting himself by continuous labor, why should he be permitted to do works of charity any more than any other work on Sunday? Is it not obvious that he may be quite as readily exhausted by such works as by work of any other kind? As a matter of fact, all persons who engage in what are called charitable works testify to their exhausting effects upon the physical strength, whatever spiritual benefit they may involve. These savings, then, of the Sunday laws, thus considered, sufficiently refute the suggestion that any civil right is intended to be or is in fact protected by them.

But the saving of works of charity does more than this. It betrays frankly the true nature and purpose of all Sunday legislation. The question of charity is a question of religion altogether. The civil law has and can have no concern with the matter. The civil law says, "You shall not stretch out your hand to smite your brother;" religion says, "You must stretch out your hand to help your brother." The civil law has no means of determining what is or is not charity, or of enforcing any obligations thereof. It cannot possibly discriminate between works of charity and works of any other sort. In forcing this discrimination upon the courts, by means of the saving of works of charity from the penalties of the Sunday law, the American legislatures have simply forced the courts to deal with a question of religious faith and dogma. Hence it is said: "The means which long-established and common usage of religious congregations show to be reasonably necessary to advance the cause of religion may be deemed works of charity."—*Dale vs. Knapp*, 98 Pa., 389.

But not only are the courts thus forced to examine into a question of religion pure and simple—they are launched on a shoreless sea of uncertainty without compass or rudder by this saving of works of charity. They are no more competent to deal with the religious question of what is or is not a work of charity than with any other point of religious doctrine. The uncertainty thus injected into the law is well illustrated by the preceding case.

This held that a contract of subscription towards the erection of a church was valid as an act of charity. If so, on what ground is the actual building of the church on Sunday unlawful? Or the quarrying of the stone for its walls, or the dressing of timber for its interior? In a word, where are we to stop in the degree of closeness of connection between the act in question and "the advancement of the cause of religion?" It does not seem possible that the subtlest judicial ingenuity will succeed any better in the future than it has in

the past, in affording a satisfactory answer to this question.

Again, it seems hardly consistent with the facts of the case, or with verbal accuracy, to make charity synonymous with religion. All charity is a matter of religion, but all religion is surely not a matter of charity. Religion concerns itself with man's relation to Deity, first of all, and, as a necessary part of that relation, with his duty to his fellow-man. It is only in this latter connection that it comes to embrace charity. Belief and devotion, public or private, are no part of charity. And while the duty of charity is a religious duty, its performance is not necessarily concerned with the advancement of religion in the sense of the propagation of religious belief or the support of churches, etc.

The fact seems to be that the framers of Sunday laws did not regard these things as work at all; and when they made their exception of works of charity, they had in mind the relief of physical pain, the assisting of people in trouble, the doing of kindly, friendly acts, etc., etc. But surely this would throw down many bars which the advocates of Sunday laws are earnest to keep up. It would not merely allow, but include among the duties of Sunday charity every practicable provision for the decent and orderly entertainment of the poor on Sunday, such as the opening of free libraries, museums, and the like, the running of free excursions, etc.

There are many good people who feel that they are doing an act of charity when they combine to send a lot of poor children to the country for a week day, while nothing would induce them to have any part or lot in such a trip if it were made on Sunday. Again, the question might readily arise, Whose charity is it that excuses work under the Sunday law? Assuming that it is a charity in me to charter a steamer and take down the river a number of poor families on Sunday, will that fact be a defense for the captain and the engineer of the vessel, who work for pay as on other days?

Could the company recover the money I had agreed to pay if the agreement was made on Sunday? These considerations are adduced with the view of enforcing the proposition that the saving of works of charity in the Sunday laws introduces an element of uncertainty as to their meaning and application which renders their fair and uniform enforcement according to any fixed standard of interpretation impracticable, and would cause the courts to declare any other than a Sunday law absolutely void on account of the impossibility of construing its provisions by the light of any determinate principles known to the law.

A BILL has been introduced in the New York legislature to prevent the publication in the newspapers of portraits of persons without first having obtained their written consent to the publication. The measure, if passed, would enormously curtail the business of newspaper illustration in this State.

A New Sunday Bill at Albany.

"New York World," March 9.

WHEN Senator Wilcox at Albany declares, as he does in his proposed amendment to the Penal Code, that it shall be an indictable offense to play "the game commonly known as baseball" on Sunday, we know what he means. But when he also prohibits "all shooting, hunting, fishing, playing, horse-racing, gaming, or other public sport, exercise or shows," the average mind finds it hard to follow him.

Is all "playing" on Sunday to be made a crime by law? Is fishing on Sunday to be prohibited? Is riding a bicycle a "public sport, exercise or show?" If Senator Wilcox does not mean what he says, what does he mean? If he means what he says, we might profitably swap legislation with Kansas, where they only propose to enact the Ten Commandments into statutes.

Politics and Religion.

"Present Truth," London, Eng.

WHY is it that in society which considers itself cultivated the two tabooed subjects are "religion" and "politics?" No doubt because so many people, who are admitted even to the best society, are unable to control their tempers, or speak with calmness and moderation respecting subjects in which their personal interests are involved, or concerning which their personal prejudices are crossed. In discussing politics it certainly is quite natural that there should be heat and rancour. Here individual prejudices are likely to hold sway and to govern more or less the language and demeanour of those who indulge in political conversation. But in the realm of true religion, the religion of Jesus Christ, prejudice has no place.

There must be, it is true, assured and fixed conviction. But that is quite a different thing from prejudice. Conviction is indeed the natural foe and conqueror of prejudice. Two persons whose hearts are filled with the conviction of the eternal truths of true religion pure and undefiled, may talk together of the hope that is in them with joy and delight. Nothing in word, or act, or look, would pass between them which could mar the amenities of any social gathering. In their hearts prejudices do not exist,—they have been driven out by the conviction and acceptance of religious truth.

Politics cannot exist without prejudice. Indeed it is nothing else than the personal and individual interests, desires, and feelings, of different men and bodies of men, countries and sections of countries, brought into activity and antagonism. It is unavoidable that the partisanship here should be intense. But in the realm of true religion there is no room for partisanship, there can be no selfish interests or desires. Politics, it is evident, cannot be

otherwise than disturbing in its tendency; it is inevitable from its very nature. But the very contrary is the fact in the case of true religion from its very nature.

What, then, is the trouble? Why should these two things, direct opposites—the one which makes the most for war, and the one which makes the most for peace—be classed together as the two greatest elements of disturbance, and equally denied admittance to the drawing room? The one, it is true, contains every uncomfortable and disagreeable possibility, but the other contains none. The reason of this strange and ill-assorted companionship in exile is that true religion is utterly misapprehended. That which is thought to be religion, and discussed as religion, is not the Word of God and the Gospel of Jesus Christ, but the visionary politics of an unknown future.

THE absurdity of the application of the ordinance against "loud noises" in the District of Columbia, made by the would-be guardians of Sunday sanctity against the Sunday newspaper, and sustained recently by Judge Kimball, is set out in the following by the Washington *Star* :—

"The bells sound clear across the sky
With warnings deep and grand,
Policemen loudly tap their clubs
For order in the land.
The engine whistle screams above
The rattle of the train;
Societies go marching to
The lusty band's refrain.

"Then fiercely come the horrid shrieks
Of cars around the curves;
And clanging gongs play havoc with
The most enduring nerves.
But still we lightly smile and vow
Peace has not wholly flown,
For you, O naughty newsboy, are
As mute as any stone!"

A PRESS dispatch from Albany, N. Y., dated the 8th inst., states that a State senator and a number of the Assembly have been asked to introduce in the legislature a bill providing for a censorship of the press, the work of the censors being to read all articles intended for publication and "to eliminate all libellous matter and all matters deemed inimical to the interests of the State or any official thereof." This of course would be in plain contradiction to that provision of the Constitution which forbids any congressional interference with the freedom of the press; but it would seem that the would-be reformers of these days know little and care less whether their schemes are in harmony with the National Constitution, or not. There are many straws like this which are showing the direction of the wind.

In the opening paragraph of his inaugural address, the President assures the people of the United States that "Almighty God" "will not forsake us so long as we obey His commandments and walk humbly in His footsteps." An exchange points out that inasmuch as Inspiration has testified of the Almighty that "Thy way is in the

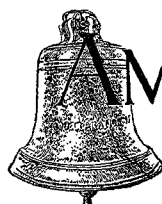
sea, and thy path in the great waters, and thy footsteps are not known" (Ps. 77:19), the assumption that the people are able to "walk humbly in His footsteps" was a "pretty bad break" on the part of the speaker. That is what usually happens when religion gets into political speeches for political effect.

A GREAT mass meeting was held in Cooper Union, New York City, the evening of the 11th, to favor ratification of the Arbitration treaty between this country and Great Britain. Before the meeting had progressed very far, however, it became evident that about half of those present were not in favor of the treaty. When the resolutions in favor of arbitration were about to be submitted, the comparative quiet of the meeting gave place to pandemonium, in which the "peace" men and the opposing faction became decidedly belligerent. A battle was averted only by the determined efforts of a strong force of police.

It is a curious thing that while public sentiment is so universally against allowing two men to fight with their fists to maintain their "honor," it should at the same time be so largely favorable to war for the purpose of maintaining the "honor" of the nation. Do the awful horrors of war make this method of maintaining "honor" a more desirable one for nations than for individuals? How is this?

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[See advertisement on last page.]

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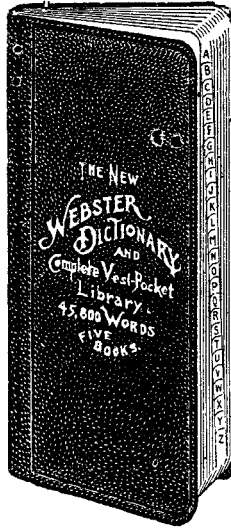
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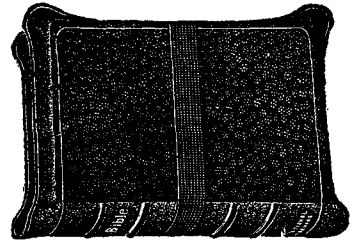
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gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan,
37 And ^e it yieldeth much increase	^e Deut. 28. 63.	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

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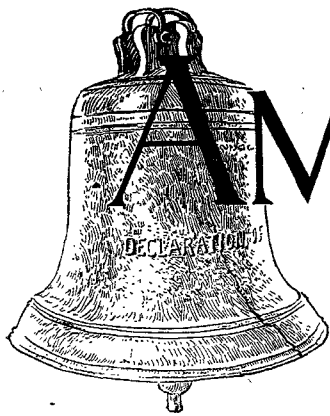
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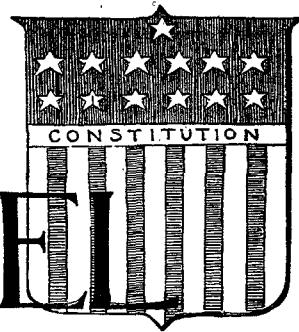
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NEW YORK, MARCH 25, 1897.

VOL. 12, No. 12.
Single Copy, 3 cents.

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THE Church to-day wants power. That is evident enough from her own testimony. She realizes that she is not making that stand against the world's tide of sin and corruption that she should, and in various ways she makes confession of this truth.

But no less true than this is it that there is unlimited power in readiness for her use. To deny this is to deny the very foundation of Christianity.

This power is the power of God. To his disciples Jesus said, as he commissioned them for their divine work among mankind: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations. . . . And lo, I am with you alway, even unto the end of the world." Matt. 28:18-20. "All power" is certainly as much power as the Church can want.

There is no necessity, then, that the Church should scheme to get possession of more power. She has but to take the power that God provides. And as God has provided "all power" for his Church, it is certain that the Church needs nothing less than this. And it is equally certain that when the Church schemes and bargains for power from earthly sources, she gets only that which is infinitely less than the power she must have to be successful.

But God does not grant his power as an unconditional gift. He cannot allow his own omnipotence to be exercised independently of omniscient wisdom. To allow the Church to use omnipotent power as she might herself think best to employ it, would produce the worst state of affairs that could be imagined. Finite wisdom directing infinite power would be a thing fearful to contemplate.

The possession of this power, therefore, depends upon

the connection of the Church with God. And this is indicated by the words of Christ, "Lo, I am with you alway, even unto the end of the world." He is the Head of the Church, and by the head all the body is directed. The power which operates through the body is also his. But it is possible for the Church to disconnect herself from her divine Head, and substitute another head in His place, even as has been done by the Papacy. It is possible for the Church to become united to the world and thus separated from Christ. But as decapitation means death, the Church in such a case becomes a dead Church, so far as concerns the purposes of Christianity, and being dead she is without the power of Christ.

It is Christ, the Head of the Church, who works in the Church when it is united to him. But Christ is God; and Christ in the individual, or in his Church, means godliness. The divine power of the Church is the "power of godliness." But there is a "form of godliness" which the Church may have, separate from the power of godliness. This is as the Apostle Paul said it would be "in the last days." See 2 Tim. 3:1-5. All the sins enumerated in this text may go with a "form of godliness;" in other words, may exist in the professedly Christian Church; but with them the Church cannot but deny the power of godliness. Like Peter denying his Lord, she says of this power, I know it not. And she says this by her failure to manifest this power to the world. Claiming to be the Church of Christ, yet having not the power of Christ, she virtually says to the world, that no such power exists.

If, then, the Church finds herself lacking in power, what is the reason? There can be no other reason than that, having become worldly, she has separated herself from Christ. For it is certain that so long as he is with the Church, she has "all power" "in heaven and in earth."

The Church is now seeking political power; but political power is not the power of God. In a sense, all power is of God; but the power of God in His Church must be manifested in godliness. To be seeking for political power is a denial of the power of godliness.

But why will the Church seek for political power? Why will the Christian seek for such power? The Church and the individual Christian are commissioned to preach the gospel, which is "the power of God unto salvation, to every one that believeth." Rom. 1:16. Nothing but the power of godliness can suffice for the Church in any undertaking pursuant to her divine calling; and nothing but the "power of God unto salvation" can suffice to save any individual from sin. There is no lack of this divine power; and God is no less willing to bestow it now than he was to pour it out on his Church at Pentecost. The only question is, Will the Church give Him the opportunity?

A SUNDAY law is a tax upon the people compelling all to contribute one day's time each week for the maintenance of a church dogma. Our forefathers went to war with Great Britain rather than accede to a tax far less grievous than this.

Strangely Inconsistent.

WHY is it that the nation is not more interested in cultivating the fighting spirit among its citizens? Why, instead of this, are the national and the State governments, with a single exception, doing everything to repress this spirit? The United States maintains a standing army, presumably for the purpose of fighting when such a thing is required. The States maintain their companies of the militia, and it is fair to presume that it is intended these shall fight when there is a call for their services. The same may be said with reference to the navy.

But what would be the use of an army or company of militia who could not or would not fight? Unless these men are both able and willing to fight, the sooner the military forces of the country are disbanded, the better. But if they are to fight, how should the fighting be done? It should be done well, of course; no one can dispute this. No nation ever wanted an army of poor fighters. Fighting, like everything else, is to be done in the most effective manner possible, if at all. This would be the only sane way of seeking to attain the end sought.

Now it will not be denied that the most effective fighting will be done by the army that is composed of the best fighters; and it must also be admitted that the best fighters are those who have most of the fighting spirit and instinct. Every commander who has had experience in actual warfare knows the value of the fighting spirit in his men for securing the victory. It is often said in praise of men of this kind, in the narrative of a military encounter, that they "fought like demons." These are the kind of men every commander likes to have.

This expression, in fact, gives us the standard of excellence in the line of that which armies and navies are

maintained to do. The nearer the men in them can come to acting "like demons" when fulfilling the purpose for which the Government employs them, the better will they do that which the Government wants done at the time, and the more valuable will they be to the Government in their military capacity.

We say again, therefore, it is strange that the Government should maintain an army and navy (which in time of war would depend for their efficiency upon the citizens of the States), and at the same time be against the development of the fighting spirit.

The Hope of the Church.

It is the hope of the Church to-day, according to the testimony of the words and actions of her most prominent representatives, that the kingdom of Christ shall "enter the realm of law through the gateway of politics." And this hope is, in her view, to be realized through her own efforts to obtain control of the world's political power.

Has the Church no better hope than this?

It is certain that no such hope as this is set before the Church in the Word of God. Does that Word then provide no hope to be kept in view by the Church in her earthly warfare?

Every one who has read even a small portion of God's Word knows that this is not so. The Scripture is full of hope for our fallen race. It was given the race that they might have hope, in place of the despair which is the fruit of sin. No Christian need be told of the "Christian's hope." No brighter hope was ever cherished than this hope. No hope ever rested on a more secure foundation, or was more sure of realization by the faithful seeker. And the Christian's hope is the hope of the Christian Church.

What, then, is this hope? Many portions of the inspired Word furnish the answer. By the Apostle Paul it is referred to in his epistle to Titus, in his exhortation that we "should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13. The same apostle, when under arrest before the Roman governor Felix, affirmed his "hope toward God," "that there shall be a resurrection of the dead, both of the just and unjust"; and again, when before King Agrippa, said, "And now I stand and am judged for the hope of the promise made of God unto our fathers, . . . for which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts 24:15; 26:6-8.

It would be needless to cite all the passages of Scripture which elucidate this subject. Their testimony leaves no room for doubt or misapprehension. The resurrection of Jesus Christ is set forth as the cardinal truth upon which the hopes of Christians depend. "If Christ

be not raised," wrote Paul to the Corinthians, "your faith is vain; ye are yet in your sins." And he adds, "But now is Christ risen from the dead, and become the firstfruits of them that slept." 1 Cor. 15:17, 19. The resurrection of Christ from the dead is the sure pledge of the resurrection of all those who "sleep in Jesus." And this resurrection is to take place at the second appearing of Jesus Christ in the clouds of heaven, in the glory of his Father, and attended by all the holy angels. At that time the righteous will enter upon their eternal reward, which has been secured to them through the gospel. Matt. 16:27; 24:30, 31; 25:31-34, etc.

We are, then, upon this divine authority, to live "soberly, righteously, and godly, in this present world, looking for that blessed hope"—not of the entrance of Christ's kingdom into "the realm of law through the gateway of politics;" not of the "regeneration of society" through the Church's political supremacy,—but of "the glorious appearing of the great God and our Saviour Jesus Christ;" even as we are exhorted by the Apostle Peter to consider what manner of persons we ought to be, "in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." 2 Peter 3:11, 12. Our hope, the Christian's hope, and the hope of the Christian Church, is that of his coming again to earth in the power and glory of his Father, to raise the righteous dead, terminate the reign of sin and sorrow, and take to himself and to their eternal reward all those who shall then stand justified by faith in him.

Is not this hope sufficient for the Church? Could there be a brighter, better hope to illuminate her pathway and cheer her in her warfare against earth's sin and error? Could she look forward to any better, more satisfactory termination of the long contest of sin and righteousness for the supremacy? Is the hope of "regenerating society" and "purifying politics" through the acquisition of political supremacy, a hope that can bear comparison with this?

Why, then, has the Church turned from this "blessed hope," established by God's own Word, to occupy her time and energies with the miserable and chimerical project of trying to usher in the kingdom of Christ through "the gateway of politics?" How long will she live so far beneath her privilege?

One Law for Rich and Poor.

IN the London (Eng.) *Westminster Review*, Mr. R. Spence Watson makes the following pertinent observations on the subject of Sunday opening of museums and Sunday lectures:—

"Two stock objections are made, both to the opening of museums and similar institutions on Sundays, and to the delivery of Sunday lectures; they involve a certain amount of labor, and certain payments are made to lecturers and others. I could appreciate the force of these objections if they did not apply with equal force to

churches and chapels, and to domestic life. I say nothing about the splendid voluntary work which is done here and elsewhere, because that also is true of all these efforts alike. But I wish that those of our opponents who have their own gardens to walk in, their own libraries to read the books of their own choice in, their own pianos to listen to and pictures to look at, would put themselves, in thought, in the places of those whose choice lies between one or two poorly-appointed rooms, the cheerless Sunday streets, and the brilliant and crowded gin palace. Our English Sundays have too long pressed heavily upon those who do not wish to spend morning and evening alike in devotional exercises. To keep them as they have been, I believe to be wrong—altogether wrong—even from the religious point of view."

If people are to be driven by law into the churches on Sunday, why should not the Rev. Mr. Bogus and his contemporaries be obliged by law to furnish preaching that is orthodox and worth listening to?

The "Labor Trust" in Court.

As has been noticed in these columns, the principle of the "trust" is just as susceptible of being used against individual liberty by the organizations of labor, as by those of capital. An instance in illustration of this has come before the public through some decisions of the courts, the last of which was from the court of final appeal. The case is given the following notice in the *New York Times*:—

"For some six years a case has been wending its slow way through the courts of this State, which, reaching the Court of Appeals, has brought out a decision of great importance as to what we have ventured to call the labor trust. It is a suit brought in 1891 by a workman in a brewery in Rochester against a branch of the Knights of Labor to recover damages on the ground that he had been deprived of the opportunity to work because he would not join the local assembly. The assembly pleaded a contract with the brewers' organization by which the latter agreed not to employ for more than four weeks any man who would not join the assembly, pay its dues, and submit to its rules. This the workman refused to do, was discharged, and afterward was unable to secure employment. He won his case in the lower courts, and has now got a decision in the court of final appeal. The court says:—

"Public policy and the interests of society favor the utmost freedom in the citizen to pursue his lawful trade or calling, and if the purpose of an organization or combination of workmen be to hamper, or to restrict, that freedom, and, through contracts or arrangements with employers, to coerce other workmen to become members of the organization, and to come under its rules and conditions, under the penalty of the loss of their positions, and of deprivation of employment, then that purpose seems clearly unlawful, and militates against the spirit of our Government and the nature of our institutions. The effectuation of such a purpose would conflict with that principle of public policy which prohibits

monopolies and exclusive privileges. It would tend to deprive the public of the services of men in useful employments and capacities.' . . .

"Nor will the court admit that the agreement was justified as a means of avoiding disputes. It says:—

" 'While it may be true, as argued, that the contract was entered into on the part of the Ale Brewers' Association with the object of avoiding disputes and conflicts with the workingmen's organization, that feature and such an intention cannot aid the defense nor legalize a plan of compelling workingmen, not in affiliation with the organization, to join it, at the peril of being deprived of their employment and of the means of making a livelihood.' "

The argument of the court recognizes that the "labor trust" is conducted upon the same principles as is any other trust, and merits condemnation upon the same grounds as have been set forth against the combinations of capital; only it would seem that it is somewhat easier to deal with the labor trust through the courts than with those which are representative of wealth.

Enforcing the Laws.

AT a recent meeting of the Christian Citizenship League, of Chicago, in Willard Hall, for the purpose of examining into the qualifications of aspirants for the office of mayor, the discussion turned upon the subject of the enforceability of the laws. One of the candidates for the mayorship, Mr. Hesing, declared that no mayor of Chicago could enforce the laws. The *Union Signal* quotes Mr. Hesing as saying:—

"I am no hypocrite, gentlemen, and I tell you that many of our laws cannot be enforced. I want to be mayor of Chicago, and, if you vote for me I will enforce such laws as will be for the best interests of Chicago; not for the citizens who meet in Willard Hall; not for the saloon-keepers; not for the Prohibitionists, but for a great city of two million inhabitants!"

In a further description of the proceedings, the *Union Signal* says:—

"A gentleman immediately arose and asked two pertinent questions. First, 'Who is to decide which laws shall be enforced and which shall not?' To which Mr. Hesing replied, 'Common sense.' Then, second, 'Whose common sense?' To which the response came, 'The common sense of the executive officer, after consultation with his advisory board.' "

Upon this the *Union Signal* comments:—

"Surely this is the light we have long sought, the missing link in the dark labyrinth of municipal, State and national affairs. The laws of our cities and our nation are enacted by the people. The executive officers are elected by the people, and one of the requirements made of them is that they shall enforce the laws. Surely, what could be more simple than the chain of logic which seems to deduce that laws made by the people, for the enforcement of which representatives are chosen by the people, must, of necessity, be enforced as the people desire. But,

say, a hitherto unacknowledged quantity comes to the front as a determinative factor, viz., the 'common sense' of the executive officer. The people have made the laws, he is to say whether or not they shall be enforced, and the absolutely infallible test which is to be applied in determining this point is his *personal standard of common sense.*"

The *Union Signal* seems to be striving, in common with many would-be reformers of the day, to establish the principle in the policy of the State and of the nation that anything in the form of law must be enforced, good or bad, simply because it is "the law." This is not a safe principle to follow.

It is a fact, and one too plain to be denied, that measures often get upon the statute books which are not susceptible of enforcement. It is much easier to enact laws than to enforce them; it is, indeed, easy to enact as a law that which cannot be enforced at all. And whenever this is done,—whenever a measure is passed which either cannot be enforced, or which becomes obsolete after a short period of attempted enforcement, the result is highly detrimental to the interests of law and order.

The truth which, more than any other, is emphasized by this, is that greater care and wisdom should be employed in legislation. Only such measures should be passed as have the support of justice and good sense, and are therefore susceptible of enforcement. There is an obvious tendency at this day toward legislation of the "freak" variety. This is largely due to the idea, which has become so prevalent, that legislation constitutes a means of moral reform; and so long as this idea prevails, so long will statutes be enacted which can work only harm within the range of their influence.

What is needed is not more legislation, but greater care in legislating; less heed paid to the clamors of would-be moral reformers, and more paid to the demands of justice; respect for right, rather than for that which claims respect only by having usurped the throne of right.

Only upon this basis can there be in truth a "government of the people, by the people, and for the people."

A SENATE Committee of the Maine legislature gave a hearing March 4, on the following bill for a stricter observance of the "Sabbath":—

"Whoever on the Lord's day fires or discharges any rifle, shot gun, revolver, pistol or other firearm, except as an act of necessity, shall be punished by a fine of \$10 and costs of prosecution, for each offense."

Hon. L. T. Carleton presented the bill and spoke in its favor; and Messrs. Huffman and Lamb, Seventh-day Adventists, appeared against it. Of their opposition and the result of the hearing, the *Bangor Weekly Commercial* of March 12, says:—

"They both carried leather-covered Bibles and quoted Scripture to the committee in support of their position

and to maintain their declaration that the seventh day of the week is the Sabbath day. Elder Huffman had numerous tilts with Mr. Carleton, and the bright Kennebec lawyer, who is something of a student of Holy Writ himself, found more than his match. The crowd which gathered about had a fine entertainment. The committee voted to report the bill with an amendment that it shall only apply to cities, towns and organized places, as the bill as originally drawn would prevent the firing of a gun up in the backwoods of Maine."

THE *Truth Seeker*, a journal opposed to Christianity, in its issue of March 20, inquires: "Can anyone who has read the gospel story of Jesus Christ conceive of him as summoning a policeman to arrest a ten-year-old darkey boy for crying his papers in the streets of Washington, while the pharisees and hypocrites were sitting in the front pews of the churches? Can any stretch of imagination picture him as interfering with a game of ball in a vacant lot, played by lads who had no day but Sunday for recreation?"

Shame on the professed friends and followers of Christ who are doing in his name that which His avowed enemies declare would be entirely beneath His character.

Christ or Creed; Which?

BY W. W. PRESCOTT.

WHEN Christ came to this world as the bearer of life and light and love from God to man, He found that the plain teachings of God's Word had been obscured and even made of no effect through the teachings of those who were the leaders of the people; that religion had been made a burden upon the people; and that what God had given as a blessed means of union and communion with Him had been turned into a yoke of bondage. Much of His example and teaching was directed toward changing all this. He taught the people that religion was a life and not a mere form, ceremony or creed; and He presented the plain teaching of the Scripture as the basis of faith and the rule of conduct, even though it should be in open opposition to the customs and traditions of the time. He Himself *was* the gospel which He preached; and the word which had already been revealed in language, now "was made flesh" (John 1:14), and revealed in life. Thus Christ became the embodiment and the interpretation of all God's thought for man as set forth in the Scripture. But this brought Him into continual conflict with the religious teachers of his day, who placed their own traditions above the clearest statements of the Word of God.

To His disciples He said, "Follow Me," and then He lived before them, and taught them by precept, the Scriptures which He Himself had caused to be written (1 Peter 1:10, 11), "that the man of God may be perfect." 2 Tim. 3:16, 17. And when those who moulded

the religious sentiment of the time asked him, "Why walk not Thy disciples according to the tradition of the elders?" He replied, "Full well ye reject the commandment of God, that ye may keep your own tradition . . . making the Word of God of none effect through your tradition." See Mark 7:5-13. "Why do ye also transgress the commandment of God by your tradition?" was His inquiry. Their ideas of the character of God and of religion, both in form and spirit, had become so distorted that when Jesus appeared among them, "the image of the invisible God," they persecuted Him because He would not conform to their ideas of religion, and even claimed scripture authority for putting Him to death (John 19:7), yet being all the time full of zeal for their creed. The experience of Saul, the Pharisee as told by himself (Gal. 1:13, 14), shows how the true spirit of religion may be wholly disregarded in the settled determination to maintain tradition and creed.

This conflict which was waged in Christ's time and against Him has been continued, in one form and another, ever since. In the Acts of the Apostles we have a record of the struggle on the part of the early disciples to establish the truth of the Bible, as lived and taught by Christ, as against the most determined effort on the part of those who professed to be the people of God to maintain the traditions and creed of the Church. Light was refused, and the power of the Holy Ghost was resisted (Acts 7:51) in the vain effort to put man's idea of religion and man's interpretation of the Scripture in the place of "the truth as it is in Jesus." It was in vain that Paul, the Christian, said: "I continue unto this day, . . . saying none other things than those which the prophets and Moses did say should come" (Acts 26:22), "believing all things which are written in the law and in the prophets" (Acts 24:14), since their zeal for their creed was so much greater than their regard for what the Word of God taught.

These same experiences were repeated in the great Reformation of the sixteenth century. The Church had departed from the plain teaching of the Scripture, and had placed the authority of man and the traditions of the Church above the clearest statements of the Word of God. The sole and infallible authority of the Word of God was the primary and fundamental principle of the Reformation. Said the Reformers:—

"The Christians receive no other doctrines than those founded on the express words of Jesus Christ, of the apostles, and of the prophets. No man, no assembly of doctors, has a right to prescribe new ones."—*D'Aubigne's History of the Reformation*, book 3, chapter 9, par. 4.

When Luther at the Diet of Worms was asked to retract all that he had written contrary to the traditions and the creed of the Church, he appealed to the authority of the Bible, and said:—

"For this reason, most serene Emperor, and you most illustrious Princes, and all men of every degree, conjure you, by the mercy of God, to prove from the writings of the prophets and apostles, that I have erred.

As soon as I am convinced of this, I will retract my error and be the first to lay down my books and throw them into the fire."—*D'Aubigne, book 7, chapter 8, par. 50.*

But the conflict is not ended, and the platform upon which the Reformers stood is the platform upon which to stand to-day,—an appeal to the plain teaching of the Word of God. All the truth was not seen by Luther and his associates, and their teaching can be safely followed only so far as it is in harmony with the principle which they themselves laid down, the appeal to the Word of God. The principle which is openly avowed by the Roman Catholic Church ("Tradition is to us more clear and safe"—*Catholic Belief, p. 45*) has received altogether too much sanction in some Protestant churches, and there is need that we "should earnestly contend for the faith once delivered to the saints," and should build only "upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone."

Dr. Adolph Saphir has well said:—

"If we have the Spirit's teaching *in* the Book instead of the Spirit's teaching *by* the Book, men wish to have it extracted, simplified, reduced to a system, methodized. And then, practically speaking, the creed is above the Bible."

The following statements by Dr. George F. Pentecost are also well worthy of thoughtful consideration at this time:—

"The Church at the time of Christ's ministry on the earth had well nigh lost sight of the Scriptures by the accumulation of creeds, glosses, commentaries, and the like, so that they were more given to creeds and traditions and doctrines of men than they were to the Word of God. We are in the same danger now. . . It is a woful evil to substitute the *authority* of creeds and confessions of faith for that of the Word of God, which is the only rule of faith and practice for His people, and the only writing that is of binding authority upon the conscience. . . Whenever anyone yields obedience to the creeds of the churches, and surrenders the God-given right of personally searching the Scriptures to find out for himself the truth, then he indeed becomes a slave. . . Never surrender your conscience to any save God, and that on the sole authority of *His Word*."—*In the Volume of the Book, p. 45.*

Let every one heed these words, and follow the example of the "more noble" Bereans (Acts 17:10, 11), who "searched the Scriptures daily." All teaching is to be subjected to the test of the Word (Isa. 8:20), and only truth received. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. "If any man willet to do His will, he shall know of the teaching." John 7:17, R. V. "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. Are we ready to follow the plain instruction of the Bible, as interpreted by the example and teaching of Christ, even though it be contrary to creed and tradition? This is the test of our Christianity.

A Wrong Diagnosis.

ONE of the worst mistakes that can be made in the treatment of disease is that of failing to correctly diagnose the nature of the malady from which the patient is suffering.

The would-be doctors of the body politic should take this fact into careful consideration. That there is something wrong, and that the patient is getting worse instead of better, is evident; and the remedy which they propose is that of religious legislation, in order to make it, as they say, "hard for people to do wrong and easy for them to do right." In this they are making the mistake so common to medical practitioners, of treating the symptoms instead of the disease.

They should have wisdom enough to discern that the symptoms indicate a malady too deeply seated to be reached by any remedial power in legislation.

There is abundant evidence indicating that the seat of the disease is in the heart, the very fountain of life, and not in the hands or feet. In other words, the malady is working insidiously but with deadliest results in the strongholds of morality, from which come the remedies that aim at moral reformation.

The Church is striving to reform politics, but she herself is most in need of reformation. Her representatives are loth to admit this; but many of them see it, and some candidly avow it. Among the latter is the well-known evangelist, Rev. A. B. Simpson, who says:—

"In my opinion the most discouraging features of the times are to be found in the fashionable religion of the day. There are too many loose views in churches themselves in regard to the inspiration of the Bible. There is also the all too prevalent habit of permitting the introduction of worldly things into the churches. There are too many entertainments in the churches themselves to raise funds—entertainments which sometimes are little better than theatrical performances."

Of those features that are not the "most discouraging," the same writer says:—

"We have missionaries in all lands, so I speak with authority when I say that I am convinced the world is wickeder than ever. As civilization advances, sin spreads. Civilized nations are wickeder than the uncivilized. New York and San Francisco are more sinful than Pekin and Singapore. I speak from personal observation, for I have been in all four cities.

"The desire for novelty is such that all kinds of new inventions in crime are taking place. Within a certain period there were 10,000 murders in the United States, and but 300 executions. Divorces are doubling every year or two. Society is getting worse and worse all the time. Public entertainments are becoming lower and lower in tone. I don't care to discuss notorious things, but society is ripening for judgment just as piety is ripening for the coming of the Lord."

Mr. Simpson does not, however, see a remedy for this state of things in legislation. On this point he says:—

"The only measures that I feel called upon to adopt

to stem this tide of wickedness are wholly spiritual ones, such as the holding up of the divine truth. I believe, however, that it is quite right for law-abiding officials and public-spirited men to use all the restraints of government to check this onslaught of sin, but on the other hand I believe that the Government is no better than the society it represents. The real remedy is to be found in the religion of Christ.

"My remedy is to have not only churches and preachers, but to make the churches and preachers abandon all these worldly things and follow in the footsteps of Christ and his disciples.

"I do not believe that a mere transient revival, such as takes place at Cooper Union or Carnegie Hall, is going to accomplish all the needed reform. These revivals are good as far as they go, but what we want is a higher standard and a revival all the year round."

Could the Church expend her energies in any more profitable manner than that of seeking a deeper and more permanent revival and the erection of a higher standard of righteousness, in her own midst? Or is it better that she expend them in getting control of legislative power and through that seeking to reform politics? What, reader, is your opinion?

Why the Powers Favor Turkey.

THERE is something seemingly quite anomalous about the situation which has been reached in the Cretan difficulty. The "Christian" powers of Europe have taken the side of Mohammedan Turkey against "Christian" Greece; and this, not because the latter nation have been horrifying the civilized world by slaughtering defenseless and innocent men, women, and children in Crete or in any country; no charge can be brought against Greece of having violated the etiquette of "civilized" warfare. The Cretans, furthermore, are said to be mostly Greek Christians, who long to exchange Turkish misrule for the dominion of their own race, and who therefore welcome the attitude which Greece has taken.

When the Turks were slaughtering the Armenians, sparing neither sex nor age, and perpetrating upon their victims every cruelty in which a fiendish nature could take delight, while a cry of horror and indignation went up from other lands the world over, these "Christian" powers could not be prevailed upon to do more than threaten the Sultan and demand his acceptance of certain schemes of reform, which afforded at best only a promise of relief for the situation. But now, when Greece persists in her course, not of massacre and rapine, but of establishing the independence of Crete against the Turk, these same "Christian" powers quickly arrive at a plan of concerted action and force Greece at the muzzle of their guns to desist.

Why is this? Why do the great powers of Christendom act as though the Turk were a being sacred from interference even in the name of justice or humanity, while at the same time they promptly block the way

against a "Christian" power engaged in a seemingly laudable undertaking?

The only possible explanation is that for some reason it is believed that interference with the Turk means war, in which the powers themselves would become involved; and the powers are not yet ready for the outbreak. We say, not yet ready; for it is certain that the powers are not averse to war in itself. If they were, there would not be any war. When two nations are both anxious to keep the peace, there is no more danger of war between them than there would be between two peace-loving individuals. Even if one or even two of the "Christian" powers were anxious to fight, if the rest were averse to war, they could by their combined power easily coerce the two belligerents into maintaining the peace. Hence, so far as war in itself is concerned, there is no reason for the persistent and extraordinary friendship of the powers for the Turk.

But with a general war, there will come an alteration of the map of Europe; and this is the overshadowing consideration with the powers. Some nations will gain by the change and some will not. It is generally agreed that the European domain of the "sick man" will be "thrown open to settlement" by the powers, and possibly some valuable territory in other quarters; and the supreme question is, which of the powers will be most successful in the "grab" for these new possessions. They are in no danger of losing territory that they now own; they do not fear any invasion of that, save as a possible result of quarreling over a division of the spoils. No one of the powers cares to go to war with any of the others, save as a last resort. But they do want new territory and new sources of revenue, and these are to be obtained out of districts which none of the powers now rule. Each one is determined to get its "share" of the spoils, and each is determined that the others shall have only what it considers their "share." Each one wants to define its own share and also the shares of the others. Each one covets the same prize. Each one is determined that above all things, it must not be behind in the race for territorial aggrandizement. This is a misfortune to be avoided at any cost.

As the situation now stands, the powers are afraid, individually, that they are not prepared to get what they want should the redistribution of territory now take place. They want no war just now, but a little longer time to prepare, by diplomacy and an increase of armament, to reap the fullest advantage when the fateful hour arrives.

In a word, it is covetousness that constitutes the secret spring of action in the strange friendship of the "Christian" powers for the "unspeakable Turk." Covetousness is the dominating principle in "Christendom" to-day.

WHEN the Church intermeddles in the affairs of the State, she forfeits the right of protest if the State intermeddles in the affairs of the Church.

Notes of the Week.

THAT decidedly objectionable practice of "slumming," which, a few years ago, was quite a popular "fad," has just been revived in this city by a party of Yale students of theology. It is gratifying to read that they were "surprised" at the discovery that there were no "real slums" in New York; that they paid twenty-five cents each for a bed in a down-town lodging-house, and the beds were clean, and the breakfast next morning was "substantial" in quality and well cooked. But the question still remains—what were these students of theology doing to help themselves to improve their characters as future spiritual guides of their fellowmen, to make the world better and purer and happier, by their "slumming"?

* * *

PERHAPS the "slumming" was of a mild order. Perhaps those under whose guidance the slummers were might have shown them many sights more repulsive than those clean beds, and taken them into many places where crowds of people manage to subsist on meals by no means substantial, or well cooked, and simply did not choose to do so. If this were the fact, they were truly kind to the young theological students. Nothing good ever yet came of clerical "slumming." There can be no manner of doubt that one of its direst results is "sensationalism" in the pulpit. But the greatest objection to it is that it is usually the prelude to that interference by preachers *as* preachers in the work of legislation and police management which constitutes one of the most objectionable manifestations of the union of Church and State, as it exists among us at the present time.

* * *

Or course, this interference is based on the idea that, somehow or other, men can be legislated into righteousness. Time seems to accomplish but little in the way of getting this notion out of the head of average mankind. The fact that the Master talked to individuals alone; that salvation and redemption are in their very essence matters which belong to the relation between each separate soul and its Creator, and that neither the laws nor the force of the community can affect that relation in any manner or to any degree whatsoever—this simple truth is ignored now to pretty much the same extent that it was ignored when the first union of the self-styled Christian Church with the State was consummated under the pagan Emperor Constantine. Clergymen who "slum" and follow their slumming by sensational activity in civil affairs, are the intellectual descendants of the bishops who persuaded the pagan emperor to enact the first Sunday law.

* * *

WHATEVER the result of the Cretan complication, it is to be borne in mind that it will have nothing whatever to do with differences of religion. The "Powers," as they are called, will settle the matter—probably without war

—on a political basis alone, and with reference to their own selfish interests. It is safe to say that neither the fact that the Cretans "profess and call themselves Christians," while the Turks are of a different and a hostile faith, nor the real merits of the original controversy—whatever these last may be—will play any conspicuous figure in the final settlement of the matter. The "Sick man of Europe" has long lain at the mercy of these "Powers." They would have killed him years ago, if they could have agreed among themselves just how his property ought to be divided up. Upon this point they seem as far from a common conclusion as they have ever been. But whether he is to owe a further prolongation of his existence to their inability to "come together" now, as in the past, or whether he is ultimately dismembered forever, benefit to Christianity may be an incidental outcome, but will form no part of the design. Christianity, as represented in modern statecraft, finds its expression in the blessings of battle-flags, and in profound thanksgivings for the slaughter of hostile armies, not in the application of the Golden Rule.

* * *

DISCUSSION continues about the recent order of the commissioners of the District of Columbia, forbidding newsboys to cry the names of their papers in the streets of Washington on "the first day of the week, commonly called Sunday." These commissioners are three of the most absolute despots that modern times have known. The people over whose conduct and property they exercise an arbitrary and capricious control have no voice whatever in their selection. They are appointed by the president, "by and with the advice and consent of the Senate of the United States." No amount of tyranny, no acts of wantonness, no abuse of their enormous power imperils their places, unless the strangers to whom they are indebted for their elevation choose to pay attention to their proceedings. It is surely an anomalous state of affairs. Here is a government "of the people, by the people, and for the people," this great United States, based on the principle of suffrage; here is a country which fought for and won its independence to vindicate the doctrine that all civil authority derives its sanction and its exclusive sanction from the consent of those over whom it is exercised. And this unalterable principle, this undeniable doctrine is ignored at the very capitol of the nation! Suffrage abolished, consent repudiated, irresponsible authority enthroned in Washington City!

* * *

THE silly and cruel "regulation" in regard to the crying of Sunday papers is only one of many petty outrages which the three arbitors of Washington's destiny have from time to time inflicted upon their fellow-citizens. One has to live in that unfortunate city fully to appreciate the opportunities these men have of annoying their "subjects," and the eagerness with which they avail themselves thereof. Nor is there any hope that this last unnecessary and unwarrantable infringement upon the

right to the pursuit of life, liberty and happiness will be abandoned. The motto of the District Commissioners is "no step backwards." Their regulations are like those famous "laws of the Medes and Persians," which, it is said, could never be repealed or modified.

* * *

THE President takes "an oath of office," placing his hand on a Bible. Why? If he broke that oath, he could not be indicted for perjury. The ability of the law to punish him for malfeasance or misfeasance in the discharge of his high and important duties as the chief executive officer of a land containing seventy-five millions of people is in no wise affected by the question of whether he has or has not taken an oath faithfully to perform those duties. His assumption of them, as the sequence of his election, fairly made and duly announced, according to the Constitution and the statutes, is sufficient to expose him to all the worldly penalties that can be attached to any dereliction in their discharge. What, then, is the object and purport of this "official oath," which is taken by our State administrators, from august President down to petty "deputies" of country villages?

* * *

THE answer is plain to those who are fair-minded enough to look the matter squarely in the face. But one answer will be given by all who are also candid enough to confess the truth. The administration of an official oath is simply and solely the recognition of a religious dogma in this free American Union of ours, and an attempt on the State's part or the part of the United States, as the case may be, to avail herself of certain supernatural terrors, in order to secure fidelity and scrupulousness among her servitors. That is to say, the Government invokes in its own behalf and for its own protection a certain belief as to "the hereafter" which is plainly a matter exclusively of ecclesiastical cognizance. This is traveling altogether outside of the proper limitations of governmental action, according to what is affirmed to be the American theory of government.

* * *

NOR is it any answer to this objection against the administration of official oaths, to assert, as some do, that the State does not undertake to threaten the new official with any particular punishments in the next world, when he "swears him into office," but leaves that matter to the conscientious anticipations of such swearer. The point is, that she recognizes, in this performance, the existence of religion, and its existence as a factor in human conduct, and thereby sets up a distinction between a religious citizen and a non-religious citizen, and thereby again violates that fundamental equality of all religions and of no religion before the law which is the very cornerstone of American institutions.

* * *

NOR is it any answer to this objection, to instance the case of a man who "affirms," instead of swearing, when he enters on the discharge of public duties. The

utter silliness of this proceeding is so patent that, if we could get rid of the oath, the affirmation would soon follow. The responsibility of a State officer for the proper and thorough performance of his obligations to the community does not depend in the slightest degree on his "affirmance" of an intention to do his duty. If he were indicted for failure therein, nobody would dream of resting his responsibility on such an affirmation. It would be utterly superfluous to allege that he made it or to put it in evidence. His responsibility would arise out of his assumption of the functions of his place. The "affirmance," then, of a newly inducted official, amounts to nothing whatever; the oath to nothing more, except as an appeal by the State to considerations with which she has no concern whatsoever, and with which she has no right to intermeddle. Let us get rid of them both.

* * *

THE war in Cuba still drags its slow length along. Nowhere in history do the terrible evils of a united Church and State more strikingly manifest themselves than in the misgovernment of Cuba by the dominant Spaniards. Spain, as is well known, has an expensive and extravagant State church at home, which must be supported by taxes wrung from a distressed and impoverished people. Millions of money going to the maintenance of its priesthood in lines of idleness and luxury are annually contributed by the unwilling inhabitants of Cuba. This oppression has before now proven unbearable, and desperate efforts have been made to shake off the galling yoke. If there were no other reason, this should be sufficient to enlist the sympathies of all true Americans on the side of the insurrectionists. But, *query*, if—or, let us say *when*, they are free, will they saddle themselves with the yoke of a domestic established church, like unto that of the foreign country which now holds them down under its heel?

Raising Church Revenue.

It is quite well known that secular entertainments play an important part in church economy as practiced by the popular churches to-day, but the recent action of a Baptist Church in Brooklyn speaks with a startling emphasis upon this point. The facts, as set forth in a prominent New York daily, are as follows:—

"The trustees of the Lenox Road Baptist Church, commonly known as the First Baptist Church of Flatbush, will apply to the Supreme Court for permission to sell the church building and the real estate connected with it.

"This move was taken on account of dissatisfaction with their pastor of part of the society, and is the outcome of the Rev. H. J. Guller's refusal to allow any church entertainments.

"The meeting of the trustees last night, when the decisive action was taken, was stormy. The Rev. Mr. Guller had friends there, and they fought hard to have him retained, but before the meeting was ended they had been

whipped around into line and at last gave their consent to the sale of the church property.

"They were confronted with the payment of a \$9,000 mortgage and an arrearage of \$500 in the pastor's salary. Mr. Guller's friends urged that the church's expenses be reduced by one half in order that they might 'worry along.' The opposition, however, insisted on the sale of the church and its property and an immediate liquidation of its debts; the dismissal of the pastor and the holding of services in a hall. The society will not be severed.

"One trustee said: 'Our pastor has been with us for two years. He refused to allow any church entertainment of any kind, and, as a result, our revenue fell off to such an extent that we have to sell out. Our little entertainments brought in a good deal of money, and the pastor's action was decidedly unpopular.'"

Surely there has been a most wonderful evolution—and revolution—in the method of providing church revenue, since the days of the apostles. Imagine the early Christian Church, as described in the Book of Acts, being on the point of financial disruption because of the refusal of Paul or Peter to sanction church theatricals as a means of providing funds for church work! And the sad meaning of this is that there has been an evolution from the spirit of self-sacrifice possessed by the early church, to a spirit exactly its opposite. There is no reason why, with the possession of the Christian spirit of self sacrifice, an abundance of church funds cannot now be raised in just the way that means were raised by the church in the days of Paul.

However, when the churches get control of the Government, as it now seems that they shortly will, they will perhaps have possession of sources of revenue, which will enable them to dispense with church "entertainments."

Reasons for Disestablishment.

WHILE the churches in this country are seeking for closer union with the State, in England, where the church is "established" and controlled by the State, there is a strong sentiment in favor of severance of the bonds between them. This sentiment finds expression from time to time in Parliament, in the form of resolutions for disestablishment. Recently, says the *Outlook* (New York), such a resolution was introduced "on the ground that the Church was under the control of the State, its bishops being practically appointed by the Prime Minister, who might be an atheist; that presentations to livings are bought and sold; that it is becoming anti-Protestant, and that it receives an undue and unfair prestige from its alliance with the State. It was also urged," says the *Outlook*, "that the Church had been unfavorable to civil liberty in the past; that the bishops had opposed the anti-slavery movement; and that an established church is an anachronism at this end of the nineteenth century. The mover of the resolution declared that the Established Church must either be mended or ended; that it could

not be mended by a body like the English Parliament, and that, therefore, it must be ended."

These are just grounds of objection to the continuance of Church establishment, and that they are true cannot be denied. It would seem that the lesson they teach should be sufficient to deter enlightened Protestants in this land from an alliance with the State; yet evidently such is not the case.

From a comparison of tables of statistics showing the growth of the Established Church or Church of England, and of the "free churches"—Methodist, Baptist, Presbyterian, etc., the fact appears that establishment has not prevented the latter from outgrowing the Church of England to a very decided extent. "Establishment" is only a misleading name for that which does not strengthen the English church, but is a millstone about her neck.

True to Principle.

THE *Oklahoma Gleaner*, a Seventh-day Adventist sheet published at Oklahoma City, prints the following in its issue of March 3:—

"Sabbath, February 20, Brother T. Alexander was summoned to appear as a witness in a case on trial at the court room. It being the Sabbath he remained at home, whereupon the judge sent an officer, who placed him under arrest, and forced him to appear.

"Brother Alexander remembered the instruction of the Lord, 'Take no thought how or what ye shall speak,' but faced the judge, backed by his faithful friend, the Bible.

"'Why have you contemned my court,' said the judge, 'by remaining away when summoned?'

"'I do not hold your court in contempt,' Brother Alexander replied, 'but this is the Sabbath, and I cannot give testimony on this holy day.'

"'Do you mean to say that you will suffer the penalty of contempt of court rather than testify to-day?'

"'Yes, sir, I will.'

"'But you are already here,' protested the judge, 'and you will not be giving evidence of your own free will, but by force.'

"'My Bible teaches me to obey God rather than man,' said Brother Alexander. He was fully confident that he would be placed in jail for the offense, when the interested lawyers agreed to postpone the case to a time when Brother Alexander could be present without interfering with his principles of religious liberty, and he was permitted to return to his home."

This country, and every country, needs men of principle. It needs men who will be true to the dictates of conscience. And no legal sanction ought ever to be given to any effort to swerve an individual from these safeguards of his integrity.

A CURIOUS decision is reported to have been made recently by the Wisconsin Supreme Court, to the effect that persons can be properly exempted from the regulations enforcing vaccination, on the ground that they

have conscientious scruples against it. The case came to the Supreme Court from Beloit, where certain "Christian scientists" opposed vaccination as being "a violation of the laws of God." The remarkable thing about this is not that "Christian scientists" should take this position, but they they should be sustained in it by a body of men who are supposed to possess sound judgment.

The Crisis in Theology.

"New York Observer."

IF we are not very much mistaken, one outstanding fact challenges attention at the present time which is full of very serious suggestion as to the spiritual future of America. It is the widespread denial of the supernatural. At the idea of the supernatural, which underlies the whole of the Christian religion, the drive of criticism is tremendous and constant. Never was that idea more uncongenial than it is at present. Scientific theorizings have had something to do with this result, though science has never proved the supernatural out of existence, and now philosophic and religious speculations are helping to swell the outcry against the notion of the miraculous. Much of biblical criticism, too, of the form at present popular, is really in spirit and method the secret foe of supernaturalism.

Of the critical mode of banishing the supernatural from the Bible, Professor Green, of Princeton, has well remarked that it is the most plausible as well as the most effective method of accomplishing this result, because the animus of the movement is concealed, and the desired end is reached not by aiming at it directly and avowedly, but as the apparently incidental consequence of investigations pursued professedly for a different purpose.

It is in view of such facts as these that the gravity of the situation, which even amounts to a theological crisis, appears. That here and there a teacher, perhaps a clergyman, should stand forth as the exponent of radical views of biblical criticism might not be so alarming a circumstance, but when we perceive that such utterances are excused or even applauded by multitudes, that they delude Christians and delight infidels, we are forced to recognize that this radicalism is symptomatic of a widespread decadence of belief in the supernatural. A single miracle might supposably be denied by some individual who reverently accepted others, but it is not to be supposed that when even a single miracle is denied in a rationalizing spirit any miracles at all will long remain credible and accepted. It is the tendency of the thing that makes it to be so full of menace.

It is not so much that a few bold speculators deny these signs and wonders which God showed in the days of old as that multitudes are languidly indifferent to the whole destructive process or are even arousing themselves to apologize for the ruthless iconoclasm. Stripped

of all irrelevancies, with which the critics of the truth love to surround their mystifying discussions, the great philosophic effort of the day, from the side of unfaith, is to prove the needlessness, even the ridiculousness, of the supernatural. And if in many cases this effort amounts to an assumption rather than an argument, and is more a drift than a discussion, the seriousness of the situation is thereby not relieved, but rather increased. That is not a real faith in the Scriptures which empties the Bible of its miracles. And with reference to these people who are picking and choosing in their methods of Scripture study a New York newspaper pertinently remarks that "such men do not believe in the Bible. They only believe in the things in the Bible which commend themselves to their belief." They only believe in it as they believe in any other book. It is well worth while to consider whether these things are so. Are we not passing through a serious theological crisis?

SECULAR preaching has taken the place of gospel preaching in too many pulpits of all denominations throughout the country. — *Martinsburg, Pa., Weekly Herald.*

"They Had Done These Things Unto Him."

BY T. E. BOWEN.

WHAT the Lord did while here on earth had, to a great extent, been written out beforehand. Having himself become thoroughly familiar with these writings of the prophets, he was aware that at different points in his experience what he did was fulfilling Scripture. His disciples were not so conversant with the then written word, and therefore were not aware that the things Jesus did fulfilled the things written of the Christ to come. Had they known—as it was their privilege—it would have been much easier for them to have believed him the true Anointed One—the sent of God.

It was an enemy's work to blind their eyes to the true meaning of the Scriptures referring to Christ's earthly mission. As a result their enemy knew it would be an easy thing to cause them to stumble along in unbelief. "These things understood not his disciples at the first, but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." John 12:16. Yes, they had been fulfilling the Scriptures and did not know it. In this instance it was a good thing they had done, that of waving palm branches and spreading their garments before him as he rode into Jerusalem; but this was not always the case. Sometimes in their unbelief they were found on the wrong side fulfilling Scripture.

Judas' case represents this point. It had been foretold that one who had often gathered about the same board with Christ should lift up his heel against his Lord.

Again of the betrayal scene Zechariah had written: "And I [Judas foreseen in the act] said unto them [chief priests], If ye think good, give me for my price thirty pieces of silver." Chap. 11:12. Did Judas realize he was fulfilling this Scripture when he "covenanted with them for thirty pieces of silver"? No. But Jesus knew the prophet's words, and while Judas might have known and been saved, still his eyes were blinded by covetousness, and he rushed on to his fearful doom. When too late he saw what he had done.

The lesson is for us. Scripture is still being fulfilled and will be unto the end. God's Word speaks of oppressive religious laws which will be in force when Christ comes. Some of these laws are now in existence, and some no doubt are still to be made. Men of influence will act a part in these things. Their voice may be raised in support of enactments which will result in crushing out individual liberty to serve God "according to the dictates of conscience," and which are also in direct opposition to the principles found in God's Word.

Reader, search the Scriptures, lest when too late you find out "that these things were written of him," and that you have "done these things unto him" in the person of his followers: for "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The "Sixteenth Amendment" Again.

THE following joint resolution was introduced in Congress by Senator Gallinger, of New Hampshire, March 18. It was read twice and referred to the Committee on the Judiciary:—

"JOINT RESOLUTION

"Proposing an amendment to the Constitution of the United States respecting an establishment of religion or the free exercise thereof:

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment to the Constitution of the United States be proposed for ratification by legislatures in the several States, which, when ratified by legislatures in three-fourths of the United States, shall be valid as a part of the said Constitution, namely:—

"ARTICLE XVI.

"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 of 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."

This proposed "sixteenth amendment" has been be-

fore Congress on several previous occasions. It is aimed chiefly at the appropriations of public funds for sectarian schools, which Congress seems very reluctant to discontinue.

Gathering the Fruit.

In the *Catholic Standard and Times*, of March 6, "Father" David, a high authority among English Catholics, gives his answers to a questioner relative to the result of the Pope's recent decision on "Anglican orders," as follows:—

"Did the decision on Anglican orders bring you a notable windfall?"

"Yes. There has been a rush since. The clergymen have shown that they only wished to get Rome's confirmation of their opinion and status and not reunion. Very few, half a dozen only, of them have come over. But many of the people whom they kept back with unreal assurances about the validity of orders have made a rush."

"And the others?"

"The others are still held back, many of them not for long. The question is: How long the High Anglicans or Ritualists will be able to restrain the tendency towards Catholicism. Men are breaking from the lines daily. Were there a commotion a body might pass over. There are only two million communicants in the Church of England, though she counts about twelve million adherents. Of these two millions the Ritualists are sixty thousand. They are no power at all in the country, but a strong influence in the towns. A hundred chances may make their position untenable. They may grow and acquire more and more influence, but their progress is only a better omen. Eventually there must come a breakage. Already the dyke which their clergymen have formed strains under its burden of waters. A chance impulse from behind may make it break. Their position is logically untenable and practically precarious."

No Authority for the Puritan Sunday.

OUTSIDE of England and America, no one—Protestants no more than Catholics—pretends that Sunday is the Sabbath commanded in the laws of Moses. . . . The Spanish, Portuguese, Italian and all Slavonic languages have for Saturday a name derived from "Sabbath"—such are Sabado, Sabbato, Sobota—and the French *Samedi* and German *Samstag* are drawn from the same root. The very Sabbatarians of England and America call Sunday the first day of the week, in the same breath in which they quote the fourth commandment in Exodus 20, for the sanctity of the seventh day. Moreover, the day there commanded must in its very nature begin with sunset: for a man is enjoined to *remember* it, to keep it holy, in plain English to greet its advent, and that can hardly be done with the Sunday-Sabbath which begins at twelve o'clock at night, when most good Christians are asleep.—*American Hebrew*.

THE following dispatch which was sent out from Ottawa by the Canadian authorities, March 9, should be set over against the claim made in the Pope's latest encyclical, that it is a most grievous injustice to the papal church to represent that she interferes in the affairs of the State: "The government has decided to withhold issuing the writ for an election in Champlain County, Quebec, until Parliament meets, when it will be announced to the House that owing to the attitude of the Roman Catholic bishops it would be impossible to hold a free election. Parliament will be asked to amend the criminal code to make it a criminal offense to exercise spiritual intimidation or influence in elections."

SPEAKING of the revival work carried on by a prominent Brooklyn clergyman at Cooper Union every afternoon, the *New York Journal* says: "In this work the Rev. Mr. Dixon has adopted the plan of carrying religion into secular places instead of expecting the people to come to church for it, and yesterday he said that it was proposed to hire during the summer every theatre in New York on Sunday nights for preaching, for it had been found that the people would go to a hall or a theatre to hear of religion, but would not go to church. This is a curious indictment of the church."

It is little wonder that the cause of Christianity moves so slowly and seems to demand the "help" of legislation when affairs are so managed in the churches that the "house of God" is one of the last places the common people can be induced to enter.

THE *Kansas City Star*, of March 10, reports that the Supreme Court of Kansas will soon render a decision on the question of the constitutionality of Bible reading and religious worship in the public schools of that State. The father of a young boy in one of the schools of Barber County has brought suit against the school directors over the expulsion of his boy from school for refusing to take part in the religious exercises with which the school was opened. The case was first carried to the District Court, which granted a writ compelling the board of directors to cancel their decree of expulsion. Now both parties will now contest the matter before the highest State tribunal.

AS IF to prove that the "trust" idea is susceptible of universal application, the *Memphis Commercial Appeal* outlines a plan for "farmers' trusts," by which, it says, "farmers would be better able to dictate the prices of their products." Farmers owning land in the same vicinity should, it says, "make a pool of their acres; the amount and quality of land, the stock, implements, etc., will represent the shares each man puts into the firm. Then, having agreed upon each man's position as to work and returns, the lands are carefully examined and such portions as are specially suited for different crops are portioned off for that purpose; thus the land that A

has been putting into cotton and getting poor results from may be found just the soil for potatoes, and B's pasture may make an ideal cornfield. With so much space to cultivate no seed need be put into the wrong soil and, receiving sufficient attention, the yield will be what it should. This is one benefit to result from the partnership. Another is the immense gain of purchasing by wholesale instead of in small quantities, as the farmers now buy their supplies not raised at home. The division of labor, too, would have its advantages, for few men are good at all things, and in the 'combine' each one would undertake that for which he is best fitted."

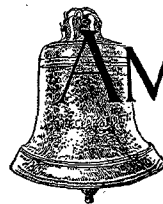
Of course, there would be in this the same submersion of individuality in the interests of the "combine" that exists in any other trust. All trusts are, from their very nature, destructive of the spirit of independence.

At a recent monthly meeting of the Cleveland City Ministers' Union, the subject of Sunday ball playing was considered, and a committee was appointed to wait on the city authorities and demand the enforcement of the law against Sunday desecration. In case the authorities refuse to act in the matter, the ministers of the city will be requested to preach on "Sabbath observance" the fourth Sunday in April.

A SETTLEMENT of the Manitoba school controversy seems to have been reached by the action of Archbishop Langevin, who has determined to establish separate Catholic schools at Catholic expense.

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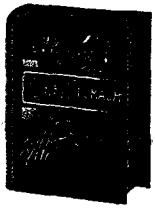
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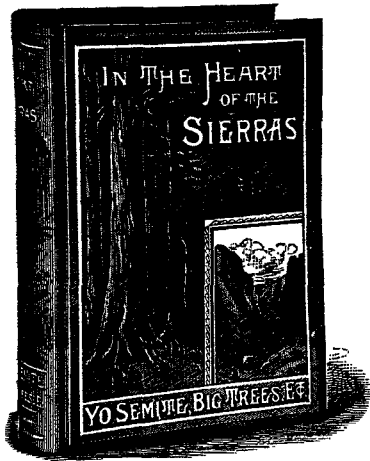
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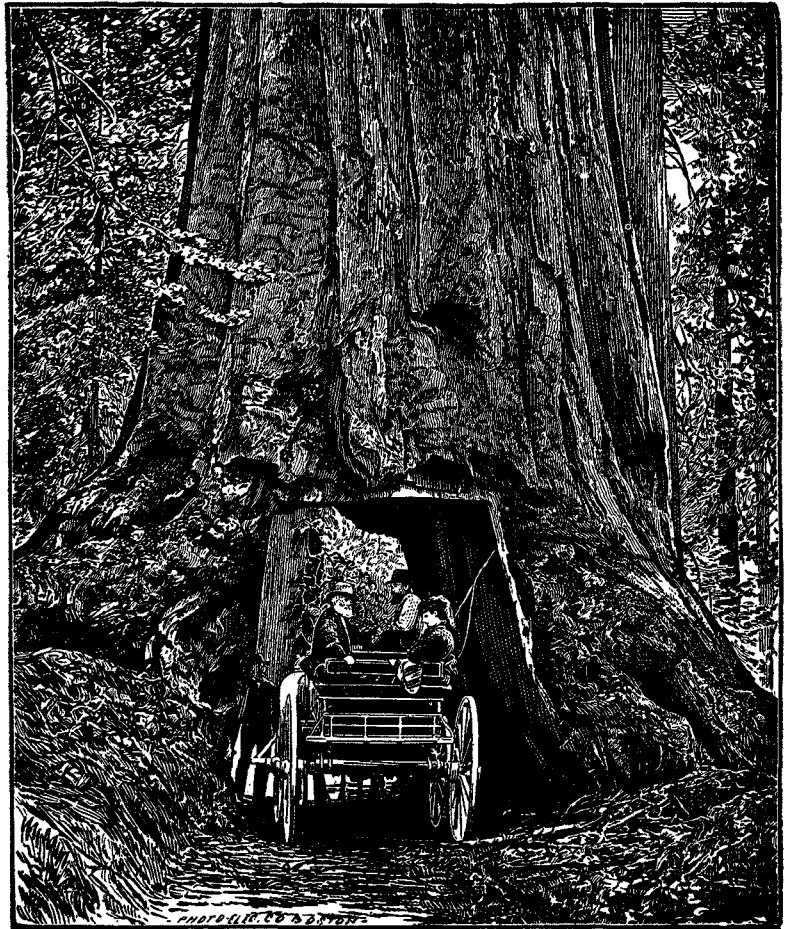
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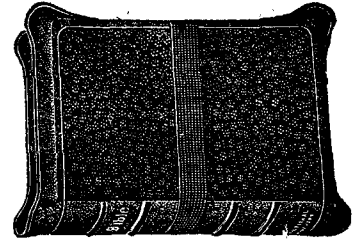
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gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan,
37 And ^e it yieldeth much increase	^e Deut. 28. 42 51	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

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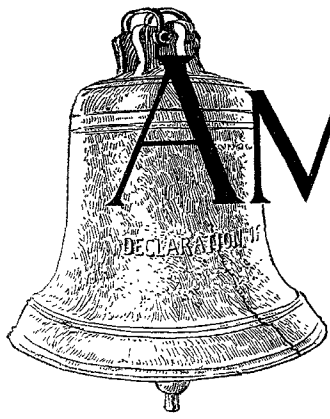
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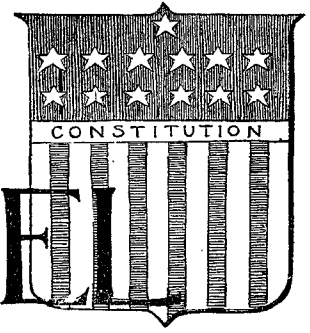
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ALONZO T. JONES,
EDITOR.

NEW YORK, APRIL 1, 1897.

VOL. 12, No. 13.
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The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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.

(Entered at the New York Post-office.)

"THE kingdom of God cometh not with observation," that is, "with outward show."

These are the plain words of the Lord Jesus, whose the kingdom is, who alone knows truly what the kingdom is, who is the rightful king in that kingdom; and who alone rules in the kingdom.

Yet the efforts of the Christian Endeavorers and the National Reformers generally are solely to have "the kingdom of God" come in this nation, altogether with outward show, by outward, worldly, political, means and methods.

They propose to make Christ king and have Him reign on Capitol Hill and in every State and city in the nation. Thus they propose that the kingdom of God shall come in this land, and that the saints of the Most High shall take the kingdom.

Thus it is perfectly plain to all who read, that those people do propose to have the kingdom of God come first of all with observation, with outward show. That is to say, while the Lord says that the kingdom of God cometh not with observation or outward show, these people insist that it does come and shall come with observation and outward show. In other words, what the Lord says is not so, they say is so and shall be so.

Isn't it singular that men will attempt to do a thing as Christian, which the plain word of the Author of Christianity repudiates and shows cannot possibly be done as Christian? The profession of Christianity demands loyalty to the principles announced by the Author of Christianity. Disloyalty here is antichristian.

No, no: the kingdom of God cometh not with observation or outward show. But "Behold the kingdom of God is WITHIN YOU;" and except a man be born

again he cannot see it. For it is written, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." "Except a man be born again, he cannot enter into the kingdom of God."

By this word it is again perfectly plain that the only right thing that anybody can do in behalf of the kingdom of God is to persuade men to be born again. For, it matters not how the kingdom of God may come, or when it may come, no man can ever see it for any good, no man can enter into it, unless he is born again.

What sheer fallacy it is then, what a perversion of the right way, for men to form organizations, hold monster conventions, and manipulate politics in cities, States and the nation, to get "Christians" into all the offices in order that the kingdom of God may be set up and that "Christ may reign on Capitol Hill"!

The kingdom of God comes in no such way as that. And any man who looks upon any such thing as that as the kingdom of God will be ruined by it. The kingdom of God, cometh not with observation or outward show. The kingdom of God can never be set up by men. Only He whose right it is to reign can establish his kingdom anywhere.

"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." Unless a man finds the kingdom of God within him, he will never find it outside of him. Any man who does not see the kingdom of God within him will never see the kingdom of God outside of him. And "Except a man be born again he cannot see the kingdom of God."

It is therefore conclusive that the only right endeavor that anybody can ever put forth in behalf of the kingdom of God and men's right relation thereto, is to persuade men to be born again. And by the same token it is also conclusive that the efforts of the Christian Endeavorers and other National Reformers to bring by worldly means and political methods, the kingdom of God in city, State and nation, are altogether earthly, vain, unchristian and antichristian.

"The kingdom of God is not meat and drink;" it is

not worldly honors; it is not political offices: it is not mayoralties, governorships, nor presidencies; it is not ecclesiastical combinations controlling the civil power or the civil officers: it is none of all these, nor is it anything of any likeness to all these. It is "righteousness and peace and joy in the Holy Ghost." And "Except a man be born again he cannot see" it. "Except a man be born of water and of the Spirit he cannot enter into" it.

"The kingdom of God cometh not with observation." "Except a man be born again he cannot see the kingdom of God."

"The kingdom of God is within you." And, "Except a man be born again, he cannot see the kingdom of God."

"The kingdom of God is righteousness and peace and joy in the Holy Ghost." And, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

THE "Christian Citizenship" movement is the crusade of this age. This "new crusade," as some call it, is just as wild, visionary, and fanatical as those of the middle ages.—*Martinsburg, Pa., Weekly Herald.*

The Church as a Light.

THERE can be no more important question for the Church than that of her proper attitude towards the world. This is, of course, a question that must be answered by the Word of God.

From the example of the Church to-day however, it might be concluded that the inspired Word gives no instructions upon this question which apply to the present time. For it is certain that the Church's attitude to-day, as indicated by her efforts to acquire political power and authority, and her hopes for the future in this respect, is not sanctioned by a wisdom higher than her own.

But the Scriptures of divine truth are not silent concerning the duties of the Church and of individual Christians in the midst of their worldly environment to-day. When Christian speakers and writers lament the awful depravity which civilization is unable to hide, and exhort the civil authorities to adopt measures for grappling with the moral emergencies of the times, it is not because all this iniquity was not foreseen and foretold by the Author of holy writ, and instructions given by Him for the guidance of the Church in the most critical hours of moral darkness.

The Scripture likens this period of the reign of sin and evil, to a night. Such indeed it is, with the light of righteousness so nearly obscured as it is by the black shadows of sin. But the Scriptures are full of predictions of a coming day; and even here a light shines upon the pathway of the Christian, in which he is exhorted to walk. "Thy word," says the psalmist, "is a lamp unto my feet and a light unto my path." Ps. 119:105.

The night is not passed by the Church of God in slumber. Watchmen are upon the walls of Zion, to warn

of lurking dangers and to herald the long-looked-for dawn. In the prophecy of Isaiah an occasion comes when the inquiry is made from Zion, "Watchman, what of the night? Watchman, what of the night?" And the answer is returned, "The morning cometh, and also the night,"—the morning of an eternal day for the righteous, and of eternal night for the finally impenitent.

The Apostle Paul exhorts Christians to act as become those who have the light of divine revelation. The Church is to know the approach of the coming day. "Ye, brethren," he writes, "are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation."

It is the night of sin, and the drunkenness and revelings of those who are of the night, that we see around us to-day. The terrible depravity that is seen in society at the present time is natural enough to those who are "drunken in the night." It is only such a feature as the reign of carnality may be expected to develop before the night is ended. That night seems now to have reached its darkest hour; but the darkest hour comes just before the dawn.

The Church cannot help the fact that it is night. She cannot turn the night into day. She cannot take possession of the world, and eliminate the sin and evil which have brought night upon it. The divine Word which is her guide, nowhere instructs her to attempt such a thing. But she herself has light—the light of the Word, "that shineth in a dark place, until the day dawn" (1 Peter 1:19),—and she is to reflect the light upon the pathway of those in darkness. The divine message now comes to her, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

This is a glorious privilege. It is one which the Church should eagerly embrace. But what is the Church doing? Is she appalled at the "gross darkness" which to-day covers the people? Then let her not appeal to the arm of flesh in the vain fancy that this darkness can be dispelled by civil enactments; but let her arise and flash forth the divine glory from the throne of God. That, and that alone, can dispel the darkness from the way of those who will turn and heed it.

SAYS the *New York Observer*, of March 4:—

"We have been reading the story of Jonah afresh, and are struck with the great reluctance with which the

heathen seafaring men dropped their transgressing passenger overboard. They rowed hard to bring the vessel to land, hoping to save his life. When their efforts proved futile, they let him go, but only after beseeching the Lord not to lay innocent blood upon them. But these sailors were heathen and superstitious. To-day the Christian minister can toss Jonah overboard nonchalantly, in full sight of a Christian congregation. Meanwhile, the dexterous manipulation arouses a ripple of amusement as perceptible as that which passed over the deep into which the son of Amittai was originally dropped."

And the worst of it is that this modern ecclesiastical throwing overboard of Jonah is expressive of a policy which is not limited to Jonah, but includes all manifestations of the supernatural.

The Coming State Church.

IN recent issues of the *Christian Statesman*, an organ of the Church party calling for religious legislation, the editor has been discussing the question of Church union in the United States. He deems such union entirely feasible on lines which he points out, and is hopeful that it may be consummated in the near future. In designating the Church as it will then be he uses the phrase, "united Church of Christ of the United States." This is the first suggestion we have noticed for a name for the coming American State Church.

In pointing out the principles upon which Church unity is to be secured, the *Statesman* observes that the Church must have "one uniform standard of practical morals," and adds that "even conceding that it may be a lower standard for the organically united Church than some portions of the divided Church would have maintained for themselves, the general gain will be incalculable." As no part of the divided Church maintains or ever has maintained any higher standard of morality than the law of God, it will, in this view, be an "incalculable" gain for the Church to adopt a lower standard than this, if thereby her divided elements can become united.

This scheme of Church union also includes "an oath binding to the acceptance of the supreme authority of the Scriptures in matters of discipline as well as doctrine, a high standard of practical godly living linked with a full and faithful formulation of scriptural truth, and the consequent faithful proclamation of the latter together with the faithful enforcement of the former." All of which is, in the *Statesman's* view, quite susceptible of realization.

As regards "heresy" in the Church, we learn that "She has no physical force to meet it, as the nation may meet secession and rebellion against its rightful authority. But she is endowed by her divine Head with government and discipline adequate to such an exigency in her life." It is laid down that "all who rebel against her rightful authority cut themselves off from her communion as schismatics, and are not therefore to be recognized as

any part of the visible Church of Christ. The question is not here whether those who thus resist the rightful authority of the Church may be true Christians or not. In the circumstances of this particular case it is a question of authority and insubordination."

And thus "true Christians" may be cut off as heretics and schismatics because of refusal to submit to the "rightful authority" of the Church. And such individuals may when they become numerous enough, form churches of their own, but they will still be heretics, and no part of the "true Church." It was precisely thus that the "schismatic" Protestant churches, as Rome views them, came into existence. They refused to recognize the "rightful authority" of the Church, as expressed in the decrees of church councils and of popes, and are still counted as heretics, and without the pale of the "true Church."

The *Statesman* says that "with the development of the Romish system this rightful authority of the church through anathemas and intolerance and persecution was dethroned to make way for the despotism of the 'mystery of iniquity' and 'the man of sin.' . . . But in the united Church of Christ of the United States, with principles as different from those of Romanism as light from darkness, rightful authority ought certainly to be able to maintain itself against all schism and ecclesiastical rebellion without any sacrifice of either civil or religious liberty." But it was not "through anathemas and intolerance and persecution" that the Church became what it was before the days of the Reformers, and what, as the papacy, it has since continued to be. The intolerance and persecution were but the manifestation of the change that had already taken place in the Church's character; they were the evil fruit being borne by the evil tree. The tree becomes evil before the evil fruit appears; the Church became corrupt in character before she became intolerant. And this change in her character was nothing else than a change in her principles. It was a change by which human authority was put in the place of the authority of God's Word.

And these principles laid down by the *Statesman* for the "united Church of Christ of the United States" do not differ at all from the principles of the papacy. The papacy professes to act in perfect harmony with the Word of God; and all she asks of Protestants is submission to the "rightful authority" of the "true Church." And as the "rightful authority" of the Church must prevail, it is more satisfactory to believe that in the exercise of this authority she is infallible. Hence the doctrine of papal infallibility,—a doctrine which is certainly a necessity to any system which makes the separation of "heretics" from the Church a question not of their real Christianity as determined by the written Word, but of their submission to Church "authority."

A VICTORY for prohibition in the city election at Moundsville, W. Va., March 11, was celebrated by the two Methodist churches in the place by a procession of

the most prominent members, headed by a brass band. The procession sang hymns and offered prayers. "The day is coming," says the *Christian Statesman*, "when such victories celebrated in some such way will be common all over the country."

But such methods of celebration will always have a flavor of politics and paganism rather than of Christianity.

The Supreme Court and the Trusts.

PROBABLY no decision of the United States Supreme Court ever occasioned more agitation in the realm of business in this country than that recently given, known as the Trans-Missouri Freight Association decision, sustaining the validity of the Sherman Anti-Trust law, and applying its restrictions to agreements between railways for the purpose of fixing rates of transportation.

The Anti-Trust law upon which the decision is based specifies the following:—

"Every contract combination in the form of a trust or otherwise, or conspiracy in restraint of trade or commerce among the several States or with foreign nations, is hereby declared to be illegal.

"Every person who shall make any such contract or engage in any such combination or conspiracy shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by fine not exceeding \$5,000, or by imprisonment not exceeding one year, or by both said punishments in the discretion of the court."

The Supreme Court holds that these provisions apply to agreements between railways as above described, and renders the parties thereto liable to the penalties of the law.

The importance of this decision is seemingly of great magnitude. This is evident from the fact that the business of railway transportation is the greatest of all American industries.

It must not be hastily concluded, however, that this decision constitutes a victory of the people over the trusts. Whether the railways will not find some way to evade the decision, remains to be seen. Nor can these railway trusts be properly included among those "combinations in restraint of trade," which have so arbitrarily and unjustly extracted money from the public purse. The rates of railway transportation as fixed by these associations cannot be said to have greatly exceeded the demands of equity. In support of such associations it is pointed out that before their organization, competition between the roads had resulted in an interminable series of "rate wars," which produced such a fluctuation in prices that "a merchant was afraid to order goods to-day for fear a 'cut' in the cost of transportation to-morrow would cheapen the goods and enable a local rival to undersell him." A reversion to this state of things, it is maintained, would be an injury both to the railways and the entire community.

Nevertheless it must be admitted that the principle of independent business standing and of free competition in trade is violated by these railway pools no less certainly than it is by the most oppressive trust. If this pronouncement of the Supreme Court would be construed as forming a precedent for future decisions relative to the legality of methods employed by the trusts, it might properly be regarded as a victory for the interests which stand opposed to trusts. But it remains for the courts to decide how much value, if any, this decision will have in this direction.

Is THAT a good law which prohibits as a crime the selling of flowers on the streets, while allowing the free sale of tobacco? Such is the Sunday law of New York City. It is one of the fruits which shows the nature of the tree that bears it.

Ballot and Bullet.—No. 1.

BY H. E. GIDDINGS.

IN the *Twentieth Century Review*, No. 1, page 3, this language appears: "Thus it is that human forces are very nearly equally divided and arrayed against each other whenever the long-suffering honest half can endure abuse no longer, and call a halt for battle either by ballot or by bullet. A Christian cannot use the latter means (the bullet), however much he has been wronged, yet oftentimes he neglects the former (the ballot), however much his fellows have been wronged, thereby doing two contrary acts under one professional flag, with the mistaken idea that one whose citizenship is in heaven is at liberty to neglect payment of the peaceable ballot tribute due the 'powers that be' which are 'ordained of God' 'to keep people civil.'"

There are several points here employed which would have been of untold value in this most important of all times had they been treated logically instead of being carelessly thrown together, as in this quotation.

It is stated here that the Christian cannot use the bullet. This is true. The child of God is told first in the sixth commandment, "Thou shalt not kill." Christ shows the depth of this principle by saying that hatred in the heart is murder, Matt. 5:21, 22 and 1 John 3:15 and still further in Matt. 5:44, 45: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven."

It is true that the Christian cannot employ any means to kill his fellowmen. Rom. 12:19. "Dearly beloved, avenge not yourselves . . . for it is written, vengeance is mine; I will repay, saith the Lord."

Let us put to the test of logic the coupling of this quoted paragraph: The Christian cannot use the bullet, but is in duty bound to use the peaceable ballot.

We will start with the very genius of the ballot.

Why is it in the hands of the people? Because this is a government by the people. The ballot is the badge of sovereignty, the crown of authority with a free people. All the power is in the hands of the people and is expressed in the peaceful-looking piece of paper called the ballot.

Every particle of power ever exercised in the legitimate performance of duty in the various departments of the Government, is derived from the people by consent. This consent is expressed through the ballot.

It will perhaps seem absurd to some that there is any need of stating such a universally-conceded truth in America. So it would be if it were not largely lost sight of in essence by the people and denied in theory by illogical writers.

Many of the governed may not secure what they desire, but by the use of the ballot they consent to the decision of the majority whether it be in harmony with their desires or not. The original idea, in the minds of those noble men to whom we are most indebted for the form of our grand Government, was that all the power of the sovereign nation lay in the people and was furnished by consent to a general fund which would be employed to make every department of government effective. This power is transferred by consent, and the consent is the acceptance of the ballot.

When any person consents to submit the affairs of government to the free ballot and himself uses the ballot he is in honor bound to abide its decision. By that act he consents not only to be a submissive subject but assumes sovereignty and *contracts* to furnish so far as possible the *power* to carry out the expressed will of the people.

Again, he clothes civil officers with authority. Where does the authority originate?—With the people. Can officers exercise any authority or power not given them by those who vote?

When I commission another to act for me and the commission states in what manner he shall act, I am responsible so long as he acts within the limits of the commission. With the ballot men are commissioned to act in fulfillment of the Constitution on pain of impeachment.

The Constitution, as well as the commissioning of men to fulfill it, is but the drawing out of some of the elements in the ballot.

Then all the duties of the various departments of government in any emergency are but the unfolding of the power in the ballot. The entire Government with all its functions is in the ballot from its peaceful folding at the rural precinct through its practical unfolding in the halls of legislation and the courts of justice; and the execution of just decrees, the oath of office, and the booming of the cannon in defense of the whole.

THE spirit of Christianity is never the spirit of intolerance or of compulsion.

Rome Unmasked in Madagascar.

THE New York *Independent*, of March 25, publishes a letter from the Rev. James Sibree, missionary of the London Missionary Society, setting forth the persecutions to which Protestants in Madagascar are now subjected under the papal regime which ensued upon the subjection of the island by the French. Mr. Sibree's letter is written from Antananarivo, the capital city. He says:—

"The Roman Catholic priests here, who are also Jesuits, have for many years past been angry and chagrined at the progress made by Protestant missions, and at the large number of their adherents. They have had perfect liberty to teach and to propagate their religion—in fact they have often obtained more favors from the former native government, in the way of getting land for their buildings, etc., than have been granted to Protestant missionaries; but they have not been able, up to very lately, to coerce the people to enter their communion. The establishment of the French power in Madagascar has, however, now given them the opportunity they have long desired, of persecuting Protestants; and they are now using it most unscrupulously.

"Not many days after the occupation of Antananarivo by the French forces (Sept. 30, 1895), a proclamation was issued by General Duchesne, assuring the Malagasy of perfect religious liberty; and this was repeated by the late Resident-General, M. Laroche, as well as by General Gallieni, the present Commander-in-Chief and acting Resident-General. But, notwithstanding these excellent and fair-sounding statements, they have in scores of villages, since the proclamation of the state of siege, become almost a dead letter. The military commandants in several districts have become facile instruments in the hands of the Jesuits in terrorizing the people. In several instances our Protestant churches have been seized and mass performed in them; the schools have in many cases been handed over *en masse* to the priests; the congregations have been brow-beaten, threatened and frightened into becoming, nominally, Roman Catholics. In very many cases they have been told by people in authority that if they continue Protestants they will be accounted as rebels. They are told that their English missionaries are enemies of France, and, therefore, all who have anything to do with them will also be reckoned as the enemies of France. Local native governors are told that while there is, of course, religious liberty for the people (!), they, as men in authority, ought to be of the same religion as the French nation; and if they stand fast, they are soon accused of disaffection, and are degraded or fined. The consequence, of course, is that numbers of them, to avert suspicion from themselves, become almost more zealous and unjust than the priests themselves, and use all their influence to coerce the people to leave the religion they have been taught.

"Accusations on the most flimsy pretenses are got up against the best men in some of the districts—pastors, evangelists and others; and they are heavily fined, imprisoned, and some are now loaded with chains, although it is perfectly certain that their Protestantism is their only offense.

"It seems now a settled principle that if the majority

of the people in a village can be brought, by any means whatever—such as those just named—to say that they are Roman Catholics, the church in the village, although built exclusively by and for a Protestant congregation, and always aided by grants from the London Missionary Society, can be taken for Roman Catholic worship, and the Protestants expelled. This has been done, and the priests are hoping by this clever contrivance that numbers of our Protestant churches will pass into their hands. And from what has been said as to the means used to terrorize the people, it will be easily seen how easy it is to get the majority of the people in a village—numbers of whom never attended any place of worship—to profess themselves to be Roman Catholics. In some villages the priest has gone from house to house with two books to write down the people's names, telling them that all written as Roman Catholics in the one will be perfectly safe, while those in the other will be exposed to all sorts of danger and suspicion. Are any words needed to explain what effect such a proceeding must have upon a large number of weak and still very ignorant people? The result has been that in large villages where, until quite lately, there has never been a single Roman Catholic, the whole congregation has been forced to say that they have *'quite voluntarily'* given up Protestantism.

"Things are even worse in the Southern province of Betsiléo than here in Imèrina. Such influences have been brought to bear by the Resident there and the priests that almost all the native officers and governors have been obliged to become Catholics, while a few have made a compromise by joining the Norwegian Lutheran Mission, which is not so obnoxious to the authorities as that of the English Protestants. Another severe blow at the London Missionary Society there is the summary order given to almost all the Hova evangelists and teachers (as well as many who have nothing to do with this province) to immediately leave the work, which many of them have been engaged in for years, and to come up here to Imèrina. After only a very few days' notice, from three to five, they were obliged to sell all their property and houses, at considerable loss, and leave their people. None of the Norwegian or Roman Catholic teachers, however, have been disturbed. One English missionary has been twice turned out of his house on the excuse that it was either required for government service, or that the owner dared not let it to an English missionary. Religious liberty is at present unknown in the Betsiléo province. Did space permit, every one of the statements given above could be abundantly substantiated by detailed facts and written proofs.

"It may be said, in conclusion, that some French commandants have tried loyally to act uprightly and impartially in religious matters, but many others, as already stated, have willingly or unwillingly become the tools of the Jesuits in their strenuous attempts to terrorize the Protestants into becoming Romanists."

And what Rome is in Madagascar, she is in principle, and at heart, in these United States.

THE Pope continues to feel a deep interest, as he says, in all the people of America, Protestant and Catholic alike. At an audience given March 22, in which he received and expressed himself as much pleased with the

worship of one hundred sailors of the U. S. cruiser *San Francisco*, he said:—

"I am pleased to grant an audience to American sailors, as a testimonial of my paternal esteem and affection for the whole American people, who are always dear to my heart and for whom I have never ceased and never shall cease to pray God, who by providential signs does now manifest and in the future will manifest His good will to America even as does His vicar. Continue your voyage. Treasure as a happy souvenir of it this audience. May God guard you amid the storms of the ocean."

Prohibition vs. Sunday Closing.

RECENTLY a vote on the question of prohibiting liquor saloons was taken in the city of Oakland, Cal., the result being that prohibition was defeated by quite a decisive majority. An analysis of the vote, however, develops the interesting fact that prohibition would have won the day had it received the support of the vote in favor of Sunday closing. Upon this point an Oakland journal comments as follows:—

"In this election it has been demonstrated again, as it was in previous movements, that Sunday closing of saloons is not a temperance issue. The advocates of Sunday closing persistently claimed before the election that had the issue been for Sunday closing it could be carried; and now they are equally sure that it could have been carried, while the true temperance issue of closing saloons all the time was defeated. Thus they virtually concede that it was the Sunday-closing element that defeated the true temperance proposition. A committee of ladies canvassed the city before the election, and reported that over 5,000 voters were pledged to vote in favor of the proposition to close all the time; but the count of votes after the election shows that at least 1,300 of them either voted against closing or did not vote on that proposition at all.

"The campaign was carried on quite enthusiastically, yet with a stultifying reluctance expressed by every prominent speaker in the sentiment, *'This fight was forced upon us.'* They all admitted that they were prepared for a Sunday-closing campaign, and were chagrined at being obliged to contend for closing up the evil places all the time. From first to last they held up the dire results of the open saloon, yet were unsparing in their censure of the men whom they charged with having *forced* them to contend for its entire abolition. Bad as the saloon was represented to be, these professed temperance advocates emphasized their regret that the issue had not been one of compromise with the evil thing by allowing it to operate six days in the week. Thus they stultified their otherwise able efforts from beginning to end.

"The *Tribune*, which gave liberal support to the temperance cause, sums up the situation in a very logical manner, from which we take the following:—

"The fight was by no means an equal one. The liquor dealers are a strong and active body of men and have been organized for years. They have studied the art of politics and are familiar with all its methods."

The church people, on the other hand, did not organize their vote. Less than two weeks ago the matter of entirely closing the saloons was forced upon them. For four years, sustained part of the time by a sabbath-closing association of which the active Dr. Rader was the head, they have made an aggressive campaign in favor of Sunday closing. Toward this end they had labored and felt certain of success. They had thoroughly canvassed the city and a large majority were in favor of closing the open saloons on the sabbath. All the church people and the Christian Endeavorers, who represent a large body of the voters, are confident that Sunday closing would have carried by a big majority.

"Who, then, we ask, is responsible for the defeat of true temperance in Oakland?—Clearly it is the men who favor *Sunday-closing* of saloons, and of every other place of business as soon as they can stir up the intolerant sentiment to that extent. They have again demonstrated that their anti-saloon cry in the past was simply using the saloon as a fulcrum over which they could rest their lever for prying enforced Sunday abstinence into public favor. Our estimate of the Sunday-closing movement has been again verified, and we trust that the people who have been deceived by it heretofore will hereafter be able to view it in its true light."

A Christian Government.

BY M. E. KELLOGG.

A NOTE in the *Union Signal*, organ of the W. C. T. U., says that "labor leaders, as well as our mission workers, recognize that the great stumbling block in the way of temperance reform in heathen lands, as well as in our own, is the attitude of Christian governments toward the liquor traffic."

What is that attitude? Quite generally it is an attitude of favor and protection. Indeed, this is what the *Signal* complains of. But is such a course Christian? Is it in harmony with the teachings of Christ and the general tenor of the Scriptures?—No, indeed, it is diametrically opposed to Christianity. Drunkenness is one of the works of the flesh, and those who are devoted to it "shall not inherit the kingdom of God." The heirs of God, and joint heirs with Christ, inherit the kingdom; but drunkards are disqualified by spiritual law from the inheritance. The kingdoms of this world receive drunkards into the highest offices, and also make laws regulating—not preventing—the sale of liquor.

Another note in the same paper refers to "the very stronghold of the rum power—the government itself." The government the stronghold of the rum power, and still a Christian government! When the course pursued by governments in this, as in many other things, is so contrary to Christianity, how can anyone have the effrontery to call them Christian governments? Can a man who dabbles in the liquor traffic be a Christian?—No, indeed. Neither can a government which does the same be a Christian government.

National Reformers, and the W. C. T. U., which affiliates with them, take a special delight in speaking of our

Government as though it were a person, had a conscience, and must be regarded as Christian or unchristian according to its public acts in reference to the Christian religion. If this were so, the Government should be judged Christian or unchristian by the same rule by which a man is judged, that is, its works.

Measured by this rule, can it be said that governments are Christian governments, whose actions in regard to a hundred things, including temperance, are so unchristian,—which are really great corporations for selfish purposes, which go to war for selfish ends, and which discriminate in every possible way against the people of other countries for the same selfish purpose? The idea is preposterous.

A government may through its representatives make a profession of religion; yes, of the Christian religion. But unless it were better than any existing government, it would in reality be a better representation of a slightly convicted sinner, or a backslidden professor, than it would be of a real Christian. When a government shall exist in the world for Christian purposes and Christian ends; not seeking its own but the good of others; manifesting in government affairs the same spirit that a Christian is required to manifest in his private business; which, when it is reviled, will not revile again; when it is smitten by some other nation on one government cheek, will turn the other also,—then we will listen with more patience to the plea that there may be such a thing as a Christian government. But until that time we shall deny that such a thing as a Christian government exists.

Christianity has enough to bear from unchristian Christians, without its being compelled to sustain the shame of Christian governments, so-called, by unthinking religious enthusiasts who forget that nations, as well as men, may steal the livery of the court of heaven that they may better serve self and Satan.

A WRITER in the March number of *The Defender*, organ of the New England Sabbath Protective League, sees in the desecration of Sunday, the coming enslavement of all labor. He says:—

"If men must work that the proprietors of Sunday newspapers, the owners of railroads, the managers of places of amusement, liquor sellers, etc., may get rich, what is to prevent the early and complete enslavement of all labor? As sure as the sun rises in the heavens from day to day, one result of the fearful sweeping away of the anchorage of Sunday sanctity and rest now witnessed will be the compulsory labor of many helpless toilers on Sunday, when the clouds of commercial depression are again lifted."

Nevertheless it is a fact that the hours of labor per day for most employes are much shorter now than they were a generation in the past, and the tendency of the times under the influence of the labor organizations, is toward a still further shortening of the period of daily toil. This is undeniably true, and it is a very distorted view of the situation which fails to recognize it.

Notes of the Week.

BY JAS. T. RINGGOLD.

PROF. HUXLEY, in his address at the opening of the Johns Hopkins University some years ago, paraphrased the language of one greater than himself when he observed, "It is undoubtedly true that man shall not live by bread alone, but by ideas." It is equally true that by ideas shall man also perish. The right idea—the words that proceeded out of the mouth of the Son of man—is the salvation of the race; the wrong idea, the disregard of Him and of His teachings, is our damnation here and hereafter. Now, words are nothing in themselves. Their only value is as a means of expressing and *implying* ideas, and if, through implication, the language used by an individual suggests a wrong idea to others, it is no reason for passing it without comment, that the person himself might hesitate to put the idea more explicitly.

HERE is Mr. McKinley, for instance, in his inaugural address, solemnly pledging himself to keep his "oath of office" in language which, by very strong implication, refers his official responsibility as President of the United States to Deity, instead of to the American people, who elected him to that exalted position. This is very objectionable. It is the old idea of "divine right." Kings and queens and emperors rule "by the grace of God," or, at any rate, claim that they do so in their public acts and on their coins. But the President of the United States rules by the grace of the people thereof. Mr. McKinley ought to know that his inaugural oath adds nothing whatever to the obligation which he owes to the citizens, which is that he shall faithfully execute the laws of their making. He ought to know that his punishment for malfeasance or misfeasance, if he should do anything to deserve it, will be meted out to him without the slightest reference to the question of whether or not such an oath was taken by him. He ought to know that the pledge of his address should be addressed to the people who made the President, and not to Deity, who made the man. But never was a greater blunder made than that of the poet when he said:—

"Truth crushed to earth shall rise again.
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amidst her worshippers."

In good growth, the vitality of error, its ability to stand what are apparently deadly wounds over and over again, is one of its most remarkable and discouraging characteristics. That old love of the union of Church and State, that old notion of something sacred about government—as purely a human institution or machine as a locomotive—repudiated and denounced by the Master nearly two thousand years ago, still lurks in men's minds, and ever and anon it finds vent in action or utterance. Mr.

McKinley talks of himself as if he were a specially appointed agent of the Creator, filling the Presidency as His representative; and the fiery young Emperor of Germany talks in the same way publicly about himself as ruler of the Fatherlands.

* * *

In a neighboring city not long ago, a case arose which strikingly illustrated the inevitable unfairness and injustice of State recognition of religion. In some of the States the appropriation of public money by the legislature or a municipality for the support of sectarian institutions is strictly prohibited by the constitution. But this occurrence happened in a State not blessed with such protection for its people. A little Jewish girl was arrested for peddling, and committed to the custody of a corporation whose affairs are conducted by the partisans of a certain form of Protestant faith, though it is professedly "non-sectarian." *Habeas corpus* proceedings were taken to get the child before a court. The testimony of the "matron" was the feature of the case which is pertinent here. This good lady averred in the most positive manner, again and again, that there was nothing "sectarian" about the institution with which she was connected. It came out, however, on cross-examination, that "prayers" were "held" therein every morning under the auspices and direction of a minister of a particular denomination of Christians; that daily instruction was given in the tenets of the same denomination; that "services" were conducted by ministers of the same every Sunday; that attendance at prayers, and instructions, and at Sunday worship was compulsory upon all inmates of the "Home;" that a Hebrew rabbi had certainly called there some years ago, but none other before or since that solitary visitor appeared had been seen within the building; that the witness "rather thought" a Catholic priest had been in her parlor on one occasion, though when this happened, or what he was doing there, she could not, for the life of her, remember; and finally, that the young girl in the case had been taken in hand as soon as she arrived, and the work of weaning her away from the religion of her fathers and making a proselyte of her had been begun at once.

* * *

THE rank injustice of all this, in view of the fact that the city in which the evidence was brought out as above stated, annually appropriates a large sum of money to the institution where the girl was housed, and that a very considerable portion of this money comes directly out of the pockets of thousands of Hebrew taxpayers who are among the worthiest of the inhabitants—the cruel wrong of this whole proceeding needs no elucidation. There are no people in the world, professedly religious, who care less about proselyting than the Hebrews. On the other hand there are certainly none who are more tenacious of their own faith or more earnestly desirous that their children should ask for the old paths of

their ancestry and walk in them. It is nothing less than a high-handed outrage, to take their money and use it as a missionary fund, to pay people to turn their little ones from the faith of their race.

* * *

AND yet, this same wrong must inevitably be worked on Jews, as well as others, wherever the State undertakes to apportion the people's money among charitable institutions not absolutely and exclusively under its own control. All such establishments are sure to be run on the lines of some particular religious cult. The people in charge of them are always full of zeal, and pretty generally satisfied that their way is not only *a* right way, but that it is *the only* right way. The expediency, nay, the duty, of persuading and teaching others to go that way is burned into the very core of their hearts and minds. The temptation to make "converts" among the young and impressible is particularly strong. It is all right enough for religious ardor to manifest itself as long as its possessors pay out of their own pockets as they go. But it is not right that Hebrew money should be used by the State to make even nominal Christians out of Hebrew children, nor that Catholic money should be used by the State for the "conversion" of Catholic into Protestant youth nor *vice versa*. Some day the people everywhere may be aroused to the evil of this practice, and then the constitutions of all the States will put a stop to it for ever.

* * *

IT now appears that, after all, little Greece has been for a long time coveting Crete for herself, and not merely loving the insurgents because, like her own people, they "profess and call themselves Christians," as the Episcopalian prayer-book says. It has been discovered that the Greek Admiral perfidiously failed to communicate the offer which the Powers made through him to the Cretans to guarantee them a practical autonomy, if they would lay down their arms. And one Mr. Stillman, who was United States Consul at Canea during the insurrection on the island which lasted from 1866 to 1869, has just written a letter, in which he declares that when the natives were on the very eve of final success, in the latter year a Greek officer landed without any objection on the part of the Turks, obtained from the confiding rebels the command of their entire force, and immediately surrendered to the enemy without firing a shot! The recent treachery, added to the memory of that historic betrayal of trust, is not likely to strengthen the position of Greece before the civilized world.

* * *

THE fact is that nations, like men, are prone in these days of degeneration, to the blasphemous use of Christianity's name as a portion of their capital or stock in trade—a means of worldly advancement and aggrandizement, like money, a reputation for skill in some special art, or aptitude for some particular pursuit, or line of

activity. Perhaps it is inevitable that this should be the case. Christianity, first of all, vindicates its infallible efficacy as the guide and producer of good conduct. "See how these Christians love one another," exclaim the yet unregenerate pagans. And so, in time, many come to proclaim themselves Christians, who have never really felt its magic touch on heart or mind, because the very name is associated with goodness and desert, and commands general confidence, not only among genuine Christians, but among those who doubt the gospel story. Something of this disposition to trade on the sacred name of our religion seems to have been manifested by the Greek government, if not by the people. It is probable that the attempt will fail. It ought to fail as ought every undertaking, in business or professional life, to "use the Church for a feeder."

* * *

BISHOP NEWMAN, whose name has been quite frequently in the papers of late, was formerly a pastor of the Congregational Church, and was an intimate friend of General Grant. Some years ago the bishop—then a Congregational minister—was called upon to deliver a funeral sermon over the body of a distinguished and wealthy Californian's son. The young man was about eighteen when he died. He had been for some time a student at a prominent university in Germany. The bishop pronounced a glowing panegyric upon him. He credited the youth with all the virtues known to humanity, and all the brilliant qualities that mortal man could possibly possess. He waxed more and more enthusiastic and eloquent as he went on, till humanity seemed to him all too small for the mind and soul of that dead boy. And, so, he reached a height of imagination which enabled him to do what he considered justice to his subject. He actually made the claim that there was no historical parallel to the spectacle of that young man sitting under his professors, except the famous interview between a certain Child and his elders in the temple! It was soon after this marvelous oratorical flight that the Rev. Dr. Newman became a Methodist and a bishop almost simultaneously. The rich Californian's family, it is said, still remember him gratefully for his comparison of their boy to the Founder of Christianity.

* * *

CANADA wanted "reciprocity" with the United States and sent two "commissioners" to Washington a short while ago to talk the matter over. According to the dispatches her position was that her agricultural products should be admitted free, in return for certain concessions on her part in favor of the products of American factories. It is stated that the commissioners were explicitly assured that the new tariff bill would provide for the "protection" of the farmers of the United States, as well as for that of the manufacturers.

* * *

WITHOUT undertaking to deal with the profounder

problems of free trade and protection, the proposition may be safely laid down that the less the United States has to do with Canada in any way the better it will be for the United States, if for no other reason because religion, which every right-minded American citizen is anxious to keep out of our politics as far as possible—both for the sake of politics and for the sake of religion, be it understood—this religion is the very key-note of Canadian politics, and for a certain reason, cannot be eliminated therefrom without some drastic measure, which will not, in the nature of things, be taken for many years, if, indeed, it ever will be taken.

* * *

THIS reason is, that when France was compelled to cede Canada to England, she stipulated in the treaty of cession that the rights and properties of the Catholic Church, as they existed at the time, should never be disturbed. It is a settled principle of what is called "International Law" that sovereign nations will disregard treaty stipulations whenever, in their judgment, their own interests require that they should do so. The only remedy the other parties to the treaty have, is to thrash the violator into a different opinion on this point. There is, therefore, no reason to doubt that England will repudiate her obligations in this regard, should she deem it advisable, in any emergency. But, meantime, there exists in Canada an established church, supported by civil taxation, active at all times in all political movements, now controlling, now influencing, now strenuously opposing governmental action, ordering voters as if they were horses to go in this direction or that, to stop, to move, to back, at its own sweet will.

* * *

BETWEEN a country thus biased in its public course—and whether the bias is for good or for evil is no matter to us—and this free United States of ours, there is a great gulf fixed. The traces of the union of Church and State still left among us are enough for us to fight. Haply, we may never root them out of our institutions, but, at any rate, we want just as little as possible to do with a country wherein religion is a recognized factor in political life, which nobody seems seriously disposed to eliminate:

THE *Christian Statesman* of March 20 makes this reference to the general "celebration" in Washington, D. C., the evening of the inauguration ball:—

"A number of visitors, whose accounts are now being published, tell of terrible scenes of dissipation in many parts of the city. . . . Hotels fitted up extra bar-rooms, and doubled and more than doubled their force of bartenders. And as the night wore on, under cover of its darkness the drunken and licentious orgies were of the most infamous character. A number of congressmen were among the worst of those who made the night hideous with their shameful rowdiness. Such occasions prove the depth of our corruption as a nation. How

much need is there to throw the salt of Christianity into the polluted mass!"

Why, we thought from the *Statesman's* standpoint, indicated by repeated assertions, that this nation is a "Christian nation," and has been so for a long time, at least since the Supreme Court decision to that effect in 1892. Does the *Statesman* mean that it is a corrupt Christian nation, so polluted that it urgently needs the "salt" of Christianity to counteract the process of decay? What kind of "Christianity" is it that needs to be sprinkled with the "salt" of Christianity?

The Scripture says that Christians are the "salt of the earth." Matt. 5:13. And the Scripture is true. As salt is sprinkled in a dish of food—a minute quantity in comparison with the mass that is seasoned—so is Christianity in the earth and in the nation. It is but a sprinkling among the people.

Is She the Friend of Temperance?

THE *Union Signal* of March 25 makes the observation that "the Catholic church and the archdiocese of Boston, by the voice of the clergy, has announced itself the uncompromising friend of temperance." The evidence of this seems to be that "one hundred and seventy priests, headed by the venerable Archbishop Williams, was sent to the legislature of Massachusetts asking that such laws be enacted as will prevent the sale of intoxicating liquors in any public park within the commonwealth."

"It is," says the *Signal*, "declared by those who know the animus of the movement that the great underlying purpose which these promoters of temperance desire to accentuate by every possible and honorable means in their power, is to manifest the attitude of the Catholic clergy on the liquor question in general, and to disabuse the minds of those who have misunderstood the spirit of the church on this matter."

We are as willing as any others to believe that the Catholic church is the "uncompromising friend of temperance," if such a belief can be based upon good evidence. But the evidence which comes to our view does not point that way. The decree promulgated on the subject by the American Catholic bishops at their last session does not forbid communicants from engaging in the liquor traffic, but warns them to "consider seriously the many and great dangers and occasions for sin with which their business is surrounded," and provides that "Should they not abandon the traffic, they must do all in their power to remove the occasion of sin from themselves as well as from selling liquor to minors, or to those who they see will abuse it." They are to "keep their shops closed on Sundays, and at no time allow on their premises the use of filthy or profane language," etc. Thus they are to be careful not to bring "the cause of religion" "into dishonor."

The saloon business in itself is not therefore viewed by

Catholic authorities as being a dishonor to their religion.

And again: If the church is so firmly set against intemperance, what is the significance of the following among the Catholic "regulations for Lent:" "Those who avail themselves of this Indult 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." It is our belief that from the standpoint of temperance, "mortification" is properly connected with indulgence in intoxicating liquors, rather than with abstinence from their use.

A CALL has been issued for a convention of the national "Good Citizen's Association," to meet in Nashville, Tenn., May 18. The call is signed by Neal Dow, Josiah Strong, George C. Lorimer, Theo. L. Cuyler, and other men of religious and political prominence, and is issued to "all lovers of liberty, prosperity, truth, righteousness, and good government." Evidently the convention should be very largely attended.

The Fly in the Ointment.

THE following from the *Bible Echo*, Melbourne, Australia, touches upon a condition of things which has its parallel in public affairs in the United States:—

"Friday, February 5, a deputation, said to have included 'gentlemen of all shades of religious and political opinion,' waited on Cardinal Moran to request him to allow himself to be nominated as a candidate to the Federal Convention. In response the cardinal read a lengthy reply, previously prepared for the occasion, in which he signified his willingness to comply with the 'very flattering invitation.' After calling attention to the question of a constitution for the proposed Australian Commonwealth, almost the first thing in this reply the cardinal says:—

"I would wish to see inserted in the preamble to the Constitution some such clause as the following: 'Religion is the basis of our Australian Commonwealth and of its laws; and in accordance with the spirit of religion, genuine liberty of conscience is the birthright of every Australian citizen, and full and free exercise of religious worship, so far as may be consistent with public order and public morality, shall be accorded to all.'"—*Melbourne Age*, Feb. 6th, 1897.

"If men would but look beneath the surface, they could see in this proposed preamble a proposition for taking a first and long step in the backward direction. It is so worded that many doubtless will not see in it what is really there. On the face of it it may look like a very innocent, harmless, and even laudable affair. But it contains a 'dead fly' which spoils the otherwise good ointment. It declares for 'genuine liberty of conscience' and 'full and free exercise of worship so far as may be consistent with public order and public morality.' But that spoils it all. That puts liberty of conscience and freedom of worship on a variable and treacherous founda-

tion. It makes them the servants of the whims and the caprice of men. It jeopardizes their very existence at the outset.

"'Public order' in Roman Catholic countries may require that every man shall uncover his head while the 'host' or the 'crucifix' is being carried by in procession. 'Public morality' even in Australia may demand that all shall observe Sunday as the Sabbath, while God says the seventh day shall be thus observed. Public order and public morality are often at low ebb and of very inferior quality. They are not the standard of order and morality for the true follower of Christ. He looks to God and His word, and not to the public, for directions in determining what are his duties and limits in religious matters, and he is bound to follow what God says, regardless of what the public may do, say, or think. Therefore we say that no man who knows the history of the past, and who desires to see true liberty of conscience preserved inviolable to the people of these colonies, can afford to consent to such a preamble as the one above proposed, being affixed to any constitution of any colony or commonwealth.

"Cardinal Moran is not the first cardinal who has had the ability by the adroit use and manipulation of language to nullify a good definition of religious liberty by a word or phrase. Cardinal Gibbons, of the United States, says:—

"'A man enjoys religious liberty when he possesses the free right of worshiping God according to the dictates of a right conscience.'—*Faith of Our Fathers*, page 264.

"But who is to say when a man's conscience is 'right'? With the Catholics a man's conscience is right only when it tells him to be a Catholic, and with the Wesleyans only when it tells him to be a Wesleyan, and so on. According to this, a man in a Catholic country would enjoy religious liberty when he possessed the right to worship according to the rules and regulations of the Catholic Church.

"Here again is seen the 'saving clause' which nullifies the otherwise good statement, and in the twinkling of an eye changes the good into positive evil. Let none be deceived. The Papacy never has declared, and the Papacy never will declare, for the right of the individual to worship God according to the dictates of *his own conscience*. This would destroy the whole papal system at a stroke. It will never do it."

An Invasion of the Liberty of the Press.

"New York Herald," March 22.

THE freak epidemic which has so unaccountably broken out in a number of legislatures throughout the country within a few months has brought forth nothing more ultra or uncalled for than the following bill, introduced by Senator Ellsworth at Albany:—

"No person, firm, partnership, corporation, or voluntary association shall print or publish in any newspaper, periodical, magazine, pamphlet or book, any portrait or alleged portrait of any person or individual living in this State without first having obtained his or her written consent to such printing or publication.

"The printing or publishing of the portrait or alleged

portrait of such person or individual without such consent in writing shall be a misdemeanor and shall be punishable by a fine not less than \$1,000 and by imprisonment for not less than one year.

"This act shall take effect immediately."

This, it will be noted, is a sweeping, indiscriminate prohibition of any pictorial representation of any person in any publication without the written consent of such person. The prohibition is not restricted to private individuals; it applies equally to all public officials and public characters. It is not limited to newspapers; it extends to all classes of publications—weekly papers, monthly magazines, pamphlets and books. The penalty prescribed is as ultra and unheard of as the character of the bill. The minimum is a fine of not less than one thousand dollars in addition to imprisonment of not less than a year.

The reason or pretext offered in justification of this amazing measure is that the printing of personal portraits has been carried by certain papers to the extreme of abuse in violation of private rights. No reputable journal will defend or excuse such abuse or ask license to practice it. None will object to any well-aimed legislation to prevent or punish it. If the Ellsworth bill were of that character there would be no objection to its enactment. But so sweeping is it in scope and so tyrannical in penalty that the evil it would work would be infinitely greater than the abuse at which it is so wildly aimed. It is nothing short of an unbridled raid upon the entire illustrated press of the State and a plain violation of that principle embedded in the Constitution that "no law shall be passed to restrain or abridge the liberty of speech or of the press."

Its intent is, and its effect would be, not discriminate regulation, but indiscriminate prohibition. It would prohibit the publication without written consent of a picture of a candidate for the presidency of the United States, if living in New York, for the governorship or for any other public office in this State. Imagine a law prohibiting the publication of a biography or the personal record, good or bad, of any candidate for official station. Such a man is a public character. The people want to know, and have a right to know, who he is and what he is, and what he looks like. It is not only the constitutional right, but also the function of the press to supply this want. To prohibit pictorial representation in such case would be as clearly beyond the power of the legislature as to prohibit any personal description or comment without written consent.

The constitutional objection to the anti-cartoon feature of the bill is not less obvious, and is even more forcible, since this is aimed at one of the most potent and legitimate journalistic agencies of modern times. The use of satire and humor as moral forces is older even than the satires of Horace or the comedies of Aristophanes. They have figured conspicuously in the literature of every country and every age as lampoons of the oibles and follies, the wrongs and abuses of the times.

The cartoon is but pictured satire and humor and has lent to the modern press which has employed it, a power for public good often surpassing that wielded by the pen.

Pictorial comment on men, measures and issues commanding public attention is, and always has been, as legitimate and secure against unwarranted legislative interference as written criticism. It is a guaranteed right of the freedom of the press. For any abuse of that right a stringent libel law affords an ample remedy. But to declare that no public character shall be cartooned without his written consent would be equivalent to declaring that no public character shall be criticised without his written consent. It would be an invasion of the liberty of the press which popular sentiment would not countenance, the Constitution warrant nor the courts uphold.

If the courts had not shown so much readiness to defend measures which have the sanction neither of justice nor reason, there would not be so much "freak legislation" undertaken by our legislators.

That Sunday Bill Again.

THE following Sunday-rest bill has been introduced in Congress by Mr. McMillan, in the Senate, and by Mr. Harmer, in the House:—

"A B I L L

"To further protect the first day of the week as a day of rest 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 or maintain a stand for the sale of any article or articles of profit during Sunday, excepting vendors of books or newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purposes 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 be lawful 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.

"SECTION 2. That it shall be a sufficient defense to a prosecution for 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. This Act shall not be construed to prevent the sale of refreshments other than malt or spirituous

liquors, or to prevent the sale of malt and spirituous liquors as now provided for by law, or tobacco, cigars, railroad and steamboat tickets, or the collection and delivery of baggage."

It cannot be pretended that this is merely a "civil Sunday" bill, designed to release the laboring classes from the bondage of Sunday toil. Washington is not a city in which a case can be made out for a Sunday bill upon this ground. The bill is plainly religious in character. Any doubt upon this point would be removed by observing that the bill prohibits everything that would disturb "the peace and quiet of the day." Rest for the laboring men or for any others, possibly excepting invalids, is not dependent upon "the peace and quiet" of the day, so far as these would be affected by the pursuit of ordinary occupations and pleasures.

The bill asks Congress to legislate to uphold the Church dogma of Sunday sacredness,—to recognize Sunday as the weekly Sabbath. That is its real intent, and if this was plainly stated in its title, it would not in the least change its character.

THE *Boston Post* makes note in the following of the insufficiency of legislation to secure what is sought by the advocates of compulsory Sunday rest:—

"Without entering upon a discussion of the question whether it is possible to regulate by law the conduct of citizens on Sunday further than it is now regulated, the broader question forces itself upon consideration, whether the freest liberty of the individual does not assure the best and wisest observance of Sunday. The Sabbath, by the command delivered to Moses,—and which on the highest authority was 'made for man,'—is essentially a day of rest. Unnecessary labor is forbidden, in order that the opportunity for rest may not be interfered with. But rest means one thing for some men and altogether another thing for others.

"There is the consideration, of course, of the cultivation of man's spiritual nature. The Sabbath pause in secular occupation has from the first been held to be properly devoted to this purpose. It is the day on which men are free to give thought to things above the sordid occupation of bread winning. But can this be aided by law? The utmost that can be accomplished by authority is to secure to those who are spiritually disposed the free enjoyment of the opportunity afforded by the day of rest, undisturbed by the interference of others.

"This the laws undertake to do. And when this is done, all the rest is the work of individual effort,—the rendering attractive of church services, the collection of children into Sunday schools, the inspiration of higher thoughts by visitation and ministration among the lowly."

And it is pertinent to add that "the free enjoyment of the opportunity afforded by the day of rest, undisturbed by the interference of others," is secured by the laws against disturbing religious meetings, independently of any special legislation for Sunday. It is every man's privilege to rest on Sunday and worship on that day if he chooses, and also to worship at any other time that

he may choose; for worship should certainly not be confined to one day in the week. And in this he will be protected from disturbance, whether at the Sunday morning service or at the Wednesday evening prayer-meeting. One law covers both occasions, and it is just as reasonable that a law should be framed especially for the prayer-meeting, as that one should be framed especially for worship on Sunday.

The Christian will worship God on all days and keep the rest day He has instituted, independently of human ordinances or regulations; and the person who will not do this is not a Christian, and cannot be made such by the passage of any law.

WHAT would seem to be one of the most puzzling questions developed within recent times, is that of the significance of the phrase "entering politics" or other equivalent expressions. During the Presidential campaign the preachers in hundreds of pulpits all over the land were preaching politics with all their power, yet we were assured that they had not gone into politics. A minister may exhort his congregation to a certain course of political action, even instructing them how to cast their vote, and yet keep, in his own view at least, outside of politics. The point was well illustrated by this statement made by Cardinal Moran, in accepting an invitation to be nominated as a member of the forthcoming Australian Convention:—

"It is not my intention on the present occasion, or at any future time, to enter the arena of politics."

Upon this an exchange remarks:—

"This is indeed a queer statement for a man to make who has just signified his intention of accepting a nomination to a political position if offered him. A man might as well talk of going to war and not entering the army, of going into a house and not entering it, or of baking and selling bread and not entering the bakers' trade, as to talk of standing for an election by the people to a position in civil government and not entering politics. To declare otherwise is to trifle with language and stultify reason. This statement, however, may serve to explain how some men can demand religious legislation and yet assert that Church and State are not thereby united; and how they can advocate religious intolerance and oppression and at the same time declare they are not in favor of religious persecution."

A BILL was introduced in the Michigan legislature, March 4, "To prohibit the opening or keeping open of photographic galleries or studios on the first day of the week, commonly called Sunday, for the purpose of carrying on or engaging in the art or calling of photography, or in any work pertaining to the art or calling of a photographer on said first day of the week, commonly called Sunday." The bill exempts "persons who conscientiously believe the seventh day of the week should be observed as the Sabbath, and who actually refrain from secular business on that day."

Inasmuch as this State already has a statute forbidding secular business on the first day of the week, this proposed legislation seems superfluous from any standpoint that can be taken. And if it is contended that no law of the State now covers the business of photography, the bill is from this view open to the charge of being class legislation, which has recently defeated certain Sunday bills in other States.

Above and beyond these considerations, of course, is the great fact that this and all other human sabbath laws interfere with the Creator's ordinance of Sabbath observance, and therefore can have no binding force upon any individual.

A HEARING was given March 16 by a joint committee of the Senate and House of Connecticut, on the Sunday bill recently introduced in the legislature of that State. This bill was drawn up by a committee of Congregational ministers of Connecticut, and greatly widens the application and increases the penalty of the existing law. At the hearing a number of Congregational preachers appeared and championed the measure, and two seventh-day observers and a lawyer spoke against it. The latter said that the history of religious legislation in the State was: "First, 'You must go to *my* church, or I will imprison you, or hang you, or banish you.' When that had grown unpopular, it was: 'You must go to *some* church, or I will imprison you or fine you.' And now, it is: 'If you don't go to some church, you shan't go anywhere else or do anything else.'" It was also shown by the opposition that the power of State legislatures could not do more than convert one half of a man, and only the outside half at that; and thus pharisees and hypocrites could be made to corrupt and curse the church; but no true Christians.

The impression of those present at the hearing was that the bill would not be favorably reported.

THE success of Satolli as papal ablegate to the United States, has encouraged the pope to try the same plan for the settlement of the church difficulties in Canada. Mgr. Del Val has been charged with the task, and has been invested with the fullest ecclesiastical powers, even to the extent of deposing bishops who may refuse to accept his decisions. It is learned that the forty-five Catholic members of the Senate and Commons, including M. Laurier and all the Catholic members of the government, signed a petition to the pope, asking him to send a delegate to settle the Manitoba school question, thus binding themselves to abide by his decision. A prominent Catholic churchman in London, Ont., which city the papal delegate has lately visited, states that Mgr. Del Val will ascertain just how much concession to the Catholics premier Greenway is willing to make, and that he will state to the premier what is the exact, irreducible minimum of the demands of the Church. He hopes that the maximum of the government's concessions will so nearly tally with

the minimum of the Church's demands, that a basis will be established for a settlement of the issues between Church and State.

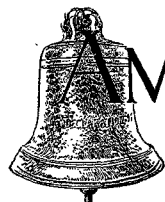
PROBABLY no great event of history ever had more causes assigned for it than the fall of the empire of Rome. The latest of these, and probably the most unique, is given in an article published in the *New York Journal* of March 28, in defense of Sunday, by the pastor of St. Luke's Episcopal church, Brooklyn. "When Cicero and Cataline and their compeers," he says, "came to distrust the general religious doctrines, Rome began to totter. A country run without God will sooner or later be run to destruction."

In other words, the "general religious doctrines," even be they such as prevailed in the empire of Rome, must be profoundly revered as the first essential toward the successful running of the country. It must not be run "without god," though the god recognized in its affairs may be the embodiment of no more truth, right, and justice than were the gods of Rome. By this doctrine Sunday observance is easily sustained as essential to the preservation of the Government; and it requires some such doctrine as this to afford Sunday the needed support.

THE question whether this shall become a full sectarian nation or not, must be answered by courageous statesmanship, or in blood and tears. It must be answered speedily.—*Martinsburg, Pa., Weekly Herald.*

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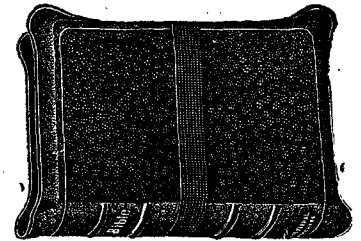
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<i>They that sealed the covenant.</i>	NEHEMIAH. X.	<i>The points of the covenant.</i>
gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^d we are servants this day, and for 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. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan,
37 And ^e it yieldeth much increase	^e Deut. 28. 51.	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

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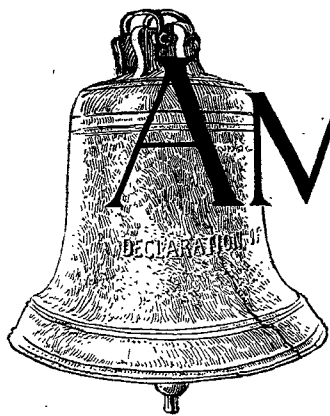
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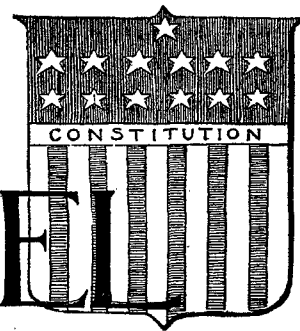
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ALONZO T. JONES,
EDITOR.

NEW YORK, APRIL 8, 1897.

VOL. 12, No. 14.
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Do THE preachers of this day really believe that crime is a worse thing than sin? If not, why are they fighting crime so much harder than they are fighting sin?

It is a fact that the clergy are devoting their energies to the suppression of crime. They are preaching about the prevalence of crime, and calling upon the civil authorities to enforce the laws, or to enact new laws which they deem to be needed. They are discoursing persistently upon problems of national, State, and municipal government. The religious societies of which they are the leaders are putting forth their strength to get control of the civil power for the suppression, as they believe, of the iniquity which so abounds under the Government. All this is too plain to be denied. And in it all, the clergy are combating crime *and not sin*.

It may be, indeed, that they believe they are combating sin. It is probable that this work is so regarded by the majority of the people. Nevertheless they are not dealing with sin, as such, at all. They are not even combating crime in a proper and effective way. They seek to mix religion with civil enactments, and so to manufacture, rather than suppress, crime; for, the more religion is incorporated into the civil laws, the more will those laws be infringed by people who do not believe in religion, or whose religious views are different from those embodied in the law.

Crime and sin are vastly different things. Crime is the violation of human law; sin is the transgression of the divine law. The divine law is "holy, and just, and good" (Rom. 7:12); it partakes of the attributes of its divine Author. Human law is often unjust, and therefore neither holy nor good. A transgression of an unjust law is not sin. On the other hand, a transgression of

the divine law is very often not a crime. The divine law embodies the conceptions of Omniscience. It is therefore as much superior to human law as the thoughts of God are superior to those of man. The divine law is "exceeding broad" (Ps. 119:96), covering the domain of the thoughts and desires of the heart. Human law can be of force only in the domain of outward conduct, and even there to only a limited extent.

Hence a vast difference must exist between the means employed for dealing with these two phases of conduct. For the suppression of crime there exists the machinery of civil government, by which are enforced the penalties of the civil law. But this means is altogether inadequate for dealing with sin. And on the other hand, the purposes of civil government could not be secured by the use of the means instituted for the suppression of sin.

Now it must be admitted that from the standpoint of Christianity sin is a very much worse thing than crime. And as this is the standpoint professedly occupied by the clergy in this country, they must be supposed to hold this view of sin. Why then, we may ask again, do they devote their energies mainly to the combating of crime?

Sin cannot be suppressed by legislative enactments, for it cannot be reached by such means. And should all the measures be enacted which the preachers and the religious societies want enacted by Congress and the State legislatures, and should the churches and the religious organizations get possession of all the power for which they are grasping, all this would accomplish nothing toward the suppression of sin. The seat of sin is the heart; and from this secret citadel sin dictates that outward conduct which, when it invades individual rights, is punished by the civil law. The suppression of these outward acts does not touch the sin that is back of them. The trimming of some of the branches of an evil tree does not in the least hinder the flow of sap from its roots.

It must be evident, then, that in calling for the application of the civil law to the evils which abound in the

land, or for votes to accomplish the purification of politics, the clergy are not combating sin. Were they combating sin, they would also be combating crime, in a very effective way; for crime, when it is the violation of just law, is always a manifestation of sin in the heart. But in opposing crime by another avenue of attack than the heart, they are leaving sin free to continue its work not only of destroying the soul, but of producing crime as well.

Sin is the transgression of the divine law. 1 John 3: 4. The only effective means therefore for suppressing sin is that which enables the individual to keep that law. And as this law is infinitely higher and broader than man's law, only the Infinite One can provide the means required. And this He has done in the provisions of His gospel, which is "the power of God unto salvation to every one that believeth." Rom. 1:16. It is the privilege of Christian preachers to preach the power of God for the salvation of every sinner. It is their duty as well, and they are not true to their calling if they fail to do it. And what is "the power of God unto salvation"? The first chapter of Genesis furnishes an answer to the question. God said, "Let there be light," and "there was light." He said, "Let there be a firmament in the midst of the waters," and "it was so." He said, "Let the earth bring forth grass, the herb yielding seed after his kind, and the fruit tree yielding fruit after his kind," and "it was so." His word created that which did not exist before; and in "every one that believeth" His word, there is created by its power that which did not exist before, even a new heart, which is clean and without sin. Ps. 51:10. By faith, the sinner becomes a "new creature" in Jesus Christ. 2 Cor. 5:17.

Can those who stand before the people as ambassadors of God do better than to devote their whole energies to the proclamation of the power of God unto salvation, through a new creation in Christ? Can they accomplish more by preaching the power of man for the suppression of crime? The SENTINEL thinks not.

Theological Anarchy.

THE *Christian Statesman*, of March 13, says that "Sabbath breakers are anarchists at heart." By "Sabbath breakers" it means all who do not keep Sunday.

"Anarchists at heart" are not essentially different from any anarchists. As it is true that "out of the abundance of the heart the mouth speaketh," it must be true that "anarchists at heart" will be anarchists in word and act; and they are therefore to be subjected to the most rigid restraints of the law. This is the *Statesman's* idea of "religious liberty," by the plain logic of the premises it sets up.

But the question of "Sabbath breaking" is purely a theological one. It is purely a question of theology whether the *Statesman* is not itself guilty of "Sabbath breaking." For whether the Sabbath be the seventh or

the first day of the week, is a question not determined by human law, but by the Word of God; and this question is warmly disputed by religionists to-day. It is a question which theologians would be called upon to decide; and these having decided in any given case who were the anarchists, it would be left for the latter to be dealt with as such by the civil authorities.

This is precisely the regime which prevailed in the Dark Ages.

SEPARATION of Church and State means recognition of the fact that it does not belong to the Church to undertake the work of the State, or of the civil authorities, even though the latter may show themselves negligent or incompetent in the performance of their duties.

Making It Easy To Do Right.

THE Saviour said to his followers, "In the world ye shall have tribulation;" and the Apostle Paul wrote, "All who will live godly in Christ Jesus shall suffer persecution." People who profess to be Christians ought to believe that Jesus and Paul spoke the truth. Yet to-day, right in the face of their words, we hear this very class calling upon Congress and the State legislatures to enact laws in the interests of religion, so as to make it "hard for people to do wrong, and easy for them to do right."

Again: Of Christians the Word of God declares, "Ye are dead, and your life is hid with Christ in God;" and the Apostle Paul, speaking as a Christian, wrote: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. This must be true of every Christian; for it is the very essence of Christianity. It is Christ who lives and who is manifested in the lives of true believers. Christianity is nothing less than the very life of Christ.

Therefore there is just as much need, and no more, of laws to make it "easy for men to do right," as there was of laws to make it easy for Jesus Christ to do right when he walked and taught in Judea. And we learn from the Scripture that Jesus Christ encountered every kind of obstacle, and the fiercest opposition, to right living; yet he did right continually. Can he not then still do right, living in his followers to-day, without the aid of man-made legislation?

It is easy now for people to do right, if they will only go about it right. God has made it easy to do right. It is only necessary that the Word of God should be received into the heart by faith. There is infinite power in that Word, and that power is for the purpose of keeping the individual in the right path. Hence it is no more difficult for a person to do right, under any circumstances, than it is for him to have faith in the Word of God. And the only difficulty about this is that people are so unwilling to lay aside their fancied greatness and wisdom and

"become as little children," trusting the Father in heaven with implicit confidence, as a little child trusts its father on the earth.

The Fate of Arbitration.

THE well-meant scheme of securing perpetual peace between two great "Christian" nations by means of a treaty of arbitration, seems not to be proving a success. The proposed treaty in its original form provided that,—

"The high contracting parties agree to submit to arbitration, in accordance with the provisions and subject to the limitations of this treaty, all questions in difference between them which they may fail to adjust by diplomatic negotiations."

In the hands of the United States Senate, on March 31, this was amended to read as follows:—

"Any difference which, in the judgment of either party, materially affects its honor or its domestic or foreign policy, shall not be referred to arbitration under this treaty except by special agreement, nor shall any question as to the continuance in force of any treaty which has previously been made. It is further explicitly specified and agreed that all agreements entered into by the contracting parties under this treaty shall be signed by the President of the United States and receive the approval of the Senate by a two-thirds vote before it becomes binding upon Great Britain or the United States."

This seems to leave room for one more amendment to complete the farce to which the treaty is reduced; and accordingly the *Independent* (N. Y.) suggests the following:—

"Provided that, in the remote contingency that any case under this treaty is decided against the United States by an arbitral tribunal, such decision shall be null and void."

The moral of all which is that perpetual peace, whether between individuals or nations, cannot be secured without a genuine desire for peace on the part of the parties concerned. And this means the possession and manifestation of the spirit of self-sacrifice,—a thing which in national diplomacy is conspicuous only by its absence.

The Scripture says, "Let the peace of God rule in your hearts." People who will do this will live peaceably; and this is the one and only sure guarantee of the maintenance of peaceful relations.

ARE the majority of the adult citizens of this country Christians? The total church membership is only about 20,000,000 out of a population of 70,000,000 people. And even admitting that a majority of the people are nominal Christians, can it be reasonably claimed that real Christians are in the majority? Certainly no such claim could be admitted.

The religious people of the country, therefore, ought

to realize that any attempt to control this Government in the interests of religion, must be dangerous to themselves. For this is a government "of the people, by the people;" and while a majority of the people no doubt have a respect for religion in its present status, an attempt to compel the unchristian majority to conform to religious customs and views held to by the minority, cannot but arouse bitter opposition; and in the storm thus raised their own religious temples may be beaten down upon their heads. They may then learn to appreciate better than they do now that provision of the Constitution which says: "Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof."

It is an ominous sign of the times that so many people are ready to take it for granted that a thing is good if it is done in the name of religion. The people need to be instructed, lest the Scripture be again fulfilled, which says, "The people perish for lack of knowledge."

Clerical Opposition to Sunday Ball.

THE clergy of the city of Cleveland, Ohio, are opposed to Sunday ball playing. They have learned that it is the intention of the management of the Cleveland league club to have Sunday games in that city during the coming baseball season, and they have promptly formulated their protests against it.

The question was the topic of discourse at the Dunham Avenue Disciple church (Rev. Mr. Chalmers, pastor), Sunday evening, March 28. "It was the intention of the speaker," says the *Cleveland Leader* in its report, "to make his remarks on Sunday baseball only a preface to a sermon on 'The Joy of Heaven,' but the latter subject was not touched upon, and the question of baseball became the sole topic of the evening."

This certainly reveals an unusual interest in the question on the part of this representative of Cleveland's clergy. It would seem that he considered a discussion of this subject to be equivalent in value to his congregation to a presentation of the gospel of God. Or can it be that he believed he was presenting the gospel in his remarks upon the impropriety of Sunday games?

The latter inference can hardly be allowed, since the speaker declared that he was presenting the subject from the standpoint of its legality, and not from that of its morality.

Alluding to an interview had with the manager of the Cleveland ball club, the Rev. Mr. Chalmers said:—

"I gave him to understand that I would fight to the end Sunday baseball, not as a preacher, but as a citizen; not with the Bible in my hand, but with the American flag."

Here is a mystery. Why should this minister of the gospel, in opposing that which he believes to be wrong, lay aside his Bible and take up the American

flag? The American flag is the symbol of the American Government, and constitutes no standard of right and wrong. The Government may be right, or it may be wrong, but the flag remains its symbol at all times. Why then should the flag be better in the hands of a Christian minister than the Bible for convincing an opponent that he is in the wrong?

What is there in the American flag that discounts Sunday ball playing? Many preachers seem to believe that the Bible is against Sunday ball, and an objection based upon religious grounds might be made with some show of plausibility; but what possible ground of objection to Sunday ball can be embodied in the flag is a question to which neither history nor reason can furnish an answer.

The Rev. Mr. Chalmers says that he would fight Sunday ball not as a preacher, but as a citizen. He is a citizen of the State of Ohio, and there is a law of the State which forbids baseball on Sunday. But what emphasis to this would be given by the American flag? The flag is not the flag of the State, but of the nation; and there is nothing in the national law which opposes Sunday ball. The national Constitution confers no power upon the national Legislature to forbid the playing of Sunday ball. And as a citizen of the United States, bearing the American flag, the Rev. Mr. Chalmers or any other person would necessarily stand in an attitude not at all unfavorable to Sunday games.

The speaker strongly alleged that his attitude in this matter was taken out of regard for law. "I am not standing," he said, "on the moral ground alone. It isn't a question as to whether I think it is right or wrong. It is the question as to whether it is law or not." This is precisely the principle by which the Christian martyrs were condemned and put to death during the Dark Ages. "Heresy" was against the law of the land, and the heretic, after being condemned by the Inquisition, was always turned over to the hands of the civil authorities, and from them received his punishment. It is an evil principle indeed that the only question to be considered in the administration of civil affairs, is that of what is the law. Laws ought always to be just; but they are frequently unjust. And when unjust, Right does not abdicate her throne in their favor. Right and justice always stand as the paramount claimants to our reverence and support. A minister of the gospel ought to be the last person to put the question of "what is the law?" above the question of what is right.

The speaker said further that "you don't have to believe the Bible to stand against Sunday baseball;" and in this he hit upon the truth. Reverence for Sunday is not based upon the Bible, but upon tradition; and the more the Bible is believed, the less opposition will there be to Sunday recreation in any form. The Bible speaks in a number of places of the first day of the week, but nowhere mentions it as a day different in character from any other day except the seventh, which it declares to be the "Sabbath of the Lord."

At the close of his discourse the speaker called upon his congregation for a rising vote in favor of supporting the Sunday law, and all present are said to have responded, with the exception of "five or six young men in the rear of the auditorium." Of this it may be said that to force a vote upon an issue only one side of which has been presented, making the voters commit themselves to that side without considering the evidence that might be given to the contrary, is a method of procedure quite characteristic of the movement for the maintenance and extension of Sunday legislation.

THERE is something decidedly curious about the spectacle of a minister of the gospel stepping out from the sphere of his calling and posing as the champion of law. Why should this be done by the clergy more than by the representatives of any other calling? Are not those in other professions honorable, honest, and law-abiding? Are they not as anxious as the clergy to live under a government in which public peace and prosperity are properly safeguarded by law? These questions must be answered in the affirmative.

Why, again, should it be only in case of a Sunday law that the clergy assume this pose? Are there not very many laws of the highest importance to the welfare of society, which need to be maintained against the assaults of the lawless? It must be admitted that there are. The tendency of the times is, toward an increase of lawlessness, in those forms which are most destructive of human rights. Homicide is alarmingly on the increase, claiming by the latest statistics more than 10,500 victims in this country in a single year. Does not the prevalence of this crime, the epidemic of arson, the increase of robbery and drunkenness and other forms of iniquity which threaten the safety of society, afford as good opportunity to the clergy to become the special champions of law as does the desecration of Sunday?

Of course, from the standpoint of regard for Sunday as a religious institution, this attitude of the clergy is easily understood. But they strenuously assure us that in upholding Sunday laws they do not speak from a religious standpoint, or as preachers, but merely as citizens upholding the laws of the land. It is mysterious, to say the least.

Or, consider that other ground upon which the clergy so often base their support of Sunday laws,—that of physical necessity to the race. Why should the clergy take precedence of all other professions in looking out for the physical welfare of humanity? How does it happen that they know better than any others what man's physical system demands for the maintenance of health? One would suppose that the physicians would know best about this, and that they would have discerned man's physical need of Sunday rest before it was discovered by the preachers. But by some strange oversight they allowed the latter to surpass them completely on this

point of physiological knowledge. Indeed, it is only through the preachers that we learn that the medical profession are even now informed upon this point!

And here again we are left to wonder that the researches of the clergy in the realm of man's physical necessities, and their special concern for the same, should be confined to the single matter of Sunday rest. For all this, be it remembered, has nothing to do with the clergy's regard for Sunday as a religious day, but is set forth by them from a purely civil standpoint, such as is held by all citizens in common!

Is it so, indeed? We dislike to doubt the sincerity of those who make this claim; but it must be said that the appearances are sadly against it.

THE *Christian Statesman* says that people "will learn sooner or later that no civil right can be secured to any citizen on any other than a religious basis." This it says with reference to a demand for the "civil right" of Sunday rest, and it is, of course, an admission that such demands properly rest on a religious basis. That which rests on a religious basis is certainly religious itself; and such is the case with all legislation which the demand for Sunday rest has evolved.

Faltering Protestants and the Roman Revival.

BY MRS. E. G. WHITE.

ST 2-17-14

THE voice of Luther, that echoed in mountains and valleys, that shook Europe as with an earthquake, summoned forth an army of noble apostles of Jesus, and the truth they advocated could not be silenced by faggots, by tortures, by dungeons, by death; and still the voices of the noble army of martyrs are telling us that the Roman power is the predicted apostacy of the last days, the mystery of iniquity which Paul saw beginning to work even in his day.

Roman Catholicism is rapidly gaining ground. Popery is on the increase, and those who have turned their ears away from hearing the truth are listening to her delusive fables. Papal chapels, papal colleges, nunneries, and monasteries are on the increase, and the Protestant world seems to be asleep.

Protestants are losing the mark of distinction that distinguished them from the world, and they are lessening the distance between themselves and the Roman power. They have turned away their ears from hearing the truth; they have been unwilling to accept light which God shed upon their pathway, and are therefore going into darkness. They speak with contempt of the idea that there will be a revival of the past cruel persecution on the part of Romanists and those who affiliate with them.

They do not recognize the fact that the Word of God fully predicts such a revival, and will not concede that

the people of God in the last days shall suffer persecution, although the Bible says, "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."

Popery is the religion of human nature, and the mass of humanity love a doctrine that permits them to commit sin, and yet frees them from its consequences. People must have some form of religion, and this religion, formed by human device, and yet claiming divine authority, suits the carnal mind. Men who think themselves wise and intelligent turn away in pride from the standard of righteousness, the ten commandments, and do not think it is in harmony with their dignity to inquire into the ways of God. Therefore they go into false ways, into forbidden paths, become self-sufficient, self-inflated, after the pattern of the Pope, not after the pattern of Jesus Christ.

They must have the form of religion that has the least requirement of spirituality and self-denial, and as unsanctified human wisdom will not lead them to loathe popery, they are naturally drawn toward its provisions and doctrines. They do not want to walk in the ways of the Lord, their minds are all open to delusions, all ready to accept and believe a lie. They are willing to have the most unreasonable, most inconsistent falsehoods palmed off upon them as truth.

Satan's masterpiece of deception is popery; and while it has been demonstrated that a day of great intellectual darkness was favorable to Romanism, it will also be demonstrated that a day of great intellectual light is also favorable to its power; for the minds of men are concentrated on their own superiority, and do not like to retain God in their knowledge. Rome claims infallibility, and Protestants are following in the same line. They do not desire to search for truth and go on from light to a greater light. They wall themselves in with prejudice, and seem willing to be deceived and to deceive others.

But though the attitude of the churches is discouraging, yet there is no need of being disheartened; for God has a people who will preserve their fidelity to His truth, who will make the Bible, and the Bible alone, their rule of faith and doctrine, who will elevate the standard, and hold aloft the banner on which is inscribed, "The commandments of God and the faith of Jesus." They will value a pure gospel, and make the Bible the foundation of their faith and doctrine.

For such a time as this, when men are casting aside the law of the Lord of hosts, the prayer of David is applicable,—“It is time for Thee, Lord, to work; for they have made void Thy law.”

THE Pope has a new scheme for regaining his lost temporal sovereignty, evolved from the outcome of the late Italian war with Abyssinia. The Italian government requested the Pope to negotiate with the Negus of Abys-

sinia on behalf of the Italian prisoners detained by him, and the Pope seemed favorable to the undertaking. And now, says the *Independent*, "a cardinal, whose name is not given, in conversation with a correspondent of a Catholic paper, intimates that an understanding might be reached between the Vatican and the Quirinal provided King Humbert's court and government were removed from the Eternal City and the Pope was given reasonable assurance of non-interference from the secular arm. He would be satisfied with less territory than the Holy See formerly occupied, but it is absolutely necessary that Rome should be free to him. In return for this concession the Pope would allow the faithful in Italy to take part in the elections."

POLITICS can furnish no answer to the Christian's prayer, "Thy kingdom come; Thy will be done on earth, as it is in heaven."

The Church Not the Manager of the State.

THE well-known evangelist, Rev. B. Fay Mills, recently gave a series of lectures in the Y. M. C. A. hall in Syracuse, N. Y. In the last of these Mr. Mills spoke on the subject of the mission of the Church, and declared to his audience that "It is the business of the Church to see that the State conducts its affairs in a Christian fashion." This is a doctrine which is being declared everywhere by clergymen who are taking the lead in "moral reform" work at the present time; and the influence which these men exert over all classes whom they address, and especially over powerful and enthusiastic organizations like the Society of Christian Endeavor, forbids the ignoring of their utterances as idle words not capable of producing practical results. It is pleasing to note that on this occasion this doctrine was not allowed to pass unchallenged, the *Syracuse Evening Herald*, replying to Mr. Mills, as follows:—

"It is the business of the Church to see that the State conducts its affairs in a Christian fashion.

'B. FAY MILLS.'

"Is it? Then if the majority in the State were Jews, would it be the business of the Jews to see that the State 'conducted its affairs' in Jewish fashion? Or if a majority were not Christians, would it be the business of the majority to see that the State was conducted in a way not Christian? This is a Government by majority, but in order to protect as much as possible the minority against the intolerance and persecution which invariably come with majority rule, constitutions are established as the fundamental law of the State under which the rights of the minority to freedom of speech, freedom of printing and freedom of worship are made sure. The genius of our Government is the complete separation of Church and State, yet here is a minister of a denomination which knows the meaning of persecution for nonconformity to the ideas of the majority as to what constitutes Christianity, standing for religious domination—which

means denominational domination in its logic—in the State.

"Mr. Mills will have difficulty in finding authority in the New Testament for his doctrine that it is the business of the Church to supervise the State. It was the fear that the mission of Jesus Christ was to institute a sorely needed revolution in Judea that led chiefly to the persecution and death of the Founder of Christianity. Against this charge made by the orthodox Jews he protested. 'Render unto Cæsar the things that are Cæsar's' means that he would not have the Church see to it that the State was dominated by it. The words and example of Paul were always in direct refutation of the doctrine enunciated by Mr. Mills. Both knew that the moment the Church became political that moment it would begin to lose in spiritual power, and the history of nineteen centuries has proved the scientific soundness of their position. The Church cannot have an influence upon the State in the way suggested by Mr. Mills without becoming political, and when the Church goes into politics, into government, then such a government as that established by the fathers of this country and whose theory is in the national and State Constitutions, becomes impossible.

"The State of New York, like the United States, is a government for and by the people, which means for and by all the people. This implies necessarily the complete separation of Church and State, the conduct of the State according to ethical principles alone, upon which all religionists and even all agnostics are agreed. It makes the Government a business proposition, an enterprise for the conduct of the common affairs of all citizens regardless of religious creed or political doctrine.

"In the early days of the colonies these were—most of them—conducted in the fashion which happened to be the prevailing idea as to a Christian government, and the history of the colonies is a long record of persecution and tyranny. 'The Church' was that denomination which was in a majority, and all the other branches of the church were looked on as schismatics and rather worse than heathens and infidels. The so-called Christian governments of the colonies were tyrannies, and they constitute one of the most potent of possible arguments against the doctrine enunciated by B. Fay Mills. The history of England, of France, of Germany, of Spain, and of nearly every other European country, and the effect of the so-called Christianization of the Roman Empire are other warnings both to the citizens of the United States as citizens and to the Christian Church as a church against Mr. Mills' doctrine.

"It is the business of the Church to call men to repentance, to preach the gospel—the glad tidings of great joy—to work for the spiritual regeneration of mankind through regeneration of the individual. In this business it has employment for all its energies and talents, and thus employing itself it is a more powerful influence for righteousness in the State and righteousness of the State as a governing corporation, than it can possibly be in attempting directly to dictate policies to the State and to be the State.

"The Government of the United States and of the State of New York are as much the governments of the non-Christian as of the Christian; of the Jew as of the Gentile; of the pantheist as of the Trinitarian; of the agnostic and Deist as of the strictest of the sect of special creationists who believe in special divine direction of the

affairs of mankind. It is the business of the Christian Church not more than of the Jewish Church to see to it that the State is dominated by ethical principles, by morality, righteousness, justice and mercy; and it can do this best by following the example of Christ and Paul, not that of Constantine."

The Essence of Religious Despotism.

"Sabbath Recorder," March 29.

THE essence of religious despotism lies in the claim that individual opinions and actions different from those of the despot, must be suppressed, or expressed privately and under such limitations as the despot may impose. The principle is the same, whether the despot be one individual or the concentrated and dominant "public opinion" of the majority. Public opinion is often the most cruel of despotic powers.

All Sunday laws contain the essence of this despotism, even though the theological theories concerning the Sabbath question logically forbid the existence or execution of such laws; for example: it is loudly asserted that God's law asks only the "observance of one day in seven, as individuals may choose." Sunday law adds: "But individual choice must be compelled by the will of the majority to regard one specific day which custom and law unite to designate."

To escape the charge of inconsistency and intolerance, it is added: "The law does not compel men to be religious on Sunday." Certainly not, because it cannot. But it does compel the cessation of labor and business, which is an act of deference to religion, and the only expression of the religious idea which the law can reach. The despotism of public opinion goes as far as it can toward compelling a religious regard for Sunday. When the world was a little more ignorant and religious, majorities were more intolerant, the law compelled attendance at church as well.

Posing as Christian.

BY A. SMITH.

THE nations of the earth are usually represented in the Bible by wild beasts. This custom is not uncommon among the nations themselves. As examples, England is symbolized by a lion, Russia by a bear, etc., the United States being symbolized by an eagle.

In the Bible different symbols are sometimes used to represent the same governments, thus, in Dan. 7:5 Medo Persia is symbolized by a bear, but in 8:3 by a ram. The obvious reason is that no one symbol could express all the leading characteristics of the nations represented. This is true also of the United States. In the Bible this Government is emblemized by a two-horned beast, in profession lamblike, but in legislation, in some respects, dragonic.

It is doubtless well known to the reader that National Reformers, so called, have been seeking, especially since 1863, to so change the Constitution of this Government, or otherwise, as to compel the nation to pose as Christian. They have in part accomplished their purpose except as to changing the Constitution, and the result has been to compel as it were, the two-horned beast to stand upright upon his hind feet and say, "I am a Christian," or to force the "Eagle" to scream, "I am a dove." No given Congress of the United States has yet given evidence of being unduly pious, and should such a *desideratum* be realized the very next Congress might wofully backslide. Evidently National Reformers have a hard task on their hands to keep the poor doggy standing.

A Good Reply.

THE recent action of the ministers of Cleveland, Ohio, in the direction of suppressing Sunday base ball in that city by law, drew from a lady resident the following reply, which the said ministers might ponder with profit:—

"EDITOR Press: The advocates of all Sunday laws pose as friends of law and order, and assert that all they want is obedience to the law. The clergy have no more to do with the ethics of law than any other citizens.

"They are employed to promulgate the religious dogmas of their respective organizations, and have no right to enforce their ideas of morality upon the base ball team or any one else.

"The observance of Sunday is an act of worship, and what is not of faith is sin. Hence, to compel the base ball team to observe Sunday, according to the conscience of the self-appointed religious committee, would be compelling them to sin. It is self-evident that if the ball players had any regard for Sunday they would observe the day without compulsion.

"What would the attitude of the clergy be should the base ball teams send a committee to command them not to preach on Sunday. But they will say, We have a law forbidding base ball on Sunday, and the law must be enforced. So they said when Jesus was on earth: 'We have a law and Jesus must die by that law.' Like all Sunday laws, it was made in the interest of a certain religion. Ministers were ordained to minister the gospel and not civil law.

"Judge Brown, of New York, said of Sunday laws: 'We do not believe that this gross and ridiculous interference with the private life of citizens can be justified. Where there is no disorder involved, no wrong done, no act performed that is of itself evil, such proceeding is not within the sphere of acts that can be justly regulated by law.'

Mrs. S. G. WOOD."

WHEN our churches shall unite to make the [Sabbath] day "a delight, the holy of the Lord, honorable," we shall have a Lord's day which will be significant. Otherwise, never.—A. L. Frisbie, D. D.

News, Notes, and Comment.

A DISTINGUISHED prelate recently lectured in a neighboring city on the Cretan difficulty. Needless to say, he handled his subject altogether from a sectarian standpoint. Among other things it is reported that he dwelt with eloquent and impressive emphasis on the story of "the famous banner carried by the Bishop of Pelos, which led the Greeks to victory in 1821, and which is now being carried by the noble army of Christians who are advancing on Thessaly against Turkey." It is added that "a picture of the banner, with its Greek inscription created an outburst of enthusiasm." This makes very interesting reading in the nineteenth century of "Christian" civilization. When we bear in mind that the purpose of the "advance" made by this "noble army" was to despoil a neighboring country of its territory, and that the "noble army" counts on accomplishing its aim not by square fighting or its own valor, but through extorting support from some stronger power than its own government as the result of international jealousies which its action will arouse—when we remember that such conduct, prompted by such motives, is undertaken in the name of Christianity, we may well wonder what the inscription may be which appears on that "famous banner," and "aroused enthusiasm" in a Christian assembly.

Is it, perchance: "Whatsoever ye will that men should do unto you, do ye also unto them"? Is it "Peace I leave with you, my peace I give unto you"? Or, "Thou shalt love thy neighbor as thyself"? Or, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"? Or, "Be ye kind one to another, tender-hearted, forgiving one another"? Or is it possible that the "famous banner" that once led the Greeks to victory and was borne by a "Christian" bishop and is now again in the field had upon it another inscription; and was the enthusiasm of the lecturer's audience aroused by reading the Greek equivalent of these English words: "Put up again thy sword into his place; for all they that take the sword shall perish by the sword"?

WELL, well! Since the pagan Constantine "converted," and the "Christian" clergy "went into politics," the same old story has been told over and over again, as this learned lecturer told it. In buildings called "churches," built and kept by the State, men called "clergymen," employed and paid by the State as adjuncts of its police, have, from time to time, as their superiors commanded, blessed banners that were to be carried at the head of regiments, in order to subserve the same purpose for which soldiers are sometimes given infusions of gunpowder and tobacco in whisky—namely, to excite them to a nervous frenzy, so as to make them at once indifferent to their own safety, and ravenous for the life-

blood of their antagonists. The first "famous banner" of this sort to be upraised in the name of Christianity was made and sent upon its wicked mission by this same pagan, Constantine, after he and the bishops of his time had consummated the first union of the State with the "Christian" Church. It was called "the labarum." It is upon record that Constantine's soldiers fought harder, killed and wounded more men, and attacked with more recklessness after they got that banner than they did before; and thus was the Prince of Peace obeyed and served by the National Church militant, even as he is to-day.

AND, so, if war eventuate between Greece and Turkey, and the news shall be wired to Athens that the Turks have sustained a great defeat, and thousands of them have been killed, and thousands more of them cruelly maimed for life, the Greek churches will be thrown open, and the priests therein will sing "*Te Deum*"s in their joy. *Te Deum, laudamus* for battle and murder and sudden death! *Te Deum, laudamus* for desolated fields, destroyed cities, ruined homes, and robbery, rape and rapine! *Te Deum, laudamus* for slaughtered and mutilated men, for widowed and outraged women, for orphaned children, wandering far and wide!

THE Greeks ought to have a "National Christian Hymn" to supplement the work of their National Christian Banner, in the spreading of Christianity and the gospel among those unbelieving Turks. The poem from which the following stanzas are taken would fill the bill admirably. It was written years ago and dedicated to to "the war clergy" of another country far away from theirs:—

"O God of battles! Once again,
With banner, trumpet and drum,
And garments in Thy wine-press dyed,
To give thee thanks we come!

Teach us to hate, and so to fight,
To rob, to maim, to slay,
And when the last red drop is shed,
We'll kneel again—and pray!"

A VACANCY has occurred in the Canadian Parliament, and in due course a "writ" was issued to authorize a new election, in order that it might be filled. A dispatch informs us that the government has been requested to withdraw the writ and inform the Parliament that this action has been taken because a free election is impossible in the city of Quebec, which is a part of the district or province at present without a representative. The reason given for this request and statement is that the Roman Catholic bishop of that diocese, Monsignor Lafleche, is likely to exceed his colleague, Bishop Blais, of Bonaventure, in the exercise of his spiritual influence over the voters. It is a little difficult to understand how this could be done, even with the utmost zeal on the part of the good bishop first named. In these days the Inqui-

sition is not available; and it seems that the last extremity of terror now at the command of the Church is that which she awakens by the threat of excommunication. Inasmuch as Bishop Blais has explicitly announced that he will excommunicate every person who votes contrary to his instructions, it seems that he has about exhausted the resources of his communion as a factor in politics, and all that Bishop Lafleche can do is to prove an honorable second in the premises.

THE political activity of the Canadian clergy is largely the fruit of indulgence, although, as already stated, it originates in the position of extraordinary strength and serenity guaranteed to the Roman Catholic Church by the treaty of cession from France to England. The latter country, as that acute observer, "Max O'Rell," has pointed out, uses the Catholic Church to save it expense in keeping order. The emoluments are preserved, and the price of them is paid regularly. If a robbery is committed, no secrets of the confessional are betrayed, but the self-accused sinner is urged, if not commanded, to give himself up and make restitution. If a young man is too dilatory in his courtship, the "father" orders him either to marry the girl or make way for another less timid or sluggish. And so on. Of course, the English government is doing a serious injustice to its Canadian subjects when it takes their money from them in the form of taxes and then uses a portion of what is thus collected to pay certain men for keeping them in the spiritual slavery which these conditions manifest. It is not at all surprising that a ruling power which thus violates the fundamental principles of justice and true political economy should find itself in danger of losing a valuable territory altogether as a result of its policy. Strong in their treaty-rights, encouraged by the connivance of the ruling power at their encroachments on individual rights and freedom, the priests are ever alert, keen and aggressive in the political life of British America.

"RIEL's rebellion," which at one time threatened to sever Manitoba from the Empire, was caused by clerical intermeddling with the civil administration of that province, carried to an extreme that was fairly unbearable. Riel's rebellion was suppressed with some difficulty and bloodshed. It failed mainly because the oppressed people were at heart attached to the mother country and could not be dissuaded from their reliance on her general fairness, and their confidence that, sooner or later, she would, of her free will, remedy their heavy grievances. To some extent their hopes were justified by the event; but quite recently, the "fine Italian hand" of the Church has been deeply inserted in the coffers of the Manitoba school fund, and the agitation over this proceeding was intense at the last Parliamentary election, spreading, indeed, all over Canada, and shaking the Houses of Parliament at London. It appears that the Church won a substantial victory on that occasion, and we are in-

formed that the settlement finally reached has greatly encouraged the bishops elsewhere in their work of "bossing the job" of the people at the polls. Canada is the country which some people would like to see annexed to the United States.

APROPOS of annexation, I am reminded of a little episode. A certain New York daily was honestly and fairly conducted, in the true interests of the people, for many years. It made mistakes sometimes, like all papers and all men. But it had such a hold on public confidence that it was always credited with doing so honestly, by those whom it failed to mislead. It was a morning daily. There came a time when its proprietors desired to print an evening edition. In order to do this, they borrowed a large sum of money from a certain estate whose interests were inextricably entangled with those of our "Pacific railways." It is not too much to say that this ended the usefulness of the journal as a servitor of the people's welfare. Among other things in which it betrayed their interests and sought to bring trouble into the already too much troubled politics of the United States, was its strenuous advocacy of Canadian annexation. This it urged, because those to whom its soul, as well as body, was apparently mortgaged, had a formidable competitor in the Canadian Pacific line, and they looked upon annexation as a prelude to their getting control of that road, and "consolidating" it under the same management as their own, and thus depriving people of the benefits of competition between the two.

IN the course of its performance of the work assigned to it by its masters, this journal was called upon to deal with the question of a united Church and State. The treaty rights, and the resultant position of the Roman Catholic Church in several provinces, were pointed out by some authorities in Canada as insuperable obstacles in the way of an organic union with our country—"for," said they, "you cannot have an established church in the United States." Hastily the paper in question flew to the rescue. It assured the Canadians that they could come into our union with their church in each province established, because the Federal Constitution prohibited only a Federal church, and left the States free to unite themselves individually with any church, in the work of government! This is true. But what are we to think of a paper capable of thus pointing out an unfortunate omission in our fundamental law and inviting people to join our union whose institutions are utterly incompatible with the *spirit* of our American system—and all for the sake of "wrecking" a railroad?

OR late years there has been a noticeable tendency to carp at the Christian Bible. The authorship of its various books; the authenticity of its historical accounts; the question of how far each part is entitled to the adje-

tive "inspired;" the character, as allegorical or otherwise, of many statements; etc., etc.—all of these matters and many like them have been and are still being threshed over in a spirit of decidedly hostile criticism by many writers.

THE latest conspicuous clerical attempt to weaken the Bible has been made by "Rev." Lyman Abbott, who occupies the pulpit formerly filled by the famous Henry Ward Beecher. Mr. Abbott has officially stated that he does not believe the narrative of Jonah and the whale. There was no particular reason, apparent on the surface, why Mr. Lyman Abbott should have chosen a certain occasion to disavow belief in this story. As far as known he had not been asked by anybody whether he believed it or not. Certainly there were plenty more things in the Bible about which a man of his intelligence might have talked in the pulpit besides Jonah and his adventure. It is hardly conceivable that the reverend gentleman had exhausted all other texts, or his ability to deal with them to the edification of his hearers. Why Jonah and the whale just now?

THERE is an answer to this question which is plausible enough to consider, if it be not very creditable to the gentleman in question. It is a fact that among the numerous evils which the cheapness of publication and the development of sensational journalism have brought upon mankind, the cultivation of a morbid craving after notoriety is one of the worst. The desire to have one's name known—to be talked about—of course existed and played its part in human action from the beginning. But before the printing press came this desire could not have more than a comparatively limited gratification. At present, if one does anything curious or remarkable, or out of the way, next morning millions of men will be eagerly discussing the affair in all its phases, and thousands will avail themselves of the first opportunity to see—and, if he is a preacher, to hear—the man who, under other conditions, would neither know nor care anything whatever about him.

THE human mind is so constituted that nothing seems to it more curious and remarkable than to find a man discrediting his own calling. If a very prominent allopathic physician, for example, were to suddenly "come out" in an "interview" repudiating all the standard works of his profession, denying their statements, denouncing their theories, condemning their advice, and yet continue to practice according to his chosen system, people would certainly like to read all about it, and he would be covered with cheap "glory" of the modern newspaper sort. It is just the same way with a preacher who repudiates the Bible or impeaches its authority, and still goes on preaching. Every one recognizes this as a remarkable phenomenon in the world of mind. The man's

words acquire an importance that is largely factitious, the dailies print them with flaming head-lines, and the free advertising thus obtained is nearly co-extensive with civilization.

OUR friend "Bob Ingersoll" goes around the country lecturing on "Why I Am An Agnostic." But the good-natured colonel labors under an hallucination when he imagines that very many persons care a particle to learn why he is an agnostic. There are plenty of agnostics outside the churches, and, for that matter, such may be found, occasionally, in some pews of a Sunday. No doubt all of them have reasons sufficient to themselves for being agnostics. An agnostic outside of the church is not sufficiently rare to be interesting. Even an agnostic in his pew on Sunday may be explainable. But an agnostic in a Christian pulpit is indeed a great curiosity and mystery.

POSSIBLY it was a mere coincidence. But very soon after the "Associated Press" and the "United Press" had flashed to San Francisco and Europe the information that the Rev. Lyman Abbott did not believe the story of Jonah and the whale and was anxious for us all to know it, the Rev. Lyman Abbott went forth to lecture. A man of his position would probably draw a fair audience if he appeared under competent auspices, in a large city, purely on his merits. But, coming as he did to a southern town, in the character of an independent Bible critic, who had just been preaching Ingersollism in his own church, he commanded at least ten times as much attention as he could possibly have gotten had he arrived unheralded save by the paid announcements of his proposed lectures in the advertising columns of the newspapers.

THE reverend gentleman said nothing new in the course of his lectures, and did not, according to the dispatches, put the old truths of life and death and sin and suffering and redemption in any specially forcible or striking way. Only one remark seems to call for notice. It is reported that he proclaimed it to be the duty of government to find out what is the will of God, and to enact that will into laws! This is the political philosophy at present accepted by a class of profound thinkers out in the grand old State of Kansas, and they are now trying their very best to apply their theories to the work of practical legislation. The first step in this direction has been the introduction of a bill whereby it is "enacted by the legislature of Kansas: Thou shalt have no other gods before me"! and so on, through the rest of the Decalogue.

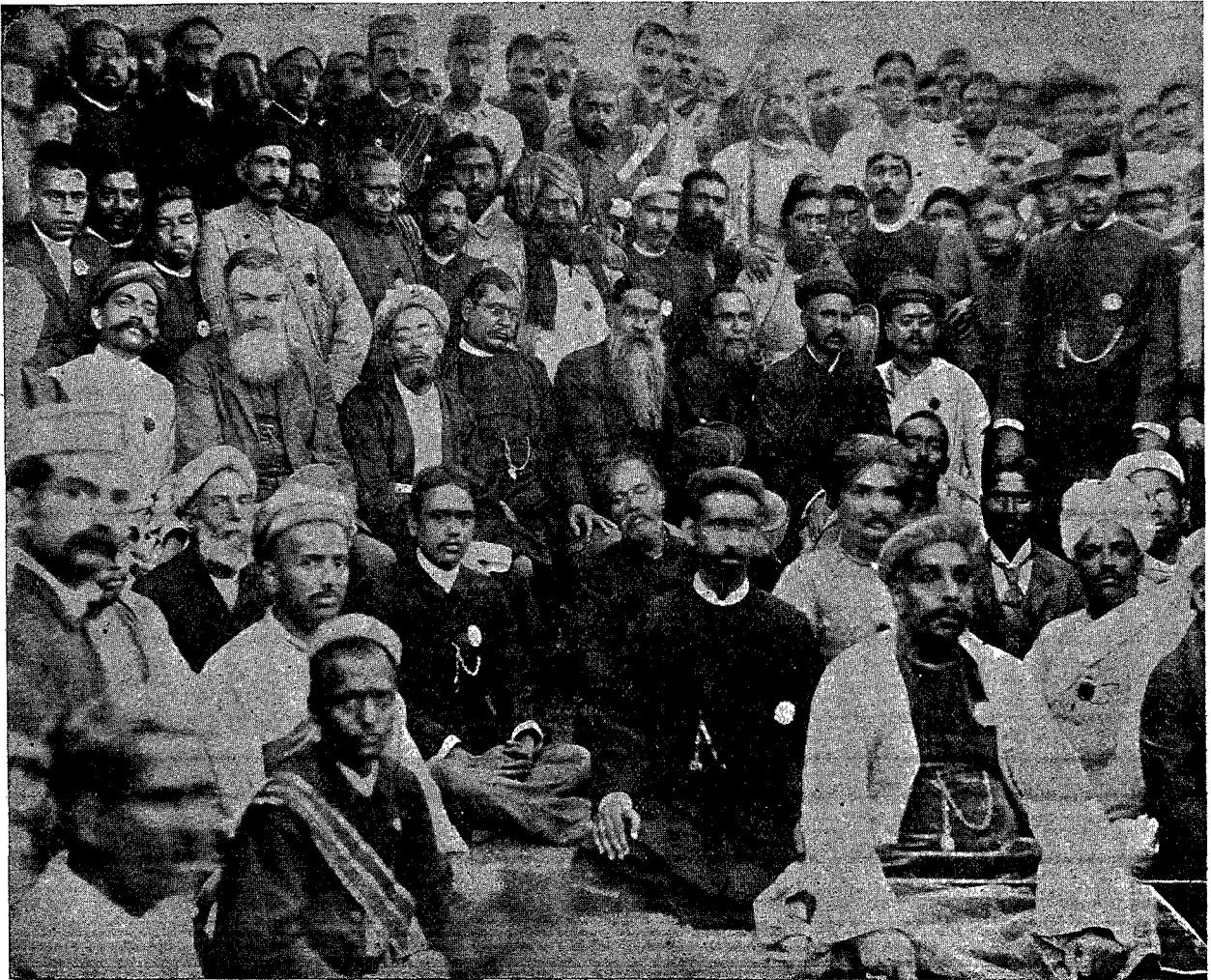
THE Rev. Lyman Abbott would admit at once the absurdity if not the blasphemy of such a legislative act as this, were it brought to his attention. Yet it is noth-

ing but a sincere effort to do just what he says ought to be done—to “enact the will of God into laws.” Nobody doubts that Mr. Walters, who introduced this bill, and declares that he did so in all seriousness, and desires to see it passed—no one doubts the verity of his belief that the Decalogue is “the will of God;” and so his performance is directly in accordance with Mr. Lyman Abbott’s advice. The fact is, the learned clergyman gave this recommendation under the dominating influence of that old notion that law, somehow or other, is connected with morality. Blackstone blundered in precisely the same way—but that is another story, and will do for next week.

Ans. J. Ringgold.

other, and for discussing and deciding upon the political operations to be undertaken during the ensuing year.” Certain Indian gentlemen consented to act as a reception committee. Near the time for the conference to meet the cholera broke out at Poona and the place of meeting was transferred to Bombay. The actual number of representatives present was seventy-two.

Of that meeting an Indian writer said: “In the history of a nation there is always a day which is marked above all the rest, which sows the first seeds of progress, and which lays the foundation of all future greatness. Such was the day when the patriotic barons of England assembled on the little island of Runnymede to induce their king to sign their great charter of freedom. Such



GROUP FROM THE INDIAN CONGRESS, CALCUTTA, INDIA.

The Indian Congress.

[From our Calcutta Correspondent.]

IN March, 1885, one year before the AMERICAN SENTINEL began its career, it was decided to hold a conference of representatives from all parts of India at Poona during the Christmas holidays. The object of this conference was “to enable earnest laborers in the cause of national progress to become personally known to each

was the day when the American patriots sat in the assembly of delegates, and vowed to die for the independence of their country; and such was the day when seventy-two Indian patriots first assembled in Gowalia Tank House to promote the good of their common country. This union of Indian people after ages of separation and ill-feeling was a great historical event.”

At a preliminary meeting of the reception committee the name of the conference was changed to *congress*

The gathering this year, which I was privileged to attend, was the twelfth annual session, and was held in Calcutta. The actual number of representatives from all parts of India holding certificates was 703. Besides these, hundreds from the country were daily in attendance. An immense pavilion over two hundred feet long by one hundred wide was erected in Beadon square, in which the meetings were held. This pavillion was packed full, and to show something of the enthusiasm among the people, I may say that after the first day when tickets of admission were one rupee each, they were sold to all who could get in at five rupees (about \$1.50) each.

The congress has already secured considerable warm sympathy and support from Englishmen of influence. A glance at the resolutions gives an idea of the object of the congress, and I refer to them here not to discuss the political situation in India, but to show the agencies which are in training and the danger that this vigorous body of intelligent and educated Indians stand in of being captured by the religio-political movement already at work in this country.

The congress appeals to the Indian government and also to the Imperial government through a British committee which it has in the House of Commons for, (a) *Separation of Judicial and Executive Functions*. They say as matters now stand the chief magistrate is often the judge as well as the head of other governmental departments. (b) *Provincial Finance*. This is designed to prevent extraordinary expenses being thrown onto the country in the creation of which it had no voice. (c) *Public Service Examinations*. They demand that these shall be held, not in England alone as at present, but in this country at the same time. (d) A recasting of the *Educational Service*. (e) *Extension of Trial by Jury*. (f) *Abatement of the Salt Tax*. Many of the speeches made on these questions were decidedly eloquent.

At the close of the congress, the Indian Social Reform Congress, which is really an adjunct of the one already mentioned, held a meeting. The gathering was not so large, because many Hindoos are opposed, as yet, to the discussion of the questions usually before it, but it is growing in influence year by year. The topics under consideration were: Evil of Child Marriage; Remarriage of Widows; Education of Women; The Curtailing of Extravagant Expenses at Marriages; The Encouraging of Foreign Travel; and an appeal for a law for the better control of religious endowments.

I will not take the time here to speak of this matter of religious endowments; suffice it to say that if the petitioners get the law they are asking for it will be pretty sure to result in a lot of mischief in this country. In 1858, the Queen's Proclamation which referred especially to this country, said, "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." Since then the government has generally avoided religious questions. But at the present

time it is being fairly besieged by the Christian element for a law in behalf of Sunday observance. Up to the present time the government has refused to listen. Of course the so-called Christian population of India is but the merest fraction of the whole, say two millions out of nearly three hundred millions.

Now let the Hindoos themselves demand and secure a law upon a religious question—their demand for the present is refused—but let them get it and then the precedent is established, the way is open for making other laws on religious questions; and then the Sunday movement will the more easily find its way to power in this country, and it will be no marvel to see a bargain struck between Hindoo and Christian over the two questions.

The Lord's Day Union for India, now in its fourth year, in one of its publications, says:—

"*Great Victory in America*. A great object lesson has just been afforded by the battle at the World's Fair in Chicago. That city is largely dominated by foreigners, and a desperate attempt has been made to keep the Fair going on Sunday. But we now learn that this attempt has failed. Two great opposing petitions were sent to the Directory of the World's Exposition. Eighty thousand persons asked that the gates should be open; but no less than twenty-five millions demanded that they should be shut. The number were: for Sunday opening, 87,507 against 25,825,086. This clearly shows that the American people are still of the same mind as one of their judges who wrote a defense of Sabbath laws, in which he said: '*The Anglo-Saxon race is marching on as an army with banners, and far advanced among them is the banner upon which is engraved, REMEMBER THE SABBATH DAY TO KEEP IT HOLY.*' The peoples of Asia should know that there are the deepest reasons for this custom of Sunday observance, which is one of the most characteristic features of the new civilization now overspreading their ancient continent. The most progressive portions of Europe and America are precisely those where Sunday is most revered. *Asia will make little progress till she too has a Sabbath rest.*"

This same publication referred to, again delivers itself thus:—

"But why should the call of the church bells be ignored and the voice of religion disregarded? Men may affect to think they can make what laws they choose for the employment of their time, but the fact remains that God has claimed the day for His service. The first, the most binding, and the most powerful argument for the Sunday rest is that it is commanded by the authority of our Maker himself. Thus runs the fourth commandment of the Decalogue: '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.' Ex. 20:8-11. This is the law of God, and the man that breaks it brings himself under the sweep of an inevitable retribution. It has been well described as the

earliest law against vagrancy; against cruelty to animals; in favor of aliens; in favor of working men. A curse will cleave to every man who uses his influence to oppose this divine enactment."

But what has all this to do with Sunday rest? Who can tell us what is the method of logic which makes the fourth commandment "*the first, the most binding, and the most powerful argument for the Sunday rest*"? The fourth commandment in the most definite terms declares that the seventh day is the Sabbath, while everybody knows that Sunday is the first day of the week.

D. A. ROBINSON.

Calcutta, Feb. 17, 1897.

Notes from Canada.

[By Our Toronto Correspondent.]

SEVERAL occurrences having a bearing on the subject of religious liberty have transpired quite recently in the Dominion of Canada. The first event to which we will call attention is the coming of the papal ablegate, Mgr. Raphael Mery Del Val, who comes to this country ostensibly for the purpose of securing a settlement of the Manitoba School question more favorable to the Catholic minority. The arrival of the distinguished visitor in the city of Montreal was made the occasion of quite a display. The following announcement was issued at the Archbishop's palace:—

"His Excellency Mgr. Raphael Mery Del Val, apostolic delegate for Canada, will arrive at Montreal, Dalhousie-square, Thursday evening, at 7.55, by the Canadian Pacific train coming from Quebec.

"On this occasion, the priests of the city and neighboring parishes are requested to have the church bells rung from 8 to 8:30 o'clock, P. M. All the clergy and the faithful of the diocese are specially invited to the official reception which will take place at the Metropolitan Church immediately after the arrival of his excellency.

"By order of the vicar capitular,

"ALFRED ARCHAMBAULT,
"Canon, Chancellor."

In a speech in the Dominion House of Commons on the settlement of the School Question and the mission to the Pope concerning it, Mr. W. F. McLean said, as reported in his paper, the *Toronto World*, of April 1:—

"I am glad to see that the Prime Minister accepts the responsibility of the settlement which has been made. The Liberals as a party accept the responsibility of the settlement, and, speaking of parliamentary responsibility, I come to another point.

"I say that the Government and their party must take full responsibility for that mission to Rome. They cannot escape that responsibility. They have said that it is on behalf of their party that they went there, and, seeing that we are governed by the principle of Parliamentary responsibility, they must accept that responsibility before the people. They say that they went to Rome to vindicate the civil liberties of the people of Que-

bec. Mr. Speaker, while I sympathize with them in their efforts to conserve their political liberties, I do not agree with them in the authority to which they went to protect those liberties. It is not in St. Peter's, it is not in the Vatican, it is not in the Seven Hills of Rome that the political, the civil liberties of British citizens are conserved. If there is a temple sacred to British liberty, if there is a place where our rights are to be protected, that temple is within these walls of Parliament. The shrine of our liberties is on the floor of the House, and we, the members of the House, are the sacristans of that temple; we are the priests, the ministers at this shrine; we, worthy or unworthy as we may be, are the men who must protect the civil liberties of the people.

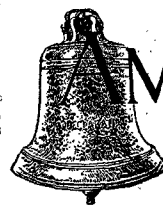
"What will happen to gentlemen on the other side of the House if it turns out that the ablegate now in this country does not come to their relief and does not pronounce in their favor and guarantee their civil liberties, which they now profess they seek to protect? They will have to come down here to defend and protect these liberties if they are assailed.

"I must take objection to the statement of the Solicitor-General (Mr. Fitzpatrick) last night in the comparison he made between His Holiness and Her Gracious Majesty. We who are Canadians say that there is no one but Her Majesty to appeal to in the protection of the civil liberties of British subjects the world over. She is the guardian of our civil liberties, not His Holiness of Rome. . . . When we read the history of the unification of Italy, when we recall the names of Garibaldi and Mazzini, and the other heroes of that struggle, he is not the man whose name should be quoted by the Liberal party in the vindication of the liberties of the people of this country."

EUGENE LELAND.

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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

B. C. 443.

^d Deut. 28.
^{43.}
Ezra 9. 9.

^e Deut. 28

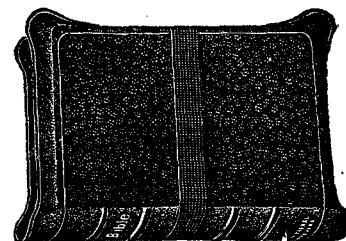
25 Rē'hūm, Hā-shāb'nah, Mā-a-sē-jah,

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 ^g that had separated themselves.

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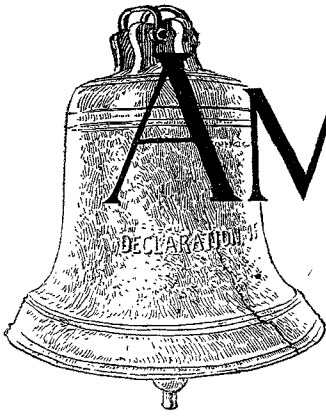
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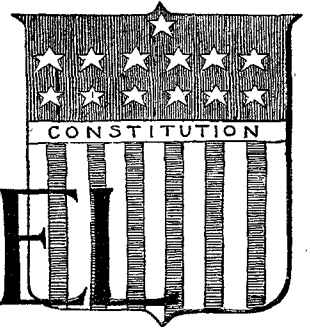
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT." *Jesus Christ.*

ALONZO T. JONES,
EDITOR.

NEW YORK, APRIL 15, 1897.

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The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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.

(Entered at the New York Post-office.)

WE have formerly called attention to monarchical ideas that have become somewhat prevalent in this Republic of the United States.

As a faithful sentinel we are obliged to do this again, for the thing continues to crop out.

Not long ago an association of women, sending a communication to President McKinley, addressed him as "honored ruler." And this is not the first instance, by a long way, in which this term has been used with reference to the President of the United States.

But the principle of the Government of the United States is a "Government of *the people*, by the people, and for the people." The national charter of government begins, "We, the people . . . do ordain and establish this Constitution." Thus the people are the only rightful rulers in the United States.

According to this principle the President of the United States is the presiding officer of the people in the organization which they have formed by which they make themselves secure in the rights which they possess and according to which they govern themselves. He administers the will of the people in their rulership. He gives his oath to the people that he will faithfully perform their formally expressed will. So that the people are *his* rulers, and not he their ruler, according to the vital principles of the national government as established. Therefore the President of the United States is not in any right sense a ruler.

Now we are not saying that President McKinley holds the view that he is the ruler of the people of the United States. We are not saying that he accepted this phrase that those women used in addressing him. We are perfectly satisfied that President McKinley understands

himself, and the people, and the Government of the United States, better than that. We are satisfied that he understands these things well enough to be disgusted rather than pleased with such suggestive effusiveness. We fully exonerate President McKinley from entertaining any such suggestion of monarchism. But it is impossible to exonerate from monarchical suggestion those who thus addressed him; and this more especially as it is only one of a number of like offenses from such source.

Yet this is only one phase of the thing. The Washington correspondent of the *Chicago Times-Herald* is filled with it. His account of the late inauguration ceremonies was interlarded with monarchical terms. He actually went so far as to refer to the presidential seat as "the throne." With him the Secretary of State is "Premier." The other Secretaries are "Ministers." The House of Representatives is "the Commons."

If the presidential seat is "the throne," what is the rank of him who occupies the seat? It is only kings who occupy thrones. Thrones are associated only with monarchs.

As for the mere naked word "Premier," it means, of course, only "first in rank or position." But politically it conveys more meaning than that. Of course it is "English, you know;" and it is evident that that is one of the reasons why it is used in the United States. But England is a monarchy; and when these English political terms are used by a writer in the United States, it reveals the taint of monarchism.

Politically, the Premier is "the responsible head of the cabinet." But in the government of the United States the Secretary of State is not "the responsible head of the cabinet." The President of the United States is the head of the cabinet, and he is the only "responsible head of the cabinet."

Again, the Premier is "Prime Minister;" and if the Secretary of State of the United States is "Prime Minister," then, of course, all the other Secretaries become Ministers.

And, again, the Premier is "the representative of the country or of a party;" but in the government of the

United States the Secretary of State is not in any sense the representative of the country, nor of the party even to which he belongs.

As "the representative of the country or of a party," the Premier has "a representative will." But the Secretary of State of the United States has no representative will.

These ideas comport only with the political methods of a constitutional monarchy as in England. And when used by anyone in speaking of *English* politics, all these terms are strictly proper, for they mean something. But when an attempt is made to use these terms with reference to *American* politics, with reference to the governmental system of the United States, such terms are absolutely meaningless; unless he who uses them entertains the monarchical idea to such an extent that he would have this Government transformed to the extent that the terms should mean here just what their proper political meaning is.

And, in the late administration, wasn't the country given a taste of this view of American premiership? Didn't the Secretary of State of the late administration entertain just this idea of his position? Didn't he consider himself "the representative of the country," having "a representative will" of his own; and didn't he, in behalf of his "monarch," serve notice upon the legislative branch of the Government of the United States that their will, even if expressed in law, would be disregarded unless it conformed to his will? And if this idea could have been carried out to its logical extent, and there had come a crisis between the legislative will and this "Premier" will, what could have been done but to "dissolve the Parliament" and appeal to the country for a decision as to whether this "Premier" was really "the representative of the country" or not.

But every one will say, No such thing as that could ever be. True enough; and therefore it is perfectly plain that in American institutions there is no place for a Premier, and in the bright lexicon of American ideas there is no such word as "Premier."

If the House of Representatives in Congress is "the Commons," then what is the Senate? This correspondent has not yet expressed that in words, as also he has not yet expressed in words the rank of him who occupies "the throne." But if the House of Representatives is "the Commons," there is no escaping the implication that the Senate is "the Lords;" for where there are Commons, in the nature of things there must be Lords; just as in the nature of things where there is a throne there must be a monarch, and where there is a Prime Minister there must be other Ministers, and where there is a Premier he is "the representative of the country."

It will no doubt be said by many that this correspondent did not mean all this in the terms that he used. Well, if he does not mean what the terms mean which he uses, why, then, does he use the terms? Will any say that terms which are freighted with meaning, are used by an intelligent writer in a way that is meaningless? If,

with this writer, those terms have not the meaning that belongs to them, then why does he use the terms at all. In expressing himself with reference to American institutions, why does he use terms that are absolutely meaningless, upon any other hypothesis than that they reveal the presence of the monarchical ideas which the terms convey?

It is perfectly safe to say that both the present President and Secretary of State are men of too much sense, and understand American principles too well, to be pleased with the application to themselves of any of these terms. But this is no surety at all that all the men who may ever be called to occupy those positions will be men of such good sense. Let these terms, used too frequently already, become a little more frequent, and it will not be long until men occupying those positions will respond to the ideas thus expressed. Indeed, as already stated, the country has had an inkling of this, and only very lately. Men cannot make themselves monarchs unless there are persons who want a monarch. There never would have been a Pope if there had not been people who wanted a Pope.

Let the people of the United States, who alone are the government, and the rulers, of the United States, see to it that all monarchical terms and ideas shall be resented and kept absolutely under the ban. This the people of the United States owe to themselves, and to all mankind, in order that as long as possible "government of the people, by the people, and for the people shall not perish from the earth."

A Right of the People, Too.

THE Supreme Court of the United States, *by a majority of one*, lately rendered a decision which destroys the pooling of issues amongst railroads "in restraint of trade." The case that was thus decided came up from the West. At the same time there was on the docket of the Supreme Court a case from the East, in which the same principle is involved. Now it is determined to push this second case with the "hope that some one of the justices may change his view when the Joint Traffic case is heard."

So then the lawyers employed upon this Eastern case are to enter upon a course of argument and persuasion, to get some one of the five justices, who made the other decision, to change his mind; and thus kill that decision and carry the Court the other way. We have not yet seen any statement from any source that this procedure is in any wise revolutionary or anarchistic.

About two years ago, the Supreme Court, *by a majority of one*, rendered a decision on the question of an income tax. One of the political parties in the campaign last year proposed to have one or more of the justices of the Court change his mind upon that; and proposed to present arguments and persuasions that would in some

way bring this about. By leading men in the other party this was denounced as revolutionary and anarchistic.

But how can it be any more revolutionary or anarchistic for the people generally to present arguments and persuasions to induce a Supreme Court Justice to change his mind than it is for some lawyers to do it? Is it absolutely conservative and legal for a number of lawyers to do it, while revolutionary and anarchistic for the people to do it?

And if these lawyers shall succeed in getting one of the justices to change his mind, and so reverse the other decision and commit the United States Government to a directly opposite course from that to which the decision already rendered commits it; and if such a thing is to be accepted by the country as strictly proper, legal, governmental, and conservative;—wherein, then, was there anything else involved in the course of those who last year proposed to have a decision of the Supreme Court reversed and the Government committed to an opposite course with respect to the question of an income tax?

We call attention to this matter now solely to emphasize the point that as a matter of fact, in the practical workings of things, the position which the SENTINEL holds, and has always held, is recognized: that is, that a decision of the Supreme Court is always subject to reversal; and that there is nothing revolutionary or anarchistic in endeavoring to secure a reversal of a Supreme Court decision.

And our contention is, further, that the people of the United States have just as much right to discuss any of these questions and to secure a reversal of a Supreme Court decision as any set of lawyers have. It is no more just to charge as revolutionary and anarchistic any of the people who try to do this, than it would be to charge the lawyers now employed in this railroad case with revolution and anarchy in their "hope that some one of the justices may change his view."

The people of the United States, on their own part, in their own behalf, are just as much concerned in the principles of the Government of the United States as the lawyers are; and they have all the rights that the lawyers have; for who are the lawyers but *some of the people*? And cannot a lawyer, as *one of the people*, in a political campaign endeavor to get the Supreme Court to change its mind and reverse a decision, with just as much right as he can as a lawyer in the Chamber of the Supreme Court endeavor to get the Court to change its mind and reverse its decision?

The sum of the whole matter is, that the American principle—the principle held by Jefferson, Jackson, and Lincoln, the principle always advocated by the AMERICAN SENTINEL—that the decisions of the Supreme Court of the United States are subject to review and discussion and reversal if possible, by the people of the United States, is absolutely sound, and is vital to government of the people, by the people, and for the people.

A Doleful "Gospel."

IN the endeavor to establish "civic righteousness," upon which the religious effort of this day seems to be centering, the Church has addressed herself to a doleful task. It is a doleful "gospel" which she is obliged to preach as its accompaniment.

For example, there appears in the *Christian Statesman* each week a column on "Christian Endeavor in Christian Citizenship," conducted by Rev. Chas. Roads, of Philadelphia. This column is filled with accounts of the corruption that exists in certain classes of society and in the sphere of municipal government, and which must be remedied by "Christian Citizenship" methods. In the *Statesman* of April 3, Mr. Roads dwells upon the evidence of this corruption which was afforded at the granting of licences for saloons by the license court. The plane of morality upon which the judges of the court stood was sadly low. They were "familiar with the slang of the bar-room," and used it for the amusement of the audience. They granted licenses to saloon proprietors in the face of "most damaging evidence" of their bad character, given by himself and the secretary of the Law and Order League. They condoned flagrant violations of the license law because they were committed on "election night," or "football night," etc.

Previous articles by the same writer have described the flagrant criminality which could be seen on the streets after dark in the neighborhood of saloons and elsewhere, and which the police knew all about, but seemingly made no effort to suppress.

This is the familiar story which one reads to-day in "Christian Citizenship" literature, or hears from the pulpit of the would-be reformer, in our large cities. There is corruption everywhere, and plenty of evidence of the same which forces itself upon the attention of even the casual observer. Our great cities are "run" by corrupt "rings" or political organizations or political "bosses." New York City, for example, is largely subject to the unrighteous sway of "Tammany Hall;" and both city and State are, in matters of general government, under the Philistine dominance of "boss Platt." In other cities and States the situation is much the same. And all this must be remedied before "civic righteousness" can be established.

Many efforts in this direction have been made, and are being made, but with unsatisfactory results. A few years ago, the Rev. Dr. Parkhurst, with others, undertook the overthrow of "Tammany" and the suppression of municipal corruption in New York City. They stirred the people of the city and engineered an election which "turned the rascals out" in many cases, so that it seemed for a time that the effort was really successful. But the "rascals" who were turned out drifted back, or those who filled their places became like them, and to-day municipal righteousness is as far away as ever.

The Church, however, is preaching that this "right

eousness" must come; and the "Christian Citizenship" and kindred movements are the agencies by which it is to be brought in. The "gospel" of civic and political "righteousness" looks forward to the time when all the political offices will be filled by Christians, and righteousness be enforced by faithful men in all departments of the Government. It looks forward to an enthronement of Christ "on Capitol hill," the seat of national authority. It predicts that these things will be realized soon. But meanwhile it is forced to dwell upon the doleful realities which fill the field of vision in the place of its cherished dream.

And these realities must continue, and become more and more doleful, as long as this "gospel" continues to be preached. For not only is there no power in it to make the world one whit better than it is, but as the Church descends into the arena of politics to work out this plan for regenerating society, she must open the door to that corruption which dwells in politics, and thus part with her own moral power to elevate mankind. Politics is the congenial sphere of the hypocrite and the unscrupulous server of self; and when the Church incorporates politics into her own sphere of operation, she must take in the elements which are characteristic of political life. By espousing political methods, she offers an inducement to ambitious self-servers to join themselves to her in hypocritical union. She opens her doors to a flood of worldliness, and puts herself in the condition of a foundering ship at sea. While the Church herself is thus becoming, as the prophetic word has it, "the hold of every foul spirit, and the cage of every unclean and hateful bird" (Rev. 18:2), it cannot but be that in the world itself, "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

The gospel of "civic righteousness" operates by means of the ballot. If the ballot fails, the "righteousness" is lost. And what is more uncertain than the ballot? If at times something is accomplished by its agency in the direction of civic reform, the gain is certain to be but temporary. The powers of evil rally their forces, and the next election restores their lost supremacy. The people can be aroused at times to a spasmodic effort to "turn the rascals out" when corruption becomes too rampant in public affairs, but "the people" are mainly occupied with their individual interests, and constitute but sleepy sentinels around the camp of the public weal. As political reformations do not reach the heart, they can at best but remove the symptoms of the malady from which the body politic suffers. But as the disease itself remains, seated in the carnal heart, the symptoms must quickly reappear, and the situation become as bad as before.

The Church has a better gospel than all this to proclaim to the multitudes around her. She has that gospel which is "the power of God unto salvation to every one that believeth,"—a gospel that contemplates not merely a clean administration of public affairs, but a clean heart in the individual; not the establishment of a man-made

legal righteousness, but of the righteousness of Christ which is by faith; not "the enthronement of Christ on Capitol hill," and in the various seats of State and municipal government, but the reign of Christ on the throne of David in the glorious Capital of the earth made new; a gospel which operates not by the power of civil decrees, but by the power of love; which depends not upon the weak and uncertain agency of the ballot, but upon the word of Omnipotence; which comforts men not with an uncertain prospect of temporal good to come, but with that "love, joy, peace," which are the "fruits of the Spirit" now and here, in the life of every believer, and with the gift of eternal life through Jesus Christ.

Why, oh why, will the Church turn from this glorious gospel, for which all the world is dying, to preach the weak and doleful gospel of "civic righteousness"?

WOULD it not be well for the preachers, as they are about entering on the year's campaign against Sunday baseball, to hunt up the Scripture which states that Jesus Christ opposed Sunday games; or, if they think this proposition unfair, let them find the text which mentions that Christ invoked the aid of the civil authorities to compel men to observe the Sabbath. Do they not claim that Jesus Christ is their example?

This is What the "Sentinel" Advocates.

BY A. F. BALLENGER.

THE SENTINEL is sometimes misunderstood. It is continually saying, "Not by might, nor by power, but by my Spirit, saith the Lord," is the Church able to make men better.

The SENTINEL is constantly opposing all carnal methods of making men good. It pleads for "the law of the Spirit of life in Christ Jesus" in place of the law of a carnal commandment from a "Christian Citizenship" committee; the flesh and blood (the word) of the Son of God instead of the ice cream and oyster soup of the church supper; "present truth" preaching instead of progressive euchar parties; power from on high instead of power from the primaries; Pentecost instead of politics. This loyalty to apostolic methods and means is now declared by some to be opposition to Christianity.

The following bit of experience told by Rev. Geo. C. Needham, in the *Golden Rule*, of April 1, brings to view the fruits of the power which the SENTINEL pleads with the Church to employ in the place of all human schemes for saving men:—

"During one of my evangelistic tours in Ireland I had a very unusual experience. The place of appointment was in an Orange lodge twelve miles from the railroad station. After the long drive in a jaunting-car I found myself physically and mentally disabled. I was

overworked, and did not know it until the collapse came suddenly.

"When I reached the platform and faced that packed congregation, to whom I was a perfect stranger, brain and heart gave way. I did not faint nor fall, but kept on my feet by leaning against the desk.

"After the opening hymn I said something like this: 'Dear friends, I cannot speak to you to-night. I am utterly prostrated. I cannot think. Why God permitted me to come here and be humiliated before you, I do not know. He knows, and I can trust Him. I will read a few passages from His Word, and you will go on with the meeting. I will read first what God declares about *sin*, and what he testifies concerning *salvation*. Let us expect the power of the Holy Spirit to make His Word effective.'

"With faltering voice and body trembling with weakness, I read these scriptures on sin:—

"Rom. 3:9-11. 'What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God.'

"Rom. 3:19, 20. 'Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.'

"Gal. 3:10, 11. 'For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.'

"The following I read on salvation:—

"Rom. 5:6. 'For when we were yet without strength, in due time Christ died for the ungodly.'

"Gal. 3:13. 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.'

"Isa. 53:4-6. 'Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.'

"Acts 16:30, 31. 'And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.'

"John 3:16. '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 Tim. 1:15. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.'

"After reading these magnificent texts, I sat down. A deep hush was upon us. I felt enveloped with a strange power which made me insensible to physical weariness. My soul rested in God. Jesus was very real and precious.

"There were moments of silence while a potent spell held the people. A solemn awe fell upon them which subdued every soul.

"Then suddenly a piercing scream broke the stillness, while a young lady stood up reaching both hands heavenward. 'Some one whispered, 'Water!' Another cried,

'Fresh air!' but she held them in check with the reply: 'No, no. I want Jesus.'

"Immediately a groan was heard as a strong man fell prone in the aisle, and then another, and yet another. Possibly one hundred men and women were now weeping, praying, and confessing their sins.

"A sweet calm pervaded my whole being; I was not a stranger to such manifestations of the Holy Spirit. And, leaving the people to His oversight, I slipped out by a side door.

"While walking over the field to the public road where my carriage awaited me, I heard footsteps behind me. Looking backward, I saw by the light of a full moon an elderly man on my track. He soon overtook me, and after customary salutations I inquired whether he had been at the meeting, to which he vigorously replied: 'Yes, sir, and I found it good to be there. I can truly say it was a blessed service for me.'

"Then followed this conversation:—

"'I hope you have peace with God, and that you are a saved man.'

"'Blessed be God, I can indeed say that I have peace with God through my Lord Jesus Christ. Praise be to His holy name.'

"'Glory be to His name indeed, for His great love wherewith He loved us. It is cheering to meet with fellow-travelers to the heavenly city. I suppose you have been for many years a child of God.'

"'For many years it was my *hope* that I would become one of God's children, but now it is more than a hope. I *know* whom I have believed, and can look up to-night and say, "Abba, Father." Here the old man looked towards the full-orbed moon, while the tears rolled down his furrowed cheeks.

"After a moment of silence he thus soliloquized, apparently unconscious of my presence: 'Yes, yes, bless the good Lord, I know it now! *I know it!* I am saved! To him be all the glory. He led me to trust in *himself alone* as my Saviour. I cannot deny his finished work. I do believe him when he said, "It is finished." O, my Jesus —.' The venerable man was now overcome with emotion.

"We stood in silence a few minutes, when he dried his tears, and with steady voice said: 'I will tell you all, sir. For forty years I have been clerk of the church [Episcopalian] in this parish. I believed Jesus Christ was the only Saviour for guilty sinners, and that he died to save us; yet I supposed that was not sufficient for my salvation. I must do something to save myself. I held many discussions with preachers and laymen, always arguing that very sinner must do his part, that he must try to make himself worthy, and have some merit to offer; then he could get some benefit from the Saviour. I had been erecting *pillars and props* for many years, out of my virtues and character, to lift my soul towards God. I read prayers and responses in the church, with, as I thought, a good heart. I harmed no man. I abstained from dissipations, and supposed myself to be a more highly moral man than our rector. My motto was, "God helps those who help themselves." During these years I was a Pharisee; I did not know that I was indeed a ruined and guilty man; a poor, deceived, religious sinner, going down to the lake of fire. But it is all clear to me now. O, sir, the words you read to-night out of the blessed Bible convicted me. That message came as a great sledge-hammer, breaking to pieces my *props and pillars* of many years' build-

ing, and a little while since, in yonder lodge, I dropped into the arms of the Lord Jesus just as I was. I understood, then, that a sinner is not justified by his works; that only by grace we are saved. I can see now how the blood of Jesus Christ cleanses us from all sin; that not by any merit of mine am I made meet for the kingdom. Nor do I fear the judgment day now, because he said, "Whosoever believeth in me shall not perish, but have everlasting life." My hope now,' added this young-old convert, 'is that I may be the means of leading other deluded souls to the almighty Saviour.'

If all Christians and Christian Endeavorers would preach and practice, only and always in harmony with the above experience, the AMERICAN SENTINEL would rejoice with exceeding joy.

Ballot and Bullet.—No. 2.

BY H. E. GIDDINGS.

AS THE question of citizenship is being discussed so generally in regard to the responsibility of its exercise and its important bearing upon the most vital issues of the day, it is well for us to look into the real elements which constitute citizenship with its obligations and duties.

Let us call a pause in the zealous rush for recognition, and ask the question, "Who is a citizen?" as to the use of the ballot, and, What is involved in this citizenship?

"*Citizen*. In its modern use, the term citizen is applied in Great Britain to a dweller in a town, and this either in the general sense of an *inhabitant* or in the narrower and stricter sense of one who enjoys its privileges and franchises. In France it denotes any one who is born in the country or naturalized in it; and in America it is used in the same sense."—*Library of Universal Knowledge*, Vol. 4, p. 16.

Here are defined two distinct applications of the term, and a third is intimated. First, a citizen is a *resident* aside from, and in the absence of, the political rights of franchise. This is the sense in which Paul used the term citizen, when it was insinuated that he was an Egyptian. He said, "I am a man which am a Jew of Tarsus, a city in Cilicia; a citizen of no mean city."

Secondly—The sense indicated by the expression, "born in the country or naturalized in it," is that all people born in a country are citizens by birthright; whether granted the privileges and franchises or not, and it includes all of both sexes and all classes. This idea of citizens by nativity can never be set aside even by naturalization in another country. In this sense Paul used the fact of his birthright under the Roman authority in Acts 22:25–28.

Thirdly—The sense which is much more narrow than the preceding two, as it applies only to those who exercise the right of franchise, has a *political* significance.

It might be well to quote again to show the origin

and meaning of the term citizen in this third sense or use.

"Aristotle defines a citizen [who exercises the right of franchise which is signified by voting in this country] to be one to whom belongs the right of taking part both in the deliberative or legislative, and the judicial, proceedings of the community of which he is a member. A citizen therefore can exist only in a free state. Between a *citizen* and a *subject* there is this distinction, that whilst the latter merely is *governed* the former also *governs*; and thus, though every citizen is a subject, many subjects are not citizens.—*Library of Universal Knowledge*, Vol. 7, p. 16.

Here we find a plain distinction between citizen and subject. In this sense only those are citizens who exercise the right of franchise, or the right to vote and hold office. The first two senses of residence and nativity, or the place where we live and the country in which we were born, belong alike to every person who has a home or place to live. This application is well nigh universal, while the limited use of the term citizen includes only those who exercise authority to govern. After taking out those who govern all the rest are but subjects.

As the Government of the United States is by the people through their representatives, it holds that every one who exercises the right of franchise is represented in all the legitimate functions of the Government.

Therefore, as governments derive their just powers from the consent of the governed, the power of the government is simply the sum of the power of the several people who constitute the governing element; or those exercising the right to vote.

This power being first in the single individual and delegated to a general fund by the acceptance of the rights of franchise and by assuming all its duties and obligations, each voter must equally bear the responsibility for the acts of government.

The Folly of War.

THE man to whom God granted to be the wisest of men said, "Wisdom is better than weapons of war." Is it that there are so few wise men among the nations that they put so great trust in navies, armaments, and battalions? If in proportion to their lack of wisdom men put trust in these things, how lamentably little wisdom there must be in the world at the present time. There never was a time in which men put greater confidence in "heavy battalions" than at the present. So, when at last these forces are put in motion, those who have trusted in them most will meet with bitterest reverses. It is not given to those who are, from the human point of view, the swift and strong, to win in the final contests.—*Present Truth*.

"God helps the heavy battalions," is a quotation which expresses the "faith" of the world's "Christian" nations, as manifested by their works.

Religious Liberty.

BY J. F. BALLENGER.

LIBERTY is defined to be "freedom, exemption; leave; license," etc. Religious liberty is leave or license to worship or not worship God or any other object we may choose, or to worship in any manner we may choose, so far as another is concerned.

To deprive men of this liberty to worship how, when, and what he may choose has caused all the religious wars and persecutions the world has ever seen.

The ground of all this opposition on the part of the persecutor has been that in his opinion the persecuted was violating a civil law. Therefore it is of the greatest importance that we know where to draw the line between religious freedom and civil obligation.

As God is the author of both these we are sure they do not conflict with each other. Religious liberty and civil duty never encroach upon each other if kept in the spheres in which God placed them. It is only when men unite religion and the State that there can be any conflict. Keep the Church and the State separate, and there never can be persecution for conscience' sake.

But the great question and one that has perplexed the minds of statesmen and civil rulers perhaps more than any other is, To what extent can the civil authorities control men without interfering with their religious freedom?

We believe that if we lay aside all bigotry and selfish desires to interfere with other people's business, the above question may be answered so that all may understand and comprehend its import.

Let us lay down a few plain propositions.

First: God has endowed every person with certain natural rights.

Second: These natural rights are inalienable.

Third: Man's inalienable rights are not subject to the control of civil government.

We will not stop here to define all the natural rights of man. Foremost among these is the right to worship God according to the dictates of his own conscience. All will concede this truth, except the tyrant, knave, or bigot.

The right to worship God as one may elect can never be taken from him. To take away this right would be to make man an irresponsible being. To do this, one would have to assume the responsibility of another's character and conduct and answer in the judgment for his sin. This is impossible; for God has said, "So then every one of us shall give account of himself to God." Rom. 14:12.

Neither can this right be transferred or delegated to another. The priest, the Church, or the State cannot save any individual. God will hold every person responsible for the exercise of his right to worship and thus form his own character.

As God has given every man the inalienable right to worship or not worship, if he chooses to worship Him, God alone has the right to prescribe the manner of his worship. God has never delegated to the Church or the State authority to say *how* an individual shall worship Him. Out of the assumption of such authority has arisen all the religious tyranny of the past. The State with the Church behind it as in pagan Rome, or the Church with the State at its back, as in papal Rome, formulated into a creed, certain religious rites and ceremonies, and then demanded obedience to the creed or the life of the offender. Rivers of blood flowed as the result.

If God has revealed to each individual His commandments and ordinances by which he shall worship Him, then each individual can obey these commandments and ordinances to the utmost of his ability without interfering in the least with the same right in every other individual.

If I, in conducting my worship, interfere in the least with another in his worship, I am not exercising *my* natural rights but assumed rights. And just as I infringe upon the rights of another, I am not complying with God's requirements or the conditions of salvation, but am acting upon my own, or some other man's dictation. And it is impossible for one to obey man's conditions of salvation without trampling upon the rights of another. On the other hand, when we obey God's conditions of salvation it is equally impossible to infringe upon the natural rights of another.

These last propositions may not, at first sight, appear clear to the reader. But a little reflection will enable him to see the truthfulness of these statements.

If you lay down laws and ordinances as conditions of salvation, and I worship by the use of these laws and ordinances, am I not encouraging you in the perversion of your God-given rights and aiding you in degrading those rights to purposes of self-exaltation? What greater injury can I do an individual than to put him in the place of God, by giving him the honor due alone to God? We cannot conceive of a greater injury that we could possibly do to a poor mortal than this.

It is exactly the same with governments. They are made up of individuals, and governors are only chosen to carry out the will of the people. Therefore if I acknowledge the right of the Government to make laws for the formation of religious character, am I not putting the Government in the place of God and worshiping the creature more than the Creator? and in so doing, am I not aiding and abetting the people in degrading their God-given rights to the vilest of iniquity, besides offering the greatest insult to the God of the universe? Therefore we repeat that it is impossible to worship according to man's dictums of religion without trampling upon his natural rights.

But, on the other hand, if we worship God according to the conditions He has prescribed, it is impossible to interfere in any way with the natural God-given rights of another.

News, Notes, and Comment.

MORE than half a century ago, the brilliant and philosophical French author, Mr. De Tocqueville, visited this country, and the result of his investigations was a profound and learned work on "Democracy in America." In this book, Mr. De Tocqueville more than once insists upon his favorite thesis—that democracy had not only set about the work of conducting government for all time in the United States, but that her spirit was so permeating all the countries of Europe that ere long she would take the business out of the hands of royalty and aristocracy, and rule the civilized world after her own methods. The years have rolled along since Mr. De Tocqueville wrote, but the great change which he so confidently predicted has not yet come about. There is but one republic among the great powers of Continental Europe, and it is a republic rather in name than in fact. It has powers of search and seizure which it does not hesitate to use whenever the occasion seems to require their exercise; it rules the press with an iron censorship; it controls the rights of free speech and free assemblage as arbitrarily as any despotism of them all; and, finally, it rests upon no basis in the affections of the masses (outside of its capital city) which can be considered as affording it a guaranty of permanence.

DESOTISMS all the rest, now, as in the days of De Tocqueville; despotisms all, apparently destined to remain for many a day to come. Yet the strength of democratic sentiment has steadily grown ever since the report of the first gun fired with gunpowder sounded the death-knell of the feudal system. By the great advance in education and enlightenment which has marked more modern life, this growth has been marvelously accelerated; so that it may safely be said that more people think intelligently now than at any other period of the world's history, and of those who think intelligently, and sincerely avow their convictions, nine out of every ten are advocates of the democratic theory of politics and public administration. This being the case, it is, at first sight, a remarkable phenomenon that all the great governments of Europe, with the single exception of England, whose position is unique, and that of France, whose position is, to say the least of it, by no means secure, should be as absolute and dictatorial now as they were in the days when Mr. De Tocqueville made his notes, and prophesied accordingly. Moreover, it is to be observed that neither the form of elective government in England, nor the name of "republic" in France prevents either country from practically following the same international policy as the rest.

ALL of these countries contain men of culture and intellectual force strong enough in numbers, and keen enough in understanding, to force a change in the policy,

if not the structure, of their respective nations, should they steadfastly combine for such a purpose. What is that policy? Each nation maintains an immense standing army, in time of peace as well as war, at an enormous expense to her tax-payers—each, that is to say, except England, and what she saves on her army she more than makes up for in the cost of her magnificent navy. Each, including England, likewise maintains a vast array of enormous battleships, requiring to build, millions of dollars apiece, and to operate for the purpose of dealing out death and destruction, thousands of dollars a day. France and Germany, Italy and Austria, rob the people not merely of their money, but of their time, for the work of militarism; several years of the best part of every man's life must be spent in the idleness and routine of army life, in order that their victuals may be in proper condition for consuming, whenever the great guns get hungry, and begin to roar to be fed. And the people stand it all patiently. Why?

BECAUSE of the greed for money. The merchants of the "free cities" were the men who at last wiped out from the face of the earth the barons of the Middle Ages. The white wings of the sea rovers were the real harbingers of human liberty. The spirit of commerce crushed the spirit of aristocracy in the beginning. It was a good work for the human race; it lifted a great load of oppression and wrong; it fired the minds of men, and braced their hearts, and brought back to life its divinely-given freedom and grace and love. There was a great resurrection of the dead that had for centuries been buried in the darkness of misery and ignorance and hopeless deprivation. The Sun of Liberty burst through the clouds of bigotry and superstition, people breathed freely and learned to think for themselves, and to walk erect before their fellowmen. The episode, however, may turn out after all to have been nothing but an episode in human history, and, perchance, we only drifted out of a feudal slavery to drift at last into another form of servitude quite as abject and more hopeless.

FOR what shall it profit a man, though he gain the whole world, if he lose his own soul? Wherein is the lust of wealth better than the lust for power? The lust of wealth is even now, before our very eyes, pandering to that other lust, and the mercantile element in Europe is selling back to the "ruling classes" the liberties once wrung from them at the cost of many a gallant life. The impulse of colonization, of national aggrandizement, is the impulse of gain. This is what induces the *bourgeoisie* everywhere, to submit quietly to grinding taxes, to tolerate vast armies and navies, and relentless conscriptions. They want to extend their trade, and add to their riches. They know they cannot safely do these things abroad without force behind them. Savage and barbarian nations, as a rule, do not care to deal with civilized peoples, except in a very small way. They must be knocked in

the head first, they must have the exceeding desirableness of contact with civilization pounded into them with good big cannon balls before they appreciate it fully. Thus, they are taught to buy clothing and other things of which they were not previously aware that they were in any need. It often happens, too, that civilized nations get to quarreling over the question of which of them is entitled to the glory and plunder involved in the extension of "a sphere of influence" over territory occupied by persons unfamiliar with dynamite cartridges and Maxim guns; and this competition can never be settled, once it arises, without at least a show of force. Thus is "trade" indefinitely extended, and Manchester and Liverpool and London wax exceeding rich in consequence. It is an old story. The merchants sent the English army to India, and landed the French troops in Madagascar.

* * *

IN exchange for the "protection" thus afforded, and the opportunity given him of gratifying his instincts of accumulation, the professional trader is willing to disburse a certain percentage of his profits for the support of an idle and vicious aristocracy; and an army and navy, as already indicated, are as essential to the prosecution of his activities abroad as the police are at home.

* * *

It needs no very deep penetration to discover many evidences that the ascendancy of the money power in human affairs which so strongly marks the present phase of history, threatens seriously to undermine the path of democracy, and to stifle the passion for individual freedom. Men to whom the heaping up of riches is the chief, if not the sole aim of life, are not likely to spend much time or thought on the deeper problems of politics. What they mainly desire is to be let alone. Besides this, they have no particular interest in affairs of State, except when they are after "protection." The British free trader really demands this of his rulers just as the American manufacturer claims it at the hands of the Federal Government. The only difference is in the form of protection that is demanded. The Englishman says, "Send out the ships and the soldiers, that I may be protected while I am selling my goods against the clubs and assegais of those savage fellows, and that they may be compelled to purchase of me." The American says, "Put a tariff on such goods as I make, so that my fellow-citizens may be compelled to buy from me at my own price, or go without."

* * *

BUT, after he has gotten his protection, the average trader ceases to concern himself seriously about the public administration. Liberty, equality, fraternity, economy, cleanliness in office, possess but little interest for him. These matters, indeed, are rather bores than otherwise. He grudges every moment he gives to them, every cent he is called upon to spend on them. Hence arises

the "boss" in the United States, and hence are maintained the aristocracies of Europe. These take the trouble of political matters off of the money-gatherers' hands. They rob him, and he knows it; but he "charges up to profit and loss" what they take from him, and counts on getting it all back with less trouble and more agreeably than if he stood up and fought about it. They encroach on his personal liberty and personal standing in many directions, and he does not complain, so long as he is allowed full play for his bump of acquisitiveness, and even aided in its development. It is a serious situation that is here feebly described. Humanity seems in danger of betrayal in the house of its former friends. If the men who are gifted with the faculty of "getting along" in the world of their own ability shall, in the mass, reach the conclusion that they can get along better under tyranny than under democracy, and sink so low as to act on that conclusion, "it will be freedom herself proclaiming that freedom is a chimera, it will be liberty ringing her own knell all over the globe."

"Ill fares that land, to hastening ills a prey,
Where wealth accumulates, and men decay."

* * *

OF a verity, this age of ours is organization- and convention-mad. Nothing can be done without a convention. If a man wants to spell differently from nearly everybody else, he hunts up a lot of spirits worse than himself in this regard, and straightway we have a "spelling-reform convention." If somebody makes up his mind to endeavor to be a Christian, he puts forth a public announcement of the fact, and we wake up in the morning to find a "Christian Endeavor Convention" in session. When the exceeding wickedness of Sunday baseball suddenly dawns on a hitherto placid mind, a "Law and Order League" meets and organizes without more ado. A young fellow is shocked at the information that some of his acquaintances are not as good as they should be, let us say, and a "White Ribbon League" is born *instantly* of his teeming brain. A parent is perhaps smitten with the consciousness of neglected duty towards her children, and the only way she can think of to atone for her default is to start a "movement" for "a Congress of Mothers" at Washington city. After some earnest soul reaches the settled conviction that strings are preferable to buttons for fastening one's shoes, or *vice versa*, beyond a doubt we shall read a stirring call for all who believe in strings, or all who believe in buttons, as the case may be, to assemble in mass-meeting, and organize, and advocate an amendment to the Federal Constitution to meet the exigencies of the "reform."

* * *

THE latest and most amusing manifestation of the convention madness (*mania conveniensis*, in the language of alienism) is the proposition for a mass-meeting of "good people," in order to form a "Good Citizenship League," with branches all over the country, and witha

mission to "purify" and "elevate" our politics everywhere, national, State, and municipal. The practical difficulties in the way of this new "movement" are fully as great as those which bar the road to success against all similar enterprises—indeed, there are more "discrepancies" about its proposed work than there are about that of any of its prototypes. The first question is, of course, how are these "good people" to be selected who are to represent all other "good people" in the proposed organizing conventions? Are the delegates to be chosen by local conventions composed exclusively of "good people," or are certain "good people" in each locality to elect themselves as delegates, and appear with no credentials but their virtue? When the great convention assembles, who is to determine whether each delegate is duly accredited and entitled to a seat and a vote during the deliberations, or otherwise? Suppose some resolution or declaration of principles is brought forward, and two gentlemen differ radically regarding its merits—are they both "good people," or is one of them proven to be good and the other bad by the disagreement? When the final vote on the "platform" is taken, is the will of the majority to be understood as embodying all true goodness, and must the minority acquiesce therein, and govern themselves accordingly, under penalty of being cast into outer darkness, beyond the pale of good citizenship?

* * *

THE fact is that this "call" for a "Good Citizenship League," is only more palpably ridiculous and vain than like efforts to do the work of goodness by meetings and organizations; it is, at bottom, not one whit more unsound in its impelling principle than the rest of them. One and all, these "movements" are based on a false conception of the nature of righteousness, and of the one and only means of its attainment. Righteousness consists in *doing* right; not in assembling together to talk about it; not in "organizing" for the purpose of centralizing force in order to have others compelled to do it; not in appointing "committees" on this thing or that; not in the fuss and feathers of "Departments of Reform." The doing of all these things, whereunto the much abused monosyllable "work" is so fondly applied, is not righteousness. Nay, even the real object of them all is not doing right ourselves, but having others made to do what we think right. Grant that persuasion is sometimes contemplated, as well as force, the folly of the whole business is none the less, for *men were never yet purified or elevated in the mass either by persuasion or force.*

* * *

THIS is to say nothing against the gratification of that great and fundamental demand of every human soul that feels the contact of another world—the assembling together at certain seasons to pray and praise. Nor is it to decry the wholesome, cheering, comforting or warming sermons of clergymen whom we know and love,

and are spiritually helped by hearing. All these things address themselves to the individual soul. They answer to its needs. And the Church, being an organization, must have stated meetings of its officers to direct its affairs harmoniously—but this is the only purpose for which such meetings may legitimately be held.

* * *

IT has been said that *persuasion* is a method sometimes adopted by the innumerable "Societies for Setting Others Straight" with which our country is at present infested. It is plain enough that this cannot be their main object. Indeed, it can never be more than a mere incident. For organizations and officers and "departments" have nothing to do with persuasion, nor has persuasion anything to do with them. The only conceivable purpose for which organization can be adopted and carried on is the concentration and application of force. Thus political parties organize—why? Simply because their object is the guidance of legislation along certain lines, the passage and *enforcement* of certain laws—in other words, their purpose is to bring the will of the minority into subjection to the will of the majority, and to keep it there by the exercise of the "police power." It is nothing to the purpose that they seek first by persuasion to win the majority to their side. Their vital and essential object remains the same. The very origin of their being, the sole reason for their existence is still, in the ultimate analysis, the exertion of force to constrain people to a certain behavior, irrespective of individual belief or desire.

* * *

ALL "Societies for Setting Others Straight" are political organizations, and nothing more or less. Their conventions are *party* conventions. Their true object is to influence legislation, and so to use the force of the community to make others go their way. The "Cigarette Department" of the W. C. T. U. is not established to persuade men to give up the use of tobacco in a certain form; it is established in order to secure the passage of anti-cigarette laws. The "Department of Sunday Observance" is not established for the purpose of persuading men to be idle or go to church on Sunday, but for the purpose of looking after the passage and enforcement of Sunday laws; and so on. In every city, town and hamlet, the members of these societies may use the persuasion of gracious words, the far better and more effective persuasion of clean, honest, upright lives, over all with whom they may come in contact. For this they need no monster conventions, no reports of committees, no speech-making, no platform, no "pointing with pride," or "viewing with alarm." But they must come together in great masses, and have their chatter printed by the column in the great dailies, and they must hold elections, and caucus, and report and amend and recommit with instructions, and all the rest of it, if they are to impress legislatures, and "the powers that be," and as-

piring candidates for office with a wholesome respect for their opinions, and a reluctance to antagonize them on questions of public administration. And so, they produce "a platform," and show a strength of numbers behind it. And this political party work, they call "Reform."

Ans. J. Ringgold.

THE clergy and "Sabbath societies" of the State of New York are up in arms over a bill introduced in the legislature calculated to produce an increase of Sunday labor. It gives to the Chief of Police in the cities power to issue permits to employers for the running of their places of business on Sunday, provided the work done be work of necessity. The authority to decide in an instance of Sunday work whether it was of necessity or not, seems to reside now in the "walking delegate" of the federations of labor.

In this connection it is pertinent to inquire by what rule "works of necessity" on Sunday are to be distinguished from other works? If there is no rule of practical value, it must be admitted that Sunday laws ought to be considered void on the ground of indefiniteness.

More Sunday Legislation in Maine.

BY M. G. HUFFMAN.

SUNDAY legislation seems to be the order of the day. Such work is, or has been, going on in every direction during the winter, Maine not excepted, notwithstanding she prides herself on her liberality, and boasts of her constitution, which guarantees to every man the right to worship God according to the dictates of his own conscience.

Four years ago a bill was presented to the legislature early in its session asking that laws be enacted which would prohibit Sunday excursions by railroad companies and steamboats, and properly regulate Sunday traffic, hoping thereby to return to the typical New England observance of the Lord's day. The bill was referred to the Committee on Legal Affairs, before which a hearing was granted. Ministers of the various denominations were well represented and pleaded earnestly in behalf of the bill, claiming that it was the poor laboring man they were wanting to see protected, but the principal speaker in defense of the bill said in his closing remarks: "Give us a law to protect Sunday and the Church will do the rest." Doubtless if that bill had passed and become a law, many honest, conscientious people in the State of Maine would have learned long ere this, by sad experiences, just what "the rest" meant, and the evil that is behind the whole movement.

But the bill was defeated, just as every like bill should

be. The committee voted unanimously to give the petitioners leave to withdraw, which meant death to the whole matter, at least so far as that bill was concerned. The action of the committee gave the petitioners such a set-back, that they denounced the legislature with pen and voice for so forgetting their position as to treat such a measure with laughter and ridicule. Even the press heralded far and wide that the Maine legislature laughed at a bill aiming to suppress violation of the sabbath. The bill four years ago received such a blow that it seems as though the Sunday agitators had not as yet wholly recovered from the shock they then received.

Another attempt was made this winter, not so bold as the former one however. The effort this time was not made directly by the ministers, but through lawyer L. T. Carleton, of Winthrop, Maine, Chairman of the Fish and Game Commissioners. Mr. Carleton drew up and presented to the House of Representatives, through a representative from Cornville, Maine, the following bill:—

"Whoever on the Lord's day fires or discharges any rifle, shot-gun, revolver, pistol, or other fire-arm, except as an act of necessity, shall be punished by a fine of \$10 and cost of prosecution for each offense."

The title of the bill was, "A better observance of the Lord's day."

A hearing on the bill was granted March 3 before the Committee on Legal Affairs; the bill was very mild in form, and on the surface seemed quite, harmless. Mr. Carleton appeared before the committee in favor of the bill. He said that he had given the matter but little or no thought, hence knew but little or nothing about the subject. He further said that personally he had but little interest in the matter either one way or the other, but the people throughout the State of Maine were writing to him asking him to appear before the committee and plead in behalf of the measure, and he said that he was very much surprised on coming to Augusta, to find any opposition to so modest a request, asking for a law to be enacted to procure a better observance of the Lord's day. He claimed that it was not at all a religious document, and did not pretend to be one; it was simply a law to protect birds that he wanted; but whether Mr. Carleton was or was not interested in the measure, there is no doubt but that the same evil motive was behind, and under this movement that is behind all these Sunday agitations, notwithstanding it was presented under the pretense of procuring a law to protect birds instead of the poor working man, although the bill said nothing about birds.

The writer appeared before the committee in opposition to the bill, on the ground that it was a religious measure, and if passed would tend to unite Church and State, and thus conflict with the right to worship God according to the dictates of one's own conscience, and with the right which the constitution of Maine so fully guarantees to every man. The following conversation took place:—

"MR. HUFFMAN.—Mr. Chairman of the Committee,

would it be in order for us to ask Mr. Carleton a few questions in regard to this Lord's day bill?

"CHAIRMAN.—Certainly; be free.

"MR. HUFFMAN.—Mr. Carleton, if I rightly understand the bill which you have presented, it is to procure if possible a law for the better observance of the Lord's day; am I correct?

"MR. CARLETON.—Yes, sir.

"MR. HUFFMAN.—Will you please tell the committee what Lord you are here to represent? I read in the Bible that there are many lords and many gods.

"MR. CARLETON.—I presume the one that is recognized on the statute books.

"MR. HUFFMAN.—Which one is that?

"MR. CARLETON.—I do not know.

"MR. HUFFMAN.—If you are here to represent the true God, the Creator, upholder, and ruler of the universe, then the seventh day is His Sabbath, and it constitutes a sign between Him and man that man may know that He is the Lord his God; and to know Him is life everlasting. If by the Lord's day you mean Sunday, then you have nothing more nor less than a heathen festival dedicated to the sun god.

"MR. CARLETON—Elder, would you please loan me your Bible a moment?

"MR. HUFFMAN.—Certainly, my brother, I am glad you are coming to the Bible instead of the statute books to find out who is the true God; and I am sure, my friend, that you will have no difficulty in finding that Jehovah is God, if you will but employ the means which He has given by which He may be known; for we read, "hallow my Sabbaths, and they shall be a sign between Me and you, that you may know that I am the Lord your God." And eternal life is in knowing God, and he who cares to remember the seventh-day Sabbath to keep it holy can know God. And if the gentleman becomes acquainted with the true God, he will never again appeal to human power to regulate the observance of the Lord's day, for nothing short of divine power is able to uphold and regulate a divine institution.

"LAWYER L. L. WALTON, a Member of the Committee.—Will the Elder permit me to ask a question?

"MR. HUFFMAN.—Certainly.

"MR. WALTON.—Do you think that it would be right to shoot birds on Sunday?

"MR. HUFFMAN.—Yes; if it were right the other six days in the week.

"MR. WALTON.—Do you think that it is right to dance on Sunday?

"MR. HUFFMAN.—I do not think it is right to dance any day in the week.

"MR. WALTON.—Would you favor a law to stop dancing on Sunday?

"MR. HUFFMAN.—If dancing is wrong and demoralizing, and interferes with the rights of others, then I would favor a law to stop it every day of the week.

"MR. WALTON.—Suppose you could not get a law to stop it every day of the week, would you favor a law to stop it on Sunday?

"MR. HUFFMAN.—I would not go at it in that way; why stop it any more on Sunday than Monday?

"MR. CARLETON.—When does the seventh-day Sabbath begin, and when does it end?

"MR. HUFFMAN.—It begins at sunset the sixth day and ends at sunset the seventh day.

"MR. CARLETON.—But as the earth turns round and

the sun passes from place to place and goes down at night at different times at different places—as you follow around the earth in pursuit of the sun, when does the Sabbath—the Lord's day—begin?

"MR. HUFFMAN.—When does Sunday begin?

"MR. CARLETON.—Please answer my question.

"MR. HUFFMAN.—I don't follow the sun at all; I just wait for the sun to come round to me. I heed the exhortation of God, and remember the Sabbath day to keep it holy as it comes to me—as it does weekly.

"MR. HUFFMAN.—Mr. Chairman and Gentlemen of the Committee, it seems to us but a waste of time to discuss the question as to whether Sunday is or is not the Sabbath, or whether or not a definite day can be kept; but the vital question is, What ought our State legislature to do about it? Religious legislation is opposed to the constitution of our State, as well as to the natural right of every citizen of this our Commonwealth. What right has any legislature to meddle with religious matters anyway? Such things should be left where they belong—to the family and Church. What we want and what we need is a free Church and a free State. The union of Church and State has always worked to the utmost disadvantage. Christ said, when asked whether or not it was right to pay tribute to Cæsar: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Thus he separated Church and State, and is it not the duty of every legislature to keep them as far apart as Christ has separated them? Our representatives are elected by the people to attend to matters pertaining wholly to that which is civil and not to religion."

What is all this clamoring for a Sunday law for anyway, and that too under the pretext that it is the poor birds they would like to see protected from the wicked men who go gunning on the Lord's day, and kill all the insectivorous songsters that haunt the woods. We have now upon the Maine statute books law enough, if put in force, to stop shooting birds on Sunday. Here it is:—

"Sunday is a close time on which it is not lawful to hunt, kill or destroy game or birds of any kind, under the penalties imposed therefor during other close time."

Would it not be well for those who are laboring for a Sunday law to protect birds, as they claim, to see that the laws now upon our statute books are enforced before asking that more be enacted?

The committee voted to report the bill with an amendment that it should only apply to cities, towns and organized places, since the bill as originally drawn would prevent the firing of guns up in the backwoods of Maine. The bill, as it was reported back to the House, and passed the House, looked very much akin to Constantine's law issued in A. D. 321, which applied only to towns and cities.

The bill was killed in the Senate, Senator Stearns, of Aroostook moving to indefinitely postpone the measure. He said he did so out of respect to that large number of citizens who did not believe in cumbering the statute books with needless laws. It would, said he, give employ-

ment to a class of people who should not be encouraged. It would be a source of annoyance to honest people. The firing of a gun on Sunday is no more annoyance than the slamming of a door. If the bill means a better observance of the Lord's day, then we have enough laws on this subject. If it is to prohibit firing of guns, then make Sunday a close time on guns.

Thus another effort of those who are laboring so industriously for a Sunday law has failed. When they will make another like effort, is a question.

"The tyranny of Trusts," says a New York journal, "is the most popular of texts; but there is occasionally some tyranny on the other side. For example, a well-known Trust which is building new offices has just received notice from a 'walking delegate' that it must buy the lumber needed in New York City. If it contracts for it outside of this city every man at work on the building will go on a strike."

But the "other side" simply represents another species of the Trust.

That Explained It.

THE magistrate in Essex Market Police Court, New York City, was surprised on Monday morning, April 5, by a great increase in the number of persons brought before him for violation of the Sunday law. From a single police station which records only a daily average of ten arrests for all causes, there were brought to his court on that Monday morning no less than twenty-four individuals charged with having done works not of necessity or charity the previous day.

"Why are there so many petty cases of Sunday law violation?" asked the magistrate, in a tone which evinced disapproval. The reply of the policeman was that the police force had been moved to strict enforcement of the law by complaints sent to headquarters by one Malcolm R. Burney, Chairman of a Christian Endeavor Society, at No. 280 Rivington Street.

"Wearily," says the press report, "the magistrate went through the long docket, and, evidently dissatisfied with his position, imposed fines upon such persons as were proved to have been illegally employed on Sunday."

And, we may suppose, the chairman and others of the society at 280 Rivington Street, read with much satisfaction the news of the rapid spread of Christianity through the agency of the policeman's club.

Meanwhile the victims of the Sunday statute must have wondered what meaning of the term Christianity would justify giving to such work the name "Christian endeavor."

THERE is a world of vital truth in the following from the *New York Observer*:—

"There is such a thing as the Bible becoming lost in its own literature. In these days of many books about the Bible close and constant study of the Scriptures themselves cannot be too earnestly urged. No lesson leaves, for example, are 'helps' that divert from the scrutiny and memorization of the simple Word. The Bible is not the only, but it is the best commentary on itself."

At the opening of the House of Commons, March 31, three bills of a public character were introduced, one of them being by Mr. Charleton, to secure a "better observance of the Lord's day."

A TORONTO paper states that "the prospects of an early submission of the Sunday car question to the people are brightened by the anxiety of the opponents of the service to have the vote taken before the hot weather comes on."

It is announced from Washington, D. C., that Justice Stephen J. Field, of the Supreme Court, will soon retire from his judicial office, and will be succeeded by the present attorney-general, Mr. McKenna. Justice Field has been from the first a strong advocate of Sunday legislation.

THE drift of events seems to indicate more day by day that the thumb screw and the rack will again be used to help along man's plan of salvation.—*Martinsburg, Pa., Weekly Herald.*

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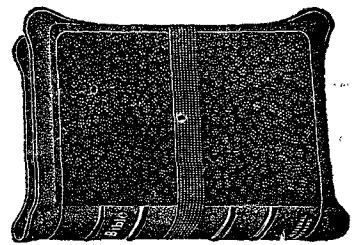
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gavest before them, neither turned they from their wicked works.	B. C. 448.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^a we <i>are</i> servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we <i>are</i> servants in it:	^d Deut. 28. 48. ^e Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah.
37 And ^e it yieldeth much increase	^e Deut. 28. 92. 93.	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

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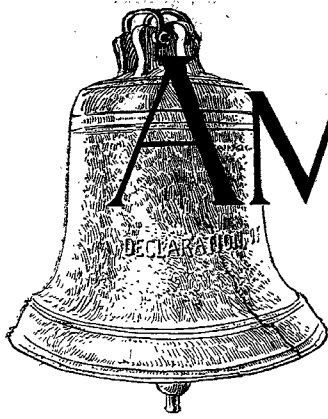
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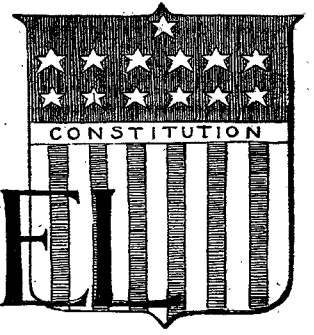
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ALONZO T. JONES,
EDITOR.

NEW YORK, APRIL 22, 1897.

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THE great ethical problem of the day is the problem of how to make good that which is bad.

This is not a new problem; it is as old as human nature. From the earliest times, human wisdom has persistently sought its solution in the spheres of both individual and national life.

This problem has entered the sphere of politics, and is to-day the center of movements which are engaging the thought and energies of vast numbers of people. This is nowhere more true than in the United States. We are told that the politics of the country are bad, and they must be made good; or as commonly expressed, they must be "purified."

How shall the base metal of which politics now consists be transmuted into gold and silver? The political alchemists who have undertaken the task are the "Christian Citizenship" and "Good Citizenship" leagues which are springing up everywhere throughout the land.

In this undertaking they must certainly fail. But it is equally certain that their efforts will not be without important results.

These organizations propose to work by political methods. They resolve the problem therefore into that of politics purifying itself; which is just as possible of accomplishment as that a bitter fountain should make itself sweet.

It is certain that the good at which this movement aims in politics cannot be realized through bad men in politics. The problem of making bad men good, therefore, is the one which is really sought to be solved by these impossible methods.

There is just one way in which that which is bad in human conduct can be made to give place to good.

Upon this point we have the testimony of the wisest teacher who ever discoursed upon the natures of good and evil. That teacher is none other than Jesus Christ. It will be worth while to turn our attention to His words.

There was one occasion upon which a certain ruler came to Christ and asked him, "Good Master, what good thing shall I do, that I may have eternal life?" The Master replied: "Why callest thou me good? there is none good but One, that is, God: but if thou wilt enter into life, keep the commandments."

The ruler affirmed that he had kept the commandments. When the Saviour had enumerated them, the ruler said, "All these things have I kept from my youth up: what lack I yet?" The answer was, "One thing thou lackest; go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven." "And when the young man heard that saying, he went away sorrowful; for he had great possessions." Matt. 19: 16-22.

The young ruler had sought goodness by works; but he had not attained to goodness. He thought that he had been keeping the law of God, but he had not been keeping it at all.

The Saviour's words to him expressed the truth that God alone is good. He is the personification of goodness, in and of Himself. There can be no goodness anywhere else except that which comes from Him.

A man can become good only by having goodness given him from God. He cannot make himself good. By the gift of God, through faith, a bad man becomes good; and he becomes good in order that he may do good. This is Christianity. The method of human nature, on the other hand, is to do good in order to become good; and this is heathenism.

The heathen race is continually seeking to evolve goodness from works. But it can never come in that way. It can come only as the gift of God, through that which connects the soul with God. And as politics does not connect with God, it is impossible that real goodness should be realized therefrom.

But there is very much in the world which passes for goodness that is not goodness. The young man who came to Christ thought that he was good. He made a show of goodness in his life; and being outwardly a keeper of the commandments, he no doubt passed—and would pass in this day—for a good man. But his goodness was spurious, and only involved him in ruin at last.

God alone is good; and "God is love." Therefore there can be no goodness apart from love. The young ruler thought he was a good man, but he failed on the test of love. He was not willing to use his riches for the benefit of his fellowmen.

"Good citizenship" and "Christian citizenship" aim to "purify politics,"—to put goodness in the place of evil, in politics. But what kind of "goodness" will it be which will thus be put into politics? Will it be genuine goodness, which is from God alone, or will it be a counterfeit? As certainly as it is a counterfeit, it will involve in ruin all that which depends upon it.

And it is no small thing which is made to depend upon the success of the "Good Citizenship" movement. It is proposed to accomplish by it great things, even to evolve a government in which "Christ and His law" will be the "supreme authority in national as in individual life" (See p. 250). It is proposed by it to usher in the millennium and set up the kingdom of Christ on the earth. If the scheme fails, therefore, what will be the result? What less than the spiritual bankruptcy of all who shall have reared the edifice of their spiritual hopes upon it?

Love is the test of goodness. Will the goodness of "Good Citizenship" stand this test? Will this test be applied to it? Can it be applied by any method of political procedure?

"Love is of God," and "without faith it is impossible to please Him." Faith is the link which connects the soul with God. There can be no real goodness without love, no real love without faith. Does "Good Citizenship" operate through faith? Is faith a method of political action?

Human conduct can be purified only through faith in the Word of God? Nothing that is shaped by human conduct can be good or pure apart from the power of God through faith. And faith cannot enter into politics.

Politics is of this world. It has no connection with "Christ and His law," or with the kingdom of God. It cannot bring "a clean thing out of an unclean." It can prove only a deception to those who trust in it for good.

A New York paper, making note of the fact that on April 14 "many thousands of New Yorkers crowded certain streets of the metropolis, at some risk to life and limb, to welcome, cheer and honor a fellow-being who had just arrived and whose sole claim to distinction is that he is not so far removed from the gorilla as most of us are," gives an explanation for the phenomenon in the following:—

"While every Christian nation in Europe goes armed to the teeth like a border desperado, and in its policies pays no more regard to the precepts of Christ than if he had never lived and taught, is it really so very odd that an individual fighter of genius should not encounter abhorrence only when he enters the chief city of the United States?"

The truth is that the very "Christianity" of most people to-day is of a fighting character. But for all this it is no less true that real Christianity means peace.

Turning and Twisting.

TRUTH bears its own credentials. It does not need the advantage which results from a comparison with error. Yet to some minds the turning and twisting of those who attempt to defend error is the first indication that error is error.

Most people who observe the first day of the week as a weekly holy day, apply to it the Bible name "Sabbath," a name which the Lord applies to the seventh, but never to the first day of the week. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God," is the plain word of the Lord.

Those who teach that the first day of the week is the Sabbath are continually worried by demands from their followers for Bible proof for calling the first day the Sabbath.

One of these demands was recently addressed to a Mr. Gamble, who just now poses as the Sunday-sabbath champion for the Christian Endeavorers. Here it is:—

"Where in the New Testament [give chapter and verse] is the first day of the week spoken of as the *Sabbath*, or a *Sabbath*?"

This question, with Mr. Gamble's reply, was published on the first page of the *Christian Endeavorer*, for April. We quote a part of the reply, and ask the reader to observe the twisting:—

"Proceeding to speak of the resurrection day, he [Matthew] continues, 'as it began to dawn toward the *one of the Sabbaths*' [translated in the Authorized and Revised Versions, first day of the week], evidently meaning the 'one' of the system that belonged to the Christian era. If the resurrection Sunday was the 'one' of Sabbaths, the next Sunday was the second, etc."

In the very next sentence Mr. Gamble proceeds to destroy what he has attempted to build up, as follows:—

"Acts 20:7, says: 'And on the *one of the Sabbaths* when the disciples came together to break bread [hold the communion], Paul preached to them, etc.'"

In attempting to explain his new translation, Mr. Gamble says, "If the resurrection Sunday was the 'one' of Sabbaths, the next Sunday was the second, etc."

Very well; then the resurrection Sunday would be the *only day* which could be called the "*one of the Sabbaths*," the following Sunday must be called the *second*

of the Sabbaths, and the next one the *third*, and so on. The meeting on the first day of the week referred to in Acts 20:7, occurred about thirty years after the resurrection Sunday, and since there are fifty-two Sundays in a year, according to Mr. Gamble's new theory, this first day should be called the 1560th of the Sabbaths; but fatal to his new theory, the same words are used to designate this first day of the week as are used to designate the resurrection day, it is "one of the Sabbath," or, as the translators give it, "first day of the week."

Such twisting and turning should make the seeker after truth suspicious of the position which requires such methods to defend it. For a brief discussion of the reasons, for the translation as it appears in the Authorized and Revised Versions, see article on another page, entitled "A Product, Not a Discovery, of Ignorance." A. F. B.

THE "gateway of politics" is altogether too low and too narrow to afford entrance for the kingdom of God.

Lame Sympathy for the Workingman.

THE April *Christian Endeavorer*, referring to a recent statement in the SENTINEL that what the workingmen of the country want is legislation that will provide more work rather than legislation which will curtail it, says that it certainly will help the situation to reduce the amount of work and the number of workers by means of Sunday laws. "Six men can do a piece of work if they work seven days in the week. If there is no work done on Sunday it will take seven men to do that same work."

But have not the advocates of Sunday laws been all the time telling us that people could do more work in a given time by resting one day in seven, than by working seven days in the week? They cannot deny that this has been one of their stock arguments. Now if this argument be true,—if six men, working six days in the week, can do more work in a given time than six men working seven days a week,—how can it be that seven men working six days a week can do no more work than six men working seven days in the week?

The same issue of the *Endeavorer* prints a letter from Mr. P. Enright, of the "Executive Board Iron Moulders' Union of North America," in which he says:—

"That there is an estrangement between the Church and organized labor, I regret to state, is true. The unions have done much through agitation and legislation to help their cause. They have had the hours of labor reduced, in some trades, from fourteen to eight, and many other innovations equally as important to the welfare of their members. They claim that through this effort for their betterment the Church has never sympathized with them."

Why has the Church never sympathized with the labor unions in their efforts to shorten the hours of daily toil? Why have the preachers not agitated for reform in this

direction in the interests of the laboring classes? The preachers and religious societies want Sunday laws in order (so they say) that the laboring man may have a chance to rest from his weekly toil. But does he not need any chance to rest till it comes Sunday? Is his physical welfare to be conserved entirely by what he can get on Sunday?

The workingmen themselves are the best judges of their own physical needs; and the fact that the labor unions have paid little or no attention to the question of Sunday rest, while making an earnest fight for a shorter day of work and "many other innovations equally as important," shows conclusively that they have not deemed Sunday rest a matter which demands their serious attention. On the other hand, the fact that the preachers and church societies have sought the physical welfare of the workingmen only through Sunday, shows with equal conclusiveness that not the workingman, but Sunday, is the object of their special concern.

More can be gained in the direction of providing work for the unemployed by shortening the day of work, than by shortening the week of work. But who ever heard of a ministerial crusade in favor of an eight-hour day, or of any of the other "innovations" of which Mr. Enright's letter speaks? As that authority states, the truth is that in these efforts for their betterment, "the Church has never sympathized with them."

Why will not the advocates of Sunday laws be candid enough to admit that their real purpose is the exaltation of Sunday, rather than the conferring of an unasked benefit upon the ranks of labor? They have nothing to lose by being frank.

How long will it take to "convert the world" by the "Christian Citizenship" method of substituting the primary for the prayer meeting?

Christians Described in the Second Century.

THE following description of Christians is given by an anonymous writer in the "Letter to Diognetus," written about the middle of the second century. It ought to be profitable for the politics- and pleasure-loving professors of this day to consider what Christians were like in the early days when Christianity went forth into the world with unparalleled power and success:—

"The Christians are not distinguished from the rest of mankind either by nationality or language. They have no separate cities, they use no special dialect, they practice no peculiar mode of life. They inhabit the cities of Greece and the rest of the world just as each finds his place allotted to him. They follow the local customs in respect to meat and drink, costume and other social habits, and yet they carry about them the strange and avowedly mysterious signs of their true nationality. They dwell in their own country but as strangers. . . . Every foreign country is to them a native land, and every

native land is to them a foreign country. They marry and bring up their families like other folk, but they do not, like others, expose their infant children. They provide their meals in common, but theirs is no common meal. They live in the flesh, but not after the flesh. They sojourn upon earth, but their citizenship is in heaven. They obey the established laws, and yet by their individual lives they surpass the laws. They love all men, yet they are persecuted by all. They are put to death, and yet are raised to life. They are not understood and yet they are condemned. They are poor and yet make many rich. They are in want of everything and yet in everything abound. They are dishonored and yet by their dishonor are covered with glory. They are defamed, and yet are counted righteous. They are reviled and blessed. They are insulted and entreat men honorably. They do good and are punished as evildoers. When punished they rejoice as being raised to life. The Jews make war on them as Gentiles, and the Greeks persecute them, and yet those that hate them cannot state the cause of their dislike."

THE gospel of God purifies the heart, and through this change in the individual operates toward the purification of what is without the heart. This is the one true principle of genuine reform. It must begin with the heart.

What Sunday Legislation Involves.

BY J. F. BALLENGER.

When the Lord gave His commandments to Israel He wrote them upon two tables of stone (Deut. 4:13), four upon one table and six upon the other. (This division is evident from the very nature of these laws and also from the answer Christ gave to the lawyer in Matt. 22:36-40.) The first table expresses our duty to *God alone*, the other six express our duty to *both* God and our fellowmen.

In order now to make clear the limits of human or civil legislation, we will suppose that I was existing as the only person on earth. I could break every one of the first four commandments in *actions* and thus offend God just as well as I can now, but I could not violate one of the other six in *conduct* and thus injure my fellowman, yet I could break every one of them in *thought* and thus offend God.

Again, If I dwelt in the most densely populated city on the globe, I could violate every one of the first four commandments in *conduct* and not injure a single human being. But I could not violate one of the second table in *actions* without wronging some one else. Therefore is it not evident that human legislation is limited to the punishment of such acts as are infringements of the natural rights of others.

Now, as the Sabbath belongs to the first table and is wholly spiritual and religious, therefore civil government can never enact Sabbath laws without interfering with man's spiritual and religious duties to God.

Had these distinctions been carefully observed and acted upon by law makers, there never could have existed such a thing as a sabbath law upon the statute books of any State or government of the world.

In fact there has never been a civil *sabbath* law since Israel was a theocracy. Every attempt to enforce a weekly rest day by human legislation has been an attempt to compel obedience to Sunday as a religious institution. This is just what the prophecy said the Papacy would do and it is just what it *has done*. Says Cardinal Gibbons through his chancellor, H. F. Thomas: "Of course the Catholic Church claims that the change (of the Sabbath) was her act. . . . And the act is a MARK of her *power* and *authority* in religious matters."

Many testimonials, of the same nature, from their writings, might be given. But every intelligent person knows that the Catholic Church claims the power to change the laws of God; and that she puts forth the change of the Sabbath as a *sign* of that power.

Then what do professed Protestant governments do when they enact Sunday laws?

1. They make an *image* to the Papacy in legislating upon a purely religious subject. Rev. 14:9-12.

2. They enforce an institution which the papal church claims to be a mark or sign of her power to change God's times and laws. See Dan. 7:25.

3. They set man *above* God in that they assume to abolish the divine government and put civil government in its place. See Isa. 47:7, 8, and Rev. 18:7, 8.

4. To compel obedience to the Sunday institution is to force the conscience contrary to the command of God and thus assume the responsibility of the character and conduct of the citizen in the final judgment.

5. They destroy religious liberty and undermine the principle upon which all good government rests.

6. They prepare the way for the final destruction of all human governments, as seen in the history of those earthly powers that met their overthrow because they dared to assume the power to control the divine right in man by the union of Church and State.

In view of these facts it behoves every individual to see well to it that we have that freedom that all may have in Jesus Christ. John 8:36.

Followed a Bad Example.

At the New York Conference of the M. E. Church at Sing Sing, which closed April 13, some interesting facts were disclosed which throw light upon the controversy over the building of a Roman Catholic chapel on the Government reservation at West Point.

These facts came out in connection with the presentation of the following resolution, by the Rev. Thomas S. Bond:—

"On March 3, 1897, the Honorable Secretary of War granted permission for the erection of a Roman Catholic

church on the Government reservation at West Point, such permission being contrary to the well-established principles of our Government, which, while assuring religious freedom to all, forbids sectarian discrimination and national patronage of any distinctive form of religious faith and practice, and we, the members of the New York Annual Conference of the Methodist Episcopal Church, most respectfully, protest against such action and respectfully request the Secretary of War to rescind the order granting such a permission.

Resolved, That aforesaid protest, signed by the officers of this body, be forwarded to His Excellency the President, to the Honorable Secretary of War and to the Chairman of the Committee on Military Affairs of the United States Senate."

While this was under discussion the Rev. J. P. Her-
mance arose and said that the Methodist Episcopal Church had vainly sought the privilege of building a church at West Point, and had been refused for the reason that if such permission were given one denomination it would have to be given to all. Bishop Stephen M. Merrill followed, saying that he was very sorry to hear that the Methodist Episcopal Church had set a bad example, and that the Roman Catholics were only following that example.

A protest that is based upon jealousy has small claim to consideration. It is a pity that Protestants cannot oppose the encroachments of Rome without being logically estopped by their own example from protesting.

Ballot and Bullet.—No. 3.

BY H. E. GIDDINGS.

It is evident that if governmental power is derived from the people, who govern through their chosen agents the government can exercise no power except that delegated by the people, and as the people can delegate no power but what they possess, it follows that every one thus contributing to this general fund of power, in the nature of the case, not only claims to possess the power and the right to commission others to use it, but pledges himself to come with that power when called upon to repel invasion or to suppress insurrection, even to taking the life of his enemies.

The Christian must be Christlike. Christ was set forth as an example to us. When he was reviled, he reviled not again; when he suffered he threatened not, but committed himself to Him that judgeth righteously. 1 Pet. 2:23.

At a time when Jesus was travelling through the country the people refused to open their doors and invite him in, and two of the disciples said, Lord, wilt thou that we command fire to come down from heaven and consume them? Jesus rebuked them, saying, "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." Luke 9:52-56.

"As he is so are we in this world." 1 John 4:17. "Thou shalt not kill." "Put up thy sword, for all they that take the sword shall perish with the sword." Matt. 26:52. In this Christ denied to his children the power or right of the sword. What right, then, have they to claim that power and delegate it to others to be used, when they are forbidden to use it themselves. Indeed, this is a virtual use of it themselves, only in an indirect way.

Now the civil government has the right to use the sword. Rom. 13:4. "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."

This spirit that wields the sword is not the spirit of Christ. Suppose that a community of true Christians, with the spirit of true love to all men, even their enemies, were to organize a government, where would they get the power or the wrath to wield the sword? When an enemy marched against them they would go out and pray for them, and when they needed provision the Christian government must feed them. "If thine enemy hunger, feed him; if he thirst, give him drink." How could they fight? But the apostle says, "Let every soul be subject to the higher powers." Rom. 13:1.

Yes; and that is as far as the Christian is licensed to go in civil affairs. He should be the very best of subjects and be easily governed, but never assume the responsibility of governing others. or what is the same in a free government, become a sovereign element, a political citizen.

The Christian should not do anything to detract from the divine institution of civil order and its importance among men. He should never oppose any of the proper measures of government; he pays the tribute: constantly recognizing the sovereignty of civil government, in the affairs of this world; and at the same time protests solemnly against its invasion of the things of God.

The powers that be have a commission, and that is to keep the vicious from outward acts which would jeopardize the interests of society. The instrumentality to accomplish this end is the sword.

The Church of Christ has entirely another work—the revelation of Christ to the wicked world in both precept and example, and resounding the invitation, "Come unto me all ye that labor and are heavy laden [with sin and sorrow and evil passions] and I will give you rest," by sending the Holy Spirit into your heart to subdue all your iniquities. Matt. 11:28; Micah 7:19; making you the most peaceable of subjects to all rightful authority.

With this divine principle as the motive power in the heart no conflict or controversy could ever occur between the Christian and the civil government, so long as the latter contents itself with its own line of work, civil affairs.

The man of the world can be a good citizen by the proper exercise of sovereignty in things of this life, in civil conduct only.

The Christian, by devoting his talents to the things

of eternal life and the world to come; things which make for peace, will be the most harmless and least troublesome subject; but cannot be a sovereign here while acting as an ambassador of his sovereign; and while he is a pilgrim and a stranger in the land.

Let the State fulfill its grand and important sphere. Let the Church pursue her humble mission. Then each will be at peace with the other.

It was recorded by Solomon that he that ruleth his own spirit is greater than he that taketh a city; and the truthfulness of the utterance is demonstrated on every hand. The number of "bosses," dictators and popes in the world to-day is directly attributable to the fact that people generally are more willing to be ruled than to take the trouble to rule themselves.

Christianity by Ballot.

W. N. Glenn, in "Signs of the Times."

THE New York *Christian Advocate* truthfully says that "underneath the ballots always repose the bullets; for if the minority will not submit, force must be brought into requisition or government becomes chaos; and chaos becomes anarchy." Christians should ponder the meaning of this saying. All civil government is founded in force, and no such government can long stand unless sustained by a sufficient physical force to insure the execution of its decrees. If any government has not the necessary force within itself, it must needs have the guaranty of other power or powers possessed of such force. For instance, Turkey has for more than fifty years been sustained by "the powers" of Europe; and still weaker governments, such as Greece, Holland, Belgium, exist by the sufferance of the greater powers. But under whatever circumstances, underneath the ballot, or will of the government however expressed, lies the bullet as the *dernier resort*.

What shall we say, then, of Christians resorting to the ballot to carry out their ideas of *Christian* reformation? Is it not logically a resort to the bullet? When the ballot is cast, it is expected that the government will enforce the sentiments thus expressed, by whatever degree of force is necessary; and it must be physical force, for the civil power has no other. It was only because man refused to be governed by the power of righteousness (which is love) that civil government, or a government of force, was instituted. In the Scriptures the sword is used as a symbol of civil government. Of the ruler, Paul says, "If thou do that which is evil, be afraid; for he beareth not the sword in vain." Rom. 13:4. Anciently the sword was a principal weapon and implement of war; to-day, the main dependence in warfare for enforcing the decrees of governments is bullet-throwing weapons. Hence the significance of the statement that "underneath the ballots always repose the bullets."

Enforcing Christian doctrine and practice by the

sword (or power of civil government) always follows a departure from the Word of God. We do not read of any such thing in the first century, and at no later date has that doctrine made such rapid progress, or maintained such a degree of purity. In the United States, where in theory the voice of the people is the government, the ballot is the initial form of expressing the will of the government. Hence, like the decree of a monarch, the ballot could have no influence without the recognized power of force behind it. In these days that power, in case of resistance, is the bullet. So in any resort to the ballot, the bullet is understood in case of determined resistance to the decision of the ballot.

For a number of years there has been an extensive movement on foot in this Government to bring about so called Christian reforms by means of the popular ballot. It is urged that this is a Christian method, but it is a method of force, and is so designed by those who resort to it. At most, the success of such a method could enforce only an outward form of Christian observance; in other words, could only enforce hypocrisy. And if there should be resistance to a sufficient degree, the Government must needs resort to the bullet to carry out the design of the ballot. That those who inaugurated this scheme of nominal Christian reform by the ballot fully understood its purport and logical result, we have in evidence the language of leaders in the movement. One of them, now an editor of a paper that sustains this National Reform movement, is on record as saying:—

"Whether the Constitution will be set right on the question of the moral supremacy of God's law in the Government without a bloody revolution, will depend entirely upon the strength and resistance of the forces of antichrist."

The movement in question was constitutional enforcement of the Christian religion, which it was designed to bring about by means of the ballot, resistance to which would mean the shedding of blood, or the employment of the bullet by the constituted authority of the Government. Not only so, but according to another apostle of ballot Christianity, it was expected that the Constitution so amended would disfranchise all who were "logically consistent" in their opposition to it. Thus it was expected that the ballot in this country would be given exclusively into the hands of nominal Christians, together with the physical power to enforce its decisions.

Such a scheme of "reform" is the aim of the much-lauded "Christian Citizenship" movement. This is a scheme for so-called Christian reform by the ballot, a means that admittedly rests for ultimate success upon the bullet. This "Christian Citizenship" idea lays principal stress upon the ballot instead of the Word of God. It is held that should the primary election come upon the evening of the prayer-meeting, it would be the duty of the Christian voter to attend the primary. Thus the prime dependence is placed upon the ballot, and ultimately upon the bullet, for regenerating the world. This is in marked contrast with the teaching of Christ, whose

prayer to his Father was, "Sanctify them through thy truth; thy word is truth." In regard to his disciples, he said, "I have given them thy word;" he said nothing about their using the ballot. On the contrary, when Peter drew a sword to defend his Master, the Lord told him to put it up. And Paul tells us that the Scriptures are sufficient to *thoroughly furnish* the man of God unto *all* good works. 2 Tim. 3:16, 17. The doctrine of Christ is to "overcome evil with good."

THE Bible doctrine of Christian unity knows nothing of the word "confederation." Christians are not confederated with God or with each other, though Christianity. "As thou, Father, art in me, and I in thee, that they also may be one in us;" "I in them, and thou in me, that they may be made perfect in one," expresses the mind of Jesus Christ upon this subject. John 17: 21, 23. This alone is Christian unity.

How to Proclaim the Gospel.

BY M. E. KELLOGG.

It is a great truth that the gospel of Jesus Christ is of inestimable benefit to mankind, directly, to every one who receives it, and even indirectly to others. The principles of love, mercy, purity and sobriety, which are developed in those who receive the indwelling Saviour, certify that the gospel is the greatest power for righteousness that there is in the world.

It therefore becomes a very important question from both the standpoint of individual salvation and of other interests as well, to ascertain in what manner the Christian religion can be the most successfully propagated, or in other words, the best manner to induce persons to accept for themselves the personal benefits of Christianity.

First, there is the old-fashioned way pursued by Christ and his apostles. That way is to preach Christ in all his divine power as the personal Saviour of every one who will accept his salvation; the receiving of his Spirit which will enable the convert to walk as he walked and to illustrate in his life the life of Christ himself. In this acceptance of Christianity no dependence is placed upon the flesh, nor do ordinances or ceremonies of any kind have any part in the justification or salvation of the sinner. He is saved by faith, which works in him the righteousness of the law.

This way of introducing Christianity was so eminently successful that in the early days of its proclamation, upon one occasion three thousand souls were converted in one day; upon another occasion five thousand were converted, and such perfect harmony and love prevailed among the converts that it has been put on record that "the multitude of them that believed were of one heart and of one soul." This was the primitive way of proclaiming the gospel, and in that period of its progress

it has been fitly described as one on a white horse with a bow and crown who went forth conquering and to conquer.

But at an early period there came a great apostasy in the Church. A central head was established at Rome, individual liberty was repressed, the Holy Spirit was not recognized as the director of the Church, and men assumed the position of regulating and controlling the gospel. Soon the Church was joined to the State, and the power of kings and princes was invoked to carry the gospel. By proffered earthly rewards, by threats, by fears, a mongrel gospel was proclaimed. Great apparent results were achieved, but nothing approximating that early success has ever been obtained, nor could it ever be said of these converts from worldly motives that they were of one heart and of one soul. Instead of loving each other they have not hesitated to make war upon and to kill each other!

Strangely enough, with these two examples before the eyes of the Christian world, the tendency at the present day is to use the latter method. To this end ministers preach, editors write, and lawmakers legislate. Christianity by law, is the cry. Thus methods distinctively worldly are put into action to gain an object entirely spiritual and religious! Is it any wonder that the type of Christianity produced by such methods differs so materially from that seen in the days of the apostles? With promises of earthly honors and earthly temporal good entering so largely into the modern religio-political preaching, with man's power for God's power, man's approbation for God's love, earthly penalties for God's punishments, what will the "Christianity" which is the outcome be? It must be something so different from the biblical, the apostolical and the true, that the Lord will not recognize it as His.

The gospel itself, alone, separate from everything else, is a power—it is "the power of God unto salvation." It is so perfect of itself that the addition of anything to it or the taking away of anything from it as a help to rectitude and holiness lessens its power and mars the perfection of its work. It stands alone for perfection of righteousness and of character, high above all that can come from the power of man, either alone, or in an attempted union with it.

We need the gospel; it is the only hope of the age, but we want it pure. We want it separated from all man's pretended helps of governmental patronage, favorable legislation, and temporal rewards. Then will apostolical seasons of power and refreshing be seen, and the world will stand amazed at the exhibition.

THE true character of a person can be known only when he enjoys the fullest freedom. It is so with an institution or a church. The thoughts and intents of her heart cannot be known by observing the doings of the Roman Church in our own land at this time and under present circumstances. She has too much of the wisdom of the serpent to disclaim against religious liberty in this country.—*Converted Catholic.*

News, Notes, and Comment.

OF course the maintenance of public chaplains in army and navy, and in legislative halls, is a survival of the union of Church and State which alleged Christian bishops and the pagan Constantine set up in the Master's despite. The thing is, perhaps, a small matter, politically speaking, though it is serious enough to one who sees blasphemy in its conception and its execution. But when you start wrong, there is no telling where you will ultimately land. And there are times when the wrong starting of this official chaplainship results in manifestations so grotesque that one may fairly hope, by calling attention to them, to arouse some minds now ignorant or disregardful of the essential evil of the whole business, and thus to discredit it, and help along, however little, the good work of its final abolition.

THE latest gentleman to bring discredit on the employment of public chaplains is a clergyman of Little Rock, Ark. It so happened that on the day before he was called upon to exercise his official functions in the presence of the legislature of that State, one William Jennings Bryan arrived in the capital city. The preacher informed his Creator of this important occurrence, and also notified him that the town was "all astir" in consequence thereof; he then proceeded to deal with the reputation of his man, and communicated to the same Being the fact that many persons were under the impression that Mr. Bryan could travel more miles on the railway and make more speeches in a given time than any other citizen of the United States. He went into a number of biographical details concerning his subject, and served notice in advance that all proper arrangements had been made for the entertainment of Little Rock's distinguished guest, presumably in order, that Deity might understand that He need give Himself no uneasiness on this point.

Now, this is by no means a unique case. Similar irreverent utterances are made at nearly every session of a State legislature, and of the Federal Congress. And the pitifulness of it is that they are often made in perfect sincerity, and without the slightest idea of committing any impropriety or doing an act of irreverence—and made, too, by clergymen whose business it is not merely to be humble and reverent themselves before the Throne, but, by example, as well as precept, to teach the lessons of humility and awe to other people. Perhaps the clergymen themselves are, after all, not so much to blame. The real root of the matter lies in their position. The Catholic clergy come out of it best, because they have a fixed form of words which they repeat by rote, and those words, be it said with all respect and good will, embody "glittering generalities," which any man may believe are useless or profitable, but which, at any rate, never prove

offensive to good taste or suggest the idea that the speaker is praying *at* his hearers, instead of praying *to* Deity.

ON the other hand, however, nature seems hardly equal to the task of offering anything in the way of an extemporaneous official State prayer which is not more or less a speech to the audience, thinly and poorly disguised. And this for a very good and sufficient reason. Prayer is not a matter of State concern; prayer cannot, from its nature, be offered up in an official capacity; prayer cannot be made for an official body, an ideal, legal entity, like a legislature or an army or the Federal Congress. Hence the hired clergy of the State simply undertake a task too great for them or anybody else, and they uniformly blunder over it and bring the scorn and contempt of scoffers on the most serious and solemn function connected with the religious life.

A CLERGYMAN, of the Methodist Conference, lately in session at Winfield, Kansas, "rose to a question of personal privilege," according to the dispatches, during one of the debates in that body. I suppose he must have said that that was the thing to which he "rose," or the newspaper reporters would not have made use of the expression. But it would be very interesting to know just what the reverend gentleman himself understands by "a question of personal privilege," and what the presiding officer of the conference who, it appears, did not call him to order for his language, considers to be the proper meaning of that well-known Parliamentary phrase. Ordinary people imagine that when a man "rises to a question of personal privilege" in a deliberative body, he is, strictly speaking, "out of order," in the sense that what he has to say is not directly connected with the matter then under discussion, but that he is "privileged" to say it, because of its personal relation to himself, and because, otherwise, his conduct or motives might be unjustly impugned.

BUT this clergyman, his "monitor" and his conference evidently adhere to no such definition. The "personal privilege" to which the bishop arose, and which he was seemingly allowed to exercise without remonstrance or objection from any quarter, consisted in a particularly virulent personal attack on ex-Senator Ingalls for reporting the recent prize fight at Carson City. In the course of availing himself of this "personal privilege," the reverend gentleman charged the distinguished ex-Senator with "prostituting" his intellect, denounced the "ruffian spirit" of Mrs. Fitzsimmons, and branded Mr. Ingalls as a liar. This attack has provoked the caustic Mr. Ingalls to express to the preacher his hope that he has been incorrectly quoted by the press, because, says the ex-Senator, "I should regret to be compelled to believe that Carson has a higher code of ethics than Winfield, or

that a pugilist may have better manners than a clergyman."

THE retort seems well-deserved. There are too many clerics who take advantage of their cloth to indulge in language which, if used by a layman, would very likely be followed by a blow. This is, however, not always deliberately done. It is often merely an effect, not fully appreciated, of long impunity and of constant associations with others similarly circumstanced.

THERE has lately been running in the *Katholische Volks Zeitung*, a German Catholic paper published in Baltimore, a remarkable series of articles, purporting to be from the pen of the president of the new Catholic University in Washington City. There was a report that the president had disavowed responsibility for the views expressed in his name, but this seemed an improbable statement, in view of the standing of the newspaper and the well known high character of its publishers and proprietors. Now comes an interview with the president in which he frankly acknowledges the authorship of the papers and insists that they contain not merely his own personal opinions, but the very essence of true Catholicity. In consequence, they assume great importance and deserve the close attention of all thoughtful Protestants as well as Catholics.

THE articles are cast in the form of a dialogue, supposed to take place between a good Catholic and his duly authorized spiritual adviser. They deal with that curious phase of ecclesiastical controversy which has arisen from the growth of "liberalism" in the American Roman Catholic Church, which brought Satolli to the United States, and drove Bishop Keane from Washington to Rome. The Catholic layman, of course, is a mere "figure head," corresponding, for the purpose in hand, to the big bag that the pugilists hang up to "punch" for the exercise. It is a classical idea, and in skilful hands, like the present, it is a very effective way of writing.

THE layman in question, you understand, has a rather pronounced inclination towards the "liberal" school, and he wants to know if he may not legitimately follow its way, and if not, why not. At the same time he is prepared to yield his private judgment to the better wisdom of his professional guide, philosopher and friend, and he is just in the state of mind which enables him to ask the questions best adapted to bring out the latter's strongest points in reply, and to recognize their force when they are put before him. The result is foregone and he seems perfectly convinced of his error in every number of the paper, though he always comes back for more of the same sort in the next issue.

THE gist of the instruction which this anxious in-

quirer receives, is that "liberalism" is merely a form of heresy in the Catholic theology; that Leo XIII., so far from feeling kindly disposed towards the new "movement," is violently antagonistic to it, and has said so more than once; that, in short, no one can be a Catholic and a liberal in religion at the same time. Condemnation, in no halting or equivocal phrase, is put upon all Catholics who pretend the contrary.

It seems to me that the learned president is correct. There are only two principles affecting religious belief—the principle of authority and the principle of private judgment. Between the two appears no middle ground. Catholicism stands for the first. It is her very foundation-stone, the cause, the excuse, the essence, the mission of her organization. Protestantism stands, or ought to stand, for the very opposite. The contest between the two for the mastery of the human mind can never, under the immutable laws of thought, be compromised, or settled, until the church Militant shall pass into the church Triumphant.

THIS is not to say that there are no liberal Catholics. If avowal counts for anything, I have known such in the priesthood itself. But the point is, that these people are liberal in spite of their church, and not because of it or even in harmony with its faith and spirit. To the extent of their liberality they are Protestants. Their position is a protest against the church's teaching and tendency, even though they may not be conscious of the fact. The president of the Catholic University evidently does not intend to be numbered among the church's protestors against intolerance and bigotry. His position is perfectly logical and perfectly consistent. The only wonder is that any one in his church should differ from him.

Ans. J. Ringgold.

Do BIBLE reading and prayer in the public schools constitute worship? If so, they are prohibited by the constitutional provision of the States against compulsory support of any place of worship.

If they do not constitute worship in the public schools, do they constitute worship in the churches? If they do not, then it cannot be truthfully pleaded that churches should be exempt from taxation as places devoted wholly to public worship.

But if these exercises constitute worship in the churches, they must also constitute worship in the public schools.

This point furnishes ground for an antichristian journal of this city to charge the representatives of Christianity with "pious evasion" of their obligations; and the force of the objection must be admitted.

“Federation” is the Next Step.

THE New York *Independent*, of April 1st, devotes nearly five pages to the subject of "Federation of Young People's Societies." These articles were furnished by officials of the several young people's societies. Dr. Carroll, of the *Independent*, closes his article introducing the subject with the following:—

“As a matter of interest, I give herewith the number of members of the various young people’s societies in the United States, according to the latest reports:—

“SOCIETIES.

"Christian Endeavor Societies" (40 Churches).....	2,162,000
"Epworth League, Methodist Episcopal Church 1,500,000	
" " " " " South.....	150,000
"Baptist Young People's Union.....	400,000
"Young People's Christian Union, United Brethren	75,000
"Luther League, Lutheran.....	60,000
"Young People's Christian Union, United Presby-	
terian.....	35,146
"Young People's Christian Union, Associate Ref..	2,223
" " " Alliance, Ev. Assoc.....	30,407

"Total members.....4,414,776

“Return from the Westminster League, which has, I believe, no national organization as yet, would doubtless swell the total to something like 4,500,000.”

From the articles in the *Independent* it appears that earnest efforts have been made to unite all these societies under one organization, but the spirit of unity was lacking and their efforts failed. In the absence of Christian unity sufficient to effectual spiritual unity, it is now proposed to organize a gigantic *federation* of all young people's societies. That the reader may understand the motions actuating this scheme of federation, we quote from one of the articles from the pen of a trustee of the United Society of Christian Endeavor:—

“Federation is the next step forward in the Young People’s movement. It is logical and providential. The uprising of the young people is the most significant fact in the history of modern Christendom—the twenty-ninth chapter of the Book of the Acts. Its import is far reaching.”

“The importance of Federation as facing social problems cannot be exaggerated. The present exigency is putting an emphasis on problems sociological more than theological. Coöperation not as a sentiment but as a power, is demanded. Combine the moral forces of the community and there is no evil that you cannot crush. Combine we must.”

“When the power of the whole Church is felt behind every church, when all the moral forces are coördinated, then it may lift up its head for its redemption draweth nigh.

“Take the Sunday question, which at this moment is paramount. While the Church is relaxing its regard for the sacred day, a conservative influence is coming from the workingman. . . . Facing outward toward all such questions, Federation grows immensely important.”

With this gigantic Federation whose very existence

is the result of the lack of Christian unity and therefore the lack of Christ, it is now proposed to crush all evil. With this confederacy it is proposed to save the Sunday-sabbath. "While the Church [professing to be organized by Christ with a union as close as the Father and Son] is relaxing its regard for the sacred day," it is proposed to save it with a confederacy which has its origin in the lack of this union.

Against all such confederacies the Lord warns us by the prophet Isaiah, thus:—

“For 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.”

What the Church and the young people's societies need is the unity which results from the sanctifying power of the Holy Spirit upon the heart, and not the empty substitute, federation.

A. F. B.

A. F. B.

THE "National Municipal League" is another organization of the "good citizenship" type, which has for its object the reform of municipal government. A conference under the auspices of this League will be held in Louisville, Ky., May 5-7. It is stated that at this conference the churches will be appealed to, "not as denominations, but as congregations and as Christians." What force this distinction will have from a political standpoint does not appear.

An "International Good Citizens' League."

WE have already mentioned the call which has been sent out for a "National Good Citizens' Convention," to be held at Nashville, May 18-20, of this year. This convention, it now appears, has for its main purpose the formation of a permanent organization to be known as the "International Good Citizens' League," with the following aims:—

“1st. To unite for efficient and concerted action, and for mutual encouragement, all friends of good government, liberty and prosperity.

"2nd. To purify politics, and for public office to 'provide out of the people able men, such as fear God, men of truth, hating unjust gain.'

“3rd. To accept Christ and his law as the true basis of government and the supreme authority in national as in individual life.

“4th. For alleviation of suffering, uplifting of humanity, and, as far as possible, abatement of poverty.

“5th. For universal diffusion of knowledge and promulgation of truth.

“6th. To promote the study of citizen-duty from the Bible stand-point, the glorious opportunities, privileges, and possibilities within reach of that nation whose government honors God’s authority.”

The *Christian Statesman* prints the above with the

observation that "the forces of this proposed convention and league might better unite with either the National Reform Association or the Christian Citizenship League." And this is true, as far as concerns its nature; for in spirit and purpose these three organizations are one and the same.

ONE of the most mysterious things in the world is the "logic" which upholds the Sunday laws. It may be illustrated thus (borrowing from the theology of Sunday observance for the purpose):—

The Sabbath commandment is so indefinite that it does not specify any particular day as the Sabbath.

The world being round, it is impossible for a definite day to be observed on it anyway.

Hence, you must observe that particular day of the week known as Sunday.

Or, again:—

All the ten commandments have been abolished, including the command to observe the Sabbath.

We believe in full religious liberty.

Therefore, you must observe the first day of the week, commonly called Sunday, or suffer the pains and penalties of the law.

A Product, Not a Discovery, of Ignorance.

THE following from the *Evangel and Sabbath Outlook*, of March 25, exposes the ignorance out of which grew Mr. Gamble's recent "great discovery" concerning the Sabbath. Mr. Gamble says that the translation "first day of the week" occurring in the Authorized and Revised Versions of the English New Testament, is due to the ignorance of the translators; and that it should read "first of the sabbaths,"—that is, of the new, or Sunday sabbaths. The *Outlook* says:—

"As Mr. Gamble confesses, this bold arraignment of the translators of our English Bible is not original with him. A few others, whose knowledge of Greek seems to consist in obtaining the superficial definition of words from the lexicon without entering into the deeper knowledge of the genius of the language, or the nature of the passages translated, have attempted this method of escaping from the facts in the case. Every Greek scholar will smile at the assurance, born of imperfect knowledge, which Mr. Gamble's announcement of the ignorance of the translators and revisers of the New Testament evinces. The English reader can see the fallacy of this part of the new discovery by noting the following facts:—

"The Hebrews named no day of the week except the Sabbath; this was both named and numbered. It was so prominent a feature of the week that it was made the starting point from which the other days were numbered.

"Out of this conception grew the idioms which numbered each day as "First," "Second," "Third," etc., from the Sabbath and in its progress toward the next

Sabbath. This conception carried the idea of ownership of the days by the Sabbaths between which they came and went. This thought and the idiomatic expression growing from it, is yet found in Hebrew references to the days of the week. To aid Mr. Gamble in future discoveries we refer him to the Hebrew Prayer Book in which the order of the lessons is indicated as we have explained. There he will find the Hebrew; *Hayom yom rishon bashabbath*.

"('This day is' one towards, or of, the Sabbath day) translated in the heading of the lesson so described: 'Psalm for the first day of the week.' Examples may be found on page 80 of the Prayer Book by Singer, London, and published for use in the United States under the sanction of the late Chief Rabbi Nathan Adler. The Greek writers of the New Testament followed the idea and the idiom of the Hebrew as nearly as the language would permit. Adopting the Greek 'genitive' (possessive), construction, they wrote: *Mia toon Sabbatoon*, which our (careless and ignorant translators, according to Mr. Gamble) render in the exactly equivalent English, 'First day of the week.' Mr. Gamble's discovery is the product of ignorance and not of even ordinary scholarship."

MUCH comment has been caused in political and business circles by Senator Chandler's bill, recently introduced in Congress, proposing that the Government take possession of the plant of the Bethlehem and Carnegie steel armor "trust," and operate it until enough armor has been provided for the Government battleships now in process of construction. The occasion of this bill was the refusal of the "trust" to furnish armor to the Government except on exorbitant terms. How the spirit exemplified in the trusts and that in the proposed remedy as well are working away from that individualism which is the foundation of republican government, is set forth in the following from a leading daily of this city:—

"These trusts delight the true socialist. To him they are gratifying proof that unrestrained individualism is by evolution working toward collectivism. The concentration of capital made possible by the improved means of production, communication and transportation, and which results in trusts, the socialist regards as a movement altogether desirable. What he wishes for, what he expects, is that when the business of the country shall come under the control of a few great trusts the Government will step in and substitute itself for the individuals in enjoyment of the monopolies. Then we should have the Government as the only capitalist, the only employer, and the coöperative commonwealth, the dream of the socialist, would be realized.

"Of course there is nothing of which the Rockefellers and Carnegies and Huntingtons disapprove so heartily as socialism. . . . It will strike the millionaires of the trusts and their servitors as grotesque to accuse them of being socialists, yet the professed socialists recognize in them, if not brothers in purpose, then instrumentalities immensely potent for the breaking down of our competitive civilization.

"Senator Chandler, also, will be astonished, and vastly amused, too, perhaps, to find himself classed as a socialist. But, whether he knows it or not, he is really fulfilling socialistic prophecy."

"If the trusts are not too dull to perceive the significance of this Chandler bill they will mend their ways, moderate their appetites and not provoke the people to applaud a proposal which may readily be extended in its application to trusts other than the greedy and defiant, if strictly businesslike, armor combine."

But it is entirely too much to expect that the trusts will moderate their ways because of popular indignation or that the spirit which is separating the Government from the principles of individualism, will stop short of the political despotism which has always been its goal in the past.

THE public will please take notice that a "Good Citizenship" convention is to be held at Nashville, Tenn., May 18-20, for the purpose of providing, among other things, for the placing in public office of "able men, such as fear God, men of truth, hating unjust gain." Will all such in the various States please communicate with the meeting, that at the proper time there may be as little delay as possible in filling the offices. (!)

Sunday Law in Washington.

THE Sunday law forces have won what is reported as a great victory in Whitman County, Wash., the result of which will be, it is said, that "all business houses will remain closed on Sunday during the next two years." The fulcrum over which the leverage of the Sunday movement was obtained, was the saloon. The facts in the case are thus stated by the *Spokesman-Review*, of that State:—

"COLFAX, April 6.—All business houses in Whitman County will remain closed on Sunday during the next two years. The first case brought by Prosecuting Attorney Matthews to enforce the closing of all business houses on Sunday was settled yesterday by the defendant pleading guilty and paying a fine of \$75 and costs.

"When Prosecuting Attorney Matthews was nominated for the office he now holds he promised to enforce all laws upon the statute books regardless of public opinion. During the campaign he and Sheriff Sims announced that if elected they would enforce all laws against immorality, and especially the Sunday closing and gambling laws. This was treated by many as campaign thunder and a bid for the church vote, and although again notified when the new officers took their offices the saloons of Colfax were open all day the first Sunday after these men went into office. The second Sunday they did likewise, but detectives visited the various saloons and the next day Riche Montgomery, bartender in the New Castle saloon, was arrested for violating Section 210 of the Penal Code. Upon preliminary examination he was bound over in the sum of \$300 to appear for trial in the superior court.

"The saloon men and many merchants agreed to close their places of business on Sunday, provided no more arrests were made, and it was mutually agreed that a test case should be made. Accordingly the town was thoroughly canvassed for subscriptions to carry the matter

up and quite a large sum was raised. Eminent counsel was employed by the defendant, and one of the leading attorneys of Colfax was employed to go to Olympia and look through the records to see if there was not a defect in the law whereby it could be rendered non-effective. The result was anxiously awaited and a reply was recently received by wire that there was no hope.

"The defendant, being only an employé of the saloon, desired to leave the State before the case was decided, so a certified check to cover any fine which might be assessed, together with all costs, was deposited with the court, and yesterday Mr. Lefrancis, proprietor of the New Castle saloon, appeared in court and on behalf of Mr. Montgomery, asked to be allowed to plead guilty of the charge. He also asked the court to be as lenient as possible, and declared so far as he was concerned there would be no further violation of the law. Judge McDonald sentenced him to pay a fine of \$75 and costs, which he promptly paid.

"This case has been watched with a great deal of interest, as upon its result depended the fate of the Sunday closing law. The result is considered a great victory by the friends of the law, while those who opposed it are correspondingly dejected. Mr. Matthews says he will enforce the law to the letter during his administration, no matter if every voter in the county signs a remonstrance against its enforcement."

The saloon is no ally of religious liberty, and any fight that is conducted in its interests deserves to be lost. Let the battle for religious freedom be conducted independently of the saloon altogether. It is a Christian cause, and does not deserve to be associated with that which is purely of "the world, the flesh, and the devil."

Catholicism in Chile.

THE Rev. Webster E. Browning, Ph. D., writes the following on this subject from Santiago, Chile, to the *Herald and Presbyter*:—

"In Santiago, when rain was needed, it was once the custom to take the image of St. Isidore from the church of that name, in a procession to the cathedral. If rain followed this action, the image was escorted back to his own church with great honor. If no rain came, the image was publicly scourged or shut up in a room in the cathedral which is used as a prison for the refractory saints who refuse to hear prayer.

"One of the most important processions of the year is that given in honor of the wafer which has been blessed and represents the body of Christ. A procession of priests, boys, etc., issues from the cathedral, and to the sound of music proceeds to the central plaza of the city, where altars have been erected for the occasion. The priest who acts as chief at this time carries a tray upon which has been placed a small wafer. This is carried to the first altar, where it is placed, the altar being raised some fifteen feet, and the people bow or fall in adoration before it.

"According to the Council of Trent, the few words pronounced in an unknown tongue, and by a priest whose character is unknown, over this wafer, have transformed it into the real body and blood of Christ. He is there in that wafer—flesh, bones, skin, hair, muscles, nerves, and

in all his personality as the Saviour of men. The wafer is thus escorted to the four corners of the square, and successively placed upon the four altars and adored by the people. The bands play airs from the operas, or other classical music, and all these things together make a scene of noise and confusion, mingled with some little idea of reverence among the people for the wafer god, and all combine to fill the mind with the idea that this is the height of true worship, all that will be needed for many days to assure them of forgiveness of sin and justification before God.

"Evidence of the control which the priests [of whom there are about two thousand in this city] have over the people may be seen every day in the streets. When a Catholic who has faithfully supported the church is thought to be dying, the last sacrament is sent to him. A priest goes in a coach, clad in robes of white; the driver sits in front with uncovered head, and by his side is a boy, also uncovered, who continually rings a bell as the coach is driven through the streets. At the sound of this bell business is for the time suspended. The merchant turns from his customer and kneels at his counter; the driver and conductor of the street-car stop the car and also kneel; the passengers who are Catholics follow their example, and the people who may be passing through the streets immediately kneel and cross themselves. To be sure, there are many in the cars and in the street who do no reverence, but the faithful are expected to do so. There was a time, and not many years ago, when it was unsafe to be in the street and not recognize with due reverence this priest with the sacrament. The hat which was not removed was often knocked off by some zealot. But the sentiment against all these processions is growing, and one now hears only the muttered curse of the bystander, or of the priest if he fail to salute him.

"Other processions and extravagances could be mentioned, but these suffice to show the trend of all the worship, toward that which is outward and ceremonial, to the neglect of the inward heart religion. And it is almost needless to relate the consequences in the lives of the people of this externalism. It has been many times exemplified in history, and with always the same result. The Greek and Roman world, at the coming of Christ, in the depths of iniquity to which they had descended, were reaping the results of their superstitious formalism. The Pharisees made long prayers and gave tithes, but the Lord compared their hearts to charnel houses. The Chileans are a very religious people, so far as regards the observance of the outward form, but their lives show that they are strangers to the new birth which Christ declared to be essential. Mendacity is fearfully prevalent; theft comes as a second nature; the Sabbath is made a day of recreation, and the morals of the social life are very low indeed.

"And yet these are a splendid people. Many are breaking away from Catholicism, and many more secretly despise it. But, disgusted with this, the only religion of which they know, they fall away into French atheism or German rationalism, and cannot be reached. The whole of Chile is open to evangelization, and there are urgent calls in many parts. And, could any one who doubts the need of missionaries but see the degradation and spiritual poverty of the people, not only in Chile, but from Panama to Cape Horn, there can be no question that these doubts would vanish. India needs missions, and

Africa; the Japanese and Chinese should be heard in their call for the gospel; other lands are in dire need of the water of life; but shall South America, blessed by nature in so many ways, but blighted by man, be left in darkness?"

A SPECIAL SENTINEL.

THE AMERICAN SENTINEL of April 29 will contain matter of a character to entitle it to a very large circulation. The first article, by A. T. Jones, will be a reply to the charge of sedition made against the AMERICAN SENTINEL. This article will show that the enemies of the American principle of separation of Church and State are really the ones guilty of sedition.

Another article entitled "Murder and the Millennium" will present the awful increase in the murder record of the country, notwithstanding the majority of church leaders declare that the world is growing better. This article will show that while the Church is devoting its time to fighting *crime* instead of *sin*, crime is increasing.

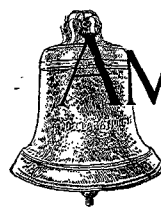
A third article entitled "General Grant and Religious Liberty," will present the clear utterances of this great statesman on separation of Church and State. This article will be illustrated with a fine cut of General Grant, and another of the new tomb which will be dedicated April 27, an event of international interest.

Steps should be taken to sell this number on the street and from house to house. This issue will contain at least six appropriate illustrations.

Extra copies can be secured by addressing your State Tract Society, or the SENTINEL direct, at the usual price, \$1.00 per hundred, \$8.00 per thousand.

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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., 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.

This little book contains a total of 96 pages, nicely bound, in heavy paper, and was sold by the publisher at 25 cents. We will send it post-paid for 15 cents per copy, two copies for 25 cents. Send now. Postage stamps will be received.

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Nature-Study for Public Schools.

NATURE-STUDY, or seeing familiar things in a new light, is a valuable factor in education. How many people can explain, so that a child can understand, why water puts out fire, why some young squash plants bring

their shells out of the ground on their backs and others do not; or show the difference between a leaf-bud and a fruit-bud of the apple; or tell from whence all the house flies come? The world is full of such common things, about which people do not inquire. Yet, such subjects can be made very interesting to children, and they can be taken up in the schools, not as an added recitation, but as a rest exercise once or twice each week to relieve the monotony of the school room and later be made the theme for a language exercise. Here are two important faculties that may be brought into exercise,—accurate observation and the power of expressing definitely what is seen.

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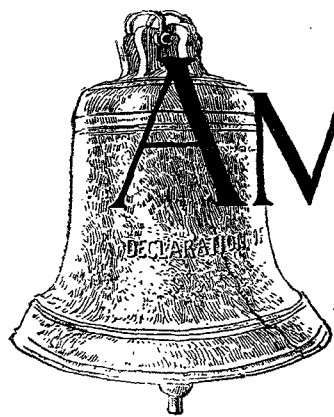
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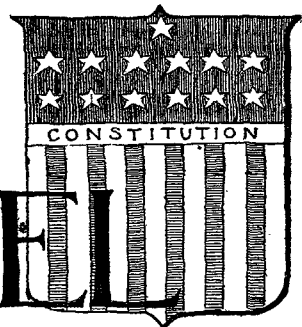
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AMERICAN SENTINEL



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

ALONZO T. JONES,
EDITOR.

NEW YORK, APRIL 29, 1897.

VOL. 12, No. 17.
Single Copy. 3 cents.

The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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.

(Entered at the New York Post-office.)

We are obliged to ask our readers to allow us briefly to review the position and work of the AMERICAN SENTINEL.

The reason for this will be made apparent presently, and, we think, will be sufficient to justify this request which we make.

The AMERICAN SENTINEL was established particularly to defend the American principle of separation of religion and the State: because the people

who established this paper are Christians, and separation of religion and the State is Christian.

Primarily, of course, this was in the interests of Christianity. But as it is a fundamental principle of the national Government in defending and preserving this principle, in the nature of things this is in the interests of the State.

In other words, as this Christian principle of separation of religion and the State is the fundamental principle,

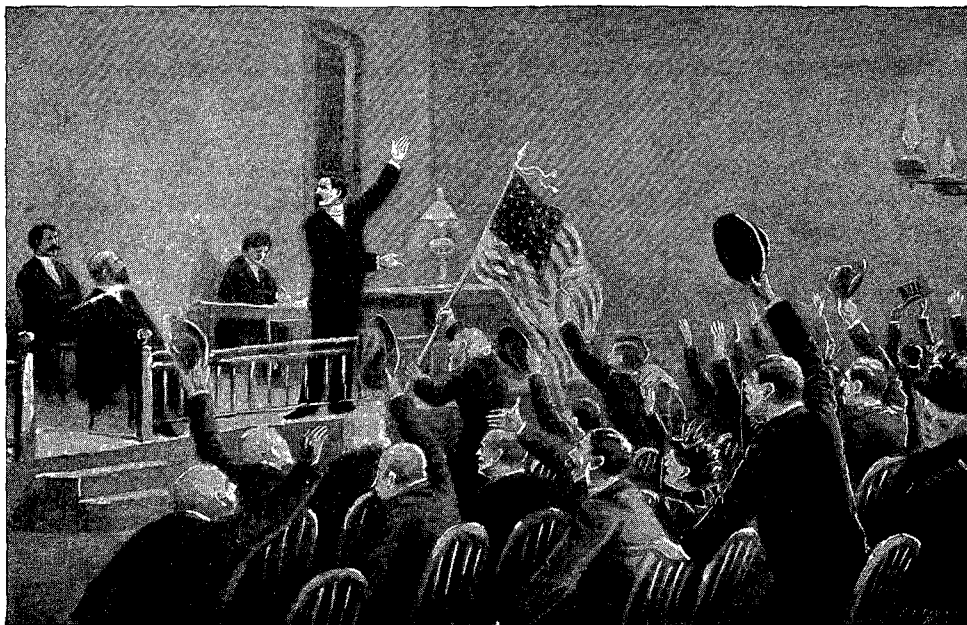
the chief characteristic, of the national Government, and was intended to be so by those who established the Government, it is plain that to work as Christians for the maintenance of this great principle is, in every sense of the word, to work for the highest possible interests of the State.

The establishment of the SENTINEL, and its work in behalf of this Christian principle, was timely, as we then knew and as the great mass of the American people have discovered since; because there was a religious combination calling itself the National Reform Association, that

was determined to subvert this principle of the Government, and, by whatever means would accomplish it, to carry the Government into a union of religion and the State, patterned exactly upon the system of the Dark Ages.

From the beginning we insisted, and we still insist,

that for the American people to allow this religious combination to succeed in its endeavors would be to allow the setting up in this nation of an order of things that would be in the exact image of the papacy,—not merely because the papacy was the papacy, but because the papacy, with all the manifold evils inherent in it, was but the consequence of the disregard and subversion of the very Christian principle that is the fundamental principle of the Government of the United States. And for a reli-



MAKING THE CHARGE OF SEDITION.

gious combination again to disregard this principle would be to start upon a course whose end could not be in any wise different from that which went before; for the Christian principle is for ever the same, and the consequences of the disregard of it will be ever the same.

As disregard of this principle in the fourth century made the papacy, with all that it has ever been since, so the disregard of this principle in the nineteenth century must make the very likeness of the papacy in all its aspects. The papacy has been in history what it has been, not because the men who made it and have been connected with it were worse than all other men. The men who made the papacy, and who have ever been connected with it, have always been simply human beings, just like all other human beings. What the papacy has been in history is not because of the men, but because of the *principles* which actuated the men.

Take men from any place on the earth, and let them espouse the principles of the papacy, and the history of the papacy will be reproduced just as far as the men have power to do it. In all our discussions of the papacy our attacks have not been upon the men, as such, who were connected with it; but upon the principles which characterize it and which have caused the papacy to present to the world the history that it has.

Therefore, in pointing out that the success of the National Reform Association would produce in the United States the living image of the papacy, and insisting always that this must be the inevitable consequence, we have done so solely because that the principles which actuate the National Reform Association, and which that Association were determined to fasten upon the Government of the United States, are the identical principles that have produced the history that has been made by the papacy. It is the disregard of the Christian principle announced by the Lord for the guidance of the Church and the State as respects their attitude toward each other.

And in all this we have been maintaining the principle upon which the Government of the United States was founded. For those who made the nation, with its fundamental principle of separation of religion and the State said that "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." Whether they meant in this, to say that such a thing would lead the country back to the domination of the church of Rome itself, or whether they meant that it would lead back to the principles of the church of Rome in the hands of some other sect, is immaterial; because the distinction is so slight as to be indeed immaterial.

We have always said that ruin would come to the nation as certainly as this National Reform scheme should be allowed to succeed; because of the hypocrisy and general devilry that by it would be made to prevail.

We have pointed to the ruin that came upon the Roman empire as the consequence of just such a movement in the fourth century. It can never be too often repeated, and it must never be forgotten, that it was the "*Christian*" Roman empire that perished under the barbarian raids of the fourth and fifth centuries. It was more than sixty years after the Roman empire had become "*Christian*" before the flood of barbarians broke upon the empire. It was more than ninety years before the barbarians invaded the Western empire. It was more than thirty years after the three emperors, by a special decree, had required "all subjects of the empire, of whatever party or name, to adopt the faith of the Catholic Church and assume the name of 'Catholic Christians,' " and had thus made the whole empire "*Christian*," before any nation of the barbarians fastened itself permanently upon Roman soil.

Thus all the evidence shows that it was the "*Christian*" Roman empire, and not the Pagan, that perished under the invasions of the barbarians, of the North;—and this because the so-called Christian empire was worse than ever the Pagan had been. For under the system of an established church, of enforced religious dogmas, hypocrisy had been added to the natural cussedness that already prevailed; and even as Dr. Schaff has stated, "Nothing but the divine judgment of destruction upon this nominally Christian but essentially heathen world could open the way for the moral regeneration of society."

A like course can not be followed in the United States without reaching a like result. So that the success of the National Reform scheme of Christianizing the United States Government; of making this a "*Christian nation*;" placing all Christian laws, institutions, and usages on a legal basis, and requiring respect to them as legal by all the people, would be the surest token of impending ruin. This is as certain as the law that "like causes produce like effects."

But this evil is not, and cannot be, confined merely to the United States. We have pointed out that the influence of the United States Government, while it adhered strictly to the principles upon which it was founded, has been powerful to lead all the nations toward religious freedom; so that by foreign publicists this nation has been called "the classic land of religious liberty." And when, under the influence and power of the National Reform combination, this country shall be led to the subversion of these principles, to the recognition of religion in national affairs, the influence of this perversion will be equally powerful to carry the other nations backward again to religious despotism, and thus the evil thing becomes world-wide. Then when "the divine judgment of destruction upon this nominally Christian but essentially heathen world" shall again fall, as surely it must fall, the destruction will be world-wide. And all nations being involved in the evil, it will be impossible for the Lord to find on the earth any new nations by whom to sweep away this earth-breaking curse; and nothing remains

but for him to employ the armies of heaven to accomplish the inevitable result, even as it is written:—

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. . . . And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" Joel 2:1, 2, 11.

And so, in the nature of things, the end of the world must come.

In view of all this, we have said, and we still say, that when the National Reform combination succeeds in its endeavor with respect to the United States Government, then the only safety, the only deliverance from certain ruin, for any man, will be to separate utterly from the whole wicked alliance, even as again it is written:—

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . Therefore 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." Rev. 18:4, 5, 8.

Such, in brief, has been the position and work of the AMERICAN SENTINEL from the first number that was printed until this present issue. And such the position and work of the SENTINEL will continue to be, until the last number shall have been issued.

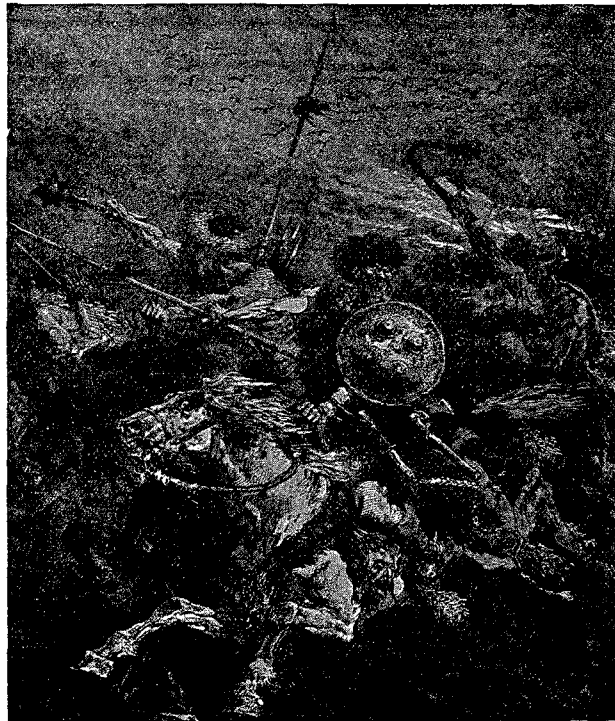
Now we are ready to tell why it is that we have asked the indulgence of our readers while we should restate the position of the SENTINEL; and that is that the men who have been engaged in this evil work of subverting the Christian principles upon which the Government of the United States was founded, and in bringing about this system which, in its turn, can bring only this ruin,—these men are charging us with "sedition" and with "turning away the hearts of citizens from the United States Government."

One of these, in particular, out in the Western Re-

serve, is making specially prominent this charge. He was born and bred a National Reformer. He has been a leader in the National Reform movement ever since June, 1887, when the National Reform convention held that year at Pittsburg appointed him as chief of their "prayer league," to pray at noon every day for their religious-political "kingdom of God" to come on the earth.

This man is making himself now prominent as a special defender of the flag. It seems he carries with him a United States flag; and before his audiences enters against us the charge of "sedition," of "turning away the hearts of citizens from the United States Government;" and thus, with "disrespect for the flag." He gathers, if possible, a number of veterans of the late war, and puts them upon the front seats; and then, by systematic misrepresentation both of us and his own position,

he uses the arts of the demagogue to turn their love for the flag, into the fire of bitter hatred for those whom he has thus set before them as "seditious." Then he caps his climax with drawing forth his flag and handing it to one of the veterans, and has him wave it while he himself leads the audience, or as many of them as he has succeeded in bamboozling, in giving a grand "Hip! Hip! Hurrah! Hurrah! Hurrah!" for the flag. And this "Hurrah" for the flag is expected to be led with the spirit to "kick out of all loyal fraternities" every one of us who "teach sedition" and "turn away the hearts of citizens from the United States Government." The cut on the first page of this



BARBARIANS DESTROYING THE CORRUPT ROMAN EMPIRE.

paper is a photograph of one of these scenes that he thus worked up not long ago out at Ellsworth, Ohio.

The trick in this is that our opposition to the *National Reform movement*, our warning against the iniquity and the ruin that must certainly come from the success of that movement, and our calling upon all people to keep themselves separate from the whole scheme and all its workings if they would escape the ruin that it must certainly bring,—this he takes and deftly turns so as to make it appear that it is all aimed *against the Government itself*.

In other words, all our opposition, and all our warnings, against the National Reform government, he takes up and so turns as to make it appear that they are all against the United States Government as it was originally founded: when the truth is, and as all fair readers of the SENTINEL know, that the very object of the 'exis-

tence of the AMERICAN SENTINEL is to maintain the principles upon which the United States Government was originally founded, and in this, in the best possible way to preserve the integrity of the Government itself as it was originally founded, and as our fathers hoped it would forever remain.

And now these men who have removed the very foundation stone of the noble edifice erected by our fathers; and who are now diligently and zealously engaged in remodeling the whole structure so as to make it altogether another government, modeled upon the principles of the church of Rome which our fathers hoped particularly that we should forever escape,—*these men* are they who charge us thus with “sedition,” with “disrespect for the flag,” and with “turning away the hearts of citizens from the United States Government”!

It may not be amiss to give to our readers some of the specifications as samples of how this man “proves” against us his charge of “sedition.” There are three specific counts upon which he does this.

“First,” he says that we “arouse discontent against the United States Government, disturb public tranquility, etc., by teaching that the Bible identifies this Government with pagan Rome.”

Every reader of the AMERICAN SENTINEL knows that this is altogether a mistake. No such suggestion has ever been made by any Seventh-day Adventist. Our friend simply doesn't know what he is talking about.

His “second” specification is that “they arouse discontent against the United States Government, disturb public tranquility, etc., by teaching that the Bible identifies the United States Government with the papacy.”

This is another mistake just like the one before. It simply is not true. We have never identified the United States with the papacy. We have never even connected it with the papacy, except in the way that we have pointed out in this article: that is, through the mischievous working of the National Reform scheme of which this man himself is now a zealous champion,—this scheme by which they, adopting the principles of the papacy, subvert the true and Christian principles of the Government of the United States, and thus establish here a system of things in the exact image of the papacy.

An image of a thing cannot be identified with the thing itself, except in its relations. This is the only way in which we have ever identified the United States Government with the papacy. And that we are not in any wise amiss in this part of it, will be evident to every one who will read the following statement of fact concerning the National Reform combination in its different stages.

August 31, 1881, these National Reformers published in their official organ the following words:—

“This common interest [‘of all religious people in the Sabbath’—Sunday] ought both to strengthen our determination to work, and our readiness to coöperate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church

will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept coöperation in any form in which they may be willing to exhibit it. It is one of the *necessities* of the situation.”

December 11, 1884, in their official organ, they published this:—

“Whenever they [the Roman Catholics] are willing to coöperate in resisting the progress of political atheism, we will gladly join hands with them.”

In his Encyclical of 1885, Pope Leo XIII. addressed to Catholics everywhere the following words:—

“We exhort all Catholics who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to further the principles of the church in all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. *They must penetrate wherever possible in the administration of civil affairs; must constantly use their utmost vigilance and energy to prevent the usages of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled in the principles of the true church.* All Catholic writers and journalists should never lose for an instant from view, the above prescriptions. All Catholics should redouble their submission to authority, and unite their whole heart, soul, and body, and mind, in the defense of the church.”

In an official report of a conference of leading National Reformers held at Saratoga, N. Y., August 14–17, 1887, the following occurs:—

“REV. DR. PRICE of Tennessee—‘I wish to ask the secretary, Has any attempt ever been made by the National Reform Association to ascertain whether a *concensus*, or agreement, could be reached with our Roman Catholic fellow-citizens, whereby we may unite in support of the schools, as they do in Massachusetts?’

“THE SECRETARY—‘I regret to say there has not. . . . But I recognize it as a wise and dutiful course on the part of all who are engaged in or who discuss the work of education, to make the effort to secure such an agreement.’

“DR. PRICE—‘I rise to move that the National Reform Association be requested by this Conference to bring this matter to the attention of American educators and of Roman Catholic authorities, with a view to securing such a basis of agreement, if possible.’”

The motion was seconded, and adopted. In November, 1888, the then most prominent leader in the National Reform combination, by personal request, secured the coöperation of Cardinal Gibbons with them in urging upon Congress the enactment of a national law to “promote” the observance of Sunday “as a day of religious worship.”

November 12, 1889, at the Congress of Catholic laymen of the United States, the following statement was made:—

“What we should seek is an *en rapport* with the Protestant Christians who desire to keep Sunday holy.

. . . We can bring the Protestant masses over to the reverent moderation of the Catholic Sunday."

At that time the American Sabbath Union was the leading element in the National Reform combination, and of this word of counsel of the Catholic laymen, the American Sabbath Union said:—

"The National Lay Congress of Roman Catholics, after correspondence and conference with the American Sabbath Union, passed its famous resolution in favor of coöperation with Protestants in Sabbath reform. . . . This does not mean that the millennium is to be built in a day. This is only a proposal of courtship; and the parties thus far have approached each other shyly."

operation of the papacy in this country in bringing the United States Government under the domination of the religious power after the image of the original of the papacy itself. These facts demonstrate that by such means the National Reform combination did at last secure the coöperation of the papacy in its bad endeavor to subvert the original principles of the Government of the United States, and commit this Government to legislation in behalf of religion and in the service of the Church, exactly after the image of the papacy.

It is a fact also that, as the consequence of this very work of the National Reformers which they pride them-



NATIONAL REFORMERS SUPPLICATING ROME.

"This common interest [of all religious people in the Sabbath—Sunday] ought both to strengthen our determination to work, and our readiness to co-operate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation."

—*Christian Statesman*, August 31, 1881.

In 1892 the National Reform combination, in co-operation with the papacy in this country led by Archbishop Ireland, Archbishop Gross, and Archbishop Riordan, did, under threats of political perdition, secure from Congress legislation setting up Sunday as the Christian Sabbath in the place of the Sabbath of the fourth commandment as it was read in Congress from the Bible, and as God spoke it from the top of Sinai.

All this is sober fact. And these references demonstrate that the National Reform combination did certainly for eight years, openly bid and work for the co-

operation of the papacy in this country in bringing the United States Government under the domination of the religious power after the image of the original of the papacy itself. These facts demonstrate that by such means the National Reform combination did at last secure the coöperation of the papacy in its bad endeavor to subvert the original principles of the Government of the United States, and commit this Government to legislation in behalf of religion and in the service of the Church, exactly after the image of the papacy.

And now, in the face of this undeniable history of which this man was a part, he has the brass to stand up before a crowd of American people and charge us with

"teaching that the Bible identifies the United States Government with the papacy."

If we had really been teaching this, it would have been teaching precisely what he and his fellow-workers were, in principle, both teaching and doing all these years.

And now, as he charges that such a thing is "sedition," and as he and his fellow-workers have been for years doing their very best to accomplish just that thing, both in principle and in practice, while all these years we have been using our utmost endeavor to prevent the first step toward any such thing, it is as plain as A B C that his charge of "sedition" lies against himself and his fellow-workers above all other people, and not against us in any sense whatever. That is the truth.

His "third" specification is that "they are seditious in teaching that the Bible identifies the United States Government with the archrebel Satan, in opposition to truth and righteousness in the earth."

To sustain this specification, he cites our teaching with reference to the beast brought to view in Rev. 13:1-11, of which it is said: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." And, as it is plain from the context that the word "dragon" here refers to the devil, this is why he says that we teach "that the Bible identifies the United States Government with the archrebel, Satan."

Here again he plays that trick of taking what we have said, and all we say, of the Government *after it has been turned into a National Reform government*, and making it apply to the United States Government *as it was originally founded*.

This scripture as above quoted, refers to the Government in both these phases. The United States Government *as it was originally founded*, is beautifully described by the word of the Lord, as a beast coming up having two horns *like a lamb*. That is a correct description of the United States Government as it was originally founded, and as it stood, upon the principles which characterized it,—the two grand principles of civil and religious freedom; separation of religion and the State; no king, and no pope.

Of all the symbols used in the Word of God to illustrate earthly governments, this is the only one that is given the mild and gentle characteristics of the lamb. And this is the word which God has set down as descriptive of the United States Government as it stood in its original beauty, grounded upon the principle which God himself announced, the absolute separation of religion, and particularly the Christian religion, from the jurisdiction or cognizance of the State.

But an anomaly appears; a change occurs. This beast having two horns "like a lamb" comes to speak "as a dragon." This refers to the change brought about through the working of this National Reform scheme. This anomaly marks the result of the National Reform

subversion of the principles upon which the Government was founded, and its dragging the Government into an espousal of the principles of the papacy. In the first half of the thirteenth chapter of Revelation, the papacy is represented under the symbol of a beast which has by no means the characteristics of a lamb; and which receives its power and its seat and its great authority from "the dragon," which, in the twelfth chapter, is declared to be "that old serpent, called the Devil, and Satan." The symbol then, having two horns like a lamb yet speaking like a dragon, shows that the original character of the Government becomes so changed that the spirit of Satan is manifested instead of the characteristics of a lamb.

Our teaching has always been, and it is yet, that the scripture statement that the beast had two horns "like a lamb," is descriptive of the United States Government *as it was originally founded*. And it has been our constant endeavor to keep the Government of the United States inseparably attached to these principles. Had this been done, benefits and blessings would from this nation have flowed forth to the nations of the earth, beyond the highest dreams of the far-seeing, noble men who, under God, were instrumental in founding the Government as it was founded.

But the people of the United States, forgetting these principles, and losing sight of the high destiny and the wondrous privileges that God had set before them, have allowed these principles to be subverted, and have allowed the Government in its words and laws to be turned aside, so that already the oppressive, cruel voice of the dragon has been heard. And the same scripture goes on to tell how that this voice will yet further be heard in speaking, and causing that as many as do "not worship the image of the beast should be killed."

Under the deceptive workings of the National Reform principles, persecutions and cruelties after the very image of the system of the Dark Ages will yet be inflicted upon the people of the United States in pursuance of laws of the United States, and in direct coöperation and alliance with the papacy itself in the United States and in the world. And thus a further deception is wrought, and another suggestion of the scripture is detected, in that, while the symbol stands in outward appearance with the characteristics of a lamb, yet it speaks and acts with the spirit of the dragon; and, as it stands in this ambiguous position, is described in another place in the book of Revelation as "the false prophet."

While pretending to represent the principles of liberty and truth, it actually is made to practice the principles of despotism and iniquity; and this change, which means so much to the people of the United States, and to all the world, and which is so vividly expressed in the Scriptures,—all this is brought about through the mischievous workings of the religio-political scheme of the National Reform combination of which this man has been for years, and now is, a prominent and zealous leader.

And now, after all this, in the presence of all this

which is only undeniable fact, this man in Ohio, *this man*, charges us with "*sedition!*"

Free men, Christian men, of Ohio; free men, Christian men, of the United States; free men, Christian men, everywhere; judge ye between him and us on this question.

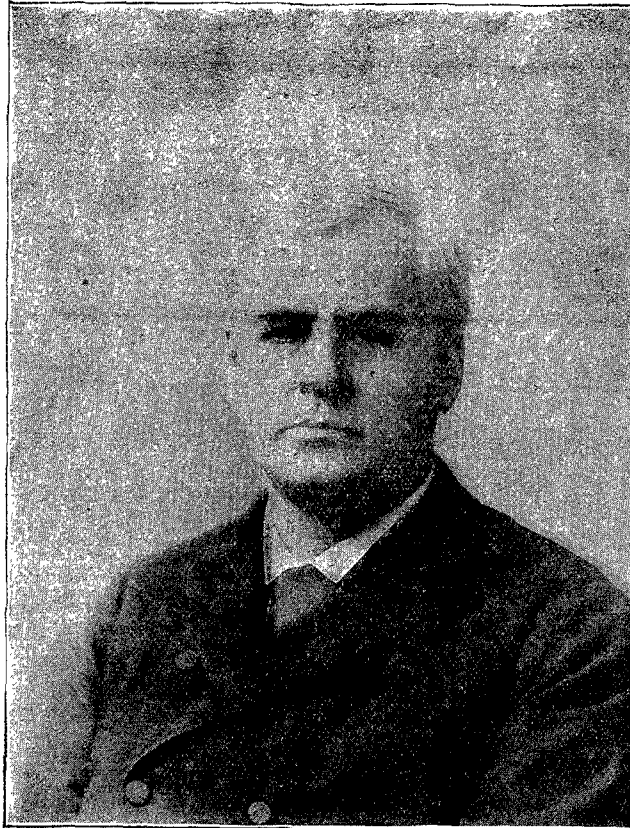
Post-Millennialism Makes a Worldly Church.

By the late Dr. A. J. Gordon.

"THIS same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" is the parting promise of Jesus to his disciples, communicated through the two men in white apparel, as a cloud received him out of their sight. When after more than fifty years in glory he breaks the silence and speaks once more in the Revelation which he gave to his servant John, the post-ascension gospel which he sends opens with, "*Behold, he cometh with clouds,*" and closes with "*Surely I come quickly.*" Considering the solemn emphasis thus laid upon this doctrine, and considering the great prominence given to it throughout the teaching of our Lord and of his apostles, how was it that for the first five years of my pastoral life it had absolutely no place in my preaching? Undoubtedly the reason lay in the lack of early instruction. Of all the sermons heard from childhood on, I do not remember listening to a single one upon this subject. In the theological course, while this truth had its place indeed, it was taught as in most theological seminaries of this country, according to the post-millennial interpretation; and with the most reverent respect for the teachers holding this view I must express my mature conviction that, though the doctrine of our Lord's second coming is not ignored in this system, it is placed in such a setting as to render it quite impractical as a theme for preaching and quite inoperative as a motive for Christian living. For if a millennium must intervene before the return of our Lord from heaven, or if the world's conversion must be accomplished before he shall come in his glory, how is it possible for his disciples in this present time to obey his words: "Watch, therefore, for ye know not what hour your Lord shall come"?

I well remember in my early ministry hearing two humble and consecrated laymen speaking of this hope in the meetings of the church, and urging it upon Christians as the ground of unworldliness and watchfulness of life. Discussion followed with these good brethren, and then a searching of the Scriptures to see if these things were so: and then a conviction of their truth; and then? The godly William Hewitson declares that the discovery of the scriptural hope of our Lord's second coming wrought in him a change amounting almost to a second conversion. What if another, not presuming to be named in company with this consecrated saint, should nevertheless set his hand and seal to the affirmation that the strongest and most permanent impulse of his ministry came from his apprehension of the blessed hope of our Lord's second coming?

But how is it that this doctrine, so plainly and conspicuously written in Scripture, could have remained so long undiscovered? In answering this question we see how little ground we have for glorying over the Jews. They did not recognize Christ in his first advent because they discerned in Scripture only those predictions which announced him as a reigning and conquering Messiah. This conception they wove into a veil of exposition and tradition so thick that when Jesus appeared as the lowly and humble Nazarene they knew him not, but "hid as it were their faces from him." And this strong prepossession still obscures their vision so that "even unto this day when Moses is read the veil is upon their heart."



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From autobiography of A. J. Gordon.

DR. A. J. GORDON.

With the larger mass of Gentile Christians the case is just the reverse. They know Christ crucified, and believing that the cross is to conquer the world and that the preaching of the gospel in the present dispensation is to bring all men to God, they see no need of the personal coming of the Christ as King to subdue all things under his feet and to reign visibly on the earth. This conception in turn has been woven into an elaborate veil of tradition for Gentile believers and "until this day, remaineth the same veil untaken away" in the reading of the New Testament.

It was not so in the beginning. For three hundred years the Church occupied the position of a bride awaiting the return of the bridegroom from heaven—she mean-

time, holding herself free from all alliance with this world, content to fulfill her calling in witnessing for Christ, in suffering with Christ, and so to accomplish her appointed work of the gathering out of the elect body for the Lord "until he come." A strange and almost grotesque conception to many modern Christians no doubt. But it was while maintaining this attitude that the Church moved on most rapidly and irresistibly in her missionary conquests.

Then came the foreshadowings of the great apostasy. The world which had been a foe to the Church became her friend and patron; Constantine, the emperor of Rome became her head, and thus the eyes of Christians began to be withdrawn from Him who is "Head over all things to his church." The great and good Augustine yielded to the seduction and was among the first to teach that in the temporal triumph of Christianity the kingdom had already come, though the King with whose return the primitive Church had been wont to identify the appearing of the kingdom was still absent. Little by little, as the apostasy deepened, this early hope of Christians became eclipsed till, in the words of Auberlin, "when the Church became a harlot she ceased to be a bride

who goes forth to meet her bridegroom," and thus chiliasm disappeared. What moreover would have been deemed an apostasy in the primitive Church grew into a tradition and a creed in the post-Nicene Church, which creed until this day largely rules the faith of Christians.

* * * * *

The most eminent living master of ecclesiastical history, Harnack, photographing in a single sentence the

Church of the earliest centuries, says: "*Originally the Church was the heavenly Bride of Christ, the abiding place of the Holy Spirit.*" Does the reader not see that here is the same two-fold conception—Christ in-resident in the Church by the Spirit; and Christ expected to return in person as the Bridegroom for his bride? This was the Church which moved with such rapid and triumphant progress against ancient heathenism. With



ULYSSES S. GRANT.

no power except "the irresistible might of weakness;" with no wealth except the riches of glory inherited through her heavenly citizenship; refusing all compromise with the world, declining all patronage of kings and emperors, she nevertheless went forth conquering and to conquer, till in a few years she had undermined the whole colossal fabric of paganism. And might not the Church of Christ do the same to-day if she were to return to this primitive

ideal? and if renouncing her dependence on human resources—wealth and power and social prestige, she were to inscribe upon her banner that ancient motto: "Not by might nor by power, but by my Spirit, saith the Lord."—From "*How Christ Came to Church*," Baptist Publication Society, Philadelphia, Pa.

ing illustration. While all eyes are thus for the moment turned once more toward the commanding figure which must ever hold so prominent a place in American history, it is a fitting time to recall some of those utterances of the dead leader which, more than his feats of arms, revealed the stalwart integrity and true Americanism of

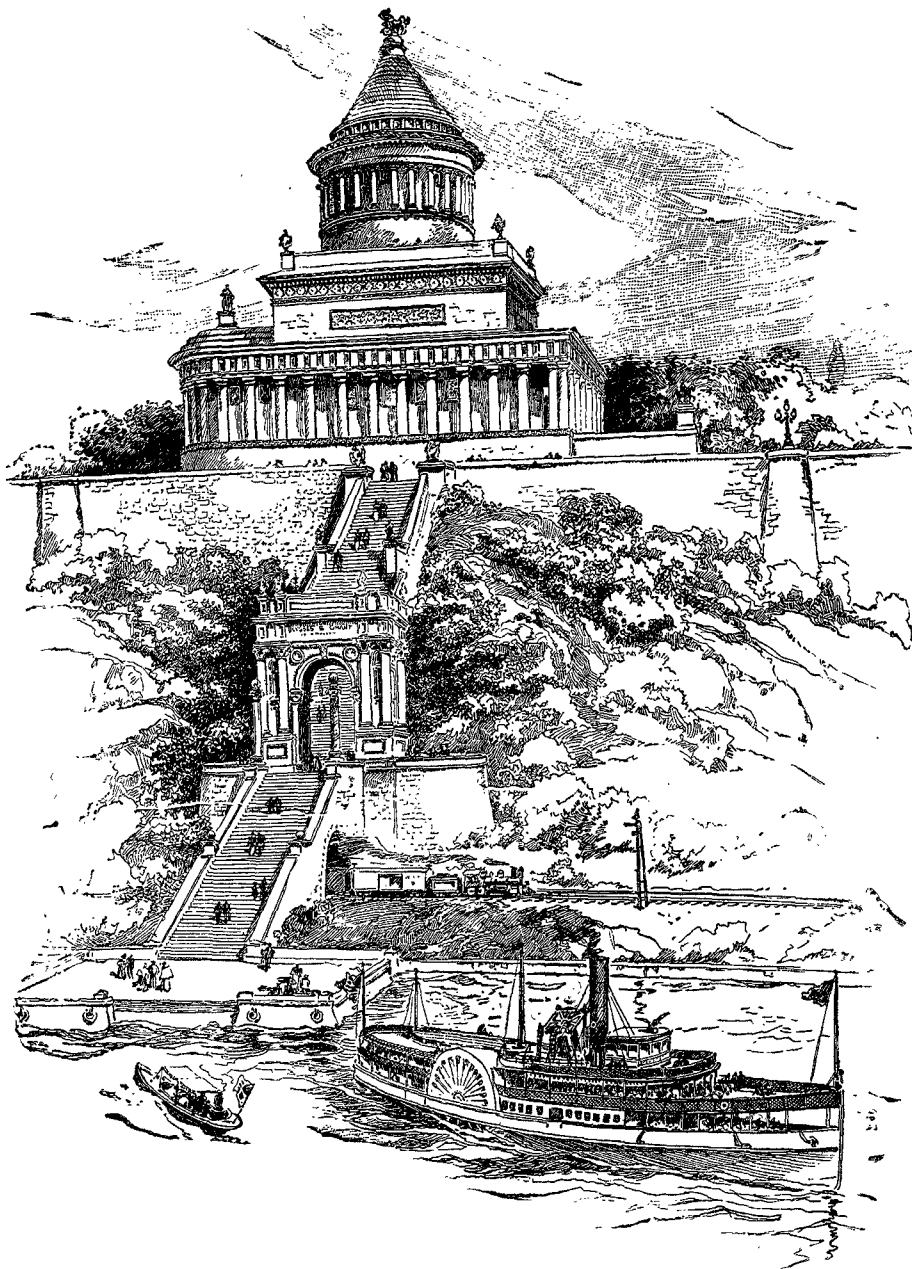
his character. For this purpose there is perhaps nothing more suitable than his Address to the Army of the Tennessee, delivered at Des Moines, Iowa, in September, 1875. It is especially fitting that the American people should recall this address at this time, because of the emphasis it puts upon the fundamental American principle of separation of Church and State, which is just now, through the machinations of religious combinations seeking political power, in the most imminent danger of entire subversion.

Following is the address.

ADDRESS TO THE ARMY OF THE TENNESSEE.

COMRADES: It always affords me much gratification to meet my old comrades in arms ten to fourteen years ago, and to live over again in memory the trials and hardships of those days,—hardships imposed for the preservation and perpetuation of our free institutions. We believed then and believe now that we had a Government worth fighting for, and, if need be, dying for. How many of our comrades of those days paid the latter price for our preserved Union! Let their heroism and sacrifices

be ever green in our memory. Let not the results of their sacrifices be destroyed. The Union and the free institutions for which they fell should be held more dear for their sacrifices. We will not deny to any who fought against us any privileges under the Government which we claim for ourselves. On the contrary, we welcome all such who come forward in good faith to help build up the waste places and to perpetuate our institutions against all enemies, as brothers in full interest with us in a common heritage. But we are not prepared to apolo-



GENERAL GRANT'S NEW TOMB IN RIVERSIDE PARK, NEW YORK CITY.

General Grant on Separation of Church and State.

APRIL 27, the birthday of General Ulysses S. Grant, while the representatives of the military world unite in demonstrations of honor to his memory, the remains of the great leader will be transferred from the temporary tomb in which they have reposed since the general's death, to their permanent resting-place in the new and imposing mausoleum in Riverside Park, New York, overlooking the Hudson River, as shown in the accompany-

gize for the part we took in the war. It is to be hoped that like trials will never again befall our country. In this sentiment no class of people can more heartily join than the soldier who submitted to the dangers, trials, and hardships of the camp and the battle-field, on whichever side he fought. No class of people are more interested in guarding against a recurrence of those days. Let us, then, begin by guarding against every enemy threatening the perpetuity of free republican institutions.

I do not bring into this assemblage politics,—certainly not partisan politics,—but it is a fair subject for soldiers in their deliberations to consider what may be necessary to secure the prize for which they battle. In a republic like ours, where the citizen is the sovereign and the official the servant, where no power is exercised except by the will of the people, it is important that the sovereign—the people—should possess intelligence. The free school is the promoter of that intelligence which is to preserve us a free nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence, on the one side, and superstition, ambition, and ignorance on the other. Now, in this centennial year of our national existence, I believe it is a good time to begin the work of strengthening the foundation of the house commenced by our patriotic forefathers one hundred years ago at Concord and Lexington. Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press; pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the State or nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the Church and State forever separate. With these safeguards I believe the battles which created the Army of the Tennessee will not have been fought in vain.

"ART thou he that troubleth Israel?" was the query put anciently by Ahab to Elijah; and the same query has been put in the same spirit to those bearing the message of God, by opposers of the truth, from Elijah's day down to the present. Ahab was the real troubler of Israel, the real enemy of the peace and prosperity of his country.

Murder and the Millennium.

THERE were 10,652 men, women and children murdered in the United States in 1896.

Allowing forty feet to each vehicle and ten vehicles to each funeral, the number of persons murdered in the United States last year would make a funeral procession eight hundred miles long.

Traveling at the rate of five miles an hour it would take six days and sixteen hours for this procession to pass a given point. Starting at noon on Sunday and traveling day and night, the last of this train of tears and blood and blighted hopes, this product of greed and rage and lust would pass by at the early hour of two on the next Sunday morning.

For years this record of blood has steadily increased. The number murdered in 1892 was 6,794; the number in 1896 was 10,652. This is an increase in five years of nearly 57 per cent., while the population in the same time increased less than 12 per cent. And yet in the face of these startling figures the large majority of religious leaders teach that the world is getting better, that we are entering the long-expected millennium.

The authority for these figures is the *Chicago Tribune*, which publishes on January 1st of each year, among other statistics, the number of homicides during the previous year. This responsible journal could have no object in exaggerating this record of crime.

Those who prophesy smooth things, who have predicted a millennial reign of righteousness now dawning upon the earth, have denied the correctness of these figures in order to break the force of their import. With this in mind the writer corresponded with the *Tribune*, and received the following clear statement under date of March 31, 1897, of the methods used in collecting these statistics:—

"The only defense needed for the statistics is an explanation showing how they are collected. Every morning the telegraphic reports to the Chicago papers are examined for these and other statistics. In addition to this the leading papers of every important city in every State and Territory are closely scrutinized, and each case is entered. The statistics as a whole, therefore, include every case of murder received by the *Tribune* by telegraph, and by mail in the exchange list. These cases are carefully kept day by day to the end of the year. My impression is that the totals are under rather than over the exact figures.

"Very truly yours,

"GEO. P. UPTON,

"Asso. Ed. *Tribune*."

Judge Isaac C. Parker, of the United States District Court, in a signed article in the *New York World*, of Feb. 9, 1896, writes thus:—

"The record of the last five years ('91-'95) shows that there have been 43,902 homicides in the United States, an average of 7,317 per year. In the same time there have been 723 legal executions and 1,118 lynchings.

"This bloody record shows a fearful increase of crime which destroys human life."

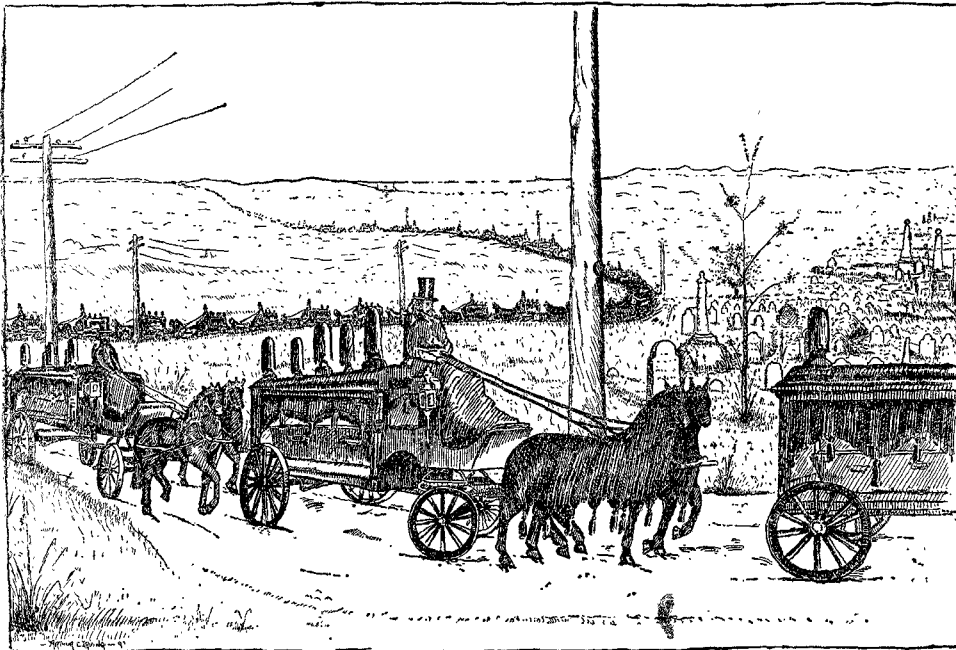
"How can we correct this condition of blood? It must be corrected. If we cannot, the man of crime will soon be in the ascendancy."

In the *World*, of Feb. 14, 1896, the Judge is reported as saying that—

"The number of persons who have been murdered in the United States in the last five years is six times larger than the continental army at the close of the Revolution, and the number murdered last year is greater than our standing army at the outbreak of the civil war."

"The issue before the country is not money or tariff, but whether or not we are able to guarantee proper protection to human life."

While these fearful facts do not agree with the programme mapped out by a large proportion of religious teachers, yet they do agree with the Word of the Lord, which speaks thus:—



"The number murdered last year in the U. S. would make a funeral procession 800 miles long."

"In the last days perilous times shall come." "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:1-13.

The theory that all men are to be converted before the Lord's second coming is an error. The Lord's explanation of his parable of the wheat and tares (Matt. 13:37-39) reads thus:—

"He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels."

Putting the Lord's explanation into the parable it reads thus:—

Gather not the wicked from among the just lest in destroying the wicked ye destroy the righteous. Let

both the righteous and the wicked dwell together in the earth until the *end of the world*; and then gather the wicked to be destroyed in the furnace of fire, and the righteous for the kingdom of their Father. Compare Matt. 13:28-30 and 13:38-43.

Despite these plain scriptures the religious world is expecting a reign of righteousness and peace on the earth before the second coming of the Lord. Like the Jews at Christ's first coming, the religious teachers of to-day have fixed up a programme for the Lord contrary to the scriptures. Having done this they overlook the startling signs of the times, while watching for signs which shall confirm their unscriptural predictions. In the very presence of the most startling signs of the second advent they come, saying, Show us a sign; just as the Pharisees of old in the presence of the greatest Sign, the Lord himself, demanded "Show us a sign."

Error begets error, and growing weary of waiting for

the predicted reign of righteousness they have come to the conclusion that they must bring it by their own efforts. Consequently, we have the modern "Christian Citizenship" movement, with the avowed purpose of bringing about a reign of righteousness by human law; but instead of a reign of peace we have almost a "reign of terror."

The preaching of the cross is the only way to reach the seat of the disease, the carnal heart; but this is fast being abandoned by the Church of to-day for the treatment of crime, the surface symptoms of the disease. Meanwhile, murder multiplies, the funeral train,

the pageant of the prince of darkness, swells its ranks and moves on to the city of the dead.

Oh, where are the men of God, whose lips have been touched with a live coal from off the altar, who are men endowed with power from on high, who will at this crisis cry aloud and spare not, who will lift up their voice like a trumpet and proclaim that "all flesh is as grass," that "not by might, nor by power, but by my Spirit, saith the Lord of Hosts," are men to be saved from their sins?

A. F. B.

No conception of the nature of the Sabbath can be at all near the true one which is accompanied by any fear that it will become "lost" because people seem to be paying less and less deference to it. Such a conception puts the Sabbath on the basis of a mere human institution. But the Sabbath is divine, and indestructible.

Ballot and Bullet.—No. 4.

BY H. E. GIDDINGS.

WHEN the citizen takes the ballot where can he stop and be loyal to his pledge?

Where can the Christian begin and be true to God in keeping his loving commands?

Let us take one example. In 1844, many peaceful looking ballots were folded and placed in the boxes. These elected James K. Polk to the presidency. When he was inaugurated these ballots began to unfold, compelling him to take an oath faithfully to serve the people as they had prescribed in the Constitution. Let us carefully watch the ballot unfold and see what is in it.

Texas complying with the conditions was admitted into the Union as a State. The ballot sovereignty had promised to protect each State against invasion. The Mexican army invaded Texas, killing her citizens and destroying property. The President, in pursuit of his oath fastened upon him by the ballot, issued a call for some of the power which the people had promised him that he might carry out his obligations. The power came in the form of men with guns,—in those guns, bullets. The people know the result. Mexicans and loyal U. S. soldiers were killed by the hundreds. If this was not all in the ballot when it was first cast, where did it come from?

The ballot is of no force unless the men who cast it will stand by it,—the men can do nothing without guns and the guns are useless without bullets, and all falls as unmeaning as autumn leaves unless the bullets kill.

But, says the non-combatant, the Christian has no right to use the bullet. By what show of reason then can he fasten it upon others?

This peaceable ballot was bought with consecrated blood placed upon the altar by noble men who pledged their lives, their fortunes, and sacred honor at the shrine of liberty. He who will do less to-day has no right to employ the ballot. Those who use it to-day intelligently and sincerely stand on the same platform with those noble men pledging themselves as fully. He who, when casting the peaceful ballot in the decision of any political question, does not see in it the obligations he is placing others under as well as himself, is not qualified to vote.

A man in order to act properly the part of sovereign in the use of the ballot must see in it not only privileges but also the grave responsibility he is enjoining upon others. He must see that in placing men in responsible positions he is as truly holden for the discharge of their duties as they are, and if there is anything in it which he could not do personally he has no shadow of right to empower another to do it for him.

Our peaceful ballot, as well as the peace we enjoy in using it, was born in blood with the sword and bullet. It has been maintained ever since in the same way. It can be secured no other way.

He who does not see in the quiet ballot the nation's sovereignty in the voter, the solemn responsibility which rests upon officials, the oath of office, the call for troops, the trumpet and the drum, the belching cannon, the groans of the dying and the bloody field; the tears of widows and orphans, desolated homes and blasted hopes, has an imperfect idea of what it means to be a citizen of the grandest of all governments—the United States of America.

Let the Christian be true to his calling, the work of Christ, who came not to destroy men's lives, but to save them.

Let the sovereign citizen be true to the ballot, not only in its peaceful folding, but in its logical unfolding, knowing that the bullet is but the supplement to the ballot. They are by nature united; neither is of any force without the other.

The ballot is the premise of a practical syllogism: "A government of the people, by the people, and for the people," and the bullet is the conclusion.

Let every man stand loyal and true to his calling.

The Loss of Spiritual Power Explains the Appeal to Civil Power.

From "Baptist Principles of Religious Liberty," by Geo. B. Wheeler.

In the "Hallowed Day" before referred to, it is said:—

"We see the sad spectacle of the great moral and religious activities of the Church dropped down into the rut of the ordinary routine of mere business affairs, *while her beautiful and glorious life is shorn of its spiritual power.*"—Page 20.

A paper read before the New York Baptist Pastors' Conference, Feb. 4, 1895, says:—

"The writer feels that this is a pleasure-loving age, when too many of our churches have degenerated into religious clubs, to gratify the esthetic tastes of the wealthy; when refined Christians excuse themselves from disagreeable civic and other duties; when pig sty tenements are rented to the poor at twenty per cent. on value, buildings rented for saloons and brothels, and even license petitions signed by nominal Christians; when the faces of the poor are ground by sweat house proprietors and by iniquitous combinations and trusts *in which those who claim to be Christians are interested.*"

One of the last articles written by the late Dr. A. J. Gordon, entitled "Drifts Among Baptists," in the *Watchman*, Feb. 14, 1895, says:—

"It is no secret that the liturgical tendency has appeared in some of our Baptist congregations. It has manifested itself indeed in a very mild form—in the chanting of responses, in the use of occasional collects, and in the recitation of the Lord's Prayer and of the Apostle's Creed. This we have met in a few churches, while in many we have encountered a musical service so elaborate and long-drawn-out as to drive the sermon into very narrow quarters. Then quite generally our churches have fallen into line in observing sacred days—Christmas, Good Friday, and Easter. Far be it from us

to restrict the liberty in such matters. *Yet the practical observation must be made, that ritualism, like eczema in the human body, is generally the symptom of a low state of the blood. As a rule, when the Church becomes secularized, it becomes ritualized,* while it is equally true that great revivals pouring through the Church, have almost always burst the liturgical bands and restored it to the freedom of the Spirit."

Rev. Walter Evans, in an article in the *Arena*, October, 1895, says:—

"The church of the apostles and martyrs, few in numbers, unorganized, poor, despised and persecuted because it was pure, was invincible. But the church of victorious Constantine—the church of royal patronage, intoxicated with worldly success, lulled in the lap of luxury, first slept in security, and then (all but) died in iniquity. So it is ever. Shall history repeat itself? We hope not. We pray not. But no careful observer of men, and events as reflected in the secular and religious press, can fail to see that the relative power of the church over the masses for public and personal righteousness in this nation, has most signally and sadly failed to keep pace with the increase in the number of communicants in the churches. There has been indeed an increase of numbers in the church, but relatively a decline in moral influence and spiritual power. The church has waxed; religion has waned; Christians have multiplied: but the significance of the term has become indefinitely vague; quantity has been attained, but quality lost."

In a remonstrance and petition against allowing the State to judge in matters of conscience, sent to the Connecticut legislature in 1791, it is said:—

"And we long to see religion left entirely in the hands of Christ, to be governed alone by his laws, that the grand controversy may be decided, whether religion is such an adjective that it cannot stand of itself, or so important that it will support itself upon its own merits, and all who trust in it."

O that Baptists would heed the pleadings of a Russian boy, addressed in 1892 to a prayer-meeting in the First Baptist Church of Chicago, following a call of the leader of the meeting for signatures to a petition to Congress for a Sunday law closing the World's Fair on Sunday! Following is the boy's appeal:—

"I am from Russia, the land of intolerance; the land of a union of Church and State. I have seen the scars on the wrists of the missionaries whom you sent to my country—scars made by chains placed on them by Rus-

sia's union of Church and State. I joined the Baptist Church in Russia because it trusted in God, not in the State. And now I come to America and enter my beloved Baptist Church, and hear you petitioning Congress for a law to bind chains on the wrists of your fellowmen. I appeal to you in the name of God, Send your petitions to the throne of God, and not to the Congress of the United States."

The statement so often made that Christianity in this country cannot be maintained unless its chief bulwark—the Sabbath—be supported by the civil law, is a terrible reflection on the power of Him who declared that he would be with his disciples till the end of the world, and who said, "All power is given unto me in heaven and in earth." It is equivalent to saying that in this country where Christians are protected in every way in the promulgation and practice of their religion (with the single exception of seventh-day observers), their religion is so devoid of vital, inherent power, that without the direct support of the human arm of civil power, regard for its precepts will perish from the hearts of men.

What the Church needs to-day is not civil power, but divine power; a revival of primitive, apostolic, Holy-Spirit religion. The writer appeals to Baptists in the language of the Russian boy, "Send your petitions to the throne of God, and not to the Congress of the United States."



"Send your petitions to the throne of God, and not to the Congress of the United States."

ARIZONA too is afflicted with the Christian Citizenship Sunday Legislation Reform. A friend has

sent to us a copy of one of their circulars.

In this they declare that, "If you love your home, you will not approve of foot ball on Sunday;" that, "If you love your country, you will not approve of baseball on Sunday;" that, "If you love your own best good, you will not approve of any public amusements on Sunday;" and that, "If you love God, you will keep the Sabbath holy as He has commanded."

The last of these statements is true enough, as He has commanded that you shall "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." But all this has nothing whatever to do with Sunday or with what a man shall do on Sunday except that he shall work.

As for the rest of these things, a man can love his home and approve of foot ball on Sunday just as well as

to approve of foot ball on any other day. A man can love his country and approve of base ball on Sunday just as well as to approve of base ball on any other day. And a man can love his own best good, and approve of public amusements on Sunday just as really as he can approve of public amusements any other day.

One of the most surprising things in connection with this whole Sabbath and Sunday subject is that men will confound things that are absolutely distinct, assuming the one thing which above all other things it is essential to prove, and presume that the ignorance or indifference of the people will allow it to pass unchallenged. And all this in the face of the Word of God which makes perfectly plain the eternal fact that the seventh day of the week, and that day only, is or ever can be the Sabbath.

A "Significant Gathering" in 1900.

"At the recent meeting of the Board of Control of the Epworth League in New York," says a New York religious journal, "the following resolution was adopted: 'Resolved, That we desire, as heretofore, to express our wish for close fellowship with all Christian young people, and our readiness to coöperate in practical Christian work with the young people of all evangelical denominations, and hereby authorize the general Cabinet to receive or make such advances for a federation of young people's societies, or for a Young People's Congress in the year 1900, as they may deem advisable.'

"This desire for closer fraternal relations with other simliar organizations has been ratified by the trustees of the United Societies of Christian Endeavor, who at their last meeting a few weeks ago decided to take steps toward the holding of a great Young People's Congress in 1900 in some central city to be determined upon later. It is proposed to omit all annual gatherings of such societies for that year, in order that they may be merged into the congress, which will probably be a great and significant gathering."

THE manner in which some kinds of spiritual enterprise unite in this day with carnal enterprise, is illustrated by the following from the N. Y. *Christian Advocate*, of April 1:—

"'Dr. Talmage's sermons' are sent out to the papers in a syndicate. They are generally represented as having been obtained at great expense by telegraph.

"On the 20th of February last he was advertized to preach at the Florida Chautauqua, at De Funiak Springs, but he failed to keep his promise, and some of the papers stated that a suit was to be begun against him for violation of contract. He appears to have stayed in Savannah, but the sermon that he preached in Savannah was not published in the syndicate papers, and all over the land they published one which he did not deliver, and which purported to have been given at De Funiak Springs."

THAT individual is only half awake who "wakes up" to the need of legislative measures to repress the "increasing desecration of the sabbath." If he were fully awake he would realize that the situation everywhere is far more serious than can be dealt with by any measures short of those which embody the power of God himself, manifested for the saving of the people from their sins.

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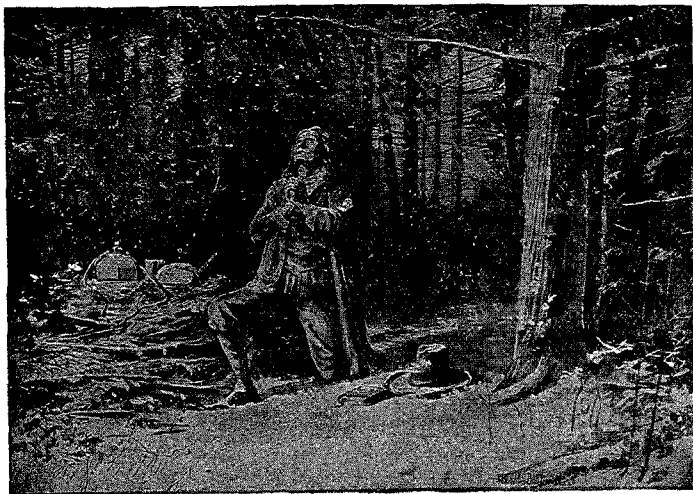
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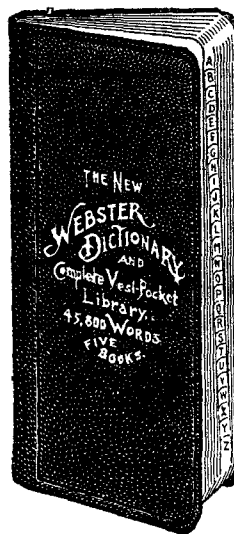
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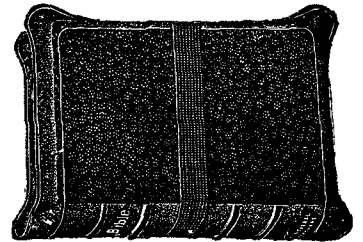
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<i>They that sealed the covenant.</i>	NEHEMIAH, X.	<i>The points of the covenant.</i>
gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-g-sē'-jah,
36 Behold, ^a we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^a Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan,
37 And ^e it yieldeth much increase	^e Deut. 28. 23. 51.	27 Māl'luch, Hā'rim, Bā-g-nah.
		28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nīms, and all they that had separated themselves

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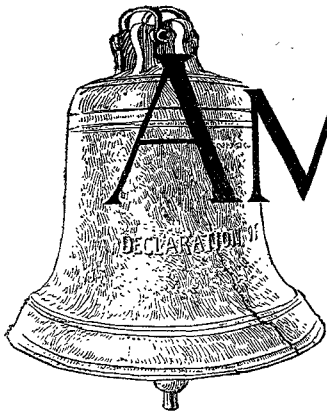
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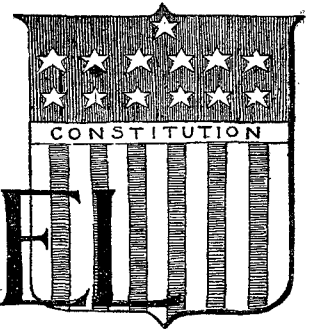
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

ALONZO T. JONES,
EDITOR.

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THE Bible is not difficult to understand when it is taken as it says.

Whoever will allow the Bible to *mean* what it says, will never have any difficulty in knowing what it means.

And whoever will allow that the Author of the Bible is capable of knowing what he wants to say, and that he has clearness of mind enough to say what he wants to say, *just as he wants to say it*, will have no difficulty in taking the Bible as it says, and consequently will have no difficulty in understanding it.

The Bible comes to us as the Word of God. In itself it claims to be the Word of God. It is the Word of God. And whoever will receive it as the Word of God, will find it to be that. Then to allow that the Author of the Bible had sense enough to know exactly what he wanted to say, and ability to say it just as he wanted to say it, is only to allow that *God* had sense enough to know

what he wanted to say, and had sufficient clearness of mind to say it as he wanted to. In other words, it is only to allow that God in giving his Word knew what he meant, and meant what he said.

When the Bible is taken this way and treated thus, no one will have any difficulty whatever in understanding it. And for any man *not* to take it this way, and not to treat it thus; that is for any man to say that the Bible does not mean what it says, and that it is left for the man himself to say what it means—this is only to claim that he knows better than God just how it ought to have been said, and just what should have been meant. In other words, he puts himself in the place of God.

But when the Bible is taken just as it says, and is allowed to mean exactly what it says because the Author of it knew well enough what he wanted to say to be able to say just what he meant, it is all plain enough. Even a child can understand it then, for it is written, "Who-soever shall not receive the kingdom of God as a little child, he shall in no case enter therein." Now the Word of God is the word of the kingdom. Through that Word we enter into the kingdom. And as whosoever does not receive that kingdom as a little child, cannot have it, it is perfectly plain that it is intended by the Word that a little child shall understand the Word, and that a little child *can* understand it. Even grown people must receive it *as little children*, and must become "as little children" in order to receive it.

Any system, therefore, any writing, any way that is taken, by any body, that has a tendency to mystify the sayings of the Bible, to turn them into hard problems or to make them difficult to understand, can never be the right way. And anything offered as an exposition of any doctrine that presents a problem difficult to be understood cannot be the truth. Therefore again, it is written, "I fear lest as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

The Word of Christ is simple. His Word is plain. It is as simple as A, B, C. And anything that tends to

make it anything else than plain and simple, cannot be the right way. The simplicity that is in Christ is the perfection of simplicity. When he was on earth he taught all classes of people at once. The common people heard him gladly because he spoke with such simplicity of language, and such directness of meaning that they could understand him. And it was only the subtlety of the serpent in the Scribes and Pharisees that pretended not to be able to understand him.

It was so in the very beginning. When God placed in the Garden the first human pair, he said to them plainly, "Of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Yet there came the serpent with his subtlety and proposed that the Lord did not mean what he said, that it was necessary that it should be explained, and that he was the one who was qualified to explain it and convey to them the true meaning. He therefore said, "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 God, knowing good and evil."

Thus Satan proposed that God had not said exactly what he meant, and had kept back the real meaning, and had left his saying dark and problematical. That is the first explanation that was ever offered; the first comment that was ever made upon the Word of God. And everything since, that has ever tended to make problematical the Word of God, to make it mean otherwise than exactly as it says, is following the same lead. It is of the subtlety that beguiles from the simplicity that is in Christ.

It has been well written of Moses that "He gave God credit for wisdom to know what he meant, and firmness of purpose to mean what he said; and therefore Moses acted as seeing the Invisible." And it was "*By faith* that Moses endured as seeing the invisible." It is therefore *faith* to give God credit for wisdom to know what he means, and firmness of purpose to mean what he says. And "without faith it is impossible to please him."

Now it is a fact that there is much discussion of the Sabbath question. Many people seem to have great difficulty in knowing just what day is the Sabbath; yet the Word of God says plainly "the seventh day is the Sabbath." Any person who will simply accept that statement as it stands, taking it simply as it says, will never have any difficulty at all in knowing exactly what day is the Sabbath. And the Bible throughout speaks just as plainly and is as easily understood in all its statements with reference to the Sabbath, as it speaks in this sentence quoted.

The people who accept the Bible statements exactly as they are on this subject, never do have any difficulty at all in knowing what day is the Sabbath. But those who will not accept it have endless confusion and difficulty; and in fact, never do get the question settled to their perfect satisfaction.

That "Great Discovery" lately made by the Christian Endeavorers is only another instance of the confusion, mystification and difficulty that people find by not taking the Word of God simply as it says. It is another instance of the subtlety that beguiles from the simplicity that is in Christ. It has taken years of subtle invention, of contrivance, of cutting and trying, of intricate elaboration, to produce what is now lauded as a "Great Discovery."

And now that it is presented to the world, instead of its being plain and simple as divine truth always is, it is so contradictory to the Scriptures that no man can believe both; and in itself is so intricate and involved that an examination of it forces the query as to whether the author of it himself understands it. If the subject of the Sabbath or any other subject in the Bible were set forth after any such order as this "Great Discovery" is, every man in the world would have just cause for saying that the Bible could not be understood; for it would then lack the essential element of a divine revelation—that is, simplicity.

He who knows most can always make plainest and simplest what he has to tell, however deep the subject he may be discussing. God, knowing all things, and being the embodiment of all wisdom, is capable of making subjects that are of eternal depth so plain that a little child can receive them and understand them. But when anybody, whether it be the devil or a man, not believing what the Lord says just as he says it, undertakes to interpret it and by subtle distinctions to tell what the Lord means, he produces only infinite and eternal confusion. And all who allow themselves to be so beguiled from the simplicity that is in Christ, inevitably find it to be so.

WHEN the Scripture is read that says plainly, "The seventh day is the Sabbath of the Lord thy God," those who do not believe it and will not accept it as the truth of God, and will not allow that he knew what he wanted to say and then said just what he meant, put on an air of child-like innocence and inquire "The seventh day of *what*?" or "*What* seventh day is the Sabbath?"

In the very first chapter of the Bible the Word of God is, that in six days the Lord created the heavens and the earth and all things that are in them. Then the same word follows with a statement that on the seventh day he rested, and that he blessed the seventh day and sanctified it, because that in it he had rested from the work which he had created and made. And that particular seventh day, that *rest day* is the Sabbath, for Sabbath is rest.

That six days of creative work followed by the seventh day of rest, formed the first week of time that this world knows anything about. And from that record *just as it stands*, without any interpretation or explanation whatever, it is perfectly plain that the seventh day, which is God's rest day; the seventh day, which

is the Sabbath of the Lord, is the seventh day of the week.

Such is the record that the Lord himself has given of his own creative acts through the first six days of the world's existence, and of his rest on the seventh day of the world's existence. These together compose the original week of the world's existence. And every one who will believe the record *just as it stands* and simply as it says, will know for himself and to his perfect satisfaction what seventh day it is that is meant in the Bible, when it says that the seventh day is the Sabbath of the Lord thy God.

THEN if any one wants to have another statement of the case, he needs only to turn to the 20th chapter of Exodus and read what the Lord himself said with his own voice, speaking from the top of Sinai. To his people there assembled and for all people for all time who will be his people, the Lord himself said, "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; . . . 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."

Here the Lord says that the people are to work six days and rest the seventh, *because* at creation he himself had worked six days and then rested the seventh day. Now any one who is willing to allow that the Lord tells the truth, and was able to remember at Sinai what he had done at creation, will have no difficulty whatever in understanding what seventh day it is that is referred to in this language. For it is the identical day of his rest at the close of the six days of creation, which cannot possibly be any other than the seventh day of the week; for there was no other existing period of which it could possibly be the seventh day.

The people who stood at the base of Sinai that day and heard that voice, have continued, through their descendants, unto this day; and are scattered over the whole earth, amongst all the nations. And the day that there God gave them, upon his own count, by his own voice, in connection with the facts in which he himself was the actor, *they have never lost*.

If any one wants yet further evidence, come fifteen hundred years still further down. Then he who made the heavens and the earth, who rested that seventh day at the close of the work of creation, he who spoke from the top of Sinai the word which we have just quoted, stood upon the earth himself in the form of a man as a teacher sent from God. He observed this same seventh day as the Sabbath. He ever called it the Sabbath.

And it was *the same day* that the people of Israel had observed as the Sabbath, from the day that he himself had spoken from the top of Sinai. And though there was constant criticism of all his words and ways on the

part of the Scribes, Pharisees, Lawyers and Rabbis, yet there was never any shadow of a question raised as to whether he observed the proper day as the Sabbath. There was always agreement between him and them as to that. Their objections against him were solely with reference to his *manner of observing* the day. And he in this as in everything else was the grand exemplar of the right way for all mankind forever.

Thus three separate times the Lord himself has stated the facts concerning the origin and basis of the Sabbath, and has made plain exactly what seventh day it is. First, in the record of the original creation in the first and second chapters of Genesis. Secondly, in repeating with his own voice the record of the original creation. Thirdly, when upon the earth he repeated with his own voice and manifested in his own life the living truth as the example for all mankind.

O that men would believe the word of the Lord which he has taken all this pains to make plain to their understanding. Why will men continue to allow the same serpent that beguiled Eve, and in the same way, through his subtlety, to corrupt their minds from the simplicity that is in Christ?

Intolerance in the Land of Roger Williams.

THE wave of Puritanism has invaded the historic land of Roger Williams, the apostle of religious liberty. The *Providence (R. I.) Journal*, of April 27, announced that "Next Monday night the City Council will be asked to pass a resolution prohibiting the use of boats on the lakes at Roger Williams Park, and to direct the Park Commissioners to discontinue the use of flying horses [merry-go-rounds] on the sabbath." The demand for this is made by Councilman T. W. Waterman, and is based upon several sections of Chapter 281 of the General Laws of Rhode Island, which prohibit all work and recreation on the first day of the week.

The *Journal* makes the observation that "after the expenditure of over \$1,000,000 to improve and beautify the park, and provide amusement for the people, it is hardly likely that the taxpayers, who are to pay the bills, will relish this;" and adds that "it was argued by a few men, who talked the matter over yesterday, that nobody interfered with the rights of the Councilman from Ward 5 to attend church on Sunday as often as he pleased, and he had no right to interfere with people who, during the week, are compelled to work in shops and factories, and who on Sunday desired to enjoy a little recreation in the parks."

Of course the common people will not relish this, nor can it be supported by sound argument; but neither the wishes of the people nor sound argument are elements which enter into a wave of Puritanism.

The *Journal* adds that "if the move is being made

for the purpose of compelling the people to go to church, it will be a dismal failure." That this is the purpose of all such moves is evident from the fact that they seek to prohibit every other form of occupation on Sunday except going to church. A person must do something, if he is not sick or asleep; and if he can neither work nor engage in sport or recreation, he will be almost driven to go to church. However, as a means of making people any better morally, mentally, or physically, the move will be a "dismal failure" beyond a doubt.

THE *Truth Seeker* (atheist organ), of April 24, says:—

"When we observe the political activity of ministers, when we note that they are turning their pulpits into rostrums for the advocacy of temporal reforms, when we hear them appealing from the gospel to the statute book, and from Christ to Cæsar, we are justified in concluding that they are losing faith in the efficacy of religion as a power for reforming mankind."

Do the ministers and churches which are "appealing from the gospel to the statute book, and from Christ to Cæsar," realize that by this they are putting an argument—and a very effective one—into the mouths of non-believers to be used against Christianity? Whether they realize it or not, that is what they are doing; and they will have an account to render for it at the bar of God.

That West Point Controversy.

SECRETARY of War Alger has made the following statement of the policy that has been decided on by the War Department with reference to the erection of church buildings on the military reservation at West Point:—

"Much has been said about the building of a Catholic chapel on the grounds of the United States Military Academy at West Point. This was a privilege accorded these people by my predecessor, who said that similar privileges would be accorded to others. You can state that any other denomination desiring to build a chapel on the grounds upon the same conditions will be given an equally advantageous site for the building. No favoritism will be shown to any denomination, and others will be accorded a site equally as good as that of the Catholic chapel."

This decision seems to be a fair one, and will certainly be pointed to as such by the Roman Catholics. But its practical effect is to put the latter in full possession of the field of battle; and this, not on account of what the Catholics have done, but of what Protestants have done themselves. A brief statement of facts will enable the reader to appreciate the situation.

As noticed recently in these columns, the New York Conference of the M. E. Church, at its session in Sing Sing, last April, passed a resolution protesting against the permission granted the Roman Catholics to erect a chapel at West Point, declaring that such permission

was "contrary to the well-established principles of our Government"; and in connection with the same they were reminded by one of their number, Rev. J. P. Hermance, that the like privilege had long been sought in vain by the Methodist Church, and that the Catholics were only following Methodist example.

Following this, the late Presbyterian Ministers Conference in Philadelphia passed this resolution:—

"WHEREAS, This permission [to erect a chapel] had been extended to the Roman Catholic church; and, whereas, it was plainly in contravention of the Constitution of the United States to have so closely allied the Church and the State;

Resolved, That the present Secretary of War, General Russell A. Alger, be requested forthwith to rescind such permission and prevent the erection of the church."

And now comes the decision of Secretary Alger, that all denominations are to be treated alike, by giving to each the privilege of erecting a church on the reservation any time that it desires to do so.

As stated, this seems a fair method of settling the controversy, and is such, from the standpoint occupied by some of the parties in it. But the Methodist and Presbyterian churches have just protested against the thing which the Secretary of War has decided to allow, declaring it to be an alliance of "the Church and the State," and "contrary to the well-established principles of our Government"; how then can they avail themselves of the generous permission which the Government has granted in the matter? And how can any other Protestant church, in the face of such action by two of the leading Protestant bodies of the land, take advantage of the same permission?

It is a clear and decisive victory for Rome. And it comes from a "bad example" set by Protestants,—that is, from an espousal by the latter of Roman Catholic principles and methods.

And this is only a sample of what is going on all over the land, in the shape of efforts on the part of "Protestants" to persuade or compel the civil powers to grant them favors. Most noticeably is this true in the matter of legislation for the observance of Sunday. And it is all working to the same result that followed in the West Point fiasco—a clear victory for Rome. In the nature of things, no other result is possible.

No one understands all this better than Rome herself; and she may be relied on to take full and speedy advantage of the situation.

The Gods of the Nations.

If war were not in itself so wicked and the cause of world-wide suffering and bloodshed and moral degradation, the spectacle presented by armed Christendom would indeed be ludicrous. The old pagan contestants had each their special national gods, who were expected to help them. But modern "Christian" powers nominally look

to the same God, each one severally confidence that their cause and ambitions are supported by Him. The Russians serve a God whose sympathies are supposed to be Russian, and so it is with all the list of militant forces, even down to the Khalifa who expects Allah to smite the infidels who are coming up the Nile. It is the old paganism; the difference is only in name and in the measure of the light sinned against by those who, having opportunity to know the true God, allow the "god of this world" to fill their hearts with hatred and jealousy and covetousness, which in turn are filling the world with violence. —*Present Truth.*

A WRITER in *The Kingdom*, of January 29, laments that the Church is so lethargic in political matters, and says that "it must be made to understand how far short it has come of doing its full duty in political and municipal matters." In this he voices the sentiment of many who pose to-day as religious teachers.

How strange it is, from this standpoint, that the Saviour, in his great commission which sets forth what should be the work of his followers in the world, never even hinted at the important duties they would have in connection with politics! Was this an oversight on the part of the Lord?

Legislation as a Means of Reform.

In the N. Y. *Independent*, of April 15, that well-known Christian writer, Rev. Theo. L. Cuyler, makes the following pertinent observations upon the reasons for the present status of the cause of temperance reform, strongly deprecating the idea that there is a panacea for the drink evil in legislation. Dr. Cuyler discerns the dangerous fallacy which is embodied in the current popular theory as to the proper means for securing moral reform, and his words sound a timely signal of warning. (In part) he says:—

"After half a century of honest hard work against the terrible drink curse, I feel perfectly sure that to place our main reliance on any kind of legislation, however stringent, is a fatal mistake. There is a prodigiously prevalent idea in our country that legislation is the great panacea for a large portion of the evils that afflict society. The cardinal error of the Populists is that Government is a parental institution; that it ought to run all the railways and telegraphs, that it ought to loan money to the people, that it ought to provide a market for the silver and to provide fiat money in unlimited abundance, etc., etc.

"It is a kindred delusion of some of my well-meaning Prohibitionist brethren that legislation is *in itself* the cure-all for the innumerable woes of strong drink. They preach nothing else, labor for nothing else, and denounce unsparingly other honest advocates of temperance who decline to look at this great question through their knot-hole, and to pronounce their shibboleth. They strangely ignore the lamentable facts: that there is (for various

reasons) an enormous use of intoxicants; that this enormous use creates an enormous demand; and this enormous demand it is which produces the enormous sale of intoxicants. To attempt to prohibit the sale while nothing is done to diminish the use and demand for intoxicants, is as preposterous as to attempt to stop the flow of Niagara by throwing a dam of bulrushes across the face of the cataract.

"Suppose that all the pulpits, all the schools, and all the parents should cease to teach the sinfulness of theft; could there be a police large enough to protect all our property? Against the deadly drink itself, and not solely against the sale of it, our unceasing warfare must be waged.

"It must never be forgotten that the original Maine Law of 1851—in which I thoroughly believe, and in defense of which I have made hundreds of public speeches—was the outcome of a long and widespread agitation, in pulpit, press and popular meetings, against all intoxicants. The drink customs were fought against, and the popular conscience was aroused. In Neal Dow's phrase "the whole State was sowed knee-deep with temperance literature." And the experience of the last forty-six years has proved that where moral efforts have been kept up, and where the popular conscience has been awake and active, the prohibitory law has produced most beneficial results.

"Wherever the people have been lulled into the delusion that the law would enforce itself, wherever moral efforts have not prevented large numbers of people from wanting to drink intoxicants, wherever "drinking clubs" have been organized, and wherever the politicians have made a football of the righteous law, the curse of drunkenness has come back again.

"Legislation to prohibit liquor *selling* without moral efforts to diminish liquor *drinking* fails, and will fail to the end of time. Iniquitous and destructive as are the saloons, a large portion of the drinking does not begin there, or even end there. The bottle is in innumerable homes and clubs and restaurants and social gatherings; and as long as the drink is in such demand the traffic in the drink will go on. Short cuts to great moral revolutions have never succeeded; legislation on paper will never damn up torrents of evil as long as the fountain heads of evil remain unchecked. It has been truly said a thousand times that legal action without moral effort is a bird with only one wing; it cannot fly.

"What next? In the face of all the facts from Maine and Iowa and Vermont and New Hampshire and Kansas shall there be no other tocsin sounded than that of "Prohibition"? After twenty-five years of gallant struggle the political Prohibition Party was able to poll only 135,000 votes at the late Presidential election, about 100,000 less than it polled four years before. Shall all the time and money and eloquence and efforts of the friends of temperance be expended in that single direction? If so, the temperance reform is doomed. Back of the "saloons" lie the drink customs; back of the traffic lies the demand for intoxicants; legislation unaided by moral effort is powerless to stay the destructive plague.

"In the early days of the temperance reform we fought the drink evil by vigorous work in the churches, in the pulpits, in the schoolhouses, in the homes; we fought the drink itself. We educated people to total abstinence by solid arguments—medical, moral, social, economical and

religious arguments. We have got to educate them again. Not long ago Francis Murphy spent thirty days in Boston preaching total abstinence, and the arrests for drunkenness were 268 the less during that month! Great numbers signed a pledge of abstinence from the drink. Similar efforts elsewhere will produce similar results.

"What next? Others may answer this question as they choose: but my answer, as a lifelong teetotaler and foe of the diabolical liquor traffic, is, Let us have a fresh *education against the deadly evils of the drinking customs*. Christ's churches are neglecting this; Sunday-schools are neglecting this too much; parents are neglecting this; temperance societies have largely disbanded: moral efforts are dying out; and fearfully are we paying for this wretched policy. Instead of the idle and easy shout, "The saloons must go!" suppose we make an immense effort, in God's strength, to keep people from going to the saloons or anywhere else to buy intoxicants. *Stopping the use is the true way to stop the sale*. Our substantial victories in the past have been won on those lines; they can be won again; and they will be when parents and patriots and Christians all awake to their manifest duty."

"**RIGHTEOUSNESS** exalteth a nation," says the Scripture; but it does not follow that any man or set of men should try to exalt the nation through righteousness. Not the men, but the righteousness, is the exalting element; and righteousness comes only as it is imputed, through faith, to the individual. Let every man build 'over against his own house."

Unchristian Advice to Endeavorers.

CERTAIN of the baseball clubs of the "National League" have announced that they will play games this season on Sunday. Whereupon certain leaders of "Christian Endeavor" have inaugurated a campaign against this proposed exhibition of "Sabbath desecration" which is outlined by the Rev. R. DeWitt Mallary, in a recent issue of the *Golden Rule*. He tells the Christians whom he addresses that "a great deal" may be done to stop this profanation of Sunday, in various ways. "Western Endeavorers," he exclaims, "stir up your sheriffs to execute the law in the cities where this unholy pleasuring violates the Sabbath and the spirit of American institutions. Eastern Endeavorers! when these profaners of the Sabbath, who so brazenly defy you and set at naught your holiest feelings, journey thither to play, let a 'righteous anger' rise up within you against the evil which they flaunt on their banner, and attend no game in which any of those clubs plays. . . . Let them receive a chilling reception at the hands of all Christians."

A number of queries are suggested by such an utterance. Why, for instance, should pleasuring be proceeded against by the sheriff because it is "unholy." Do human laws deal with actions on the basis of their character as holy or unholy? If not, why should the Sunday baseballists be interfered with for playing "unholy" games?

And if this kind of "unholy pleasuring" should be prohibited by law, why should not all other "unholy pleasuring" be likewise prohibited? Why, in short, should there not be laws against everything that is unholy, with sheriffs properly instructed to enforce them?

Again, what is there in a game of baseball on Sunday which constitutes a "brazen defiance" of a Christian Endeavorer, who from his profession may properly be supposed to be busy somewhere in Christian work or worship, far away from the place of worldly sports? The Sunday baseballist does not propose to interfere with the Christian Endeavorer, but the Christian Endeavorer proposes to interfere with the Sunday ball player and forbid him to engage on Sunday in his avocation from which he derives his living. Is this any less a defiance of the baseball player than his Sunday playing is a defiance of the Christian Endeavorer? And has a person any better right to defy another because he is a Christian Endeavorer, than he would have as a baseball player?

Again, what are the "holiest feelings" of Christian Endeavorers supposed to be? Are they feelings which relate in some way to a game of baseball? We had not supposed this to be the case. We give them credit for a higher Christianity than that.

Again, why should Christians, and especially Christian Endeavorers, give to another class of their fellow-beings a "chilling reception"? If they are exceptional sinners, as Sunday ball players are affirmed to be, should not Christians manifest even a warmer fellowship toward them than toward others, that they may, if possible, be won to Christ? If God and Christ do not give the sinner a "chilling reception," what business have Christ's professed followers—themselves sinners—to do so? God distinguishes between the sinner and the sin. Ought not God's children do as much for their fellow-mortals?

Mr. Mallary concludes his exhortation to the Endeavorers with the words, "God make us *militant* Christians!" Militant against what? Against self and the sin that lurks in our own hearts? It seems not; but against our fellowmen, for the commission of what we consider their crimes! Militant by means of sheriffs and the civil law!—is this the warfare of the "church militant"? We think not.

This advice of Mr. Mallary's to the Christian Endeavorers is in great need of revision.

It was recently reported that France had announced to the Powers, with reference to the war between Turkey and Greece, that unless the Sultan makes overtures of peace, she will "come forward as the defender of the Christian cause." Does this mean that the Christian cause has suffered defeat? If not, why must France come to its rescue?

The outcome of the war illustrates the folly of the idea that the cause of Christianity can be represented by an earthly government with its troops and vessels of war. Any such government is liable to defeat, as has

been the fortune of Greece; but can Christianity be defeated? If it can, then there is a power in existence that is stronger than God; for Christianity has its support in God.

The truth is Christianity is the manifestation of God in human flesh, just as He was in human flesh in the person of Jesus of Nazareth. Jesus was unconquerable; and God in human flesh is unconquerable to-day.

The Christian cause has no need of the assistance of France or of any other government. It never was and never can be defeated.

WHEN both plutocrats and socialists are heard invoking the name of Liberty in sanction of their principles and proceedings, as is heard to-day in this "land of freedom," one cannot but query whether the problem of conferring liberty upon "the people" is any nearer its solution to-day, by political methods, than it ever was in the past. The truth is that Christianity, not politics, holds the real and only solution; and in proportion as Christianity wanes in the lives of the people, liberty is lost.

Resist Not Evil.

By Rev. W. J. Harsha, D. D., Pastor Second Collegiate Reformed Church, New York City.

THE bloody conflict between Turkey and brave little Greece is engaging the attention of the civilized world. There remains within the breast of the most highly developed individual a certain savage instinct which thrills in admiration of heroism in battle. Let there be half an excuse for war, and there will be found multitudes of people who will defend it. Let two men have a difference of opinion or a misunderstanding in business, and at once there is a resort to harsh language, to fisticuffs or to the courts. The human race is far from that millennium in which a treaty of arbitration shall be in force in all private and public brawls. The thirst for blood in us, as in the caged tiger, is not dead; it only sleepeth.

It is timely to remember and consider the words of Jesus, "Resist not evil." Count Tolstoi startled the world by insisting upon a literal application of this sentiment to everyday affairs. Christians had departed so far from the precepts of their Master that the Count's religion seemed new and indefensible. So far as his advocacy of non-resistance goes he has simply reminded us of one of the most important principles of the Sermon on the Mount.

Just what does non-resistance of evil mean? Certainly not that we should cultivate a mean and despicable spirit of soft acquiescence when we are kicked or defrauded. The Christian is not required to refrain from proper defence of self, property and loved ones. Manliness and dignity are not denied him. The manliest of all beings was his Master, whose resurrection we have just been celebrating.

Non-resistance implies a desire to suffer rather than to strike, to take abuse rather than to abuse, to bear patiently in order that the offender may be ashamed. Of Jesus it is said, "When he was reviled he reviled not again." He did not answer cruel words with cruel words. There was in His heart no determination to "get even" at all hazards. This is the fault of the present. A practical *lex talionis* is still in force. The United States Senate is bound to get even with the President in political affairs. The member of the Church of Christ is determined to get even with the fellow-member when a wrong has been done or a slight given. Too much have we forgotten the saying, "If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head."

We may not all go forth to battle, but we may all show real heroism in the home. No house so small, no flat so poor, no tenement so dark but it may be illumined by the light of generous love. Forgive that thou mayest be forgiven. Show thyself strong and Christ-like by holding back the ready blow, by checking the quick, hot answer of wrath. Euclid, the great mathematician, once offended his brother, who cried, "May I die if I be not avenged against you one day or another!" To which Euclid replied, "And may I die if I do not soften you by my kindness and bring you to love me again." This is the practical Christian principle which shall live long after the Turkish Empire has become a thing of the past.

Catholic Authority on Sunday Observance.

THE following information on the subject of proper Sunday observance is given by the *Pilot*, the leading Catholic journal of New England, in its issue of March 13:—

"An esteemed local correspondent of the *Pilot* asks an immediate answer to these questions:—

"Is it wrong to play cards on Sunday for small sums when the conduct is orderly and the religious duties are fulfilled? Under the same conditions is card-playing allowed in Lent? Is it allowable among friends on a Sunday evening to have dancing in a quiet way?"

"To play cards on Sunday under the conditions above stated is not wrong in itself; but in the State of Massachusetts, at least, it is against the law, and subjects the participants in the game to arrest. Catholics should set an example of respect for the law, even in comparatively small things. Card-playing is not forbidden in Lent. Devout Catholics, however, discontinue attendance at card-parties during Lent, as with far greater reason they abstain from dancing and theatre-going, these amusements not being in the spirit of the season of penance and retirement. Dancing on Sundays, without being necessarily sinful, is opposed to good public opinion religiously and is bad form socially."

Thus it is all right in itself to gamble and dance on Sunday; and this may be regarded as authoritative on the subject, since Sunday as a day of rest and worship is an institution of the Roman Catholic church.

News, Notes, and Comment.

THE progress of civilization in Europe, under the auspices of State religions, has been for many years accompanied by a steady increase in the size of armies and navies. These vast and costly organizations are maintained for the benefit of those who rule "by the Grace of God." Their business is to see that the people of each nation are not deprived of the inestimable blessing of rulers thus commissioned—to save the people from themselves, in case they should, at any time, become so demented as to imaginethat they would be better off if they dispensed with the peculiar manifestation of divine beneficence called a "king" or "emperor;" to extend the particular "grace of God" which is represented by the banner of each nation over the people of another nation through force and violence, whenever the opportunity is afforded; and to prevent a similar extension of every "grace of God," which is symbolized by another battle-flag.

* * *

AND this is all very well for Europe. Every country over there knows that it is right in whatever it does, and when a nation or a man knows what the right is, unquestionably the proper thing is to go ahead and do it. The way they find out what is right for a government to do is to consult the priesthood of the established church. Each nation has a State church of its own, and infallibility is one of the attributes inherent and necessary in a State Church. If the authorities feel uncertain as to the propriety of invading a neighbor's territory, murdering the inhabitants, and extending their boundary lines by stealing land, the State church is always on hand to dissipate their doubts. When she blesses the standards, and gives thanks for every massacre by her disciples, all is, of necessity, well and nobly done. And the other fellow has at hand the same wise and gracious counselor in *his* State church, so that he, too, knows exactly whether he is on the right side or the wrong one. Thus, war becomes a "holy" thing, is invested with the same spiritual charm that made the Crusaders so enjoy those little tussles in Palestine, and filled the Saracens with pious delight as they cut the throats of the invaders.

* * *

BUT the United States has no such guide, philosopher and friend as a national church. Hence, war seems to be, except as a defensive proceeding, altogether out of our line. It is admitted that setting out to rob and kill our fellow-man is a serious business, that the presumption is against the morality of the transaction, and that one ought to be very sure of its sanction by the highest authority, before embarking in any such enterprise. Now this assurance can never be ours, because, as stated, there is no national church to tell us as a nation that it is the will of Deity we should "move upon the works"

of another State with fire and sword. Aggressive wars we are not equipped for; they form no part of our "mission;" if we had a million men and a thousand ships, we could never be certain that we were right in using them against others. The blessed certainty that rapine and murder will find favor in the eyes of the God of love can only be ours after we have complied with the wishes of those who clamor for Federal "recognition" of religion.

* * *

I AM led into this train of thought by reading some items about the United States Navy. The writer congratulates himself on the fact that, at the Grant mausoleum ceremonies "we may have one ship of over 10,000 tons, possibly a second of over 9,000, a third of over 8,000, a fourth of over 7,000, and three others of over 6,000;" and he goes on to enumerate the vast number of "iron-clads," and "cruisers," and "torpedo boats," and all the rest of that ilk which we either possess already, or will possess as soon as the taxpayers' money can be squandered upon them. And he congratulates the citizens of this, our "Christian country," on the state of things which he so exultingly depicts.

* * *

THE twenty, more or less, of devices for facilitating the taking of human life and the destruction of property which made up "the new United States Navy" are eyesores on the ocean. Whether as formidable or not, in the aggregate, as any navy of the "great powers," they cannot possibly be surpassed by the work of mere mortals for intense and complete repulsiveness of appearance. If for no other reason, because they are shocking to every one who cares to look on beautiful things, such as the white-winged sailors of the sea, they ought to be blown up, unless there are the strongest possible reasons of utilitarianism for keeping them afloat; and no more like them should ever be built. But, as a matter of fact, there is every practical reason for doing away with all such monsters forever.

* * *

THERE is probably no more utterly useless thing in existence than this United States Navy. It is even worse than useless. It is a source of great and permanent danger to this country and all of its truest interests. It brings us into constant contact with foreign nations under circumstances which could not be better calculated to bring on "a row" if they were expressly arranged for that purpose. Idle men are sent on long voyages around the world, having about them a sort of order of national sanctity, full of a silly sense of personal dignity utterly unwarranted as a rule by any special excellence of personal character, offensive in their conventional bearing, fondly fancying all slights or insults offered to their Lilliputian magnificence to be an affront against the majesty of a great country; and the miracle is, not that every

now and then an international complication results, but that we do not have a new difficulty on our hands every day in the year.

* * *

AND this useless toy is dangerous in another way. "In time of peace, prepare for war." Never was advice offered more rotten at the core of its inspiration. It ought to read, "In time of peace, get ready for making war—and, as soon as you are ready, make it." There is no surer way in the world to bring on a war than to make preparations for it. Give a nation the consciousness that it is "able to whop anybody," and the desire to "whop" is continually present, the temptation to try to "whop" somebody is always alive and feverishly looking for an outlet to indulgence. The "jingo" of the United States finds the navy a continuous and violent stimulant to his perverted nervous impulses. He hates to see so much splendid material wasted. He says, as the writer of the above extract says, in effect: "Just see how many people we could kill at once, if we could only get at them; let us go and find them somewhere!"

* * *

THE Navy is what, more than anything else, makes us ignore that wise advice of George Washington in his "Farewell Address to the American People"—that we should carefully and sedulously avoid all entanglements with foreign countries, their affairs, their difficulties and disputes, whether internal or external. He rightly considered that the United States was most fortunate in being so far away that European life and politics were not and could never, save by our own fault and intermeddling, become a matter of slightest concern to us. He foresaw the endless trouble and disaster that must accrue if we should throw away this tremendous national advantage. He knew there were domestic problems on our hands which more than one century would be required to solve, and that it was our sound course to deal with them alone. And he saw the demagogue's triumph in the "vigorous foreign policy."

* * *

AND it is true that the Navy, by kindling and feeding a spirit of hostility to all the rest of the world, helps the demagogue to distract the minds of the populace from the affairs of home administration. There is no surer way to divert the crowd, when the cry of "stop thief" sounds too close to the ear, than to have a "pal" start a fight on the corner. A knavish tariff, a corporation-dictated "settlement," costing the Government millions of dollars, a plundered treasury—what are all these things, if the "white squadron" can only be sent to bombard a city?

Dr. J. Ringgold

More Sunday-Law Arrests in Arkansas.

THE following letter, addressed to Mr. A. F. Ballenger, from an Adventist friend in Arkansas, has been received at our office:—

"Van Buren, Ark., April 22, '97.

"Dear Brother:

"Brother John Huddleston and myself were arrested for Sunday labor at Fort Smith, Ark., on the 4th inst.

"We had commenced to build a house the Sunday before, and the sheriff said that he had received four complaints on Monday morning—one before daylight, before he got up. He did not bother us that week, but on the following Sunday, the 4th inst., he came down and talked awhile with us about the weather, work, etc., etc., concealing his badge, and after awhile he asked me if I did not know that I was violating the law. I told him that we kept another day than Sunday as the Sabbath; whereupon he remarked with an oath 'That's too thin,' and said he would arrest us both, at the same time exhibiting his official badge. I told him that Bro. H. had been tried for Sunday labor and came clear, and that we had an exemption clause for our benefit; but he would not listen to me and ordered us to put up our tools and go with him to see if we could give bond.

"On our way to the Justice of the Peace's office we passed a man with a wheelbarrow full of sod, working with all his might putting the sod out in his yard with a shovel. I called the officer's attention to it, and also to the street-car driver, telling him that neither one of them kept the day before; but he paid no attention to them. I then told him that it was very plain to me that it was not because we worked on Sunday that we were arrested, but because we kept the Sabbath; that there were a number of vagabonds in the city who would not work at all, and that it would be better to let all work who would.

"He told us that our bonds would be \$25 each; but on our way to the office we met the Prosecuting Attorney and he said 'Put the bonds at \$100 each.' So the sheriff marched us down through town to the Justice's office; but the Justice being absent, the sheriff with some difficulty made out the bonds for us.

"Then we went to the home of Bro. H.'s brother—not a seventh-day observer—to get him to go on our bonds, but on arriving his wife said he was at the river where he was building a small steamboat. When we got there the officer remarked: "Here is another man at work." Mr. H. was leveling up his boat on the dock, but he did not attempt to arrest him. However, it was just over the line in the Indian Territory.

"Mr. H. signed our bonds and we were released. I then told him that we were going back to work and that if we were going to be arrested again we would make out our bonds and carry them with us to save time and trouble; but he said that we would not be bothered again. So we went and worked that afternoon.

"Our trial was set for the next day (Monday) at 3 P. M. Two hours before the time I was there, and the sheriff introduced me to the Justice of the Peace. The latter, after a few questions relative to our faith, said he would dismiss the cases. I told him that we were ready for trial and would rather it would go on, but he would not order it. I had a long talk with him and with the

sheriff and gave them some reading matter, and showed them the account of the Arkansas persecutions as given in "Two Republics." He seemed much interested in it and said he would read up on the subject. I am using all the reading matter I have and could use a good deal more to good advantage.

"Nothing saves us here from suffering the severest penalties of the law but the exemption clause. Our enemies are eager to prosecute.

"Pray for us that we may do efficient work for the Master.

"H. CLAY GRIFFIN."

THE executive committee of the "California State Sabbath Association" recently met and passed a resolution to the effect that Sunday concerts, illustrated Sunday lectures, etc., are a violation of the holy law of the Sabbath, which requires all people to spend the whole day 'in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.' "

We wonder what "holy" Sabbath law can be referred to here. We know of but one holy Sabbath law—the fourth commandment—and that says nothing about spending the day in "the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." The quotation reads like some old Puritan regulation of colonial times. Whether this or not, it is a mere human statute, and to designate it as "the holy law of the Sabbath," is nothing short of blasphemy.

Call for a New Church.

A CONFERENCE met April 16, at Scranton, Pa., in answer to a call which affirms that true reformers can no longer consistently condemn sinful and corrupt political parties while supporting and holding religious fellowship with the same political sinners in the church," and hence that "all Christians must come out" of the existing churches, which it asserts are "unfaithful to their Lord," and constitute only "thrice dead shells of official formalism."

The alleged necessity for this coming out is that "the need of the hour and of the age is an organization truly representing the kingdom of God to proclaim the message of salvation for the soul, for society and for the State;" and that "peace and prosperity with the blessing of Jehovah are to be found only in the universal application of the same moral standard to political and corporate acts that is applied to individual matters and relations."

This is only another indication that the spirit of the movement to combine religion with politics is in the very air. But it recognizes that the churches which contain the politicians of the day are so corrupt that all Christians must "come out" of them, and yet it sees no significance in the conjunction of this necessity with the fact that the churches are full of "political sinners."

The truth is that the churches, by going into politics, are getting more and more filled with the spirit of worldliness; and when this new organization goes into politics, as it must if its intentions are carried out, it will soon become as corrupt as any of the rest.

The church that will keep out of politics entirely, will keep pure.

PEOPLE wonder and are startled at the increase of homicide in this country, and ask what can be done to check it; but in the public mind there is but a faint conception of the truth that murder belongs in the same class with all the "works of the flesh," which include many quite "respectable" sins; and that what is needed to lessen the one, is the same thing that is needed to diminish the other; namely, the grace of God in the heart.

Inconsistent Protestants.

THE *Bible Echo* (Protestant), of Melbourne, Australia, in its issue of March 8, makes some pertinent and forcible observations upon an exhibition of inconsistency recently given there by a conclave of Protestant clergymen. As we have previously mentioned, there is now in process of formation a federation of the six Australian colonies, the convention for the purpose of effecting this having assembled March 20. Among the candidates for election to this convention was Cardinal Moran. His candidature was viewed with alarm by the Protestant clergy, and a number of them met in Sydney, February 16, to protest against it. At this meeting they passed a resolution setting forth that,—

"It is impossible to separate the person of Francis Patrick Moran from the position occupied by him as a Roman Catholic Cardinal and Archbishop of Sydney. The entry of so high an ecclesiastic into the political arena necessarily means the stirring up of sectarian rancor, and the introduction of a most undesirable element into the federal elections."

Also that,—

"Since his arrival in Australia, Cardinal Moran has persistently played the part of the religious controversialist on every possible opportunity. He has assailed the religious faiths and practices of his Protestant fellow-colonists; has championed the imperious and impossible claims of the Roman See to absolute supremacy; and has also resorted to statements which have been proved to be untrue to discredit the apostolic labors of men and societies connected with the branches of Christendom which we represent. These statements, when proved to be untrue, have not been withdrawn or apologized for. The unprovoked character of these attacks shows the bias of the Cardinal's mind, and together with his unflinching advocacy of the intolerant claims of the Papacy unfit him, in our judgment, for the position of advocate of the rights of conscience and freedom of worship, as now announced by him."

For these reasons they protested against allowing

Cardinal Moran a seat in the Federal Convention. But were they equally anxious that no Protestant ecclesiastic should be allowed the same privilege? Not at all; they had no anxiety whatever on that point. Nor were they anxious that religion should be kept out of the provisions of the Constitution by which the Federation is to be governed, for it was expressly urged by a "Council of Churches"—Protestant churches, of course—that the Constitution should contain certain provisions of a religious character. They secured petitions to this end and sent them to the Convention. All they were afraid of was that by the election of Cardinal Moran to a seat in the Convention, some of *his* religion might get embodied in the Constitution in the place of their own. The *Echo* comments as follows:—

"This is all very well as applied to Cardinal Moran, and bears out the predictions already made that his appearance on the political field would arouse sectarian strife and religious controversy and opposition. And it is doubtless well that it should, remembering what the investiture with civil authority, of cardinals, popes, and religious ecclesiastics, has resulted in in the past.

"But there is a principle involved here which is broader than Cardinal Moran, or even the Roman Catholic Church. If it is impossible to separate the person of Francis Patrick Moran from the position he occupies in the Roman Catholic Church, it is just as impossible to separate the persons of Protestant ministers from the positions they occupy in their respective churches. And if Cardinal Moran's ecclesiastical position excludes him from the right to meddle with politics, so does the like position occupied by Protestant ministers also exclude them from the same.

"Cardinal Moran has as much right to enter politics as have Protestant ministers. He has as much right to seek to introduce religion into civil affairs as have the ministers who compose the Council of Churches. He has as much right to seek through law to establish the supremacy of the Roman pontiff as head of the church in the place of Jesus Christ, as have any number of Protestant ministers to attempt, by the same means, to establish the Sunday sabbath in the place of the Sabbath of the Bible; for both are alike religious dogmas and therefore ruled out of the rightful domain of civil government, and both are alike unscriptural and of the Roman Catholic Church.

"There can be no escape from the logic of this argument. A thing is not wrong because done by a man professing the Roman Catholic faith. It is wrong, if wrong at all, because it is wrong in *principle*. Let not this be forgotten. A wrong principle followed will lead Protestants astray just as truly as it will Roman Catholics. Name and profession count for nothing here. Principles operate the same the world over.

"Therefore, we say that such a protest as the one above quoted, while good in itself, can come with consistency and with good grace only from those religionists who themselves let politics severely alone, and who oppose, with all their might all attempts to unite Church and State through the introduction of any religious questions whatsoever into civil affairs. Let Protestants see to it that they are consistent and truly Protestant."

THE *Pilot*, a prominent Catholic journal of Boston, Mass., in its issue of March 13, makes note of the bill before the Kansas legislature to incorporate the Ten Commandments into the code of that State, and says:—

"What about that [commandment] enjoining to 'keep holy the Sabbath day?' According to the Old Testament in which the Decalogue is to be found, the Sabbath day was Saturday. By authority of the Catholic Church of our Lord, that day has been changed from Saturday to Sunday without any sanction of the Old Testament. Wherefore, if the legislature of Kansas pass the proposed law, where will the citizens of the State be 'at,' in the event of trying to make men righteous by act of the legislature?"

Perversion of the Constitution.

BY M. E. KELLOGG.

WHEN one protests very vigorously that such and such a thing is not so, when there is apparently no occasion for such a protest, it at once excites the suspicion that the protestor is liable to the implication of the very thing which he denies; since his own vehement protests are evidently thrust out as fenders to ward off a blow that he feels he is liable to receive. This may be seen in the continual protests and assertions that the proposed union of Christianity and the Government in this country is not a union of the Church with the State.

The pastor of the M. E. Metropolitan Church, of Washington, D. C., at which President McKinley worships, is one of these protestors, and the Sunday evening sermon subsequent to the inauguration, listened to by the President, was devoted to a presentation of the idea that Christianity united to the State is the ideal system, and that by such a union the Constitution is to be carried out! As we learn from the *Christian Statesman*, the discourse was from 2 Kings 11:12 and Rom. 13:1. We will give a few sentences from the synopsis of the sermon as given in the above named paper of April 3:—

"The Christian religion is the foundation of all law and literature, and to be hostile to the Christian religion is to be hostile to the Government in which we dwell. The Constitution provides that Congress shall make no law regulating the establishment of religion or prohibiting the free exercise thereof; and that no religious test shall ever be required as a qualification for any office of public trust. These simply secure religious freedom and separation of the Church from the State. They are as a bill of rights, guaranteeing to *all the churches full liberty*, and forbidding Congress ever to abridge that liberty. It is not a union of Church and State, but the union of Christianity and the State, etc."

Néver was there a more un-American and ridiculous statement made than that hostility to the Christian religion is hostility to the United States Government. Men were hostile to the Christian religion hundreds of years ago; were they therefore hostile to the United States

Government? There are German and French infidels in their native countries; are they hostile to this Government? Washington declared in the treaty with Tripoli that this Government was not founded upon the Christian religion; how then can opposition to Christianity be classed as opposition to the Government?

This position supposes what is not true, that the United States Government and the Christian religion are identical in their scope and design; but they are as different as it is possible for two things to be. One is to save all mankind from sin and to make them holy and happy forever; the other is to conserve the civil rights of Americans; and that only in this life. Making sin against God to be the same as treason against the State is a perfect reproduction of the principles of the papacy. Precisely such teaching in the past has thrust the noblest men into prison, lighted burning piles round dissenters and filled the earth with martyrs. It deifies the State, and demands of every one who reads the words "Thou shalt have no other gods before me," to admit the government on an equality with the God he worships, as a part of his Deity.

Again: the reverend gentleman who voiced these sentiments in the ears of the President thinks that the object of the Constitution and of the Government which it creates is to serve the interests of the church or churches. To him the provisions of the Constitution are only a bill of rights, guaranteeing to all the churches full liberty and forbidding any abridgment of that liberty! Here again is another monstrous perversion of the Constitution. It is assumed that the Constitution considers only the rights of the churches! We have always supposed, and we appeal to history to sustain our contention, that the Constitution was instituted to maintain the rights, not of churches, nor of persons as members of churches, but of men as men. Freedom of men in religious things is the constitutional idea.

If it were not so painful it would be amusing to see how the same old relations that once existed between the papacy and the civil governments of the world are urged under other terms as the proper relations which should exist between this Government and a federation of the churches here. In the place of the "Holy Roman Church," they have Christianity, and in the place of "union" they now offer the word "coöperation." Let no one be deceived by this change of names and terms. The Catholic Church was the *name* of what passed for Christianity in the Middle Ages, full as much as the confederated churches pass for it now; and "coöperation" can only be attained by a practical union of these churches in their united capacity with the Government.

The enforcement of a religion common to all the churches has in it all the elements of danger that the enforcement of the religion of any one church or sect has. To those who are outside the pale of that religion, it is the same as Rome against the Waldenses; Prelacy against Quakerism; Puritan against Baptist. It is well that Romanism is by this presidential teacher taken as a part of the whole of the new national religion, though against

the protests of the *Statesman*. As a mother of experience she can instruct her unsophisticated, but fast maturing, daughters in those arts of securing her ends by laws, which have been so successful in the past, albeit at the expense of liberty, and which have made all the world wonder after her. She is a great teacher, and it would seem that many are learning her teaching who should be learning from her history in the past the lesson of the great danger of ecclesiastical domination from coöperation with the State in the affairs of government.

Some Significant Statistics.

THE *Christian Observer* (Presbyterian), of Louisville, Ky., in its issue of March 24, gives the following statistics of church attendance in that city, the reliability of which cannot be questioned. Unless Louisville be an exceptional city—which cannot be reasonably assumed—these statistics have an ominous significance in relation to the question of the general church attendance in this so-called "Christian nation." Do they not speak with startling emphasis of the need of a power nothing short of the "power of God unto salvation" to awaken the people from their condition of spiritual death? Nothing less than God's own power can meet the emergency; and this power is in the simple gospel of his Word. The *Observer* says:—

"In so far as church attendance is a gauge of the spiritual life and activity of the members, a census of the church attendance reveals the extent and the depth of spirituality in the community. With this in view, and with the kind coöperation of the young men of our Theological Seminaries and of the Young Men's Christian Association, we have recently obtained a report from almost all the evangelical churches in the city of Louisville. In this report are included the seating capacity of the churches, the number of church members on the roll, the number of accessions on profession of faith during the year 1896, and the number present at the morning and the evening services on the Lord's day, at Sunday school, and at the mid-week prayer-meeting. The result of the census is as follows:—

91 Churches report seating capacity.....	39,898
84 " " membership.....	25,423
54 " " men joined (1896).....	489
70 " " number joined (1896).....	2,337
87 " " at morning service.....	14,588
85 " " at evening service.....	10,483
84 " " at Sunday school.....	13,829
53 " " at prayer-meeting.....	2,207

"The population of the city is not far from two hundred thousand persons. According to the census of 1890 it had 161,129 inhabitants. Since that time there has been a natural growth, and also an increase by reason of the annexation of several suburbs. One estimate places the population as high as 215,000.

"Assuming the moderate estimate of 200,000 as its real population, we must deduct for those who have some valid reason for absence from the house of God on the sabbath.

"As the statistics given do not include the colored churches, we must first deduct about 35,000 for the colored population of the city. Of the remaining 165,000, we may assume that about one-sixth are Roman Catholics, and that they attend, with more or less regularity, on their own services. There are also some Jews. Of the 130,000 who remain, perhaps one-fifth are infants and children too young to attend church. Invalids and aged people also may be detained through necessity. And for the care of the infants or of the sick, and for works of imperative necessity (such as would warrant absence from the sanctuary), a yet further allowance must be made. If now we deduct thirty per cent. of the 130,000 as thus detained from one or both services, on any particular sabbath, we shall find in the city about 90,000 who ought to be in the house of God every sabbath, and the most of whom might be expected to attend on the mid-week prayer-meeting.

"There are in this city ninety-eight Protestant churches, besides twenty-five mission preaching points.

"The reports gathered by these young men show that in the ninety-one churches counted, the seating capacity is only 39,898. It would thus appear that in all our evangelical churches for whites, we have room to seat only about one fourth of the people of the city, and less than one half of those who should be expected there on the sabbath day. Does not this afford food for thought?

"Of the white people of this city, probably about 130,000 are to be counted as non-Catholic. Of these, perhaps two-thirds, or nearly 90,000, are of an age to understand and accept the gospel and unite with the church. But the reports that have been brought to us show (in 84 churches) only 25,423 church members, somewhat more than one fourth, and less than one third. Surely this will suggest the room and the need for Christian work in order to reach this vast mass of unconverted people.

"In years gone by, the attendance at church on any sabbath was in excess of the number of members. But from this census it appears that now the number of people present in the churches on sabbath morning is less than three fifths of the membership. In 87 churches, our co-workers found only 14,588 persons present at the morning service. And at night the attendance in 85 churches, as reported to us, was only 10,483, or about two fifths of the membership. If a reasonable part of the attendants were unconverted people, then it would appear that only about half of the church members were at the house of God in the morning, and only about one third of them at the night services.

"This fact may explain why it is that seventy per cent. of the white population of Louisville over twelve years of age are not members of the church. When the people of God neglect the sanctuary, they cannot expect the children of the world to come. If all the Christians in the city would go to church with regularity, they would give to the services a warmth and an interest which would draw the outsiders and lead them also to attend.

"The Sunday school attendance gives us greater encouragement. Of the 13,000 non-Catholic white population of this city, about 40,000 are between five and twenty years of age. Out of these we find a sabbath school attendance of 13,829, which would give

us a Sunday school enrollment of about 18,000, nearly one half. (This includes teachers and also infant classes.)

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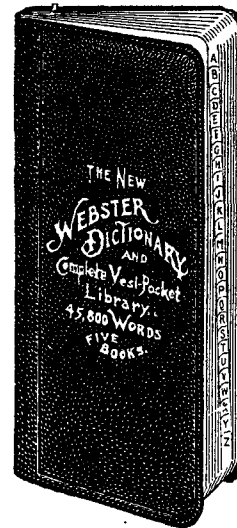
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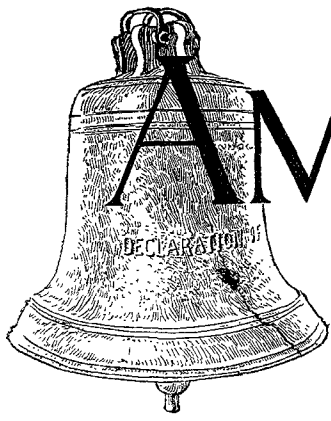
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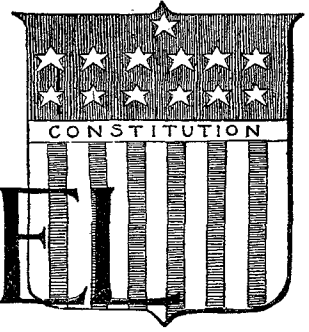
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EDITOR.

NEW YORK, MAY 13, 1897.

VOL. 12, No. 19.
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Many people think that the two or three expressions of Christ as recorded in the New Testament are all that the Bible contains on the subject of the separation of Church and State; and many others are disposed even to argue against these passages and to modify them by other passages from the Old Testament. But separation of religion and the State is one of the original thoughts of the Bible, and reaches from the beginning to the end of the Book; and neither the book nor this subject can be fairly understood in reference to this matter till this is clearly defined in the mind. Therefore that the SENTINEL may be true to its mission and serve in the best way the great object of its existence, we purpose to give to our readers a series of studies of the Bible on this subject from beginning to end.

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The first of these studies we shall present now and shall begin at the beginning.

"The first of all the commandments is, Hear, O Israel, the Lord our 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.

"And the second is like, namely this: Thou shalt love thy neighbor as thyself; there is none other commandment greater than these."

"On these two commandments hang all the law and the prophets."

These two commandments exist in the very nature and circumstances of existence of any two intelligent creatures in the Universe. They existed thus in the existence of the first two intelligent creatures that ever had a place in the Universe.

When the first intelligence was created and there was no creature but himself, as he owed to his Creator his existence, as he owed to God all that he was or could be, heart, soul, might, mind and strength; it devolved upon him to render to God the tribute of all this and to love God with all his heart, and all his soul, and all his mind, and all his strength. And this is the first of all the commandments. It is first in the very nature and existence of the first, and of every other intelligent creature.

But the second of these would have no place if there were but one intelligent creature in the universe; for then he would have no neighbor. When the second one was created, the first of all the commandments was first with him equally with the other one; and now the second great commandment exists in the very nature and existence of these two intelligent creatures, as certainly as the first great commandment exists in the nature and existence of the first one.

Each of the two owes to the Lord all that he is or has, and all that he could ever rightly have. Neither of them has anything that is self-derived. Each owes all to God. There is between them no ground of preference. And this because of the honor each owes to God; because to each, God is all in all. Therefore the second great commandment exists as certainly as the first; and it exists in the nature and circumstance of the very existence of intelligent creatures. Consequently, "There is none other commandment greater than these."

These two commandments then, exist in the nature of cherubim, seraphim, angels and men. As soon as the man was created, the first of all the commandments was there, even though there had been no other creature in the Universe. And as soon as the woman was created, these two great commandments were there. And there was none other commandment greater than these.

Now, if these two great commandments had been observed by man on the earth, that is, had man never sinned, there always would have been perfect and supreme religion; *and there never could have been a State.*

Therefore it is certain that the observance of these two first of all the commandments, means the absolute separation of religion and the State. And thus the principle of separation of religion and the State inheres in the very existence of intelligent creatures.

But man did sin. Mankind did not love God with all the heart nor their neighbors as themselves. Christianity was introduced to bring man back to the position, and the original relations, which he lost. "For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them."

It being then the one great purpose of Christianity to restore man to his original condition and relation to God, its purpose is to restore him to the condition in which he can love God with all the heart, with all the soul, with all the mind, and with all the strength, and can love his neighbor as himself. It is to restore him to obedience to these two first of all the commandments. It is to restore him to perfect and supreme religion.

We have seen that such a condition maintained from the beginning would have been the absolute separation of religion and State, because then, there never could have been any State. And now as the one great purpose of Christianity is to restore man completely to that condition, it follows with perfect conclusiveness that Christianity in its very essence, from the beginning to the end and everywhere, means the absolute separation of religion and the State.

"A FREQUENT recurrence to fundamental principles is absolutely necessary to preserve the blessings of liberty."—*Constitution of North Carolina, Art. 1, Sec. 29.*

Christianity and the State, in Greece.

A CORRESPONDENT of the *New York Herald*, who is reporting the proceedings in the war between Turkey and Greece, relates that at a village named Koniskos, a large body of Greek enthusiasts who were on the point of making an advance into Macedonian territory, observed a "solemn" service, in which they all partook of the sacrament and registered the oath "Liberty or death." Upon their caps was the motto "In this [sign] victory," in evident allusion to the famous motto of Constantine, derived from his alleged vision of the cross in the sky, upon one of his expeditions of conquest. To the Greeks all this was a matter of the utmost seriousness. They had not a doubt but that they were engaged in the performance of the duties and ordinances of Christianity.

That this is so is still further apparent from the proclamation which they issued, as follows:—

"Brothers and soldiers of Christ and liberty! We hoist the flag of liberty for the Greek countries. Under its shadow let us unite, having as a watchword, 'Liberty or death!' The justice of our cause is recognized by all free people. Blest by God, let us push onward. Brother Greeks, God is with us?"

They pushed forward,—not to victory, but to defeat, at the hands of the unchristian Turks. The "soldiers of Christ" were routed by the forces of the Sultan! Anti-christ proved stronger than Christianity!

To us, the error of all this is plainly apparent; but in it the Greeks are only illustrating the logical results of the doctrine that religion and the State can properly be united. The Greeks are fighting the battles of their State, but not the battles of Christianity; yet if Christianity and the State can be united, the cause of one

becomes the cause of the other, and he who shoulders his gun and goes forth to fight for the State, may properly be considered as becoming thereby a "soldier of Christ." It should be apparent to all Christians at least that Christianity cannot be joined with the State.

Is it any worse to slaughter people with bullet and sword, after the fashion of the pagan, than to kill them slowly by methods which are devised to satisfy the selfish greed of gold-loving "Christians"? Is there any less guilt lying at the door of commercial greed than at that of the Turk?

Is the Sabbath in Danger?

"The gates of hell shall not prevail against it," are the comforting words of Christ concerning the stability of the Christian Church. The Sabbath is one of the vital institutions of Christianity. It is therefore as enduring as the Christian Church. So long as there is a Christ, there will be Christianity; and so long as there is Christianity, there will be a Christian Sabbath.

Whenever it is proposed to repeal a civil law which was enacted with the supposed object of *preserving* the Sabbath, there are those who declare that the Sabbath is in danger of losing its support,—that "the Sabbath cannot be maintained without the aid of civil law." All such fail to discern the true nature of the Sabbath and Sabbath observance.

The Sabbath law is a part of the ten commandment law. Ex. 20:8-11. "The law is spiritual," says the Scriptures. Rom. 8:14. Only spiritual obedience is acceptable obedience. "The true worshipers must worship the Father in spirit and in truth; for the Father seeketh such to worship him." John 4:23. The Lord requires spiritual obedience to his spiritual law. A spiritual law cannot be upheld by a secular law. The only law which a civil government can enact is secular law. The only kind of obedience it can command of its citizens is civil or secular obedience. It therefore follows that the civil government cannot make or enforce spiritual law. Hence it cannot save or destroy the Sabbath.

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Zach. 4:6. Not by might of human law, nor by power of the policeman's club, can Sabbath observance be maintained. Only by the Spirit God can this be done.

"The carnal mind is enmity against God; is not subject to the law of God, neither indeed can be." How useless, then, to try to make it subject to the law of God by human enactment!

"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but *after the Spirit*."

It is the Spirit that enables a man to fulfill the righteousness of the law. Only the Holy Spirit, therefore, can enable a man to fulfill (or fill-full) the law of the Sabbath. And the man who is led by the Spirit will keep the Sabbath without the aid of human law. Those who are not led by the Spirit cannot be led to observe the Sabbath by human law.

Let not Christians, then, fear that the Sabbath will be destroyed, if human laws are not enforced to preserve it. On this point Spurgeon said:—

"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."—*Quoted in Australian Sentinel, Melbourne, March, 1895.*

Another prominent Baptist speaks thus:—

"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.'"—*"The Lord's Day," by Rev. D. Read, LL. D., p. 31, American Baptist Publishing Society, Philadelphia.*

The question whether street-cars shall run, stores open, or public amusements be held on the Sabbath, sinks into insignificance compared with the question whether professed Christians entertain right ideas of Christian institutions, and the power by which they are maintained. It was a failure to comprehend this that led the Church in the days of Constantine to look to him as its head, and to the State for power to promulgate its doctrines and repress heresy. It was this that led to the Dark Ages.

If no professed Christians could be found to furnish capital to run street-cars on the Sabbath; if no professed Christians could be found to operate them on that day; and if no professed Christians could be found to use them on that day; the question of running street-cars on the Sabbath would adjust itself in every "Christian community." To the reply, "professed Christians are not consistent—are not sufficiently conscientious, and must be compelled by civil law to act consistently and conscientiously," we answer, What a comment on nineteenth century Christianity!

The early Christians "took the spoiling of their goods joyfully." They were not only willing to suffer financial loss, but the loss of their lives for the sake of truth. "They loved not their lives unto death." Any professed Christian whose "Christianity" requires the aid of the civil law is not a Christian, and would lose nothing if he sacrificed his "Christianity" to retain his position, and would gain nothing by a law enabling him to retain his "Christianity" and his job. What is needed to-day is not a revival of fourth century methods of making men Christians, but *a revival of Christianity*.

This is by no means an appeal for the running of street cars, the opening of shops, or the holding of public amusements on the Sabbath. But it is an appeal to professed Christians to look to the "power from on high" and not to human power for the preservation and promulgation of the institutions of Christianity.

"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." Isa. 40:6-8.

A. F. B.

The Trouble and the Remedy.

THE Rev. Chas. L. Bovard, a Methodist minister of Albuquerque, New Mexico, in a contribution to the *N. Y. Christian Advocate*, of April 22, on the subject of "Some Alarming Tendencies," says:—

"Ponder this. It is estimated that in the neighborhood of one hundred thousand people flocked to Denver and Albuquerque to see the pseudo Messiah—Schlatter! There is no need of comment upon the intellectual, social, and religious character of so credulous a populace. They are prepared for the wildest vagaries. Can it be that we are two centuries from Salem witchcraft? Nor was the Schlatter following chiefly confined to the ignorant Mexican population, but the cultured yet godless leaders of society were his stoutest defenders. It sometimes seems as though a 'perverse spirit' had been poured out upon the people of this nation, furiously driving them to cut loose from their every conservative mooring."

What is the trouble? We are living in "the blazing light of the nineteenth century"; yet it may be doubted whether credulity and superstition were ever more prevalent than they are to-day. And not the ignorant alone, but "the cultured yet godless leaders of society," constitute the ready victims of their power.

What is the trouble? Do we want more science, more public schools and colleges, more newspapers, more civilization? There was never so much of all this as there is at present. Yet it is nothing short of the truth that "it sometimes seems as though a 'perverse spirit' had been poured out upon the people of this nation, furiously driving them to cut loose from their every conservative mooring."

Ah, there is a "perverse spirit" which works independently of all restraints of science and civilization; a spirit which runs riot in "the blazing light of the nineteenth

century" as freely as it did in the ages before it. And that "perverse spirit" is the spirit of opposition to the gospel of Jesus Christ. It is the spirit of selfishness and of the prince of evil, which sets at nought the counsel of the Most High. This is an age of Bibles, yet the Word of God is not in the hearts of the people. The power and wisdom of God find no place for operation in their lives.

There is but one antidote and preventive of this perverse spirit which drives the people to such displays of credulity and superstition; and that is, *truth*; and not "truth" merely, but "the truth as it is in Jesus." Ah, this is the education for the need of which the world is dying,—the knowledge of "the truth as it is in Jesus." There can be no true education without the knowledge of Christ.

When the people know the "power of God unto salvation to every one that believeth," they will have no desire to follow after other manifestations of power claiming to be divine. When they know the voice of the "Good Shepherd," they will not be ready to heed the voice of a stranger.

No one, however capable or qualified by nature and education, need expect to escape the "perverse spirit" of this age and the delusions to which it leads, unless his education shall include an acquaintance with Him who is the Author and embodiment of truth. And that acquaintance can be secured by any and every person by receiving His word into the heart by faith.

A BROOKLYN clergyman, the Rev. E. H. Byington, the son of a missionary, is quoted by the *N. Y. Tribune*, as saying, "Give them equal equipments, training and opportunity, and I believe that a thousand Moslems will conquer a thousand Christians every time." What kind of Christians can this statement refer to?

The Sabbath from Eden to the New Earth.

A RELIGIOUS exchange makes the following truthful observations relative to the perpetuity of the Creation Sabbath:—

"Commenting on the first four words of the fourth commandment of the Decalogue, as given at Sinai: 'Remember the Sabbath day,' Jamieson, Fausset, and Brown, in their critical commentary, remark that these words imply that the Sabbath 'was already known and recognized as a season of sacred rest.' And so it was, as the Scriptures abundantly prove.

"It was known in the wilderness of sin thirty days before the children of Israel reached Sinai. This is shown from Exodus 16. It was known and observed by a line of godly men reaching all the way back to creation, when God made the Sabbath and gave it to man. And it has likewise been known and observed by a line of godly people ever since Sinai,—by the Israelites, by Christ, by the apostles, by the early Christians, by the Abyssinians, by the Waldenses, by the Seventh-day Baptists, and last of all, by the Christian denomination known as Seventh-day Adventists, a people who observe this most ancient

of God's landmarks, and are looking for the near advent of the Saviour of mankind.

"And to take a step into the future, Isaiah 66:22, 23 shows that it will be known and observed in the blessed new earth which the Lord is going to make. How consistent, then, that it should be kept by Christians now when on the very borders of the eternal world! God in a special manner gave His people the Sabbath shortly before bringing them into the promised land of Canaan, and so He is again in a special manner restoring it to His people just before He takes them into the great antitypical promised land."

PARIS—novelty-seeking Paris—has a novelty at last which it is to be hoped will supply all the demand in that line for a long time to come. A noteworthy feature of the terrible calamity which has plunged all Europe into mourning, is the fact, as related in the *New York Herald*, that an unusual number of people filled the Charity Bazaar on the fateful afternoon, because of the presence of the papal nuncio, Mgr. Clari, who had come to pronounce his blessing upon the enterprise. It was just after the papal blessing had been pronounced, and the nuncio had taken his departure, that death, in a whirlwind of flame, blotted the enterprise, and scores of those engaged in it, out of existence. A terrible illustration this of the amount of protection that can be conferred by the papal blessing.

Christendom's Call to War.

BY E. J. WAGGONER.

It seems as though Christendom were becoming intoxicated with the spirit of vengeance, so that the most peaceably inclined men have lost their senses. One religious paper reprints some floating newspaper stories derogatory to the character of Turks in general, and then exclaims editorially,—

"Ought such a nation to be tolerated for a moment on the face of the earth?"

and that but expresses the general sentiment among preachers and people.

Just analyze this: "Ought such a nation to be tolerated for a moment on the face of the earth?" is the same as, "Ought such people to be tolerated for a moment on the face of the earth?" and that includes thousands of individuals, of each of whom it is virtually said, "Ought such a person to be tolerated for a moment on the face of the earth?" That is to say, the spirit of intolerance is already so firmly rooted in the hearts of professed Christians, that they do not wish to tolerate for a moment the existence of those whom they, taking the throne of judgment, have decided to be unfit to live. What is that but charging God with laxness in the discharge of his duty, because he suffers wicked men to live?

How different from the Spirit of Christ! When he was rejected by the Samaritans, and two disciples wished

to command fire to come down and consume the inhospitable people, he rebuked them, saying, "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." Luke 9:51-56. The spirit of desiring to be the instruments of God's vengeance has always been more prominent than the desire to be instruments of his mercy, and when it is once cherished it inevitably results in getting ahead of the Lord, and being both judge and executioner.

THE TRUE CHRISTIAN SPIRIT.

But we have a still stronger rebuke of this bitter, warlike spirit. When Jesus had been betrayed into the hands of his enemies, and a mob of men came to seize him and put him to death, Peter drew a sword in his defense. The blow just missed the head of one of the gang of murderers, and cut off his ear. "Then said Jesus to him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:51, 52. And then, as an evidence that he came not to take life but to save it, Jesus healed his wounded enemy. Luke 22:50, 51.

If there was ever a time when it was right to resist oppression and injustice, it was then. Jesus was innocent, as even his judges declared. Here was the worst kind of religious persecution. Every indignity, insult and outrage was heaped upon Jesus, yet he opened not his mouth, and forbade his followers to fight in his defense. How then can any of his followers fight in defense of themselves, or even of their brethren who are persecuted? The disciple is not greater than his Lord.

Peter was well-meaning and sincere in his defense of the Lord, and so would we fain believe are those who now counsel drawing the sword in behalf of the Armenians. But Peter did not then know the Spirit of the Gospel. He was not converted, and within a few hours after his impulsive defense he denied that he knew the Lord. His example is not one to be followed by disciples of Christ. When he became converted, he learned to know the Lord.

Christians are *called* to follow Christ's example, and to suffer unjustly, without complaining, much less resisting; yet all over the world professed Christians are denying this calling. Why is it?—It is because a spirit, not from the Lord, is seeking to drive them to destruction, for Jesus said, "All they that take the sword shall perish with the sword." If Satan can only succeed in filling Christians with such zeal for any cause whatever, no matter how worthy, that they will fight for it, he knows that their destruction is sure.

Mark the word "all." There is no exception. "All they that take the sword shall perish with the sword." It makes no difference who handles it. The sword vigorously wielded by the hands of professed Christians will work as much havoc and destruction as in the hands of infidels, as history abundantly proves. The fact that a man calls himself a Christian, does not make it any more a righteous deed for him to cleave another man's head

with the sword, than it would be if a Turk did the same thing.

THE GOSPEL IS FOR ALL.

In prophetic vision the Apostle John saw "a great multitude, which no man could number, of all nations, and kindreds, and people and tongues," standing before the throne of God, clothed with white robes, and bearing palms of victory over sin and Satan. Rev. 7:9. That is positive evidence that there will be Turks in heaven. Yet one would not gather from reading the religious press, that there was any possibility of salvation for a Turk. It may be said that the Turks are bitterly prejudiced against Christianity. That is true, and who could expect it to be otherwise? Christianity is to them embodied in the boasted "Christian nations" of Europe, and few of these have ever done anything to recommend the name. But that is not all. Those religious bodies, professing to be Christian, of which the Turks have most knowledge, are the Greek and Armenian churches, and in one important particular the Mohammedan has good reason to believe that his religion is superior to theirs; for he sees the members of those bodies bowing down to and adoring images and pictures, while the Mohammedan abominates the worship of idols. But even this is not the worst. From the time of the crusades, professed Christians as a rule have regarded the Turks with lofty contempt, as beings to be execrated and driven off; now, all Christendom is ringing with unchristian cries for vengeance upon the Turks, and even their utter extermination. Can it be wondered at that the Turks are not drawn towards Christianity, or that they are suspicious of foreigners? But when the just Judge of all the earth punishes the Turks for their misdeeds, who dare say that none of their blood will be upon the garments of those who bear the name of Christian? We appeal to individual Christians to clear themselves, by being Christlike in their words and acts, from all responsibility for Turkish indifference to Christianity.

THE GREAT DECEPTION.

There is a cause for this present cry against the Turks. That it is not caused by the spirit of Christ, needs no argument. What spirit it is that is even now working, may be seen by remembering what it is desired to do with the Turks. The least thing that is demanded, is that they be driven from Europe. Such atrocities, it is said, ought not to be allowed on European soil. But will they be any better on Asiatic soil?—Certainly not. Then what would necessarily be the next step after driving them from Europe—manifestly, to drive them from Asia, that is, from the earth, so far at least as their existence as a nation is concerned. This is even now demanded. Their overthrow will be the last act in the scheme to place the world under the dominion of the so-called Christian powers, thus to fulfil the dreams of a temporal millennium, in which so many have indulged. But each one of these "Christian Powers" will wish to have the supremacy, and so the armies of all will be as-

sembled in Palestine, the center of the Sultan's Asiatic dominion,—when the last struggle takes place. That gathering is thus described in prophecy:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, 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 that great day of God Almighty. . . . And he [they] gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:13-16.

Here we are plainly told what spirit brings the kings of the earth together at that place. The deception we see working even now; for that Christendom is being deceived is painfully evident. If men were not already grossly deceived, how could they *in the name of Christ* counsel war? How could they so misrepresent true Christianity before the world as to claim that the blood even of martyrs demands revenge by the sword? Is it not a terrible deception that is even now closing in upon the world? What an awful thought, that every man, be he minister of the gospel or not, who is upbraiding the Powers for not coercing the Turks, is simply an unconscious agent of Satan to gather the kings of earth to that great battle which is to result in the ruin of all. God grant that many who have thoughtlessly been led away by popular clamor, may recover themselves from the snare of the devil before it is too late, and show to the world, including the Turks, that Christianity means to be like Christ. We have full faith that this prayer will be answered.

The Glories of Peace.

THE following words from a recent sermon by the Rev. Dr. Hillis, of Chicago, are peculiarly appropriate at a time when the spirit of war is spreading death and desolation, and arraying the "Christian" powers of earth against each other, as is seen to-day:—

"The disciples experienced the horrors of the dungeon, the thumb-screw and the fagot. Becoming fiendish in cruelty, Nero clothed the Christians in garments dipped in pitch and tar, and used their blazing forms for lighting up his garden party. Outraged and threatened with extermination, the disciples bethought themselves of swords and shields.

"How could they live in peace with their destroyers? Instinct whispered, 'Defend thyself!' Self-interest said: 'Meet storm with storm, and stroke with stroke.' But in the moment when persecution was fiercest, Paul urged non-resistance. He bade the disciples meet the spy with pity, meet the jailer with gentleness, meet the executioner with forgiveness, thus heaping coals of fire upon the head of each enemy.

"In that hour the persecutor made sharp his sword, and Nero starved his lions to-day, that to-morrow the beasts might be the fiercer for human blood. When all was ready the murderers leaped upon the unresisting disciples. Then, indeed, did Christ's disciples go forth as

sheep 'midst wolves. Then did the dove go forth to conquer the eagle and hawk. Having pledged universal conquest to these sons of gentleness, Christ sent his peacemakers forth 'midst all the thunder of universal battle.

"Paradoxical, indeed, Christ's principles of right living. 'Abhor that which is evil, yet love the evil-doer; live peaceably with friends, yet maintain peace with enemies.' What unique contradiction meets us here!

"History tells us of a Roman soldier who was condemned to beasts in the Coliseum. When the lion sprang into the arena, it stopped, startled by the voice of the soldier. A moment later the lion was crawling at the prisoner's feet and licking his hands. The event proved that once, while passing through the African forest, this soldier chanced upon a lion suffering from a thorn that had passed through the foot. By extracting the thorn he made the wild beast to be his friend and a pet, only to meet the lion years later in the arena.

"Strange, indeed, would it be if this story were true, yet less strange than that such a man as the beloved disciple, John, should by his gentleness, extract the fangs of cruelty from a Nero or a Domitian—monsters, these, who exceeded untamed lions in fierceness. Yet good men and true are commanded to maintain peace with all men, while also maintaining an uncompromising hostility against every form of iniquity.

"But how can Moses, heir to the throne of Egypt, abhor the cruelties perpetrated upon his enslaved brethren and yet live peaceably with the tyrants who abused those he loves? How can David, dodging the javelin that Saul hurled, hunted like a partridge upon the mountains before the cruel king, live at peace with the tyrant who pursued him? How can Paul live peaceably with the mob at Ephesus, who stoned the scholar through the streets and left him half dead by the wayside?

"And yet, if Christ abhorred sin and breathed forth words that were like flames of fire consuming men's iniquities, he also maintained peace with Judas, who betrayed his master, and with Pilate, who tortured the man in whom he said he found no fault. Leaving this word, 'Blessed are the peacemakers,' as a watchword for his disciples, Christ sent them forth to war against iniquity, indeed, but also to live peaceably with the transgressor, whose sins they must needs destroy. And if we recall the early conflict of Christianity with heathenism, and review the story how it conquered the Roman world, we shall find that the disciples achieved their victory because they were peacemakers and peace lovers. It has been said that each persecuted Christian by his courage and Christian spirit conquered his own jailer and executioner.

"Full eighteen centuries have passed, and once more has come an era when peacemakers are despised, and physical force is enthroned. So far is mankind from believing in peacemaking that England's motto is not the lamb, but the lion, and America's banner is emblazoned not with the dove, but with the eagle, with its beak and talons, while Russia's symbol is still the bear.

"The foreign nations, whose harbors are crowded with torpedo-boats and warships, whose strongholds bristle with cannons—these nations that stand over against each other like armed fortresses, and to-morrow may cause Europe to tremble with the march of armed men—these peoples exhibit anything save a belief in social progress through peace loving and peacemaking.

To-day the world believes that progress rides forward upon a powder cart. The angel's song of 'Peace on Earth,' has given place to the song of the bombshell and the shriek of the cannon ball. If the sword has fallen from man's hand, it is that it may be replaced with the pistol."

The world will never direct its forces by the maxim, "Love your enemies"; it will never know the victory that peace wins by non-resistance. The "British lion" will never become a lamb, or the "American eagle" a dove. But every person who believes on Jesus Christ is called to a life of peace,—a peace which the world may wonder at but not understand. The exhortation to them is, "Let the peace of God rule in your hearts." If all who name the name of Prince of Peace would but do this, more would be done in a day for the cause of peace in the earth than will ever be accomplished by all the "peace societies" to the end of time.

How much would be gained by Christianity if Christendom should, sword in hand, take the side of the Greeks against the Turks, as is so generally advocated, even by clergymen, that she should? Mr. Frederick L. Chapman says on this point in the April issue of *Our Day*:—

"The Orthodox Greek church has never been friendly to the evangelical faith; it meets the apostle of the primitive gospel in a spirit of haughty arrogance, and self-satisfied conceit; it recognizes no necessity for betterment in the religious life of people who pay their vows and their tithes in the established church. This spirit is not consistent with progress, with education, or with a spiritual religion. We regret that we must express the conviction that in the event of the triumph of Greece over Turkey, Christian missions in Asia Minor will find a more intolerant atmosphere there than has beset them even under Turkish rule. The torch of arson may not be applied to their buildings, to their churches and colleges, but icebergs in the form of orthodox sanctuaries will arise in the midst and the coldness emanating from these will be apt to freeze the life out of a struggling Christian community."

The worst enemy of Christianity is not the fiery enemy, but the cold enemy of common worldliness.

THE *Cleveland Recorder*, of April 5, prints a synopsis of a sermon delivered by a clergyman of that city, in which it is stated that, "It is an accepted truth that a man needs one day in seven for rest," etc. The same paper gave also a synopsis of another sermon delivered the same evening by another clergyman of the city, which asserts with equal positiveness that "Those preachers who say that the Sabbath is to be observed because man's infirmities demand time for repairing, are taking a wrong view of the question. They are not true to their calling. They make the law of heaven subordinate to the law of the State."

Both these sermons were delivered in defense of the Sunday sabbath. They give an illustration of the harmony that exists in the camp of error.

News, Notes, and Comment.

A VALUED correspondent expresses himself as surprised and shocked at my calling Mr. Justice Blackstone a blunderer for imagining that law has something to do with morals. He demands with expressed grief, evidently mingled with some suppressed indignation, to know whether I do not recognize law "as the embodied expression of the moral sense of the community." We must start the answer with a definition.

* * *

"MORALS" comes from a Latin word, *mos*, genitive, *moris*. The original, radical, etymological significance of *mos* is "manners" or "customs." Every title and every nation in the world has its own peculiar *mos*—that is to say, its body of manners, customs, usages. But among the lowest grades of savages, where society, properly speaking, does not exist, it is perfectly immaterial to the rest that now and then some individual arises who does not like any or all of the established methods of conduct, and chooses to behave himself in a fashion that is new and peculiar. He goes his way, and the others go theirs, and nobody is injured in the slightest. It is otherwise with more highly developed social organisms. To the intercourse of people composing these last—that is to say, to the very existence of the organism itself—*uniformity* of conduct under given circumstances, on the part of every constituent atom going to make up the whole is absolutely necessary. This necessity is at once the origin of human law, and its only justification. The organized whole is fighting for its life against the disintegrating tendencies of its parts, when it expresses its will in a law; it undertakes to extort compliance there with by the exercise of its composite force, whenever necessary, and punishes, by virtue of that same force the open defiance of its will, when once expressed.

* * *

Thus we see that human law is properly and neatly described as "crystalized custom." And we also see that it has to do with manners, conduct, behavior, and nothing else. The "morality" of a people, if we understand by that term, their sense of public utility, their conception of what it is expedient that men should do, from a purely social standpoint, their ideas of the line of personal action which is best adapted to secure and promote the general welfare—this, indeed, their laws will always represent to some extent, at least. But this is not the morality of which my correspondent speaks, nor is it the morality which Mr. Justice Blackstone had in his mind when he spoke of "law"—meaning *human* law—as having "her seat in the bosom of God," and credited law—human law—with "prescribing what is right and prohibiting what is wrong."

* * *

FOR, with us, "morals" has gotten far away from its etymological significance. It is no longer essentially

connected with manners, the sole business of human law. It has come to signify an internal condition, a mental state, a feeling, a sentiment, an emotion, call it what you will, which may or may not find expression in accordance with the requirements of human law, but which never depends in the slightest degree on human law, written or unwritten, common or statute, for its existence or its sanction. It has thus become a matter of individual experience and individual concern, and, being removed altogether from the world of matter to the world of mind, it has escaped forever from the jurisdiction, the cognizance, the dominion of human law.

* * *

THERE is no vain transcendentalism about all this, no useless, wandering, groping metaphysics or mysticism. Neither is there any covert preaching, or exhorting designedly concealed within it. The purpose is not to argue for right-doing, to extol morality, to make anybody esteem it a good thing who does not wish to esteem or follow it. The whole business is with a matter of definition. But definitions, be it observed, are the life of words, and it is only through words that the work of the intellect can be done. If the tools are not the right ones, the production is monstrous, and men are made to follow false lights, and to sail in rotten vessels on the ocean of thought.

* * *

ONCE we dissociate "morals" completely from *mos* or "manners," we prick the bubbles of many fads. The unspeakable absurdity of all attempts to legislate folks into righteousness becomes glaringly apparent. Nobody will maintain for an instant that it is possible even if it were advisable, to control the thoughts or minds of men by any system of legislation. It was formerly a notion, universally accepted, and acted on with calamitous results to the race, that certain opinions could be knocked, or racked, or burned out of people, and other opinions gotten into them, as substitutes, by similar processes. But this psychological theory is now discarded as hardly consistent with the facts. And that the soul, the mind, the intellect are beyond the reach of legal machinery is, with us, an axiom. If morality, then, in the modern sense, is a matter of internal state, as distinguished from a matter of external behavior, or conduct, law and morality in our day are and must remain entirely distinct and apart. For want of observing this distinction, Mr. Justice Blackstone permits himself to speak of law—*human* law, be it repeated—as something which commands what is right and prohibits what is wrong. Right and wrong, by whatever standard they may be discriminated, are things which belong to the domain of morals, and have nothing whatever to do with manners, except in so far as good manners follow from good morals. It may be true that the first always follow from the last; but it is certainly true that manners of a high and practically perfect kind may exist, and do, in fact, very often exist without a perceptible trace of genuine morality. Many

put on good manners, out of deference to the law of the State; they put them on out of deference to the laws of society, for the reason that they want to "get along" in the world. They do right for fear of legal and of social penalties. They obey the civil law, and the laws or customs of polite intercourse for what there is in it. Such persons are good citizens, and law-abiding, but such are not moral.

* * *

THERE has never yet been a State or country whose laws, sometime or other, have not forbidden what was right, and commanded what was wrong. The history of Mr. Justice Blackstone's own country has been repeatedly stained, at no great intervals of time, with legislation of the vilest character. Some of the greatest infamies ever embodied in human law were upon the statute book when that distinguished commentator delivered those famous lectures of his. He did not disdain to trifle with his own conscience, and tamper with the moral welfare of his pupils' souls, by pitiful special pleading in behalf of such Acts of Parliament, and by the shabbiest Charlatanism of logic, to disguise their true inspiration and purpose. But he is still very highly recommended to the admiration and confidence of American youth in many law schools.

* * *

The object of law—however wildly and disastrously for the race it often blunders in reaching out after the same—is to make good citizens. The business of morality is to make good men. The difference between the good citizen in his relation to law, and the good man, as the product of morality, may be well compared to the difference between a gentleman and a genteel man. The gentleman behaves as such under the influence of an inward monitor, whose orders find expression in his course of life. He is not gentlemanly because it pays. He is just as much a gentleman when he is alone in the forest, "far from the madding crowd's ignoble strife," as when he is in the church, the forum, the political meeting, the reception parlor. He is good-mannered, if you choose, *at heart*. But it is by no means so with the man who is merely genteel. Perfect gentility has frequently been found associated with almost total depravity. Fine ball-room behavior, elaborate courtesy on the bustling thoroughfare, the street car, the railway, the steamboat, at the home and the office—these are practiced by hundreds who not only care nothing for what they should express, but actually make themselves adepts in such matters for the express purpose of accomplishing nefarious schemes. They are perfectly genteel, and at the same time, perfectly villainous. They are the creatures of law. Only morality can change them for the better.

* * *

REV. DR. NEWMAN SMITH, of New Haven, Connecticut, "startled" his congregation by refusing to read the Governor's proclamation appointing "Good Friday" as

a day of fasting. He explained that he refused to do so because the day was already hallowed by a higher authority than the chief executive of his State.

* * *

I AM not concerned with the aspect of Good Friday, as "hallowed" or otherwise, in making these notes. To each his own "sacred day," or days. But I am always surprised anew when I find State intermeddling in religious matters of this sort going unrebuked, and its occasional repudiation "startling" people in this latter part of the nineteenth century of "Christian civilization." Why, the startling thing about this audacious proceeding among us "free" Americans is that any executive, Federal or State, should dream of undertaking it—should dare to undertake it. What is this act of "setting apart" a day for either thanksgiving or fasting but an impertinent invasion by the civil power where religion alone has place? What is it but an attempt of President or governor to play the part of pope? Who made either of them a judge or a ruler over the people, that either ventures to decide for us whether it is good to give thanks, or to go without food at any time, and what are they who presume to fix a time when others are to do these things? Thomas Jefferson, clear-sighted, sincere, true-hearted man that he was, steered clear of this affront to his fellows, this transcendent absurdity. Grover Cleveland out-Heroded Herod in his last Thanksgiving proclamation. A portion of that extraordinary document was rather in the nature of a dogmatical exposition of the True Faith, such as, in the Roman Catholic Church, not even a pope can utter, but which needs, for its proper formulation, the solemn process of Ecumenical Council.

Ans. J. Ringgold.

—♦♦♦—

It is an unfortunate statement of truth that is made by the president of the Portland (Oregon) branch of the "National Municipal League," in the following:—

"The church membership and following is sufficiently numerous to impose its united will upon any political or municipal party in any city of the United States. It could, if united and determined, set up a political or a municipal ideal and compel politicians of every party to conform to it."

The unfortunate thing about it is that the "church membership and following" are being wheeled into line to accomplish this very thing.

—♦♦♦—

The following is part of an editorial paragraph appearing in the N. Y. *Independent*, of May 6:—

"A clergyman writes us to ask if it would be in violation of the neutrality laws for individuals to present money to King George for the support of his war against the Turk. He believes that 'the fame of Greece at Marathon, in heaven's eyes, has been eclipsed by her fame at Reveni Pass,' and that it is 'a service to the extension

of the kingdom of Christ as much to send just now rifles and ammunition to Greece as it is to send Bibles and hymn books to the Congo.' He wants himself to send money enough to buy a few bullets; and he does not believe 'that it would be wrong to pray that if it be God's will each one of them might be an instrument for righteousness.' "

And this clergyman professes to stand before the people as the representative of Him whose doctrine is, "Love your enemies." If the general sentiment of Christendom were not grossly perverted on this point from the teaching of the gospel, would it be possible for a Christian clergyman seriously to give utterance to such utterly heathen sentiments in the name of Christianity?

Precedents Against Government Concessions to a Church.

EDITOR AMERICAN SENTINEL: Please put on record in your valuable paper the following from the Veto Messages of the Presidents of the United States.

February 21, 1811, President James Madison sent to the House of Representatives the following veto:—

"Having examined and considered the bill entitled 'An Act incorporating the Protestant Episcopal church in the town of Alexandria, in the District of Columbia, I now return the bill to the House of Representatives, in which it originated, with the following objections:—

"Because the bill exceeds the rightful authority to which governments are limited by the essential distinction between civil and religious functions, and violates in particular the article of the Constitution of the United States, which declares that 'Congress shall make no law respecting a religious establishment.' This bill enacts into and establishes by law sundry rules and proceedings relative purely to the organization and policy of the church incorporated. . . . This particular church, therefore, would so far be a religious establishment by law, a legal force and sanction being given to certain articles in its constitution and administration. . . . Because the bill vests in the said incorporated church an authority to provide for the support of the poor and the education of poor children of the same; an authority which, being altogether superfluous, if provision is to be the result of pious charity, would be a precedent for giving to religious societies as such, a legal agency in carrying into effect a public and civil duty.

"JAMES MADISON."

February 23, 1811, the above veto message was sustained by the House by a vote of 74 to 29 (see "Veto Messages," page 11).

February 28, 1811, the President sent to the House the following veto:—

"Having examined and considered the bill entitled 'An Act for the relief of Richard Ferom, William Coleman, Robert Lewis, Samuel Mimms, Joseph Wilson, and the Baptist church at Salem meeting house in the Mississippi territory,' I now return the same to the House of Representatives in which it originated, with the following objections:—

"Because the bill, in reserving a certain parcel of land of the United States for the use of said Baptist church, comprises a principle and precedent for the appropriation of funds of the United States for the use and support of religious societies, contrary to the article of the Constitution which declares that Congress shall make no law respecting a religious establishment.

"JAMES MADISON."

March 3, 1811, the House sustained the President's veto by a vote of 55 to 33.

In view of these precedents, the Secretary of War should immediately rescind his recent inconsiderate and unlawful order granting the Roman Catholic church the privilege of erecting a church on ground at West Point, belonging to the United States. Can a cabinet officer do what Congress could not do? WILLIAM BIRNEY.

Washington, May 6, 1897.

RELIGION in politics means the Church in politics, and the Church in politics means a facsimile of the papacy.

Rome, the Anglo-Saxons, and the World.

From "Present Truth," London, Eng.

In the *Catholic Times*, of April 9, the Rev. William Barry, D. D. tells the reason why the authorities of the Roman Catholic church gave permission not only to the laity, but also to the younger clergy, to attend the English universities. He says:—

"It was felt that if we aimed at a wide diffusion of our principles and doctrines among the cultivated classes, we could not any more stand aloof from them; we must take our place in English society, gain some experience of the men whom we desired to influence, and no longer stay within the intrenchments that, most serviceable or necessary in their day, had still kept us at a distance from the social life of our fellow-countrymen."

A little further on in the same article comes the following frank and bold statement of Rome's aims and hopes with regard to England:—

"There are at least one hundred millions of people who speak the English tongue; some three hundred millions more fall under their influence; almost a third of the earth's surface lies within the English sphere; and, as we are proud of reminding one another, 'Britannia rules the waves.' In a letter which is now lying before me, signed by one of the most eminent dignitaries in Christendom, I find the conviction set down that 'the English-speaking nations will dominate the world, and that if the Church is to exercise her proper sway in gaining the ear and the heart of the English and American people, her supremacy will be secured.' Impressive words, which carry with them a high privilege and a momentous duty!

"Instead of the Imperial Romans, whom Christianity made its own fifteen hundred years ago, have come the world-subduing Britons. Their genius, literature, laws and methods are peculiar to themselves, yet have not a little in common with the mediæval spirit, while they furnish an amazing contrast to the despotic, centralising,

pseudo-classical, and altogether illiberal administration of modern States abroad. Rome, as it appeared to me, might well stretch out a hand to England across the deadly Napoleonic régime that, by the confession of men like M. Taine, is strangling the life out of France and Italy.

"The very fact that Leo XIII. had recognized through his legate in America the free Constitution of the United States with eulogy and admiration, was to me a proof of the kinship between the old English and the Catholic way of dealing with men. Could there be anything more desirable than to encourage a genuine understanding between these two powers, one the supreme spiritual power, the other as truly progressive as conservative, and both alike opposed to anarchic revolution no less than to bureaucratic despotism? England was beginning to recover the elements of the Catholic religion; she had turned her feet into a pathway at the end of which was the apostles' shrine. Could not Rome hasten forth to meet her?"

The fact that Rome's agents speak out so plainly is very significant, showing that she is now sure of her ground.

Whose Authority Do They Acknowledge?

THE *Elizabeth* (New Jersey) *News*, of March 18, prints a sermon delivered by "Father" James H. Brady, curate of St. Mary's Church of Elizabeth, delivered March 14, from which we quote the following:—

"Right here it is necessary for me to remind you that the day which you observe as Catholic Christians, and in fact which all others who claim to be Christians do observe, is not the same day which is spoken of in this third commandment. If you look to the Bible as an authority for the observance of the day you will not find it. The Sabbath day spoken of in the Book of Exodus or in the Book of Deuteronomy, as well as the word "Sabbath," mentioned in the New Testament, has relation to the seventh day in the week and not to the first.

"It is well to remind the Presbyterians, Methodists, Baptists, and all other Christians outside of the pale of Mother Church that the Bible, the only authority which they recognize in matters of religion, does not support them anywhere in the observance of the Christian day, namely, Sunday. For them to call Sunday the Sabbath and speak of 'Sabbath-school,' is arrant nonsense. The Seventh-day Baptists are the only ones who properly employ the term Sabbath, because they also observe the seventh and not the first day of the week as the day of rest.

"The Christian Sunday is an institution of the Roman Catholic church, and those who observe the day observe a commandment of the Catholic church, and thus indirectly acknowledge the authority of that church to legislate in the name of God in all religious matters and her superiority over the Bible. For those who believe in the divine authority of the church the observance of Sunday is but natural. Those, however, who otherwise refuse to acknowledge the authority of the Catholic church and yet observe Sunday and regard it as a Sabbath are foolishly inconsistent."

Our Sunday-keeping brethren sometimes grow impatient when these oft-repeated statements of Roman Catholics are brought to their attention. They say, because Roman Catholics assert that to keep Sunday is to "indirectly acknowledge the authority of that church to legislate in the name of God," does not make it so. This is quite true. But the assertion is supported by the following facts:—

1. The Bible says, the "seventh day is the Sabbath of the Lord thy God."

2. It nowhere says the first day is the Sabbath.

3. With the Protestant the Bible is the sole and only authority.

4. The Bible furnishes no authority for the sanctification of the first day and the desecration of the seventh day.

5. The Roman Catholic church professes to furnish this authority on the ground of "her superiority over the Bible."

When Protestants therefore desecrate the Sabbath day contrary to the command of God, and in harmony with the command of the Roman Catholic church, whose authority do they *really* acknowledge? They may assert that they do not acknowledge the authority of the Roman Catholic church, but whose authority do they acknowledge?

It will not do to assert that the change from the seventh to the first day occurred before the Roman Catholic church came into existence. The principles of the papacy were manifesting themselves in Paul's day, for he declared "the mystery of iniquity doth *already* work."

There are some Protestants of prominence who admit the absence of a scriptural command for Sunday observance.

"Binney's Theological Compend," published by the Methodist Book Concern, of this city, has this to say on this point:—

"This law [ten commandments] is spiritual and *perfect*, extending to all the inward creations and outward acts of men, and can never be changed or annulled."—P. 153.

"The seventh-day Sabbath was strictly observed by Christ and his apostles previous to his resurrection."—P. 170.

"Jesus, after his resurrection, changed the Sabbath from the seventh to the first day of the week."—P. 171.

"When Jesus gave instruction for this change, we are not told, but likely during the time when he spoke to his apostles of the things pertaining to his kingdom. Acts 1:3. This is probably one of the many unrecorded things which Jesus did."—P. 171.

The reader will observe that this is the ground on which the Roman Catholic rests prayers for the dead, adoration of saints, purgatory, etc., etc. When asked to furnish a command of the Lord for these practices, the answer is made that the Lord instructed his church concerning these things, and consequently it was not necessary to record them in the Bible; they come to us by tra-

dition. This is the separating line between the Protestant and the Catholic.

Here is another frank acknowledgment from a prominent member of the Protestant Episcopal church:—

“There are some points of great difficulty respecting the fourth commandment. . . .

“In the first place we are commanded to keep holy the seventh day; but yet we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. There is another difficulty on this subject: We Christians in considering each of the ten commandments, turn to what our Lord says in explanation of them; for in the sermon on the mount he says, that ‘not one jot or tittle’ of the law shall fail; that he has come ‘not to destroy but to fulfill’ the law; and then he shows in the instance of the sixth, seventh, and third commandments, how he will require them to be fulfilled by Christians, not in the letter only, but in the spirit, the heart, and thought. . . .

“The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church has enjoined it.”*

Here is another from a Baptist clergyman:—

“There was and is a commandment to keep holy the Sabbath day, but that Sabbath day is not Sunday. It will, however, be readily said, with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for so many years, I ask, Where can the record of such a transaction be found?—Not in the New Testament,—*absolutely not*. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.”

“Of course I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian fathers and other sources. But what a pity it comes branded with the mark of paganism and christened with the name of the sun-god, when adopted and sanctified by the papal apostasy, and bequeathed as a sacred legacy to Protestantism and the Christian world!”—*From a paper read by Dr. Hiscox, before the Baptist Pastors’ Conference, New York City, Nov. 5, 1893.*

In the face of all this is it not at least dangerous to try to compel by civil law a Seventh-day Adventist or Baptist to observe the first day of the week? Seventh-day Adventists believe that in observing Sunday men dishonor God and do honor to the papacy. Before this can be denied it must be shown from Scripture that God has removed his blessing from the seventh-day Sabbath and given men permission to desecrate it; that He has revoked his permission to men to work on that day

and commanded them to keep it holy. Where are these commands?

A. F. B.

Religious Liberty in Washington.

BY J. L. WILSON.

“*Absolute freedom of conscience in all matters of religious sentiment, belief, and worship, shall be guaranteed to every individual, and no one shall be molested or disturbed in person or property, on account of religion; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the State. No public money or property shall be appropriated for, or applied to, religious establishment. No religious qualification shall be required for any public office or employment, nor shall any person be incompetent as a witness or juror, in consequence of his opinion on matters of religion, nor be questioned in any court of justice touching his religious belief to affect the weight of his testimony.*” So reads Section 11 of Article 1 of the “Declaration of Rights,” of the constitution of the State of Washington (ratified 1889).

Again, we read from Article 26, the “Compact With the United States”:—

“*First, That perfect toleration of religious sentiment shall be secured, and that no inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship.*”

These articles would seem to give to every person in this State freedom to worship God according to the dictates of his own conscience; but though their language is so plain, there are some who are deprived of the liberty granted them under this constitution, as the following will show:—

“At 11:30 o’clock last night the agreement was reached; and under instructions from the court a sealed verdict was permitted and the jurors were allowed to go home. . . . At 9 o’clock this morning they were again brought into court, when a call of the jury developed that one of the jurymen was missing. This juror was D. A. Webb, a devout Seventh-day Adventist, who last night had asked to be excused until Monday before the verdict had been received and whose request was refused. In ascertaining who was missing, the court sent the sheriff after him and dismissed the jury.

“In a short time Deputy Sheriff McClelland located the missing juror at Sabbath-school and brought him to the court. Then the verdict of the jury was announced. . . . The result of the jury’s findings was not near so interesting to the audience by this time as what the court would do with the recalcitrant jurymen. The suspense was not of any length, however, for as soon as the clerk had read the verdict, the court asked Mr. Webb what excuse he had to offer for his action in not reporting with the rest of the jury. The jurymen replied: ‘The Constitution of the United States allows every man to worship in any manner he sees fit.’ That was as far as he got.

* “Plain Sermons on the Catechism,” vol. i, pp. 334-336; by Rev. Isaac Williams, B. D., late Fellow of Trinity College, Oxford; Longmans, Green & Co., 15 E. 16th St., N. Y., and 30 Paternoster Row, London, E. C.; also James Pott & Co., N. Y.

The court took a hand then, and said: 'The Constitution of the United States and the laws of this State say that you are fined \$5, and you will be committed until it is paid. Mr. Sheriff, take charge of this man.'

"Mr. Webb started a long speech, in which he quoted Scripture liberally, but the court tired in short order, and Mr. Webb was taken under the care of the sheriff and locked up in the County Jail. Mr. Webb was under restraint about three quarters of an hour, when some of his friends called on the sheriff and deposited the amount of the fine. The jurymen would not himself pay it, saying to do so would be inconsistent with the stand he had taken and with his religious convictions."

This is taken from the *Daily Olympian*, of April 24, last. Mr. Webb was summoned to appear on the jury April 13; he appeared as requested, and begged Judge Ayre to excuse him from the jury altogether, as he kept the seventh day, and could not act on that day. The judge said, "You can act until that time, then you will be excused." The first Friday came, and a few hours before the Sabbath began the judge said, "Mr. Webb, you are excused." The next week Judge Jacobs, from Seattle, acted in Judge Ayre's place.

When the Sabbath hours were drawing nigh, Mr. W. presented his request to the judge to be excused from serving on the jury during the hours of his day of worship. This the judge would not grant. Mr. Webb, with rest of the jurymen, was locked up in the jury-room until 11:30 Friday evening. When they were dismissed Mr. W. told them he would not appear again on Sabbath morning; but on Sabbath morning the sheriff came after him and took him from the church, where he had met with others of like faith to worship his God. (Is that the liberty that the constitution of the State of Washington grants, without any hearing more than is stated above?)

When Judge Jacobs imposed the fine of \$5 and ordered Mr. Webb committed until the fine was paid, Mr. Webb asked for a few minutes to give a reason for his action. So he began by reading, "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 judge then interrupted by saying, "Sheriff, take this man and lock him up; we want no long sermons."

Mr. Webb was then locked up as stated; but a lawyer, Mr. Falkner, paid the fine of his own accord, and Mr. Webb was then set at liberty.

But where is the justice in such treatment at the hands of those that are claiming to mete out justice to the people? Truly, the Lord says: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea,

truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment."

In the April issue of the *Nineteenth Century* appears an article on "How I Became Pope," which is extracted from the autobiographical commentaries of Pius the Second. History refers to the latter as a person of no small literary ability, which appeared in his authorship of society verse, novelettes, and books of history and travels. Of the circumstances which attended the casting of the vote which elevated him to the pontifical throne, he says:—

"We adjourned to luncheon, and from that moment, what cabals! The more powerful members of the college, whether their strength lay in reputation or wealth, beckoned others to their side. They promised, they threatened. They were even some who without a blush, without a shred of modesty, pleaded their own merits, and demanded the supreme pontificate qualifications. . . . Each man boasted of his qualifications. The bickering of these claimants was something extraordinary; through a day and a sleepless night it raged with unabated virulence."

Such is the testimony of the pope himself as to the character of the proceedings which resulted in the elevation of Pius II. before Christendom as the supreme visible head of the Christian church. But the cause of Christ knows nothing of intrigue.

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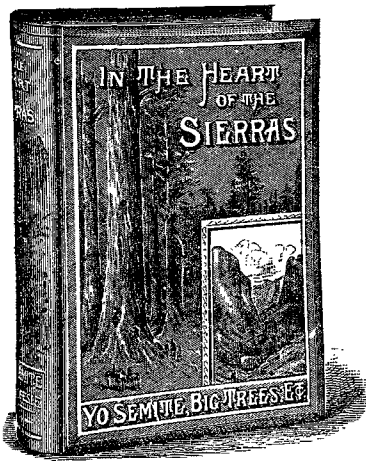
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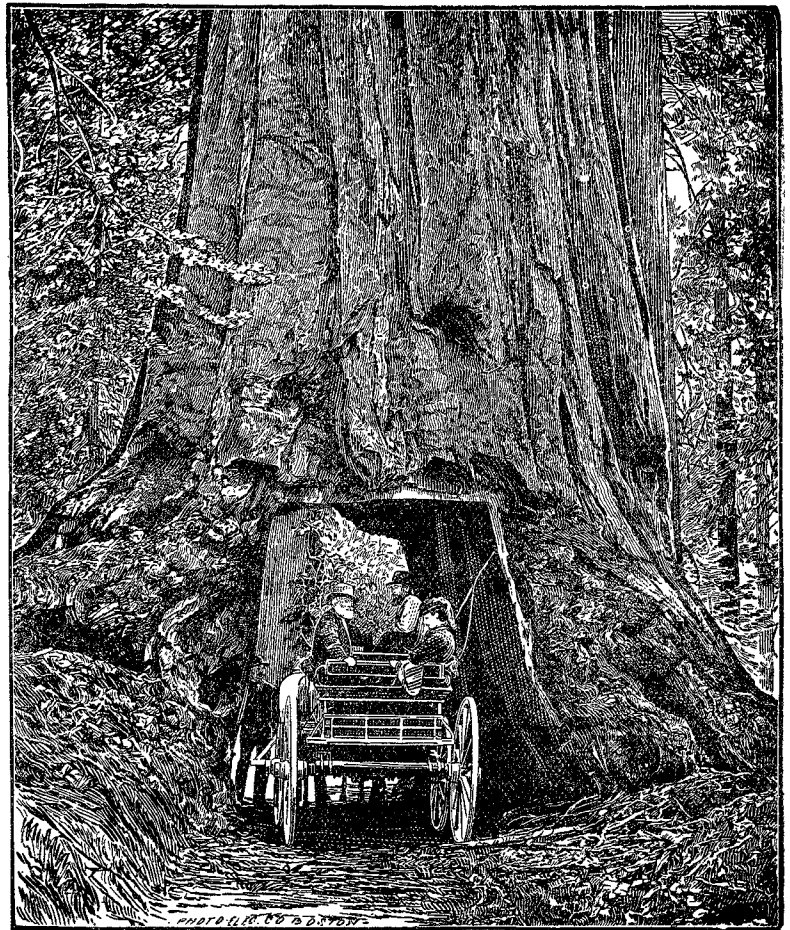
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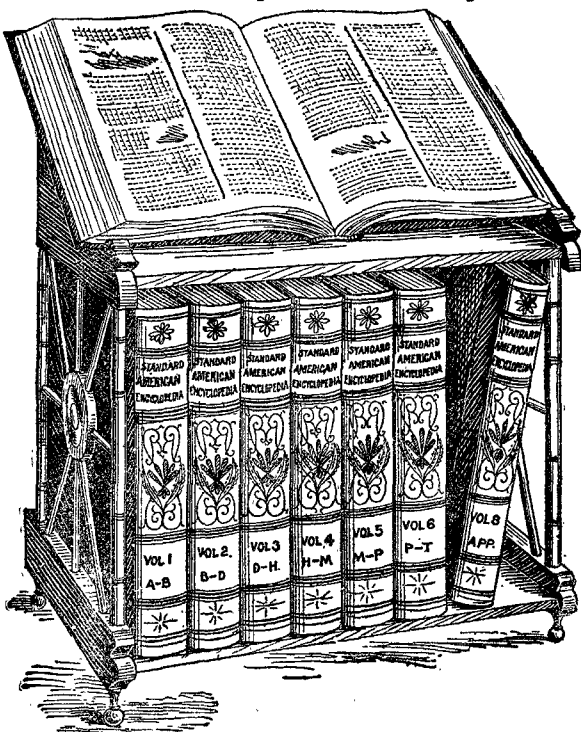
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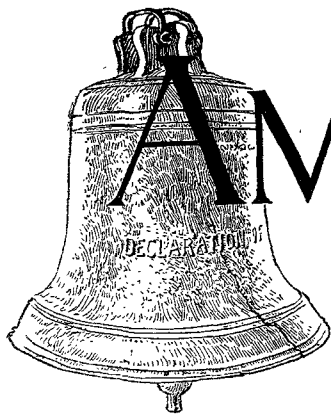
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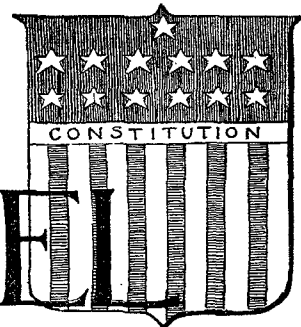
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ALONZO T. JONES,
EDITOR.

NEW YORK, MAY 20, 1897.

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"THE First of all the commandments is this: Hear, O Israel, the Lord our God is one Lord. 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 the Second is like, namely, Thou shalt love thy neighbor as thyself."

"There is none other commandment greater than these."

"On these two commandments hang all the law and the prophets."

It is certain that if these two commandments had been always observed by all men, there never could have been a State on the earth.

There would have been government, but no State. The government would have been altogether the government of God; He, the only King, the only Governor, on earth even as in heaven.

There would have been society, but no State. Because, men loving God with all the heart, and all the soul and all the mind, and all the strength; and their neighbors as themselves; the will of God would have been done on earth even as in heaven. All would have been one united, harmonious, happy, holy, family.

There is an essential distinction between society and the State.

SOCIETY is the union which exists between men, without distinction of frontiers—without exterior restraint—and for the sole reason that they are men.

The civil society or STATE is an assemblage of men subject to a common authority, to common laws,—that is to say, a society whose members may be constrained by public force to respect their reciprocal rights. Two necessary elements enter into the idea of the State: laws and force.—Janet: "Elements of Morals," p. 143.

This distinction, however, though clear and easily evident, is seldom recognized. Indeed, it is not recognized at all by those who are anxious to secure the union of religion and the State in the United States.

But men did not observe these two "first of all the commandments." They would not love God with all their heart: They would not love their neighbors as themselves. They rejected God as their only Ruler, their only Sovereign, and became ambitious to rule over one another. And thus originated politics and the State.

The Scripture outlines the story of this: "When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."

Note, that at the first, men *did know God*. But they chose not to glorify Him, not to honor Him, not to give Him the first place in all their thoughts and actions. Knowing God, they did not like to retain Him in their knowledge.

The next step was that they became vain in their own imaginations. They professed themselves to be wise, of themselves. The consequence was that they became fools; and their foolish heart was darkened.

In their vain imaginations they made gods of their own. And then to assist them in their worship, they made images of the gods which they had imagined.

The image was always the outward, tangible form of the god which they had already conceived in the imagination. Imagining is simply mental *image-ing*. The outward form of the god, whether it be the shining sun in the heavens or a hideously shaped block of wood or stone, is only the outward form of the *image-ing* that has already been performed in the imagination.

Thus, from the knowledge of the true God, they went

to the worship of false gods. From the light, they went into darkness. From righteousness they went to wickedness.

This is the truth. And the records of the earliest nations witness to it. The earliest records—those of the plain of Shinar—witness that the people at first had a knowledge of the true God. The records of the next two of the earliest nations, Egypt and Assyria, bear witness to this same thing.

In all these places the earliest records testify that the gods were their first rulers and the real kings: while men, in the places of authority, were but the servants, the viceroys of the god who was held to be the real king.

For instance, one of the earliest records from Shinar runs thus: "To [the god] Ninridu, his King, for the preservation of Idadu, viceroy of Ridu, the servant, the delight of Ninridu." Another: "To [the god] Ninip the King, his King, Gudea, viceroy of [the god] Zirgulla, his house built." Another: "To Nana the lady, lady splendid, his lady, Dudea, viceroy of Zirgulla . . . raised."

These are not only the earliest of the records that *have been found* in that land, but they themselves show that they are of the earliest records that *were made* in that land. And they clearly testify of the time when as yet, there were no kings amongst men. The gods were the kings; and the men in authority claimed only to be the viceroys of the gods who were held to be the real kings.

And all this testifies of a time further back, when the people knew and recognized God as the only King and rightful Ruler of men. They show also that this knowledge of God was so recent, and still so strong upon the minds of the people, that men who stood in places of authority had not the boldness to assume the title of king, even though they held the power.

The records of Egypt and Assyria testify precisely to these same things. And so far there was as yet no State. There was society.

There came a time, however, when even this lingering knowledge of God as King and only rightful Ruler, was cast off; and the man assumed the full title and prerogatives of king, himself.

The first man to do this was Nimrod. Nimrod was the first man in the world who had the boldness to take to himself the title and prerogative of king, in the face of the yet lingering idea of God as king. And the name which he bears, itself testifies to the fact that his action in this, was considered by men and also by the Lord, as precisely the bold thing which we have indicated. The name Nimrod "signifies rebellion, supercilious contempt, and is equivalent to 'the extremely impious rebel.'"

The Bible record of Nimrod is that "He began to be a mighty one in the earth;" or, as another translation gives it, "He was the first mighty one in the earth."

That is, Nimrod was the first one to establish the might, the power, the authority, of human government, in the form of an organized State. He was the first man to assert the power and prerogatives, and assume the

title, of king over men. "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."

Consequently, "With the setting up of Nimrod's kingdom, the entire ancient world entered a new historical phase. The oriental tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, or even the conquest of a province. His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers rested upon the feeling of kindred; and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a *sovereign of territory*, and of men just so far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes—enlarged families—Society: now there was a nation, a political community—the State. The political and social history of the world henceforth are distinct, if not divergent."

Such was the true origin of the State. It was the result of the apostasy of men from God. Such only could possibly be its origin; for if all men had always observed the two "first of all the commandments," it would have been impossible for there ever to be any State. There could have been no human authority exercised. All would have been equally subject to God; He would have been the only Sovereign.

Before Nimrod there was Society. Respect of the rights of persons and of their property was maintained. It was only when the apostasy grew, and men got farther and farther from God, that the monarchical idea was established and personified in Nimrod.

Let us not now be misunderstood. We do not say, nor do we intend to imply, that there should now be no human government, that there should be no State, nor even that there should be no monarchy. We simply say that which is the truth, that if there never had been any apostasy from God, there never could have been on earth any of these.

It is true that these things are the consequences of the apostasy from God. But *men having apostatised* from God, these things all, even to such Monarchy as that of Nimrod or of Nero, became necessary, just in proportion to the degree of apostasy.

It is better that there should be a government, bad as it may be, than that there should be no government at all. Even such a government as Nimrod's or Nero's is better than none at all. But without apostasy having gone to a fearful length, there never could have been any such government as Nimrod's or Nero's.

Nimrod's example was eagerly followed by all the nations around, until they were all absorbed in it. Society had passed away, and only States remained: and these universally idolatrous. In all that region, only Abraham believed God; and even his own parents were idolators. "They served other gods."

God chose Abraham then to be the father of all them

that believe God: the father of all who will have God alone to be their God. Abraham represented then, the religion of God, the beginning of the Church of God.

And, *from that State, God separated Abraham.* He said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee."

And in thus separating Abraham from that State, from his country, God taught the people then, and through all time, the separation of religion and the State, the separation of Church and State.

THE faith of Christ was not made to be guarded by the power of man, but to guard by its power the man to whom it is given.

"Christian Citizenship" Defined.

IN answer to the question "What is Christian Citizenship," the *May Christian Endeavorer* says that,—

"We must not confuse the 'Christian citizen' with the idea of the Christian business man, Christian mechanic, Christian father, Christian soldier, or Christian church member; but the 'Christian citizen' is one who brings Christian principles to bear upon his political life."

In regard to which it may be said that the Christian, merely as such, is a Christian business man, Christian mechanic, Christian father, and Christian in every other relation of his life; for Christianity covers the entire range of life's activities. And as the "Christian citizen" is "not to be confused" with this, it plainly follows that something different from this Christianity regulates his conduct as a "Christian citizen."

And such, indeed, is the case; for in politics the aim is to compel men to a certain course of conduct; while Christianity knows no compulsion, but simply says, "Whosoever will, let him come."

True Reform Work Illustrated.

THE well-known temperance worker, Francis Murphy, has recently been conducting gospel temperance meetings in Boston, with great success. Of the agency by which this success has been attained, he says:—

"From the first we had the presence and power of the Holy Spirit. Men who had been enslaved for years by intoxicating liquors signed the pledge, and reverently kneeling, with tears of repentance running down their faces, cried out, 'Lord, have mercy on me; deliver me from the power and dominion of sin.' Thank God, their prayers have been answered in complete deliverance from the drink habit and all other sinful conduct.

"The gospel of Jesus Christ has enabled us to come off more than conqueror in this great struggle with sin in the face of all the people of this classic city of Boston. The press of Boston gave me the most hearty and gener-

ous support from the first meeting to the finish, and the ministers also. All denominations heartily united in the name of Jesus Christ. It has been a Pentecostal time. We were all with one accord in one place at one time. Men were filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance. The city government were so favorably impressed with the work that they voted to give Faneuil Hall free of charge to me for the work."

And this is what might be done everywhere, if the effort for reform were but conducted by the divine Agency here brought to view. If Mr. Murphy had undertaken to conduct political temperance meetings instead of gospel temperance meetings, would any such success have crowned his efforts? Certainly not. The Spirit of God is the great reforming agency in this world, and without this no righteous reform can be accomplished. If the cause be righteous, its leaders may confidently look to God for the power to crown their efforts with success.

Alas, that so many reformers of this day should be grasping for political power, instead of seeking for the power of the Spirit!

THE gospel of God finds every person in bondage, and calls every person to liberty. "If the Son shall make you free," is its language, "ye shall be free indeed." No person whom the Son makes free can have occasion to complain that he is in slavery.

A Government of God on Earth.

IN a Christian government God is King, Judge, and Lawgiver, and the individual man or woman is the subject who is governed. There is a government of God on earth wherever there is an individual who has entered into governmental relations with God. This can be done only by faith, for "the carnal mind is enmity against God," and only faith in God can eliminate the carnal or natural propensities from the soul.

It is in accordance with God's plan of redemption that the government of God should exist in this form among men. It is the only possible form in which it can exist under the conditions which have ensued since the fall. Every other "government of God," therefore, is not in the purpose of God, and is not God's government. It is as useless for men to try to set up a government of God on the earth as it would be for them to undertake any other form of opposition to God. The plan of redemption can be carried out only as it is now being carried out through the operation of God's grace upon the individual heart, bringing it into subjection to the will of God. And the grace of God must operate through faith.

In the government of God, God's law is the rule of conduct. This is a perfect rule—the only one in existence—being dictated by Omniscience. It would seem that all people who have the Bible should be aware of this;

yet almost the first step that is taken by certain professors of Christianity in their repeated attempts to set up God's government here, is to enact laws. There is no room for legislation in the matter. God's own law covers every possible phase of activity under His government.

What all men ought to do, and the only thing that any man or class of men properly can do, is to fall in with the plan and providence of God, which is working to gather out of all nations and peoples of earth subjects for the kingdom of God, by establishing a government of God in each heart that will yield to the gospel invitation.

When this work shall be finished, as ere long it will, the government of God will beset up on the "new earth," in visible glory.

TRUE reform effort aims to change the man himself, and not merely his circumstances; and this is why human laws possess no reforming power.

A Proposed "Pool" of Churches.

AT an interdenominational meeting of the "Congregational Club" in the Third Congregational church of San Francisco, May 4, the statement was made by one speaker and liberally applauded, that "There are 100 churches too many in the State of California, and if they should die off it would be the best thing for the kingdom of God."

This utterance seemed to strike the key-note for the meeting, and another speaker expressed the opinion that "A commission should be appointed representing all the evangelical churches, to arrange the placing of churches according to population. As to what churches should be placed in any one city, let priority of establishment determine."

After further remarks in support of this idea, a resolution was adopted unanimously providing (as reported in the *San Francisco Call*) "that steps be taken preparatory to the establishment of a State commission, which shall have for its object the placing of evangelical churches according to population."

This of course means nothing less than a "pooling" of the popular churches for their own interests and against such denominations as do not have "population" on their side. While the thought was not expressed at the meeting, and probably was not contemplated, there can be no doubt that the practical working out of this idea would result in arraying the more powerful and popular church bodies against the numerically weaker ones, which of course will not be regarded by the church "pool" as being at all necessary to the interests of the community in which they exist.

Let the churches seek for the "unity of the Spirit." Any other kind of church union will be worse than the present disunion.

A Candid Admission.

THE "Rescue of the Sabbath in California" is the topic of a communication from Rev. William Rader, of San Francisco, to the *May Christian Endeavorer*. In it Mr. Rader mentioned that since 1883 California has had no Sunday law, and adds that the California climate invites Sunday desecration (which is obviously true,) and then says:—

"I would not make the impression that the California sabbath is worse than that of Illinois or Massachusetts, or any other State. . . . If California is not what it ought to be, morally, the climate is not wholly responsible. The San Francisco sabbath is observed quite as well as the Chicago sabbath."

In other words, Sunday desecration is no worse in California, where there is no Sunday law, than in Illinois, Massachusetts, or "any other State," where Sunday laws exist, notwithstanding that the California climate is unusually conducive to indulgence in the various forms of Sunday recreation.

Of what use, then, are Sunday laws in the States? What do they accomplish more than to manufacture "crime," by causing the arrest of people for doing what is allowed to be good and lawful on other days of the week!

Where there is the most of the law of God in the heart, the Sabbath will be best observed. But only the Spirit of God can write his law in men's hearts.

Lawless Lawmakers.

THE chief law-making body of the country is involved in a scandal. The fact has come to light that several United States senators have made use of their official positions for purposes of personal gain. By speculating in shares of sugar stock at a time when the price of sugar was dependent upon their own action, knowing that the price of sugar stock would be advanced as soon as certain Senate proceedings became known to the public, they were able to add thousands of dollars to their private wealth. There was no risk involved in the transaction. It was simply a matter of using the knowledge and power which were theirs by virtue of their official positions.

Such a proceeding is plainly dishonest, and therefore in violation of a principle which every law-making body is bound to uphold. More than this: it is a betrayal of a high public trust, and therefore indicative of a thoroughly selfish—or lawless—disposition.

Law-making cannot be safely entrusted to lawless men. And when men in the highest law-making assembly in the land themselves disregard the law, the spectacle affords the strongest illustration of the inability of law in itself to produce good government.

The first need of all men—in positions of public trust

or out of them—is an unselfish character. Such a character makes men good as neighbors and good as legislators. But law is powerless to produce this character. Self can be overcome and driven out of the heart only by the grace of God.

When the grace of God shall no longer work upon men's hearts—when by continued rejection the Spirit of God shall have been driven away from them—the Government is doomed. Its Constitution will not save it. No principles of right and justice which have been established in a government by its founders, however noble and great, can avail aught when that government is administered by selfish, unscrupulous men.

True, it is proposed to remedy the situation by removing all such men from office, and putting good men in their places. But of this it need only be said that it cannot be done. The cry, "Turn the rascals out," has long been the campaign motto of the "reform" forces, but the "rascals" are in office still. There is nothing in politics which has a tendency to evolve good men. And as long as men retain natures susceptible to corrupting influences, as long as the masses of mankind remain followers instead of leaders, so long will politics continue to be ruled by the "boss" and the "machine."

The influence of evil is spreading, its power is augmenting; and it cannot be overcome by law. Law will not administer itself. He who makes and administers the law must have his own heart safeguarded from the prevailing selfishness, or the law will not be made the instrument of justice.

Not law, but the grace of God, is first in the maintenance of peace and justice in the earth. Without the power of the Spirit, no reform from evil is possible.

Religious Inebriates.

A SAMPLE of the intoxication that is produced by imbibing religious error is given in the *Christian Endeavorer* for May. Mr. G. L. Wilson, having evidently read and assimilated the Rev. Mr. Gamble's "great discovery" concerning the Sabbath, writes the following:—

"When Jehovah finished his six days of work, he did not set apart Saturday as a rest, but gave us the astronomically true Sunday, September 27th, A. M. (not Julian). When the ceremonial law was given, after the Sunday sabbath seemed forgotten in Egypt, the tenth to sixteenth Nisan week was given at Passover time, in the year 25, 10 A. M. [2510 A. M. ?], at which time Friday to Saturday was the seventh day of the ceremonial week—only ceremonial; and this date of the month would come on different days in different years, as the Fourth of July comes on different days of the week in different years. In the year 2550 A. M. the manna showed Sunday as the Sabbath. In the year A. D. 30, prophecy showed Sunday, April 7 (9th Julian), to be the restored Adamic Sabbath (not the ceremonial Jewish). It was man's first day of the new creation, but God's seventh day."

Let the reader contrast this jumble with the clear

simple, straightforward language of the fourth commandment, and then thank the Lord that he does not have to try to look through a tortuous maze of assumption and supposition to discover his duty with regard to the Sabbath.

An Interesting Case of "Religion in the Public Schools."

On April 24th last, a decision was rendered by two judges in the District Court of Stearns County, Minn., which forbade the conducting of religious exercises in the public schools of Avon. The case was that of Oliver Rasnick, plaintiff, vs. Common School District No. 69. The decision sets forth that religious services which included repetitions of the Lord's Prayer and prayers to "Mary, mother of God," had been regularly conducted in the school from the time of the organization of the school district, without objection from its patrons, until the commencement of the school year of 1896; and that after complaint had been made by the plaintiff and others to these exercises, "a majority of the legal voters of said school district petitioned the trustees thereof to permit and authorize the school house in said district to be used for the purpose of divine worship and for the purpose of instruction in religious matters and religion, the same not to interfere with the use of the school house for school purposes, which petition was granted and notice thereof was by the said trustees given to the defendant."

The practical working of this permission is an interesting feature of the case, and is set forth in the decision (in part) as follows:—

"Four or five minutes before nine o'clock in the forenoon the children were called together in the school room, the pupils required to stand and together repeat the following prayer: 'Our Father who art in heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil.—Amen.' And also the following: 'Hail, Mary, full of grace! the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God! pray for us sinners, now, and at the hour of our death.—Amen.'"

"Then without any intermission or further calling the school to order, the school exercises proper were begun and continued to twelve o'clock. Then, without any dismissal of the school, or intermission, the said prayers were repeated; pupils desiring to do so, however, being permitted to retire before the saying of these prayers. The school was then formally dismissed for the noon hour. Four or five minutes before one o'clock the school was called to order and the pupils directed to stand and repeat the following prayer: 'The Angel of the Lord declared unto Mary, and she was conceived of the Holy Ghost. Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray

for us sinners, now, and at the hour of our death.—Amen. Behold the handmaid of the Lord. May it be done unto me according to thy Word. Hail, Mary,' etc., as above, 'And the Word was made flesh, and dwelt among us. Hail, Mary,' etc., as above, closing with the Lord's prayer, as before stated.

"Immediately upon the conclusion of this prayer, and without any intermission or further calling of the school to order, the school exercises proper followed, and continued till four o'clock. At four o'clock the teacher announced 'School is out, and those who wish to go may go.' Then, without further dismissal or intermission, the same prayers were said and the same ceremony had which was followed, on two days of each week, by one half hour instruction in the Catholic catechism. There was no formal dismissal of the school, further than the teacher saying that those who wished to do so could go."

It will be observed that the teacher (a devout Catholic) took pains to minimize the force of the permission to leave the school before the religious exercises began, by proceeding immediately with the latter after a mere perfunctory notice to the young pupils of permission to those who wished, to depart. It is proper to note, also, that nothing would be easier than for an unscrupulous or religiously biased teacher under such circumstances to so manage affairs as to practically nullify, to a great extent, the liberty of absence from religious exercises which is thought to be a safeguard against injustice. In the case of young children, especially—and these are the very ones that ought to be most jealously guarded—such a provision could be easily deprived of its force by an artful teacher.

The decision is eminently just, and will, we hope, serve as a precedent in all similar cases that may arise in the future.

Longitude vs. the Week.

A CORRESPONDENT living in Brooklyn inquires of the SENTINEL how people living in "Fiji, Tonga Isles, and the extreme east of Siberia," can know which day is the Sabbath, "or in fact any other day of the week."

We know of no reason why people living in the regions designated should be obliged to determine the days of the week in any different way from those living in New York City or London or Pekin. And as a matter of fact the inhabitants of those regions have the week and mark the days of the week the same as is done elsewhere, and we have never heard that they experienced any difficulty or were involved in any uncertainty in the matter. Doubtless they would be much surprised to meet with anyone who would express a doubt upon this point.

Adventurous travelers have explored nearly every square mile of the earth's surface, but none of them have had any difficulty, even in the Arctic realms where there is a "day" of six months' length, in keeping track of the days of the week or in knowing the beginning and end of each day.

God made the week and gave it to Adam and his posterity; and this primordial division of time has been maintained uninterruptedly from Adam's day to the present, being marked at its close by the Sabbath, which has always had some observers in every age of the world. The nation of the Jews has observed the Sabbath from the time of the falling of the manna, shortly after their exodus from Egypt, to the present time; and neither Jews, Christian Sabbath-keepers, Roman Catholics, Protestants or heathen, were ever in any disagreement concerning the identity of the days of the week. So all anybody has to do who wants to keep the Sabbath is to take the week as he finds it in the community in which he lives, and observe the Sabbath as commanded when it comes to him. The Creator knew all this when He made the Sabbath, and knew that in commanding its observance He would not be requiring anything difficult or unreasonable.

Dr. Lorimer on the "Puritan Sabbath."

THE Rev. Geo. C. Lorimer, who has for several years past been connected with the Tremont Temple church, Boston, Mass., evidently desires no reestablishment in this country of the "Puritan sabbath." On a recent Sunday he spoke to his congregation on this point, the following, as reported in the *Haverhill Gazette*, of May 5:—

"The term 'Christian sabbath' was unknown for the first twelve centuries of Christian history. The term 'sabbath' as applied to the Lord's day is unknown to the articles, the canons and the prayer book of the church of England. The Christian idea of the day is of a day of worship, refreshment, rest, peace, joy, liberty. The duty is therefore incumbent upon every Christian to claim these privileges for himself and for all persons committed to his care, and, as far as in him lies, to obtain and preserve it for the whole brotherhood of man.

"Many eminent churchmen have rejoiced during the past few years because of the opening of the art museums and public libraries during a portion of Sunday, yet this boon was the result of years of agitation, and the men and women whose unrelenting demands secured the privilege were denounced as heretical persons who were planning the general wreck of Christianity.

"When the Sunday evening concert was tolerated in Boston the amusement places were crowded every Sunday evening by non-going church people and the streets kept clear of that mob of aimless persons who always throng the public streets during an idle day. Certain churchmen concluded that the Sunday concert was responsible for the small attendance at the evening church service, and acting upon this impression they demanded the police to interfere. What was the immediate result? Every hotel and brothel in the city became crowded and the churches did not gain a respectable increase. Under the Sunday concert plan men were able to go to work on Monday morning, while under the present arrangement they are unable to do so owing to the debauch of the Sunday evening.

"If Sunday be made a day of gloom in this State the inevitable penalty will be loss of commercial importance and the creation of a class of human beings who will be skillful in evading the penalty of law, while indulging in a state of lawlessness which will endanger Christianity."

Why not leave the Sabbath just as it was left to mankind by the Creator?

"Circumstances Alter Cases."

BY JOHN D. BRADLEY.

IN 1830 the Congress of the United States in its famous Sunday mail report, referring to that consciousness of certain inalienable rights felt by every man, said:—

"It is an inborn principle which nothing can eradicate. The bigot, in the pride of his authority, may lose sight of it, but strip him of his power, prescribe a faith to him which his conscience rejects, threaten him in turn with the dungeon and the fagot, and the spirit which God has implanted in him rises up in rebellion and defies you."

It is not often that bigots are thus called upon to take their own medicine, but sometimes in a milder way the principle is no less forcibly illustrated, as will be shown in the following.

Everybody is doubtless acquainted with the position taken during the last Presidential campaign by most of the influential journals of the country on the question of criticism of decisions of the Supreme Court. Of these journals not one was more "conservative" than the *New York Evening Post*. To question the infallibility of this tribunal, even when a decision was made possible by a majority of only one vote, was to it the essence of anarchy, and, if indorsed by the people, the premonition of certain ruin. So sincerely did it believe this that it made a strong effort to induce the editors of these journals to establish a censorship upon the telegraphic reports and to expunge from the speeches of the "anarchists" all that would tend to lead the simple people astray. But most of these papers, though of the same political faith and maintaining the same doctrine in regard to the Supreme Court, were hardly ready to swallow the assumption that they were the guardians of public thought, or that the people had lost their ability to read and decide for themselves.

Imagine then their astonishment and disgust when they beheld this foremost exponent of judicial absolutism turn and rend this august tribunal when it made the recent decision upon the anti-trust law. The scales seemed to have fallen from its eyes and it says this is one "of the long list of decisions . . . in which the court has revealed its weak grasp of the fundamental principles of law and government." According to the *Post's* own definition such disrespectful language is anarchy, and the *Times-Herald*, of Chicago, determined to be consistent

in its support of the Supreme Court, says that owing to the class of people which the *Post* assumes to address, it is anarchy that will have the worst effect.

While it is true that circumstances sometimes alter cases—or rather our view of them—they cannot alter facts and principles. But what are the circumstances in this case? The decisions were rendered by the same court, with the same authority, and made possible by the same number of votes. One was said to be in the interests of the rich, the other was not. The *Post* indorsed one, the other it did not. In one case the court is infallible, in the other it reveals "its weak grasp of the fundamental principles of law and government."

Now, if the Supreme Court is infallible when it agrees with us, and has only a "weak grasp of fundamental principles," when it does not, it follows that the infallibility rests with us, not with the court. And it may be said that there never was a man—indeed it may be safely said that there never will be a man—who has asserted, or who will assert the absolute finality of any action of the Supreme Court of the United States simply because it is an action of the court, who would not deny the doctrine the very moment a decision was rendered which he thought to be against his interests. So then, let us not say that either our own opinion, or the opinion of the Supreme Court, is final. Let us say that justice, and justice alone, is the ultimate standard. Let us maintain the doctrine that "nothing is settled until it is settled right."

IN a communication to the *Cottonwood County Citizen* (Windom, Minn.), of Feb. 6 last, taking exception to Sunday evening games and amusements, Mr. C. S. Royse says:—

"There are two institutions which may be looked on as distinctly American—the American sabbath and the American saloon."

Such an admission is fatal to the "American sabbath"; for any institution that takes its rise from the same source whence comes the American saloon, can have no just claim to sanctity. As certainly as the "American saloon" is an American institution, so certain it is that no other American institution can be holy. And no Sabbath is worth anything that is not holy.

The "Sabbath of the Lord" (see Exodus 20:8-11) is holy. The "American sabbath" is but a human institution, and hence has no holiness.

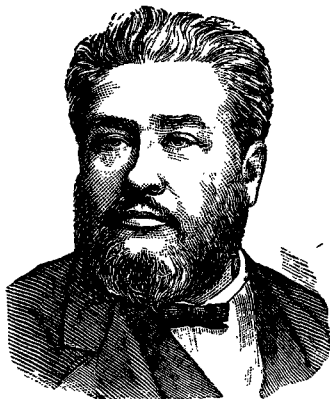
It is reported that the Sultan not long since expressed his opinion of Leo XIII. by the remark, "Who is this pope that's always meddling in the affairs of our State?" the occasion being the presentation of a letter from the Pope to the Sultan, concerning the protection of Christians in Crete. The papal envoy was snubbed, the Pope was deeply offended, and a coldness has existed between the Porte and the Vatican ever since.

TRUMPET

TONES

Spurgeon Said:

I AM ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament do to true religion, except by mistake. As to getting the law of the land to



REV. C. H. SPURGEON.
[From *Christian Herald*.]

our religion, we earnestly cry, "Hands off! leave us alone." Your Sunday bills and all other forms of Act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar. Let our members of Parliament repent of the bribery and corruption so rife in their own midst before they set up

to be protectors of the religion of our Lord Jesus. I should be afraid to borrow help from government; it would look to me as if I rested on the 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 the force of conviction, and not by force of the policeman; let true religion triumph by the power of God in men's hearts, and not by the power of fines and punishments.—*Extract from one of Spurgeon's Sermons, quoted in "Australian Sentinel" for March, 1895.*

"It is none of Cæsar's business to deal with our consciences, neither will we ever obey Cæsar in any matter which touches conscience. He may make what laws he will about religion, but by our loyalty to God we pour contempt on Cæsar when he usurps the place of God. He is no more to us than the meanest beggar in the street if he goes beyond his own legitimate authority. To Cæsar, Cæsar's; politics to politicians; obedience, cheerful and prompt, to civil rulers; to God, and to God only, things that are God's; and what are these? Our hearts, our souls, our consciences. Man himself is the coin upon which God has stamped his image and superscription (though, alas! both are sadly marred), and we must render to God our manhood, our wills, our thoughts, our judgments, our minds, our hearts. Consciencs are for God. Any law that touches conscience is null and void, *ipso facto*, for the simple reason that kings and parliaments have no right to interfere in the realm of conscience. Conscience is under law to none but God."—

"*Sermons of Rev. C. H. Spurgeon*," Vol. 10, pp. 111, 112. Funk & Wagnall, New York.

"BAPTIST Principles of Religious Liberty," by Geo B. Wheeler, an advertisement of which appears on another page, is destined to accomplish great good in stirring up the pure minds of Baptists to earnestly contend for the faith once delivered to the saints along the lines of "soul liberty." The author has received warm endorsements of his pamphlet from prominent Baptist preachers and editors, college presidents and professors, both north and south.

Rev. Arthur S. Burrows, whose ringing words on Church and State we print on another page, writes thus of the pamphlet:—

"My Dear Mr. Wheeler:—

"I thank you for your courteous permission to peruse your "Baptist Principles of Religious Liberty." They are righteous, because based upon the principles of Christ. They are essential, because the only assurance of both individual and national life. Your statement of these principles is a fresh inspiration to simple Christianity, pure church membership, and patriotic citizenship.

"Accept a contribution of mine during 1896, and my best wishes.

"Sincerely yours,

"ARTHUR S. BURROWS."

The Spirit, and the Word.

By Rev. F. B. Meyer.

Your preaching and teaching must be in harmony with the Word of God. I am a Quaker by extraction, and I glory in it, especially when I know what they have been in this country. I dissent from them because I believe they went wrong when they magnified the Holy Spirit to the exclusion, in many cases, of the Word of God. And with all love I would say that if there is one danger ahead for the Salvation Army of the present day, it is lest they should magnify the work of the Spirit of God in experience, apart from the Word



REV. F. B. MEYER.
[Copyrighted by F. H. Revell Co.]

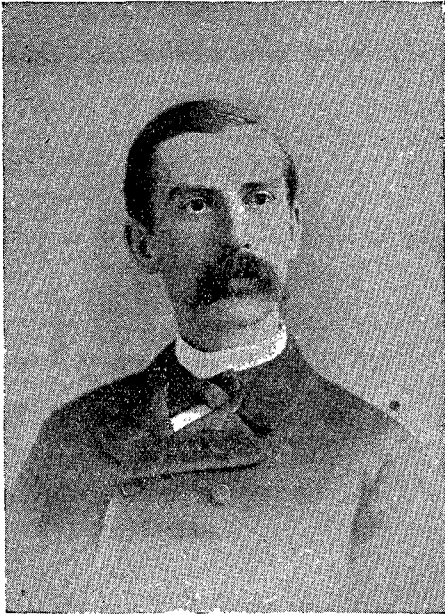
of God taught to their converts. Remember that the Holy Spirit is like a locomotive, the Word of God like the steel rails; and you must have the steel rails of the Bible as well as the steam power of the Holy Ghost. Let the Holy Ghost fill you, but He will work along that Book. And I hold that the fact that the Holy Spirit elects to work through that Book is its most complete vindication against all that modern critics have to say. As long as the Holy Ghost is prepared to stand by it and to work by it, I hold it to be in an incomparable sense the word of the living God to man. I am well satisfied to accept it all, Jonah and the fish included.*

* From "A Castaway," p. 93, by Rev. F. B. Meyer, 12 mo., cloth, price 30 cents; F. H. Revell Co., New York.

Church and State.

By Rev. Arthur S. Burrows.

THE fourth principle for which a Baptist Church stands is, that we refuse and oppose all connection between Church and State, believing that the State has no right to control religion. Conscience must be left untrammelled and so protected as the inalienable right of all, mankind being accountable to God only for its exer-



REV. ARTHUR S. BURROWS.

cise. Each is to follow personal conviction of duty in obeying God, without interference, and each is bound to extend the same right to all others without distinction. We believe that civil government is of divine appointment for common human good [Rom. 13:1-5], that we are to render tribute and honor where due [Romans 13:6, 7], and that we are to pray for rulers and magistrates [1 Tim. 2:1-4]; but we claim that Jesus Christ, whom God has exalted as King of kings and Lord of lords, is the prince of the converted conscience [James 4:12].

Baptists stand for religious freedom among all citizens and repel all State distinctions for political ends. Soul freedom is the bulwark of religious liberty, the inevitable outgrowth of the New Testament principle that each must hear for himself, must repent for himself, must believe for himself, must confess Christ for himself, must be baptized on his own confession [Romans 14:22]. We come into this world one by one, we must go to Christ one by one for his pardoning grace, and we leave this world one by one to be rewarded according to our works if we be Christ's, and to be judged if we be not Christ's [2 Corinthians 5:10]. Hence the State has no authority over the religious beliefs and observances of men, whether orthodox or heretic, atheist or heathen.*

THE best thing that any individual can do for the Sabbath, is to keep it holy.

* From "For What Does a Baptist Church Stand?" by Rev. Arthur S. Burrows, pastor 1st Baptist Church, Charleston, Mass.

If the Trumpet Should Sound.

From the "Ram's Horn," Chicago.

The Lord himself shall descend from heaven with a shout with the voice of the Arch-angel and with the trump of God. 1 Thess. 4:16.

THAT is one of the few prophecies which are unfulfilled. Unlike some of those of old, it is not veiled in the language of mysticism and symbol. It is as plain and explicit as words of one syllable can make it. It is as sure of being fulfilled as those prophecies have been which foretold, with surprising minuteness, the birth of Christ and his impressive death. It is as sure of being fulfilled as was that prophecy concerning the destruction of Jerusalem, which, indeed, came to pass with shocking realism. What if the trump should sound to-day, or when Christmas bells peal in celebration of the nine hundredth anniversary of Christ's birth, what would Gabriel and his host of angels find were they to bring to the great ingathering the nations of earth from the east, and the west, and the south, and the north?

Tearful vision for the Master. They would bring him a thousand million souls, two thirds of the world's number who, nineteen centuries after his death and resurrection at Calvary, never heard that he had lived. He would also find his nominal church, not one and united as he charged it to be, but broken up into one hundred and eighty or more distinct sects or divisions, working (so far as they work at all), without practical harmony and often with warring envy. He would find three thousand churches in America alone belonging to what are known as the more evangelical bodies absolutely without a single accession by confession of faith last year. He would find the world in which the church moves and is supposed to exercise its influence, plunging in a frenzied pursuit of riches, or pleasure, or empty fame. He would find, in short, just about such a scene as our artist pictures on page one. If the trump should sound there would not be mountains nor hills enough in the world to hide the terrified throng who would call upon these to hide them, but who are living from moment to moment as if life was an everlasting play day or a dream. It will yet appear that it is a solemn reality.

Applied Christianity.

"APPLIED CHRISTIANITY" is a phrase that is made much use of just now in discussions relating to social and political themes. It is spoken of as if it were a sort of new science, that needed to be quite fully explained before ordinary people could be expected to grasp its meaning.

But the Bible constitutes a text-book on applied Christianity, and anyone who will read and believe what it says, will know exactly what applied Christianity is; and on the other hand, whoever will not seek to this

source of knowledge on the subject, cannot know what it is, no matter how much he may be told of what somebody says it is.

The Bible teaches that Christianity is itself an applied thing,—that it is manifested in no other form. For according to the Word of God, Christianity is not a creed, or a round of forms and ceremonies, but a manifestation of the life of Christ. It is the application of the wisdom, the power, the righteousness of God Himself, to the individual, through faith in Christ. It is the application of Divinity to humanity. This will of course be seen and felt in the community which environs it.

This is "applied Christianity," by the agency of the Holy Spirit. It is impossible for man to apply Christianity to anything. Nor is any application of Christianity needed further than that which it is the office of the Spirit to make.

THE Rev. Blustering Boanerges, who beats more dust out of the pulpit cushion than he does sin out of the hearts of his hearers, should bethink himself of the fisherman's adage that "when there is thunder the fish go to the bottom of the sea."—*New York Observer*.

National Christianity.

BY M. E. KELLOGG.

A WRITER in the *Christian Advocate*, lamenting the destruction of the Armenians by the Kurds and Turks, and suggesting as the only possible way for the prevention of further atrocities the union of Great Britain and the United States against Turkey and Russia, says: "Of course, Christian America is horrified to think of the weary tramp of myriad feet over the blood-stained track to far-away Siberia, fearful dungeons, dismal mines, the lash, the sword, the torture; but, notwithstanding all this, Russia has done much good in Central Asia, and it certainly is not just to call her a little better than Turkey." This was an allusion to what some other writer had said of Russia in the same paper.

After reading the above true description of Russian barbarism which this writer has portrayed, we can but wonder at his own conclusion that it is not just to call Russia "little better than Turkey." What does he want to call her? No better? No; he conveys the idea that Russia is a good deal better than Turkey.

The probabilities are that should this same writer desire to go on a Christian mission to either of these countries, he would prefer to go to Turkey, knowing that he could preach Christ freer from interruption in Turkey than in Russia. Religion is free in Turkey. And any man is free to preach his religion, provided he does not make his religion the means of stirring up rebellion against the government. In Russia any religion besides the Established Church is not allowed. Every other reli-

gion than the Greek Russian church is itself under the ban.

What, then, makes Russia so much better than Turkey? Nothing but the *supposition* that Russia, unlike Turkey, is a Christian nation! The good she has done in Central Asia is that she has conquered certain weak Mohammedan States and annexed them to her empire. But why go to Asia? What good has Russia done in Europe? How does she treat those who preach the gospel there? For them the road to Siberia is always open and always thronged. Russian cruelties, banishments and persecutions are made in the name of Christ, and not in the name of Mohammed. Should Russia gain possession of Turkey, the American missionaries now laboring in that country would have to leave immediately; and should the Armenians or Mohammedan Turks rise in rebellion when under the Russian government, the Russian Cossack would, under the orders of his "littlefather," the White Czar, show himself equal to the Bashi Bazouk and the Kurd.

National Christianity means but little, whether in Russia or the United States. To write it on paper looks well; but to be appropriately written, it should be written with blood,—not ink,—for it always has meant and always will mean persecution and death to dissenters. When Christian America is horrified at Russian persecutions, and Christian Russia is delighted with them, it is time that this national Christianity be analyzed to see of what it is composed. A close inspection will reveal in national Christianity a large amount of pride, priestcraft, bigotry, and love of power, and only the thinnest tinsel of Christianity to cover it—in fact, nothing but the name.

If the national Christianity of the United States is not as bad as that of Russia, it is because it is not yet so firmly established. Let national Christianity once be firmly fixed here, and this land will be a dreary place to the dissenter, who, perhaps, will be glad to seek an asylum under the government of some generous Mohammedan such as have ruled in the past. Yet, strange to say, the desire for a national religion, by law duly recognized and established, is very pleasing to many Americans.

The Chinaman was Right.

"Bible Echo," Melbourne, Aus.

A CHINESE grocer in Sydney, says the *Sydney Daily Telegraph*, of March 18, when asked by a "city missionary" to sign the Churches' Sunday-closing petition, carefully inquired what the petition meant. "To enforce the closing of all shops on Sunday." "Oh, me close every Sunday and all holidays." "Then sign, and make those close who do not." "No, me no sign; me close myself, not trouble about anybody else." The Chinaman was right. There was evidently more religious freedom slumbering in his bosom than was manifested by the "missionary" who asked him to sign the petition, or the Sanhedrimitish "Council" that sent this "missionary" out with its gospel of compulsion.

Baptists and Christian Citizenship.

From "Baptist Principles of Religious Liberty," by Geo. B. Wheeler.

THE Christian Endeavor Convention which met at Boston, July, 1895, in which the Baptists were largely represented, declared itself as standing for Christian citizenship:—

"Christian Endeavor stands always and everywhere for Christian Citizenship."—*Official Report, Fourteenth International Christian Endeavor Convention, Boston, 1895, p. 345, Resolution Six.*

Christian citizenship, as defined by the Christian Citizenship League, an organization endorsed by the president and secretary of the Christian Endeavor Society, is:—

"To reveal Jesus Christ as the Saviour of the nation as well as of the individual."—*The National Christian Citizenship League Constitution, Art. 2.*

"Christian citizenship maintains the supreme right of Jesus Christ to rule municipal and national as well as private life."—*The Christian Citizen, (Chicago), October, 1893, p. 7.*

The heading to a call recently sent out by the Christian Citizenship League, reads:—

"In the name of the Lord of Hosts. A summons to the followers of Christ to unite against his enemies."—*The Christian Citizen, October, 1895, p. 3.*

We give two quotations from the call to show its character:—

"The forces of evil are organized, aggressive, insolent, triumphant. Is it not time to marshal the hosts of righteousness in battle array?" "If the prayer, 'Thy kingdom come. Thy will be done in earth, as it is in heaven,' is ever answered, the people of God must do a twofold work; as in Neh. 4:16-18 where, trowel in one hand and sword in the other, they simultaneously rebuilt the walls of the holy city, and fought the enemy."

Do not these statements clearly indicate a turning away from the power of God which is the gospel, to the carnal weapons of civil warfare, for the purpose of accomplishing the will of Christ here upon earth? And yet this call was endorsed by a large number of the leading clergymen of the country, including many prominent Baptists.

At the Christian Endeavor Convention, held at Washington, D. C., July, 1896, great prominence was given to the subject of Christian citizenship. Fifty-three pages of the Official Report are devoted to this theme, besides the space devoted directly to its kindred theme,—compulsory Sunday observance. Baptists were largely represented in this convention. It is a marvel that Baptists could acquiesce in the sentiments expressed on that occasion, and printed in the Official Record. One statement reads as follows:—

"One purpose of this great Christian Endeavor movement is to enthrone Christ in our national life. . . . To illustrate: Christ got into our national life when the Pilgrim Fathers, 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 pledged themselves to frame civil institutions with that end in view. To that pledge they and their descendants were loyal for the next five generations."

Is it possible that Baptists have forgotten what they suffered under this attempt to "enthrone Christ in our national life"? Have they forgotten the cruel scourging and banishment they suffered under it? or have they repudiated the principles of separation of Church and State for which their fathers struggled and suffered for those five generations? If Roger Williams were here, would he acquiesce in this "Christian Citizenship" movement? or sit in silence while the principles for which he strove and sacrificed are repudiated? Can it be possible that the Baptist church will confirm the enemies of Christianity in their charge that as soon as a weak and persecuted church becomes strong, it repudiates its plea for liberty, and uses the civil power—the weapon of its persecutors—to oppress its dissenting brethren? Verily the editor of the *Indiana Baptist* speaks the truth when he says:—

"Roger Williams should be on earth again to teach some Baptists that 'the civil magistrate has no authority to punish the breaches of the first table of the Decalogue.'"—*Indiana Baptist, April 18, 1895.*

Holding Back vs. Stirring Up Strife.

BY BAXTER L. HOWE.

THE Lord is worthy to receive glory and honor and power, because he created all things, and for his pleasure they are and were created. Rev. 4:11.

When man sold out to Satan, the Lord, whose delights were with the sons of men (Prov. 8:31), loved man so much that he "emptied himself" (Phil. 2:7, R. V.) and came to the earth to seek and to save that which was lost.

That which God is more interested in than anything else in this world, is his people (Deut. 32:9), and when he divided the nations and separated the sons of Adam (verse 8) at the tower of Babel (Gen. 11:8), he determined the times before appointed, and set the bounds of their habitation (Acts 17:26), that they should seek the Lord; and if they should feel after him they would be sure to find him, for "he is not far from every one of us."

He gave *all* life and breath and all things; and when man sinned he put himself just as close to him as it was possible to get, even taking upon himself man's flesh and blood. Heb. 2:14.

God not only delivered up his Son for us all, but with him freely gave us all things. Rom. 8:32.

All the hosts of heaven are studying the plan of salvation (1 Peter 1:2; Eph. 3:10), and are ministering for them who shall be heirs of salvation. Heb. 1:14. They

are God's host (Gen. 32:2), and Jesus is their Captain. Josh. 5:15. They know all things that are in the earth. 2 Sam. 14:20. They listen for the word of command from their Prince and hasten to do his bidding. Ps. 103:19-22.

These ministers of God defeat the purposes of proud kings and turn the plans of nations to naught. 2 Chron. 32:21. When the angel who is placed in charge of any nation holds no longer with that nation, that nation goes to ruin. Dan. 10:20.

When a prince or ruler of any people rebels against the interests of God's people, the angel that is in charge of that field is *held* or *bound* in that place until he is able to influence the mind of the head of that nation in favor of God's cause, or is released by his Captain.

This truth is plainly set forth in Daniel 10. The prophet was fasting and praying for three full weeks (verses 3, 4). His prayer was heard from the very first and Gabriel was sent to answer it. The prince of Persia withstood him until his prince, Michael, came and released him (verses 12, 13, R. V. margin).

At the golden altar in the first apartment of the heavenly sanctuary, but near to the entrance of the second, the prayers of the saints are presented. Rev. 8:3. From this altar the prophet heard the voice of Michael that released the angels that had been detained in the country of the Euphrates, holding back the powers from engaging in general war. Rev. 9:13-15. The angels obeyed the command and the powers were turned loose.

From the pages of history, beginning with July 27, 1449, and continuing "an hour, a day, a month and a year" (391 years, 15 days), the student reads the account of slaughter, carnage and ruin that went with and followed in the track of "Apollyon," the "Destroyer," of prophecy,—the "Sultans" of history.

The "sure word of prophecy" points out the year, and even the very *day*,—Aug. 11, 1840—when the Sultan should surrender his independence. History records the fact of the fulfillment of that prophecy. From that time he has been restricted in his operations.

Why a stay in his awful work? Because Christ, about this time, was to enter upon his last work in the heavenly sanctuary for a lost world.

As he came before the holy law of God, to finish his work as priest, and saw ruin on every hand in the earth, he gave command to the angels to hold, not only the powers in the valley of the Euphrates, but in the world, until God's work should be finished. Rev. 7:1-3.

The powers may gather, statesmen may tremble, and the daily news may proclaim a general war inevitable; but God has said to the angels, "Hold the four winds (war and strife) until my servants are sealed in their foreheads."

To another he has said, "Go through the midst of the city and set a mark upon the foreheads of those that sigh and cry for the abominations that are done in the midst thereof." Eze. 9.

Christ came to seek and to save the lost. To us he says again, "Peace be unto you: as my Father hath sent me even so send I you." John 20:21.

Then let every minister in the land, let every Christian, stop proclaiming war, stop stirring up the powers to strive with one another, and unite with all heaven in the work of holding the strife. Let them take the gospel of Christ, which is the power of God to save men (Rom. 1:16), and go to sinners as Christ did.

Now is the time for every one who believes in the God that created the heavens and earth to stop presenting their petitions—prayers—to State or national legislatures, to kings or emperors, and to come boldly to the "Throne of Grace" and find help; for this is a time of great need. "Cursed is the man that trusts in man, that maketh flesh his arm. Jer. 17:5.

Let every one who knows God take up this law, even the law of ten commandments written in stone, and go as Paul did to the Corinthians, clothed with the spirit of the living God, and unite with God, Christ and the angels in writing it upon the fleshy tables of the heart. 2 Cor. 3:3. Then will they be workers together with God. 1 Cor. 3:9.

A Bold Statement of Papal Doctrine.

Michigan "Christian Advocate," May 1.

IN the *Michigan Catholic*, of 26th ult., appears an article on "Freedom and Catholicity," signed by "Veritas." After speaking of the freedom and justice of the American Government, and some of the principles underlying civil power, the writer concedes that the Roman Catholic church derives benefit from the American form of government, especially as to spiritual progress and administrative facilities, but thinks that the Republic, in guaranteeing equal rights to all churches and special privileges to none, restricts the inherent power of Romanism. He then says:—

"The State has no national church, and therefore she regards all churches as equal, *i. e.*, as an organized society; consequently by the law of equity she concedes to none the privileges she does not allow another, and so the Catholic church, while enjoying a freedom common to others, is restrained from her own lawful power to suppress heresy. This, in itself, is an evil. However, the remedy is not in the power of the Catholic church under existing conditions, so instead of stamping out heretical doctrines, which is one of her missions, she strives by every possible means to infuse a true Catholic spirit into the individual, and even goes so far as to carry her crusade against error into the enemies' camp, by conducting missions to non-Catholics."

It is well understood that the Roman Catholic church considers it "one of her missions" to "stamp out heresy" and it is on this very account that Protestant Americans prize their form of government. Thank God that under it there can be no such bloody suppressions of heresy as the persecutions of the Albigenes, the holocausts of the

Inquisition or the massacre of St. Bartholomew. The world has seen enough of that sort of thing. Heresy may be provoking and even hurtful, but the Roman Catholic method of suppressing it is repugnant to every sense of right and justice. Because that church still claims "her own lawful power to suppress heresy," we are devoutly grateful that a more just and humane civil power has stepped right in and practically says with Luther—"To burn heretics is contrary to the will of the Holy Ghost."

A DETROIT (Mich.) judge has granted a mandamus against the use of "Readings from the Bible" in the public schools of that city. The *Michigan Christian Advocate*, of May 15, says that this is a point scored by "opponents of the Word of God." But the Word of God itself teaches the equal rights of all classes of people.

Christian Principles and Politics.

How can Christian principles be brought to bear upon political life? The question is one that demands an answer, for we are being continually exhorted to attend to this as one of our Christian duties.

The principles of conduct of the Christian life are, Repentance and confession of sin, and faith in Jesus Christ. The power of God operating through faith, produces in the life of the believer the "fruits of the Spirit," which are, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. In the Christian life the ever present, overshadowing fact in each case is, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20); and Christ living in the believer conforms the life perfectly to God's standard of righteousness, the Ten Commandments.

This is Christianity; and we are told that this must be brought to bear upon politics. It is built entirely upon repentance, and faith in the Word of God. And we have never yet discovered any principle of politics which necessitate confession of sin, while it is certainly obvious that faith in Jesus Christ may be exercised by persons of any and all political parties, without affecting their political views in the least, save as it may lead them to give up politics altogether.

Every principle of Christianity grows out of faith in Christ as the Saviour of man from sin; every step in Christian life must be taken by faith in Christ. But of this faith politics knows nothing.

SUNDAY, May 16, the Cleveland baseball club will make a test of the Ohio Sunday law by attempting to play a game in that city. Chief of Police Abbott was notified that the large crowd which would be present to see the game would be likely to mob the police if the latter interfered with the exhibition, and he replied, "I shall

have an adequate force present to prevent the game, and if necessary the police will be supplemented by the militia." The president of the Cleveland ball team has announced that in case of such interference he will transfer the club to Detroit.

You ought to see to it that every Grand Army Veteran in your vicinity has a copy of the special Sentinel of April 29. We will mail them to your friends at the rate of one cent per copy if you will send names and addresses.

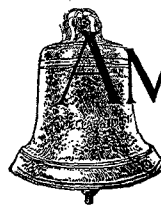
THE "League of American Wheelmen" have put themselves on record as opposed to Sunday bicycling; but it is reported that California and some other Western States are not in harmony with the organization on this point, and may form a league of their own.

THE "majesty of the law" was vindicated recently in New York City, it is said, in the following manner:—

"The city of New York wished to get some property for the approach to the new bridge across the East River. The city owns the property, but the only way that it could be obtained for this purpose was for the city to sue itself in condemnation proceedings. This was duly decided, the Supreme Court has affirmed it, and the city of New York now pays twenty-nine thousand dollars to itself for the land."

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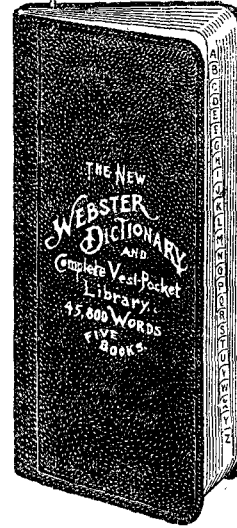
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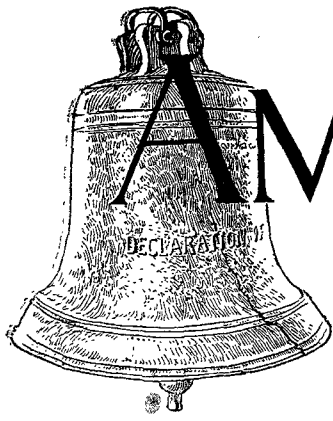
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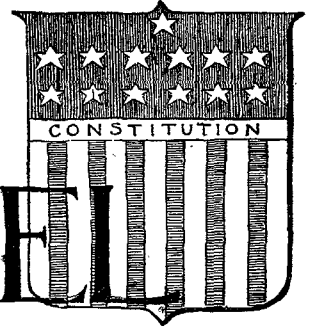
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AMERICAN SENTINEL



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

ALONZO T. JONES,
EDITOR.

NEW YORK, MAY 27, 1897.

VOL. 12, No. 21.
Single Copy, 3 cents.

The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

Any one receiving the American Sentinel without having ordered 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.

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WHEN God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land which I will show thee," Abraham "went out, not knowing whither he went."

God had not yet showed him the land or country into which he was to go, and which was to be his. So far, the Lord had only promised to show it to him.

There were three things, however, which Abraham must do, before he could fairly expect God to show him the country which he had promised, and which was to be his.

First, he was to get out of his country; *secondly*, from his kindred; *thirdly*, from his father's house.

He left his country; but when he did so his father and his kindred went with him to Haran, and dwelt there. There his father died; and now, separated from his father's house, he went on to the land of Canaan.

But there accompanied him yet one of his kindred—Lot, his brother's son. While Lot was with him, and he was thus not yet separated from his kindred, though separated from his country and his father's house, the time could not come for God to show him the land, nor the country which he would give him.

But there came a day when Lot should be separated from him. Lot chose all the plain of the Jordan, and journeyed east, and "They separated thus, one from the other."

And just then it was that God showed Abraham the land which he had promised to show him, the country which should be his.

"And the Lord said unto Abraham, *after that Lot was separated from him*, Lift up now thine eyes from the

place where thou art, northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever."

And the country which the Lord then showed to Abraham, and which he there promised him should be his for an everlasting possession—that country embraced the world—for "The promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith."

Therefore, when at the word of the Lord Abraham lifted up his eyes to see what the Lord would show him, he saw "the world to come," which is to be the everlasting possession of Abraham and of his seed—the everlasting possession of all them which be of faith. "For if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

And from that day forward Abraham "sojourned in the land of promise as in a strange country;" looking for "a better country, that is, an heavenly;" and looking "for a city which hath foundations, whose builder and maker is God." For though God promised that He would give to Abraham that land, and to his seed after him, yet *as long as he was in this world* God really "gave him none inheritance in it, no, not so much as to set his foot on."

Now note: God had called Abraham out of his original country, and thus had separated him from that. Then he gave him not even so much as to set his foot on in any other country in this world.

Abraham at that time represented the religion of God. The Lord in His dealing thus with Abraham and in recording it, has shown for all time and to all people that it is his will that there should be an absolute separation of his religion from any State.

Abraham, representing at that time the Church of Christ, being thus totally separated by the Lord from every State and country on the earth, there is thus shown to all people, *as an original truth of the gospel of Christ*, that there should be total separation of Church and State; and that the church of Christ can never have any country in the world.

So also dwelt Isaac and Jacob, heirs with Abraham of the same promise, accepting with Abraham separation from every earthly State and country, confessing that they were strangers and pilgrims on the earth, looking for the country which God had prepared for them, and the city which hath foundations, whose builder and maker is God.

And that they accepted this freely of their own choice, by faith in God, is shown by the fact as recorded, that, "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."

This dealing of God with Abraham, and the record of it, were for the instruction of all the people who would believe God, from that time to the world's end. For Abraham was the called, the chosen, the *friend* of God; the father of all them that believe. And all they which be of faith are blest with faithful Abraham. And not the least element of instruction in this account of God's dealings with Abraham, is the great lesson it teaches that the religion of God means separation of religion and the State.

Further, "Now to Abraham and his seed were the promises made. He saith not unto *seeds*, as of many, but as of one, and to thy *seed*, which is Christ." Therefore the promises recorded and referred to in the scripture, "To Abraham and his seed," are always to Abraham and Christ, and to Abraham *in* Christ. And therefore, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

And when Christ, that promised seed, came into the world a man amongst men, then in him, as formerly in Abraham, there was represented the religion of God and the church of Christ. And as such he ever maintained the same principle of separation of religion and the State which he himself had set before the world in the life and record of Abraham.

He refused to recognize even by a sign, the wish of the people to make him king. He refused, when requested, to act the part of judge or divider over men as to the rights of property. He refused to recognize the national lines of distinction, the wall of partition, which Israel in their exclusiveness had built up between themselves and other nations. He refused to judge or allow any others to judge any one for not believing on him. He distinctly declared that though he is a king, yet his kingdom is not of this world, and that it is not in any way connected with this world. He distinctly declared the separation of his religion from the State: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And when he sent forth his disciples with his heavenly commission to preach the gospel of his kingdom, he sent them *not to one particular nation*, but to "Teach *all nations*, baptizing them in the name of the Father and the Son and the Holy Ghost." He sent them

to preach the gospel; not to one particular, favored, exclusive people, but "*to every creature.*"

Thus it is seen again that in every phase of the fundamental principle of the religion of God and the church of Christ, from the beginning to the end of the world, there is required the absolute separation of religion and the State: the total disconnection of his church from every State and country in the world, and from the world itself.

THE New York *World* sums up the situation of the governmental contest against the monopolies, by the remark that "in the campaign carried on by our patriotic legislators and Attorney-General against the Trust we have observed that although the Trusts are completely defeated in every engagement they are invariably found in possession of the battle-ground the next morning."

"Christian" Atrocities.

BY M. E. KELLOGG.

THE above heading may strike our readers as a misnomer, and in one sense it is. No real Christian can do an atrocious act, and hence such a thing as a Christian atrocity cannot be. But we have used the term "Christian" here in the accommodated sense, the same as it is used in the expression "Christian nation."

Christians do not fight; Christian nations do; Christians do not take property from other Christians by violence; Christian nations do; Christians with lowliness of mind esteem others better than themselves; a Christian nation looks with a high disdain upon other Christian nations and thinks itself and its institutions and ways the best.

So there is a very great difference between the spirit of a Christian and the spirit of a Christian nation—so much so that we shall have to conclude, either that a Christian is not a Christian, or that a Christian nation has no right to such a high-sounding profession.

If we apply the rule laid down by an inspired apostle, "He that doeth righteousness is righteous, even as he [Christ] is righteous," and "He that committeth sin is of the devil," to men and to nations, we shall be forced to the conclusion that Christians who have attained to a righteous and peaceful life by faith in Christ are righteous, are Christians, and may properly be called so; but that nations which have not so attained but which practise selfishness, fraud, robbery, and even murder—mis-called war—are not Christian at all. And that they are not Christians, though often called so, we refer again to the idea of Christian atrocities.

Adopting the spirit and nomenclature of the times we note that the Moslems and Christians are fighting in Thessaly and in the island of Crete. The war broke out in Crete by a rebellion of the Christians against the Mos-

lems. The great Christian nations of Europe think that they have attained to the high ideal of fighting in a thoroughly Christian manner because they do not kill their prisoners nor the women and children of the opposing party. But the Cretan Christians who are now receiving so much sympathy have not yet attained that exalted state of Christianity where they kill only men! The seaport towns of Crete are filled with Moslem women and children who bear in their bodies the marks of the Christian, but they are not like the marks of the Lord Jesus that Paul bore. No. Women with their breasts cut off, children mutilated in every manner, may be seen in the hospitals. Such atrocious actions might be expected of the wild Kurds of the Armenian mountains who profess the religion of Mohammed; but what about the Greek Christian, boasting of his civilization, of his religion, and posing before Europe as a hero, doing such things!

Christian atrocities! Let the world ponder it and learn that as true as the saying that "All is not gold that glitters," so all is not Christian which passes under that name; and in nothing is the name Christian so abused and disgraced as in the very common expression, "Christian nation."

THE only hope of a republic lies in individual assertions of a character founded and maintained on correct principles.—*New York Observer*.

What We Need to Bring Prosperity.

THE United States Government began with the setting up of the principle that "all men are created equal." Its founders asserted to the world the doctrine that all are "endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness; that to preserve these rights, governments are instituted among men, deriving their just rights from the consent of the governed." Upon this doctrine they essayed to establish a government which should afford to all persons under it the perpetual blessings of civil and religious liberty.

It is perfectly evident to-day that this ideal of our forefathers has not been realized. We do not have to search for this evidence; one cannot look in any direction without seeing it. Instead of the peaceful country filled with inhabitants in the undisturbed enjoyment of "life, liberty, and the pursuit of happiness" which loomed into the perspective of our forefathers, there is seen a nation whose people are arrayed against each other in a bitter struggle for the mastery. And to the vast majority of those engaged in this contest, the struggle is one for the realization of those very conditions of life and liberty which are supposed to be guaranteed by the fundamental law of the land.

We see around us the Trust, and all the various combinations of capital and labor, operating against the enjoyment of individual freedom. We see the strike, with

its attendant misery to the families of the poor, only greater than the perpetual misery from which they seek by that hard means to escape. We see the power of wealth to create unjust conditions for its own advantage in political and social life. And from the enslaved and dissatisfied masses we hear the mutterings of threatened revolution.

And if anything were lacking to show the insufficiency of a theory of government in itself to secure the blessings of good government to a people, it is supplied by the fact that both plutocrats and populists invoke the name of Liberty and appeal to the same principles of free government in support of their diametrically antagonistic positions.

"Liberty, equality and fraternity" are good words, but in the mouth of the plutocrat they do not mean what they do in the mouth of the socialist. Whose meaning of the words, whose theories for the realization of these blessings, are to prevail?

There are many explanations put forward defining and locating the trouble with the workings of our governmental system. One explanation asserts that the trouble is with the Constitution: that this was long ago outgrown, and has since been only an incumbrance to good government and a protection to rascality. Another says that wrong political principles have been put in force; another says that the Government ought to be religious instead of secular; another affirms that republican government is a failure, and that a return must be had to some form of monarchy. The tendency in the last-named direction is already very marked.

But the real trouble is not with the Constitution, or with republican principles of government. As Abraham Lincoln said, there are men who would overthrow the Constitution, and pervert right principles of government. A "government of the people, by the people, and for the people," depends upon the people, and not upon principles and constitutions. Right principles in the Constitution are indeed essential, but these count for little when there are wrong principles in the hearts of the people. When the commercial spirit has cast out the spirit of independence, when the love of gain is greater than the love of liberty, the people will certainly lose their liberty, in spite of the best constitution and the soundest governmental theories.

In other words, when the people lose the ability to properly govern themselves individually, they can no longer hope successfully to govern themselves collectively. In such a case it will avail nothing to shift back and forth between two or more political theories.

WHAT SAITH THE SCRIPTURE?

The position of the Christian, and that of the SENTINEL, is that "liberty, equality, and fraternity" are qualities which have their origin in God, and have descended to man from him. Or rather, they are in the hearts of men in proportion as God is in their hearts, being inseparable from Him. And they can be properly understood

and appreciated only in the light of the knowledge of God. Of what use is it to the country that men of all classes from plutocrats to populists prate and dispute about these things, without ever arriving at an agreement? Of what use is it that politicians declaim about the virtues of political theories and promise prosperity that does not come?

How long will it take to usher in prosperity upon the nation by way of money "trusts" and labor "trusts"? How long will prosperity be in emerging from the clash of contending "combines," all embodying the spirit of selfishness and hatred? A long time, we venture to say.

In the literature of Scripture, "liberty, equality and fraternity" mean something. They are there used in no selfish sense. To his followers Jesus said, "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." It is the theory of government in the United States that those in the chief positions are the servants of the people; but their practical attitude as well as the attitude of the people toward them, is more suggestive of the position of "honored ruler" than of that of servant. The actual exemplification of the theory is not found in any department of the Government. It never was seen in the Government. It never existed anywhere outside of the Christian church.

Again, Jesus said: "Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren." And to the same end the Apostle Paul wrote to the church at Corinth: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?" Here is the doctrine of the equality of all men; and when this doctrine was enunciated in the Declaration of Independence and embodied in the national Constitution, it was not a product of the human intellect, but a principle of divine government, as old as Christianity itself.

This divine principle of government cannot be worked out on a selfish basis, but only on the basis of Christianity. This is the trouble with its application to human governments. Men are willing enough to adopt the theory that all men are created equal and are endowed by their Creator with unalienable rights; but for the most part they do this from a selfish motive. When this principle was appealed to and adopted by the people of this nation, they were seeking to defend themselves from the tyranny of an English king. They sought liberty, not for an oppressed people in Europe or Asia, but for themselves, and in proportion as the nation grew strong and ceased to feel the need of defense against an opposing power, the people relaxed their hold upon their liberties, and the change which Thomas Jefferson foresaw became a reality. Having liberty for themselves, securely, as

they supposed, the people became absorbed in the occupations of gain, and their guardianship of liberty was relaxed. They held the precious boon in selfishness, and by selfishness they have well-nigh lost it. But how can it be held in any other way? The question can be answered only by the gospel of God.

"What things soever ye would that men should do to you, do ye even so to them." "Let this mind be in you, which was also in Christ Jesus, who being in the form of God, . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." "Look not every man on his own things, but every man also on the things of others." Phil. 2:4-7. "Let no man seek his own, but every man another's wealth." 1 Cor. 10:24. This is God's method, and this is the example set by Him who was equal with God. And in proportion as God is in men, they will adhere to this rule; they will hold the principle that all men are created equal and are endowed with equal rights,—not for their own benefit, but for the benefit of their fellows.

The trouble is that God is not to any great extent in the hearts of men to-day. They will not let Him into their hearts; they have driven Him almost out of their hearts. And when He is out there is only selfishness left, and selfishness means bad men, and bad men means bad government. A government cannot long rise above the level of the people by whom it is administered.

If there is to be a better government in the United States,—if we are to have prosperity in place of the hard times,—there must be an improvement in the people themselves. The Government cannot improve itself; the Government cannot improve the people. But the people can improve themselves by allowing the divine principle of unselfishness to come into their hearts and rule their lives. The great question is, Will they do it? And this means, for each individually, Will *I* do it?

Sunday Baseball in Iowa.

It is reported that the Iowa legislature has undertaken to suppress Sunday baseball in that State, by a bill which prohibits all persons from engaging in that game on Sunday, with the exception of observers of the seventh day.

We do not think the latter will be likely to take any advantage of this exemption, for they are not noted as players of baseball, either on Sundays or other days. But the fact that the exemption is made on religious grounds,—that is, the observance of another day as the Sabbath—gives the law itself a religious stamp.

It would certainly be most inconsistent to allow a game of baseball on Sunday by observers of the seventh day, and at the same time prohibit the like exhibition on the part of other classes of people. As an exchange remarks, "A Seventh-day Baptist 'inshoot,' or an Adventist 'home run,' must be just as disturbing to the peace

as any other kind. There is no denomination in baseball." It would certainly be hard to give an explanation that would satisfy an average community to the contrary.

That legislators should feel bound to make such a discrimination, in order to escape restricting freedom of conscience, shows that something must be wrong with the Sunday law itself. It is so manifestly unjust to prohibit those who conscientiously observe another day from doing work on Sunday that almost every State in the Union exempts them from the penalties for such work; and on the other hand it is manifestly absurd to say that there is any difference between plowing, carpentering, or baseball playing on Sunday by persons of one denomination, and the same by individuals of any other denomination. There is nothing denominational about work or recreation.

Hence we are driven by both reason and justice back to the starting point of all Sunday legislation, and find that we become involved in wrong the moment such legislation is undertaken.

Who Should Run the Government.

THE country ought to be governed by the best men in it, and the best men are to be found in the Christian Church. Therefore, for the good of the Government and the people under it, the civil offices should be filled by Christians. So reason our friends, the Christian Endeavorers, and they have undertaken, no doubt in all honesty and sincerity, to put the theory into practice.

Or, what is a slightly different theory, but amounts to the same thing in the end, they believe that they themselves are best fitted to run the Government, by controlling the elections to public office, because they are Christians.

This reasoning is fallacious. The best men in the country are certainly Christians, but Christianity does not claim to qualify any person for public office. Christianity is designed to save people from their sins; and because a man is very pious and very good, it does not follow at all that he is better fitted than other people to hold office or to nominate men for office.

Christianity acquaints men with the governments of God; but the government of God and all human governments are totally dissimilar. The one is a government of love; the others are governments of force. The one brings to view the power of God unto salvation from sin; the others bring to view the power of man for the regulation of outward acts. The one is based upon a spiritual, divine law; the others upon the laws of man. The purpose of one is to maintain a perfect individual character; that of the others is to establish a prosperous State.

The very fact that a person is led to espouse the principles of the government of God, must have a tendency to unfit him for service in a government of a totally different character. The governments of earth

know nothing of love; the theory is that the offender, if caught, must be punished. If he escapes it is not from any governmental recognition of the principle of pardon upon confession and repentance. No earthly government can recognize such a principle. It could not proceed a day if it should do so.

That country will be most prosperous in which there is the least need of government; and there will be the least need of government where the people are best fitted to govern themselves, as individuals, in harmony with the principle of respect for the rights of their neighbors. Christianity enables a person to do this; and the more real Christians there are in a community, the less need will there be there for the services of the sheriff, the fewer jails and poor houses will be needed, the less taxation will be required, and the less occasion will there be for enacting laws for their benefit. In this way, *and this only*, is Christianity a help to good government.

The qualifications for being a Christian are totally different from those required for statesmanship. Any person can be a Christian, because every person has the power and wisdom of God pledged to make him one, through faith in Christ. But not every person can be a statesman. Not every person can successfully fill a public office. Nor has God pledged his power or wisdom to qualify any person in this respect. The qualifications for eminence in public life are in the individual at his natural birth. The "new birth" has nothing to do with them.

And when a *religious* organization, such as that of the Christian Endeavorers, sets out to control the Government for any purpose, it is inevitable that their views will have a religious coloring, and their actions be influenced by a religious bias. Their very nature being religious, and the object of their existence being the furtherance of religion, it can but follow that their exercise of civil power in their organized capacity will be guided by religious reasons. Their endeavors will be as distinctively "Christian" in the matter of running the Government, as in anything else.

As we have often said, the principle of the total separation of religion and the State is a Christian principle; but the endeavor to keep religion and the State separate is not Christian endeavor in the view of the Endeavorers. Their aim is in quite another direction.

The result will be that when the control of elections falls into their hands, men will be nominated and chosen to office on account of their religion, and religion will be connected with their administration of office. Thus religion will work its way into the Government, and *with it will go the church*; for where religion is there is also some church or church combination. Thus religion in the Government means the Church in the Government, which means a union of Church and State, which means an image of the papacy.

The religious people of this day who want to control the Government need not fancy that they alone of all religious people who in former times have grasped the civil

power, are upright and honest. The plan has always brought evil upon mankind in the past, this must be admitted. But we must give the religious people of past times credit for being honest, the same as we do those of to-day. They meant well, just as the Christian Endeavorers mean well to-day. But the history of the papacy in Europe, and of the Puritans in America, testifies of the harm that resulted. It was so because it could not be otherwise. Christianity will not coalesce with a government of force; and it matters not how good and honest are the people who attempt to unite them, or how innocent and plausible is the appearance of things at the start. The only result that can possibly follow is that which has followed in the past—the establishment of a religious despotism.

As before stated, Christianity does not qualify any person for the administration of civil office. On the contrary, it separates a person from the world, and from that which is of the world. It gives him citizenship in a different country. It enrolls him under another government, while it teaches him to live peaceably with all men here, and to be in subjection to the powers that be. The governments of earth are not the product of the wisdom and power of God, but of man; and God rules in them by overruling. The fit symbols of the divine government are the dove and the lamb; of human governments, the eagle and the lion. In the screaming and tearing of the eagle, and the roaring and rending of the lion, God has not called His people to participate.

Judicial Usurpation.

"Twentieth Century," May 1.

THE three cent car fare law which was put into operation in Indianapolis two weeks ago has been declared null and void by a federal judge from Chicago. The judge says it is a piece of special legislation, but whatever it may be there is no evading the fact that the Constitution of the United States never contemplated any such interference with the rights of a sovereign State as this decision forms. It is a most flagrant usurpation. Judge Showalter, who rendered the judgment in this highly important case, denied that the Supreme Court of Indiana has any right to pass upon the matter in controversy. It is a great disappointment to find that the three cent car fare can be abrogated in defiance of the will of the people.

The corporation magnates are naturally highly delighted at the victory they have won. A curious feature is the wholesale series of injunctions issued by Judge Showalter. In the first place, he enjoins the State prosecutor from enforcing the law. He enjoins the governor of the State from executing it. He enjoins the city officials in Indianapolis from recognizing the law, and he enjoins the street railway company from receiving a three-cent car fare. It seems very strange that a Chicago official can thus govern the whole State of Indiana. Gov-

ernment by injunction is evidently capable of infinite expansion and application.

We should not now hear any more nonsense about the will of the people being the supreme law.

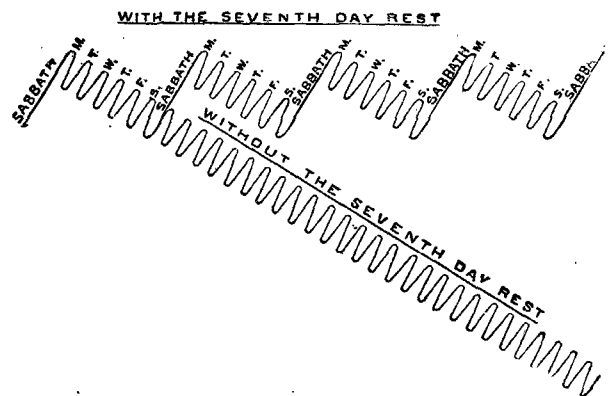
"Reading the Fourth Commandment in a Drop of Blood by the Aid of the Microscope."

BY ELD. J. F. BALLENGER.

THE sixth of the educational series of lectures under the auspices of the local plebiscite campaign committee was delivered in the Dundas Street Methodist Church recently by Dr. Wilbur F. Crafts, of Washington, D. C. His subject was "The Big Four and Forty More" (reforms). Prominent among the "Big Four" was the sabbath reform. In speaking upon this the doctor said:—

"As in the case of temperance, so in that of the sabbath, we believe the need of the hour is to reinforce conscience with science to show in this case that it is not a Christian doctrine only but a certainty of science that the best health and the longest life cannot be attained without sabbath rest.

After making the above statements the speaker produced a chart drawn up by Dr. Heagler, with the accompanying diagram,—



in which the author claims to have made a new discovery showing the "need of the hour," that is, how "conscience can be reinforced with science" by the devoting of one day out of the seven to rest.

The speaker said it was hoped that the chart would soon be inserted in the text books of scientific temperance, which are one by one being revised, as they ought to be as familiar and fundamental in every child's education as the "rule of three," since this rule of seven is more radically essential to wise living.

Each downward stroke (in the accompanying diagram) represents a day's work which is not quite equaled by the upward restorative stroke of the night's rest; so that one is a little weaker every day as the week's work goes on.

It was further claimed that the laborer in a normal

day's work, overdraws his oxygen one ounce, and that the normal night's rest restores only five sixths of it. Losing one sixth of an ounce per day, he is six sixths of an ounce short on Sabbath morning,—a whole ounce short,—a whole day behind—in the same condition physically on Sabbath morning and in the same need of rest as on Monday night. He is therefore called to a whole day's rest to balance his account with Nature. If he habitually disobeys this divine law of weekly rest, he runs down more and more until he is far from what he ought to be, as is shown by the chart, about which, the speaker said, doctors do not disagree.

Further, that one breathes less oxygen and uses more during ordinary work than when at rest, absorption of mind checking the respiration to the extent of 12,960 cubic inches in eight hours. Oxygen being but another name for vital force, the bearing of the foregoing facts on health and strength is apparent. So that if this reparation is not supplemented by an occasional longer period of rest, the system is subjected to a gradual falling in pitch. So that one may "read the fourth commandment in a drop of blood by the aid of the microscope."

The reader of the above needs no aid to see the underlying object of this pretended science, or as the Scriptures put it, "science falsely so called." We are sometimes met with the objection that we cannot keep the same day all around the world, therefore a seventh part of time is all that is required; but the above reasoning makes it impossible to keep a seventh or any other equal portion of time.

Every person in the least acquainted with the chemical properties of the atmosphere knows that the vitalizing property of oxygen is found in different degrees in different localities. In the pine regions of the North, ozone or oxygen gas is found in greater abundance than in the lower and more malarial regions of the South. In fact there is scarcely two degrees of latitude where the air is charged with the same proportion of oxygen. So that a law compelling people to stop work a sufficient length of time to take on the wasted oxygen from a certain number of normal days' labor would vary according to the amount of oxygen gas found in the different latitudes. In some localities it would be necessary, according to the above diagram, to have a "Civil Sanitary Sabbath" about every third day, while in more healthy regions these periods of rest might be two or three weeks apart.

In China, the people have kept no sabbath for centuries and yet they have not "run down" or run out either; and facts show that they live to as great age as do those who keep Sunday regularly.

Again, there is a large element in society that live sedentary lives. They need no civil Sunday law to compel them to be idle that they may take in a sufficient amount of gas to keep them from "running down." It would be far better for this class of people if they could get out every Sunday and exercise their muscles by honest toil or innocent amusement.

We quote the following from "Home Hand Book of Domestic Hygiene," page 239:—

"During forced respiration, when a *larger quantity* of air is inhaled, the quantity of oxygen lost in the lungs, and the amount of carbonic acid gained are *of course greater* [italics ours], which is also true of the other changes mentioned. It should be remarked that the amount of carbonic acid gained is a little less than that of the oxygen lost."

According to the above, the amount of oxygen lost depends upon the degree of respiration, and this depends upon the amount of exercise taken. Hence, a civil Sunday law should specify just how much each one should respire during the week. Or if this could not be done, then the law should gauge the time of rest to suit each individual case. So that those who work in the furnace in hot weather and respire very rapidly might have their sabbaths come at shorter intervals; and the man whose employment is less violent and in a cool place, and hence respire much less, should have a longer interval between his periods of rest.

Once more: A person with weak lungs who is compelled to labor beyond his strength to get a living for himself and his family would certainly require a longer time to recuperate his wasted energies than a robust healthy person whose occupation required but little physical exercise. Surely a law requiring stated periods of rest could not fall in equal proportions upon all classes. Then how foolish and absurd to think of basing a "Civil Sunday Law" upon the amount of oxygen gas required to recuperate our wasted energies. No one but a drowning man would ever catch at such floating straws.

Those who are acquainted with the history of the papal church need no microscope to read in the blood of the saints and martyrs of Jesus Christ the outcome of the first Sunday law enacted by Constantine in A. D. 321, in speaking of which Dr. Neander says: "In this way the church received help from the State for the furtherance of her ends." And the same results are seen in the Sunday laws of the present time.

Nor does human vision need artificial aid to see in this whole scheme of civil Sunday legislation the dragonic spirit which was to make war upon the remnant of the church, who keep the commandments of God and have the testimony of Jesus Christ. Rev. 12:17.

Let the reader beware. God is not mocked with any such pretended reforms as are proposed by these men who make void the law of God by forcing upon the people the traditions of Rome. Again we say, Beware!

THE REV. W. F. CRAFTS writes in the May *Christian Endeavorer* of "The Saturdarians' Waterloo," which he says has been occasioned by Mr. Gamble's "great discovery" about the Sabbath. But the cause of the seventh-day Sabbath has met a good many "Waterloos" of this kind and is still moving on without any mark of having ever been defeated.

TRUMPET TONES

The Power of His Coming.

If men believed the scriptural truth that in the last days "wicked men and seducers shall wax worse and worse" until the Son of man returns to destroy sin and sinners, it would revolutionize church methods. Men would cease trying to save a ship-wrecked world and redouble their efforts to save sinners out of the world. They would drop all National Reform and Christian citizenship schemes of saving the *State* and go to saving *sinners*. Knowing this to be true, we print below two articles from prominent evangelists on the subject of the second coming of Christ.

A. F. B.

The Second Coming of Christ.

By D. L. Moody.

WHOEVER neglects this has only a mutilated Gospel, for the Bible teaches us not only of the death and sufferings of Christ, but also of his return to reign in honor and glory. His second coming is mentioned and referred to over three hundred times, yet I was in the Church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism, but in all of Paul's epistles I believe baptism is spoken of only thirteen times, while he speaks about the return of our Lord fifty times; and yet the Church has had very little to say about it. Now, I can see a reason for this;

THE DEVIL DOES NOT WANT US TO SEE THIS TRUTH,

for nothing would wake up the Church so much. The moment a man realizes that Jesus Christ is coming back again to receive his followers to himself, this world loses its hold upon him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at his coming, will take him into his blessed kingdom. . . .

In certain churches, where they have the form of godliness, but deny the power thereof—just the state of things which Paul declares shall be in the last days—this doctrine is not preached or believed. They do not want sinners to cry out in their meetings, "What must I do to be saved?" They want intellectual preachers who will cultivate their taste, brilliant preachers who will rouse their imagination, but they don't want the preaching that has in it the power of the Holy Ghost. We live in the day of

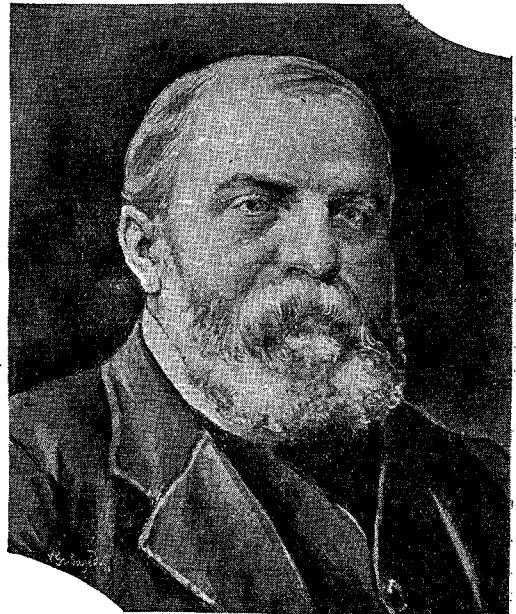
SHAMS IN RELIGION.

The Church is cold and formal; may God wake us up! And I know of no better way to do it than to get the Church to look for the return of our Lord.

Some people say, "Oh, you will discourage the young converts if you preach that doctrine."

Well, my friends, that hasn't been my experience. I have felt like working three times as hard ever since I came to understand that my Lord was coming back again.

I look on this world as a wrecked vessel. God has



REV. D. L. MOODY.

[From *Christian Herald*, by permission.]

given me a life-boat, and said to me, "Moody, save all you can." God will come in judgment to this world, but the children of God don't belong to this world; they are in it, but not of it, like a ship in the water; and their greatest danger is not the opposition of the world, but their own conformity to the 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 getting them off.

But some one will say, "Do you then make the grace of God a failure?"

No; grace is not a failure, but *man is*. The antediluvian world was a failure. The Jewish world was a failure. Man has been a failure everywhere when he has had his own way and been left to himself. When the Son of God left heaven, and came to this sin-cursed earth to open up a new and living way whereby we might return to God, the earth would give him no better quarters than a manger for his birthplace, no place to lay his head during the years of his ministry, and only the cruel cross in his death.

Nowhere in the scriptures is it claimed that the whole world shall be brought to the feet of Christ in this dispensation. In the fifteenth chapter of Acts, James says: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." That is one reason for our Lord's delay. He is waiting

until the elect are all gathered out, until his Gentile bride is complete.*

The Blessed Hope.

By Rev. Geo. C. Needham.

"LOOKING for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ."

A blessed hope means a happy one. The word refers to inward enjoyment apart from external environment. The expectations implied in such a hope make all present circumstances of trial or depression "not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the manifestation of the sons of God."

IT IS A PURIFYING HOPE.

"And every man that hath this hope in him purifieth himself, even as he is pure."

As linen bleaches under the sun, the light of this hope cleanses the life from world stains. It loosens the grasp from the things of earth.

The man who has a magnificent mansion in some beautiful locality, and is only tarrying in a city hotel for a few days till he can journey home, will not care to spend his time and money in elaborately decorating his temporary lodging in the strange city. If he purchases bric-a-brac or pictures, the thought in his mind is, "I will take them home." So the Christian, who reckons himself a "pilgrim and a stranger" here, will have little heart to spend his energies on things pertaining merely to the earthly. His city and his home lie beyond. His great concern will be to "lay up treasures in heaven."

IT IS A PACIFYING HOPE.

"Therefore judge nothing before the time, until the Lord come, who will both 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." "Be patient, therefore, brethren, 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 the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

In the power of this hope all questions of provocation can be patiently laid aside for the Lord to settle on his arrival. The child of God who is pervaded with this hope will be willing to waive all rights of self-vindication, knowing that his "labor of love and patience of hope" will not go unrewarded.

IT IS A COMFORTING HOPE.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope."

The lustre of this hope shines most conspicuously in the consolation it brings to those who are called to part

with their loved ones by death. The unbelieving bury their dead without any certain or definite expectation of re-union. For in no human scheme of philosophy is the truth of a resurrection even hinted at. But the Scriptures definitely promise this. "For if we believe that Jesus



REV. GEO. C. NEEDHAM

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died and rose again, even them also which sleep in Jesus will God bring with him." The Apostle Paul, after explaining all this to the Thessalonian Christians, and showing them the immense advantage they had over the heathen who knew nothing about the advent in majesty of Jesus Christ, or of the resurrection, adds finally, "Wherefore comfort one another with these words."

IT IS A GLORIOUS HOPE.

"For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." "By faith Abraham, when he was tried, offered up Isaac; and he that received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. . . . Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

This hope would be meaningless apart from the locality and the circumstances where it anchors itself. It leaps over time and space to the period when Jesus Christ shall himself be glorified as King of kings according to the eternal purpose of the Father.

PROMISES.

This blessed hope embraces several promised glories:

1. *We shall be with Christ.* Not as in death, when we are said to be "unclothed" and "waiting to be clothed upon with our house from heaven." In an actual sense we shall "see Him as He is," and be ourselves like him, personally and morally.

*"Colportage Library," No. 34.

2. *We shall be beyond sinning.* Now we groan for deliverance. Pain and the curse encompass us. The consummation of that hope will bring full redemption to the body.

3. *We shall know as we are known.* "Now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known."*

News, Notes, and Comment.

THE theory of divine right in government is treasonable in the United States as well as blasphemous among Christians. It is really nothing but the European conception of the divine right of emperors and kings. It does not matter whether you call a man Czar or President, if he owes his position to "the grace of God," and is responsible to Him alone for his actions. It does not matter how you choose your Congress or your legislature, if, after you have gotten either, you propose to consider its proceedings in the light of a revelation, and make it practically an ecclesiastical council. For my own part, I prefer a single tyrant to several hundred. And, if a set of men is to prescribe rules of conduct for me, which I am to accept as "founded on the law of God," I would prefer them to be as few as possible. A smaller despotism is more easily "tempered by assassination," for one thing, than the despotism of the many-headed.

* * *

"DIVINE right" no more exists in the people than in emperor or king. The sovereign people of America are trifled with, and insulted as well, by the puerile maxim "*vox populi, vox dei.*" They know that, try as hard as they may, they often fail to secure the services of public men who are wise and honorable. They know that many wicked laws are passed with wicked purposes, and under the pressure of wicked motives. They know that monstrous blunders are repeatedly made in legislation, and gross wrongs perpetrated in the course of public administration. They do not make the mistake of laying these things at the door of heaven. Sooner or later, they "turn the rascals out."

* * *

AND the people know, too, that they are no more capable of infallibility in the making of a fundamental constitution than they are capable of it in the selection of those who are to act for them under its provisions. Of course, if an American constitution were really "based on the law of God," once promulgated, it would be perfect and unchangeable by any human agency whatsoever. But American constitutions expressly declare that the people may amend them at any time, and at their own sweet will—so that they have a check on their rulers in general and in particular—the first of which may be ap-

plied by simply abolishing the whole frame of government, and substituting another; and the second, by the operation of the great principle that elections should be "frequent and free."

* * *

AMERICAN democracy, then, is really applied Christianity, albeit there is no room for "divine right" anywhere in its creed. It applies Christianity to practical politics by removing religion altogether from the business of State-craft. It follows the Master by disclaiming the power and the inclination to soil Christianity with the mire and the dust of civil contention. Not only does it refrain in practice from infringing on individual rights of conscience, but it expressly admits and declares that it has no power to infringe. Every implication otherwise, every suggestion of a connection between civil obligations and duties, and the obligations and duties of the religious life, is rank treason to true Americanism.

* * *

NOR is this offence lessened by that wretched juggling with words which some have lately attempted by declaring that they do not want Church and State, but they do want religion and State. The two are synonymous terms for the purposes of this argument. A State church, like all other churches, has two distinct functions—she is a master of ceremonies and a director of souls. In her first capacity she is less objectionable than in her last. There is no political reason why the State should not set the details of a gorgeous ritual before the people, except the one of expense—which, to be sure, is conclusive. The principle of religious freedom and religious equality, which is what Americanism stands for, and is the constant object of assault—this is violated whenever and howsoever a religious dogma is incorporated in a statute, and wherever a practice is found, in the course of civil administration, which originated in a religious conception, and derives its sanction therefrom. An instance of the first violation is the "Sunday law"; an instance of the second sort is the swearing of witnesses, and the "swearing in" of Presidents, etc.

* * *

ALL "Christian Citizenship" leagues are thus under the ban of the Master's displeasure. Christianity has nothing in the world to do with citizenship. A good Christian—which means simply a real Christian—cannot but be a good citizen. So a real Christian is of necessity a good father, husband, son, as the case may be. But one may be a good citizen without being or even pretending to be a Christian. Jews make excellent citizens, for example. Any man that behaves himself with outward decency is a good citizen. It does not matter whether he does this because he is afraid of the penitentiary, or because he dreads the social ostracism which would follow a different course. He is all right as a citizen, so long as he is all right *on the outside.*

BUT Christianity has no concern with the outside, except as an indicator of the condition of affairs within. Whether the man does right or not is no matter from her standpoint, unless he does right from one single motive. This test is severe, but there is no other. It is made the more serious by the fact that one is often confused as to his own motives. But the analysis must be made at some time, according to the Master's very explicit announcement. Let us, then, "Render unto Cæsar the things which are Cæsar's," and—the rest we all know.

Ans. J. Ringgold.

THE vote taken in Toronto, May 15, on the question of running street cars on Sunday, resulted in a victory for those demanding Sunday cars, by a small majority. Toronto can now no longer be spoken of as the model "Sabbath-keeping" city. It is doubtless a great disappointment to the defeated side not to be able longer to compel people to walk on Sunday who would prefer riding, but they can console themselves with the reflection that they and all others are just as free to walk as they were before.

That West Point Chapel Again.

It appears that the Catholics are not, after all, to get their Government chapel at West Point. Attorney-General McKenna has delivered an opinion in the matter, denying the power of Secretary Alger to grant a lease of Government ground at West Point for a longer term than five years, and this limited concession will not answer the purpose which the Catholic authorities have in view.

The facts which led up to the present situation are these: Secretary Lamont, during the administration of Mr. Cleveland, granted "Father" O'Keefe, the Catholic priest at West Point, the privilege of erecting a chapel on ground designated by the commandant, the license for which was to be revoked by the Secretary of War on sixty days' notice. Secretary Alger extended the time of notice to six months. "Father" O'Keefe then proposed that he would erect a stone chapel, costing \$20,000, which, on completion, he would present to the United States on condition that it should be used in perpetuity for the celebration of Catholic religious services. The matter came before the Attorney-General, and in his decision he says:—

"This case came before me, and after carefully reviewing all the statutes I decided that the Secretary of War had no color of law to accept a gift such as Father O'Keefe contemplated. I reviewed every statute covering any phase of the matter as to the Secretary's right to grant such a license as was given by both Secretaries Lamont and Alger. On these I decided that it would be impossible to grant such a license without further legislation, and remitted the proposition to Congress.

"There is one statute giving the Secretary of War the power to lease any Government property in his care, not in use, for a period of five years. I could not satisfy myself that the erection of a stone church of the cost and dimensions determined came within the provisions of the law. The fact that the United States reserved to itself the right to revoke the lease or license did not cover the ground, because the mere fact of the erection of such a building contemplated a perpetuity. Such an expense would not be incurred unless the parties tacitly understood that the United States would refrain from exercising its rights.

"This would confront the Government with enduring a perpetuity not contemplated by law, or at some time or in some emergency exercising a right in a manner that might seem invidious. Therefore, because of the absence of sufficient statutes and also on the ground of good public policy, I decided that the Secretary had not power to grant the license sought by Father O'Keefe. My decision is very full and covers all the points. Religious sentiments did not enter into it."

We must not omit to notice the fact that Attorney-General McKenna is a Roman Catholic. It might be thought that he would have decided the matter in a different way, but he says that "religious sentiments did not enter into it," and we are glad to give him the credit of acting in an unbiased, honorable manner. All honor to upright men, whether Roman Catholics or otherwise. The SENTINEL has nothing against Roman Catholics. It has nothing against men of any shade or unbelief. It opposes only what it believes to be evil principles.

DR. ANDREW D. WHITE, ex-president of Cornell University, has published a book on the "Warfare of Science with Theology." That such a warfare exists is undoubtedly a fact; but it should be borne in mind that there is no necessary connection between theology and Christianity.

In a Sunday-school quarterly of recent date Dr. Earl Barnes strikes at a popular religious fallacy by mentioning that "many children have formed their ideas of Satan from the picture on the cans of deviled ham." This is unfortunate enough, certainly; but it might have been still worse if their conceptions on this point had been derived from some pictorial representations of an approved orthodox type. The only authority on the subject is Scripture, and that speaks of Satan as appearing in the form of "an angel of light." 2 Cor. 11:14. The people generally have been so fooled by what theology and tradition have taught them on this point, that they have been prepared to see the devil only in that which to most minds is shocking and repulsive, and not in that also which is beautiful, "respectable," and even "pious;" and as a consequence they have been easily duped by the arch-deceiver. The devil knows enough not to appear with cloven hoofs, horns and tail when he wants to catch people whom anything outwardly repulsive would repel.

Breaking the "Sabbath" to Stop "Sabbath Breaking."

New York "World," May 18.

JOSEPH FINK, of Nanuet, was on his way to church last Sunday, when he saw Farmer Farrell ploughing in his field.

"Why, Brother Farrell," he said, "working on the sabbath?"

"Yes," said the worker, "been delayed by the pesky rains, and got to get things under ground, you know."

Brother Fink forgot about church, and ran off to Justice Haerle's to get a warrant. Justice Haerle issued it and Constable Snyder served it, all on the sabbath.

Brother Farrell was fined \$5 for breaking Section 263 of the Penal Code, and Brother Fink felt as good as if he had heard a bushel of sermons.

Miss B., a bright young lady of —ville, had become convinced that Scripture requires the observance of the seventh day of the week, instead of the first day, as the Sabbath; but the Rev. Mr. C., pastor of the Church of the Venerable Tradition, very lucidly showed her that not any specific day, but only a seventh part of time,—any one day in seven—was all the commandment requires to be observed. Meeting her one day shortly after, he said:—

"Good morning, Mary; I hear you are married now."

"Yes; I married one of Mr. Brown's sons," was the reply.

"Mr. Brown has a fine family of sons—seven of them, I believe. Which one did you marry?"

"Oh, no one in particular; I just married one seventh of them," said Mary, while her eyes twinkled.

"Oh—ah—yes—I see, I see," gasped the discomfited pastor, as he resumed his walk.—*Gospel Sickle.*

The Strength of a Nation.

"New York Observer," May 18.

THE true strength of a nation, or of a society, is never determinable by rough mass measurements, or long insurable against lapse and loss if, after the manner of Asiatic despotisms, the few are allowed to treat the many as though they were their natural born or accidentally subjugated serfs. Power in the last analysis is personal rather than popular. That nation alone can survive in history where the individual factor stands out sharp and clear. . . . Virtue in bulk, and piety by proxy, will not do. Not any number of serfs, howsoever many they be, make nations, make fames, make histories, but only intelligent, self-assertive freemen. We cannot calculate from any amount of corraled cattle. The real unit is the man, not the mass. Historic totals are footed up beginning with the lowest-written integers, and if any ciphers are admitted to Time's enduring columns, it is not the

ciphers which take precedence of, but those which follow after the human units. The man is the measure of mankind.

Keeping God's Commandments.

BY C. H. KESLAKE.

To know God and Jesus Christ is to keep the commandments. That this is true will be evident by reading John 17:3: "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent;" and Matt. 19:16, 17: "And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him . . . If thou wilt enter into life, keep the commandments."

Not only is this true, but the keeping of the commandments is evidence that one knows God. Proof. 1 John 2:3: "And hereby we do know that we know him, if we keep his commandments." Not that one knows God as the result of keeping the commandments, but that he keep the commandments as the result of knowing God.

It is the bounden duty, apart from the idea of its being a blessed privilege, of every man to "fear God, and keep his commandments." It is because of failure to do this that sin and iniquity abound on every hand and in every conceivable form.

Jesus Christ came into this world with the boundless love of God in his heart, to so reveal the Father that He might bring people to recognize Him and render a willing obedience to His will.

Every word and act on the part of Jesus was with this supreme end in view. In doing this he went forth relying wholly upon God, and trusting in the arm of the Infinite.

In the hearts of all who should yield themselves to Christ there would be implanted that which would not only enable them to love God with all their heart, but also love their neighbors as themselves. This would not only make them good Christians, but would also make them good citizens, rendering honor to whom honor is due, tribute to whom tribute, always remembering that the "powers that be are ordained of God."

Christ worked always and only in harmony with principles, the recognition of which would contribute to the stability of any government—even the principles of the government of God.

It is because these principles are not recognized that the governments of earth are not enduring,—or rather, had these principles alway been recognized, there never would have been but one government—that of God, extending throughout all creation.

As the principles taught and preached by Jesus Christ are not recognized by the governments of earth, and only through these can the stability of any government be

maintained, it follows that the time will inevitably come when earthly governments will cease to be, to give place however to the everlasting kingdom of Christ.

When our Lord left this earth he gave to his disciples the great commission of preaching the gospel to every creature, equipping them for that work by endowing them with power from on high—by giving them the gift of the Holy Spirit. They were to be as he was, and just as the Father had sent him into the world, even so sent he them—armed with the same mind.

But it is evident that some of the professed followers of Christ have sought to improve upon his methods. The chief thing that Christ kept in view has—if not altogether ignored—been made secondary, while they have set about reforming the State, making that their chief business. To accomplish this they have sought to secure legislation compelling the observance of God's law. This the Saviour never did, for the simple reason that he knew that that method would not, because it *could not*, accomplish the desired result.

The great evil, so they think, at which they aim in their work of reform(?) is that of Sunday desecration. This, they say, is a violation of the law of God, supposing Sunday to be the Sabbath. Just what connection Sunday sustains to the Sabbath of the Decalogue has never been shown. Even a cursory glance at the fourth commandment will reveal the fact that Sunday is not the Sabbath, for that reads "the seventh day is the Sabbath of the Lord thy God," while every body knows that Sunday is not the seventh day, but the first.

As a matter of fact the first day, as such, is not mentioned in the commandment, and only has a place there by virtue of its being one of the six days in which God made the heavens and the earth, and because of which He says to His creatures, Six days shalt thou labor, and do all thy work. According to the commandment, therefore, Sunday is only a common working day.

Not only does the fourth commandment show that Sunday is not the Sabbath, but the whole Bible will show the same thing.

This being so, it will be seen that even though their methods of securing obedience to the law of God were correct, all their efforts must end in complete failure, for they are expended in behalf of the wrong day.

This will explain why it is they are seeking human help, instead of relying upon God's power, for Sunday as a Sabbath is only a human institution. But on the other hand, if Sunday were the right day, their methods are wrong.

The violation of the Sabbath, like that of all the other commandments, has its source in the heart. Make the heart right, therefore, and there will be no trouble on the score of Sabbath desecration, or any other evil.

No human law ever enacted could do more than bring about a pretended observance of the day, while it would be adding another to the victim's long list of sins—the sin of hypocrisy.

No human law ever enacted, or that shall ever be en-

acted, or all of them put together, can ever make a man know the Lord. And as no man can ever really obey any one of God's commandments without his knowing God it follows that the only way in which this work can be done is to simply do as Jesus did—preach the gospel of the grace of God, relying upon the arm of the Infinite One for success.

Our Next Issue.

OUR issue of May 3 will not be a "special," but it will be of special interest to all our readers. Inasmuch as it is issued near the time when the thoughts of the people are directed to the fruits of war,—when they decorate the graves of those who fell in the late struggle, the SENTINEL will devote considerable space to militarism. Excellent cuts will illustrate the preparations for war. Extra copies can be had at the usual price.

Mass meetings were held recently in Pawtucket, Providence and East Providence, in the interests of a more stringent Sunday law in that State, and "strong resolutions" on the subject were passed on each of these occasions.

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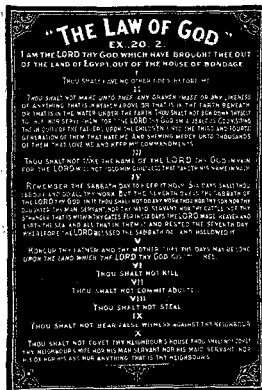
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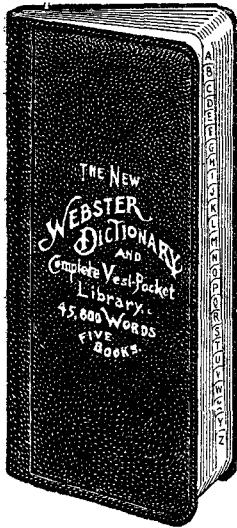
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THE Medical Missionary Board has arranged for a special summer school of ten weeks, beginning July 1 to 15. This school is especially designed to meet the wants of those who need instruction in healthful cookery, hygienic dress, physical culture, simple methods of treatment, Bible hygiene, and personal evangelistic work as a preparation for missionary labor. It is especially designed for ministers' wives, Bible readers, missionaries who are going into foreign fields, teachers of denominational schools, missionary teachers who expect to engage in work in the South, and ministers and all others engaged in church work.

The course will include a rapid survey of the whole subject of hygienic reform and the discussion of its bearings upon the present period of the world's history and our present work. Christian Help work, personal work, cottage meetings, health talks, missionary cooking-schools, the organization of dress and physical culture clubs, health Bible readings, the relation of health principles to the gospel, rescue work, and many other subjects directly and indirectly connected with Medical Missionary work and Christian philanthropy will be considered. The purpose is to prepare men and women who have ability for public labor in various capacities properly to represent the health and philanthropic branches of our work.

The Medical Missionary and Benevolent Association hope to be able to send thirty or forty missionary teachers into different parts of the Southern field next autumn, and one purpose of this special course is to prepare lessons for this special field. Mrs. Steele will give a series of talks in relation to the needs and opportunities of the South and the best methods of work. Professor Sutherland and others connected with the Battle Creek College will give a series of studies on the subject of "True Education." Mrs. S. M. I. Henry, who has had long experience as an evangelist and rescue worker, and who for several years has had charge of the training-school for evangelists under the direction of the National Woman's Christian Temperance Union, will give a course of instruction in "How to Reach the Unconverted." Mrs. E. E. Kellogg will give a special course in the principles of scientific cookery; Dr. Paulson, Dr. Winegar, Mrs. Dr. Kress, Mrs. Dr. Paulson, and others connected with the Sanitarium, will give instruction in special lines.

There are already numerous applicants for this course, and it is believed that a large number will avail themselves of this favorable opportunity for preparation to aid in lifting the world's weight of woe and misery and ignorance. Those desiring to do so, will be given an opportunity to board at the Sanitarium and pay their way in work. No charge will be made for instruction. Those who wish can board themselves. Several classes will be held daily, and those who can pay their board will find it advantageous to do so, that more time may be devoted study. Practical arrangements will be made for table board at \$1.50 per week; rooms, fifty to seventy-five cents a week. We ought to have at least two hundred in this class. The time has come for a long stride forward along these lines. All interested should address the undersigned.

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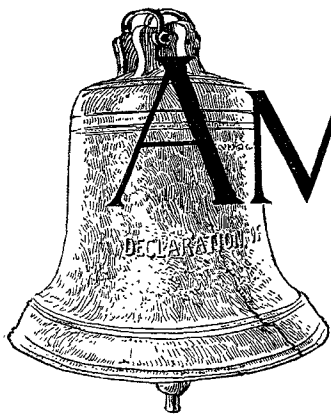
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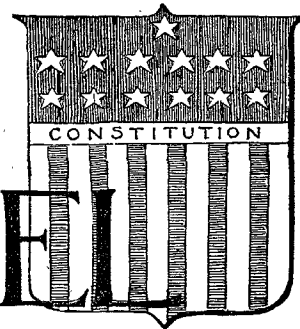
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ALONZO T. JONES,
EDITOR.

NEW YORK, JUNE 3, 1897.

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DECORATION DAY AND ITS MEMORIES. (See p. 8.)



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Separation of Church and State.

IN the beginnings of Egypt the same course was followed, as in the beginnings of Babylon and Assyria.

At first they knew the one true God; and he was their only King, their only Ruler.

But they did not like to retain God in their knowledge; and therefore they went into idolatry, and from idolatry into monarchy.

The Egyptian records state that the first rulers of Egypt were the gods; after them the demigods; and after these the kings.

In Egypt, however, the king was not content, as in Assyria, to call himself the viceroy of his god: he claimed to be the very embodiment of the god itself—the god was personified in the king; from him, it was declared, the people “received the breath of their nostrils;” he was “the giver of life.”

And thus, though Nimrod was the first man to establish the authority and assume the kingly title and crown, yet in Egypt his example was followed to the greatest lengths: as Egypt was undoubtedly the most idolatrous nation that ever was on the earth. There apostasy of every kind culminated: so that throughout the Bible the one word “Egypt” symbolizes everything that is contrary to God.

When the power of monarchy had filled the Mesopotamian plain God called Abram out of that country into the land of Canaan where he could be free, and thus made a separation of Church and State, and preached the same to all people.

But in process of time, and by Egypt, the power of monarchy was spread over all countries from Ethiopia to Ararat and Central Asia. Then as his people were obliged to live under the power of monarchy anyhow, the Lord put them where they could do the most possible good—he placed them at the very seat of the world’s empire in Egypt itself.

And there, through all the time of the supremacy of Egyptian empire, with Joseph and Moses beside the throne, and Israel amongst the people, of Egypt, God held before all nations the knowledge of himself. And as soon as the time came when the Egyptian empire must

fail, God would place his people once more in Canaan the pivot of the highways of the nations.

To this end there must be again the separation of religion and the State, separation of Church and State. God’s people must be called out of Egypt, in order that they and all the nations might be instructed in the great principles of the gospel, of supreme allegiance to God, of the separation of religion and the State, of church and country.

Moses understood this, and therefore “he refused to be called the son of Pharaoh’s daughter.” Moses was the adopted son of Pharaoh’s daughter. Pharaoh’s daughter was Pharaoh’s chief wife, and queen. Moses, therefore, by the most complete claim, was heir apparent to the throne of Egypt. The throne of Egypt was at that time the throne of the world; for the power of Egypt then ruled the world. It was the supreme State, the governing empire over all.

For Moses to refuse to be called the son of Pharaoh’s daughter, was therefore to renounce the throne of Egypt. To renounce the throne of Egypt was to renounce the power of empire. It was definitely to disconnect from the power of the State.

At that time Moses was called to have charge over “the house of God which is the Church of the living God.” It was in obedience to this call that he renounced the throne of Egypt and the power of empire. It was because of this that he definitely disconnected himself from the power of the State. And in recording it God designed to teach all people that conformity to his will means the separation of Church and State; that it means the renunciation of the throne and the power of earthly empire—the total separation of religion and the State.

And it was through the faith of Christ that Moses did all this. It was “through faith” that “Moses when he was come to years refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures in Egypt.”

Therefore, from that day to this it has been made plain to all people, that faith in God, the faith of Jesus Christ, the original principle of the gospel and of the Church, means the absolute separation of Church and State, the renunciation of the throne and power of earthly dominion, the total separation of religion and the State.

And this is what faith in God, the faith of Jesus Christ, the fundamental principle of the gospel and of the Church, means to all people in the world to-day.

Religion and Democracy.

At a banquet of the Chamber of Commerce, of Cleveland, Ohio, given May 13, the chief oratorical feature was a speech by Archbishop Ireland, on the subject of “The Sure Foundation of a True Citizenship.” Among his ut-

terances on this occasion worthy of note as showing the drift of papal teaching upon this important topic, are the following: "Patriotism is never so potent as when it is identified with religion." "The crisis for democracy will come when comes the crisis for religion." "The enemies of religion are the enemies of country and democracy."

What religion? it might be well to query in reply. "There be lords many and gods many," and there are religions many, and the archbishop's religion is one of them. But there is only one gospel—one revelation of God to mankind through Jesus Christ. And this cannot be identified with "patriotism;" but mere religion can be so identified, and we may not uncharitably infer that Archbishop Ireland hopes to see his own religion so identified. But what a state of things will exist in this erstwhile "land of the free," when to be irreligious, or to fail to conform to the prevailing religion, will be counted unpatriotic, and subject the nonconformist to the charge of being an enemy "of country and of democracy"!

The "Trust" Evil Illustrated.

THE spectacle of the thousands of employes of garment manufacturers on strike in New York City, while their wives and children starve in their cheerless homes, affords, among other things, an illustration of the workings of the "labor trust." There is truth in the remark made by ex-Senator Edmunds: "They may talk about our honest men with wives and families to support who are willing to work for one and two dollars a day, but they can't get it,—why? Because their union, or their trust, won't allow them. The standard is set for them, and if they don't wait and starve their families until they reach that standard they can't get work anywhere."

Sad, indeed, is the condition to which industry has been reduced by the selfishness of man toward his fellows. The "labor trust" represents a desperate effort by the workingmen to interpose an effectual resistance to the relentless power which from some higher stratum of society is steadily forcing them and those dependent on their earnings, beneath the surface of a respectable existence. In reply to ex-Senator Edmunds a New York journal says:—

"If he will go over to the East Side of New York, look into Walhalla Hall, or make a trip through the teeming tenements, he will gain some idea of a standard of wages and the standard of living which has resulted from free competition in labor. He will find tailors, to the number of tens of thousands, reinforcing their labor unions and saying to each other. 'We will starve if need be, we and our wives and our babies, but we will not return again to the practice of bidding against each other for work at starvation wages.' If he will look into the conditions which have caused the tailors' strike, he will find them bred of exactly the procedure which he would substitute for that of organized labor. One family, either out of the union or indifferent to its rules, agrees

to work for a certain contractor for less than the union rates. Presently that contractor underbids his fellows. They investigate, discover the cause, and meet the unfair competition by cutting down the pay of their workers. The process is repeated until the wages become barely sufficient to support the workers, nor does it always stop there, for there are not infrequently some who will work for less than a living wage, supplementing it by vicious or dishonest practices. In every badly organized trade this process goes on."

Nevertheless the "labor trust," at its best, is an evil, however necessary it may seem to be. Man was not designed by his Creator to maintain his existence by means of the trust. To do this is to destroy his own individuality. God would have men learn the great truth that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He would have men learn to put their dependence upon Him as the author and preserver of life, rather than upon a human organization.

Many remedies are proposed for this deplorable condition of affairs, but the Christian student knows that the only effective remedy is righteousness. And therefore the counsel of God's word to those who experience the evils of this situation is, "Be patient therefore, brethren, unto the coming of the Lord." See Jas. 5:1-7. Christ is coming the second time, in "power and great glory," to set up righteousness in the earth, by destroying sin and sinners out of it. This is the true hope for the toiling, groaning myriads of old earth to-day.

"Not by Might Nor by Power."

THE Lord does not carry on his work in the earth by might or by power. That is, he does not work by those agencies which appear most mighty and powerful in the eyes of men. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

In this day we see religious organizations grasping for power. We see the church associations—the Society of Christian Endeavor, the Epworth League, etc., holding conventions and discussing, among other things, what they can do to control elections and put good men into public office. Their hopes in this regard are based upon the millions enrolled in their membership. But what will all this might and power avail in the work of the Lord? Suppose they should get complete control of the Government—what good would it do them or the cause which they profess to represent? What is the use of might and power when the Lord does not work by that means?

Have they forgotten the record of the experience of the prophet Elijah at Mount Horeb? 1 Kings 19:9-13. The prophet was told to "Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and 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. And after the wind was an earthquake; but the Lord was not in the earthquake. And

after the earthquake a fire; but the Lord was not in the fire. And after the fire a still small voice." And the Lord was in that voice, and that voice set in motion again the work of the Lord which had been suspended by the prophet's flight from Jezreel. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Do these religious organizations aim to produce a cyclone or an earthquake in the Government? Evidently, they hope to do something of the sort. But what good would it accomplish if they should? The Lord would not be in it. He would not be in it even were they able to duplicate all the awesome exhibitions of might and power displayed at Horeb before Elijah. The Lord is yet in the "still small voice," which is the voice of His Spirit.

"O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight!" "By faith the walls of Jericho fell down," and not by the assault of battering rams and the arms of the encompassing host. By faith the servants of God in old time "turned to flight the armies of the aliens." Heb. 11:30-34. By faith the work of God moves forward in the earth to-day. The world will be deceived by exhibitions of might and power; but by the Word of the Lord his people know that his work is not by might nor by power, but by the "still small voice" of his Spirit.

The Lord's Day and Liberty.

A COMMON view of the question of securing Sabbath observance is expressed in the following from the *Outlook* of April 24:—

"The question of Sunday observance is by no means a simple one. There are elements in the problem which make it difficult of solution. It is, perhaps, more difficult in this country than in any other because the population is so heterogeneous. In the old New England days Puritan ideals could be realized because the people were all of one class. The same may be said of Scotland. But our population is composed of representatives of many nationalities and of various phases of faith. Simple justice seems to make it imperative that the preferences of differing people should be recognized. How liberty may be granted and yet the Lord's Day preserved is a question not easy to answer."

All this applies to *Sunday* observance; but none of the facts set forth in this quotation interfere with the securing of Sabbath observance, for the simple reason that Sabbath observance is a part of the Christian life, which is secured through faith in Christ; and it makes no difference how heterogeneous the population is, they are all alike susceptible to the grace of God. Nor do the "preferences" of the people affect the question; for when a person is a Christian, he will prefer to keep the Sabbath in just the way that God has commanded.

From the gospel standpoint, there can be no possible antagonism between liberty and the keeping of the Sab-

bath; for the Sabbath commandment is a part of the "perfect law of liberty" itself. See Jas. 2:11, 12. "How liberty may be granted and the Lord's day preserved" is therefore a question which can never arise under the provisions of the gospel. God is the author of both liberty and the Lord's day, and he has fixed their relation to each other; and the only thing that his creatures here need to do is to leave the matter just as he has arranged it.

If men would only do this, it would save them a world of trouble.

What is Compulsion?

BY W. A. COLCORD.

THE *Christian Endeavorer* says:—

"It is estimated that there are to-day over 3,000,000 laboring men in the United States who are compelled to labor every Sabbath [Sunday], or at least to labor on the Sabbath the same as upon other days."

Whoever made this estimate made a miscalculation. There is not a man in the United States who is compelled to work on the Sabbath; no, not in all the world. To work on the Sabbath the same as on other days is a sin, and no man in all the world is compelled to sin. If he were, then sin would not be sin. There is no law in the United States requiring any man to work on Sunday, the sabbath the *Christian Endeavorer* refers to, and even though there were, no one would absolutely have to work on that day. All could refuse.

"But," says one, "they would lose their jobs, and that means starvation." But what if they did lose their jobs, could not God in His infinite providence provide others? Would He see men starve in refusing to do wrong and daring to do right? Has He not promised never to forsake the righteous? Does He suffer their seed to beg bread? Does He not know their needs, and does He not care for them? Is not their bread and watersure? Where is men's faith in God? In what or in whom are men trusting when they talk of being compelled to do wrong in order to make a living? How can professed Christians expect others to do otherwise than wrong, when they do not possess sufficient stamina to do what they believe to be right? And how much value are they setting upon truth, when they show themselves unwilling to make any sacrifice in order to live it?

Saturday is by far a busier business day in the United States than Sunday. More jobs a hundred times are to be lost by refusing to work on that day than on Sunday, and yet no one hears of observers of the seventh day being compelled to work on the Sabbath. They are not compelled to do anything of the kind. They do not work on the Sabbath, and they live too. They have the courage to live up to their convictions, and trust God for the consequences. What is a man's moral worth who will

not do this? Instead of yielding and catering and cringing to the world and worldly customs, and looking to the world for life and sustenance, let men be taught "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Let them be taught the faith, the manly independence, and the Christian courage expressed in the following stanza:—

"Dare to be right! dare to be true!
Foes may be many, and friends may be few.
Truth and her champions oft stand alone,
What's a man good for without a backbone?"

If the present blessing in keeping the Sabbath and the final reward for obedience are not sufficient to compensate for whatever sacrifice or inconvenience they may entail in this life, then the Sabbath is not worth keeping at all. But we hold a very different view.

Love Does Not Rule by Force.

BY H. F. PHELPS.

CHRISTIANITY, pure and simple, is founded in love; therefore true Christianity does not rule by force; for true love does not rule by force. Love governs by its own inherent power. There is a power in true love, when once recognized and allowed access to the soul, that will subdue the most stubborn heart. And love thus recognized will be obeyed through its own influence, from the very love begotten of love. A resort to force would be a denial of love's own existence, and a proof that love was not love. And so when that which may be called Christianity resorts to force for the maintenance and observance of its institutions, it is a positive proof that such is not Christianity at all, but only a perversion of Christianity.

"God is love," and being such, cannot govern by force. He cannot—absolutely cannot—coerce His creatures into obedience. He cannot, because such force, such compulsion, is not God, is not in God, is not of God. And if any being claiming to be God, should use force in securing obedience to his mandates, that very act would prove his claim to the Godhead to be false. And if the mighty God should compel his subjects to obedience, the act would be the most positive proof that God is not love, and that love was not the motive power of His government. It would prove that tyranny was the power behind the throne, and that God is a tyrant. All of which is the most positive proof that in any age of the world, whether during the Dark Ages, or in the closing decade of century nineteen, those who seek to enforce the institutions of religion, are not actuated by the spirit of love, the true spirit of Christianity. They may think that they are, but they are most terribly mistaken.

Christ says of himself, "I have finished the work thou gavest me to do. . . . I have declared thy name unto them thou gavest me." And "God is love." And his

name is declared to be "The Lord God, merciful, gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." This is God. Such is the name of God. And Christ declared that name in all his teachings, and by every act in life and in his death. It was for this purpose that the name of the Father might be declared before men, that Christ came into the world.

Again Christ says: "As thou hast sent me into the world, even so have I sent them into the world." Therefore as it was the work of Christ to declare that name of love, so it is the work of the believer to declare that same name. As Christ did declare that name by his life and by his death, even so the believer will declare that name of love by his life. This will be so, for it will be Christ in them, dwelling in their hearts by faith, Christ in them declaring that same name of love. And as surely as this is so, so surely will they voice the invitation of Christ, even the voice of entreaty, "Come unto me;" and "Who-soever will, let him come." As the voice of entreaty was heard in the Master, so will the true believer entreat and persuade men to be reconciled to God. As the Master did not appeal to force, they will not do so.

As surely as Christ did declare that name of love, so surely he did not appeal to the civil courts to enforce his teachings, which were but a representation of that name. This he could not do and be true to the name itself. This being so—and that it is so no one can dispute—it will be equally true that the true disciple, the true believer in Christ and in the work of Christ, being actuated by the Spirit of the Master, can no more appeal to the power of the civil law to enforce the teachings of Christ than did the Master himself. All this because it is not in love to do such a thing. It is not in God the Father to do it, it is not in Christ to do it, and it is not in the children of God even to attempt it, for the very reason that all these are actuated by the same spirit of love. And in this is seen the fulfillment of the prayer of Christ, "That they may be one in us."

The Pope's Army.

"Present Truth," London, Eng.

THE pope's kingdom, unlike Christ's, is altogether of this world, and hence do his servants fight. An Italian paper says that he has just reorganized his personal forces. The worst of it is that his influence is able sometimes to set greater armies in motion than this little one which guards the Vatican and keeps up the semblance of his temporal sovereignty. This alone, however, ought to teach his followers that the papacy is an antichristian power. An evening paper, quoting from the Italian Catholic journal, thus describes the army:—

"It is divided into five separate bodies, which are known as the Noble Guard, the Swiss Guard, the Palatine Guard, the Gendarmes, and the Fire Brigade. The first

of these, that is, the Noble Guard, is commanded by Prince Altieri, and is composed of fifty young members of the Roman nobility. Each member of the corps receives from three to four hundred lire a month, and a special club is maintained for their use and amusement. The Swiss Guard numbers one hundred strong, and the men are specifically selected for their youth and strength. Their duty is to guard the doors and entrances to the Vatican, and they are armed with the Remington rifle. As under the old regulations they will still carry the halberd while on parade. The Palatine Guard is divided into two companies, commanded by General Eros-tarosa, who has under him a staff of two majors and four captains. This corps raised from among the citizens of Rome, is called out only on special occasions. The gendarmes number one hundred, under the command of Colonel Tagliettri, and are recruited from ex-soldiers of the Italian army, specially recommended by Italian bishops for their religious fidelity and fervor. The firemen, or pompiers, number thirty, and are always in the Vatican."

Christian Petitions.

BY M. E. KELLOGG.

It will, we think, be conceded by everyone that when any church or religious order believes that it is being treated unjustly or discriminated against in any way by the government under which it exists, it has a right, as a church, to protest and appeal from such action of the government. But that a church, as a church, should in its organized, authoritative capacity petition the government in regard to the relations of the government to other nations is quite another affair, and its right and propriety in doing so are very questionable. But the church known as The United Brethren in Christ has, in a late general conference held at Toledo, Ohio, passed the following resolution, which is addressed to President McKinley:—

"Based on our latest advice as to the situation, we, the members of the twenty-second general conference of the Church of the United Brethren in Christ, representing 250,000 communicants, do hereby earnestly express the hope that, in behalf of liberty and humanity, you in your wisdom may see your way clear to declare in favor of the recognition of the belligerent rights of the Cuban people."

This is not the first time that a church has endeavored to influence the Government of the United States in a certain direction; but heretofore, as far as our knowledge extends, efforts of this character have been confined to an attempt to influence the Government's action in regard to some affair which concerned no other nation than our own. But here is a change. The United Brethren in Christ, as a church, are trying to influence the Government in regard to a measure of foreign policy, involving its relations with another nation. Not only so, but they are advising an action which many think would embroil this nation in a war with Spain! This is hardly consonant with the true idea of the nature and duty of the Church of Jesus Christ.

The fact is the churchmen of our day have gotten so far away from the true, scriptural idea of what the church exists for, that they are liable to thrust the church into almost anything. Had the first Christian council which assembled in Jerusalem in the year A. D. 51 passed a resolution calling upon the Emperor of Rome to grant belligerent rights to Radimister, who at that time was engaged in a war against Vonones II., King of Persia, it would have been no more incongruous and out of place than this late action of the Church of the United Brethren in Christ.

If this church, or any other church, has a mission or any excuse or reason for a denominational existence, it is for the purpose of saving souls. Neither it, nor any other church, has any mission to advise or suggest to the Government what its foreign policy shall be. If war is troubling any land, there is always a proper thing for Christians to do, and whether they call themselves "United Brethren" or not they can be "united" in this: To humbly petition the King of heaven, through Jesus Christ, that human passions and ambitions may be stayed, war restrained; that kings and rulers may so conduct the civil affairs entrusted to them "that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:2), and that the peculiar and sole work of the church, to save souls, may not be restrained or hindered by war or other evil things. Such petitions may be presented every day, and we may be sure that they will not be made in vain.

Love and the Sabbath.

C. H. KESLAKE.

To know God is to know love, for "God is love." No one can know God, and not love, for we read, "He that loveth not knoweth not God, for God is love." 1 John 4:8. It must therefore be true that he who knows God loves God. And the fact that he loves God is proof positive that he knows God, for again it is written:—

"Every one that loveth is born of God, and knoweth God." 1 John 4:7. Because this is true it is further said, "Beloved, let us love one another, for love is of God." "If any man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20.

Thus will it be seen that it is perfectly natural for him who knows and loves God to love his fellowman. It is utterly impossible for it to be otherwise. And so when we read, "This commandment have we from him, that he who loveth God love his brother also," we may learn that God's commandments are not arbitrary, but that they find their source in, and are the expression of the love that God has for his creatures.

Hence we find the Saviour, in reply to the question, "Which is the greatest commandment in the law?" saying, "Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy mind. This is the first great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

As therefore the law and the prophets hang, or depend, upon these two great commandments for their existence, and as the second commandment grows out of the first, and, further, as to love God is really to know him, it is perfectly plain that before a person can obey one single precept of Jehovah he must know him.

By this too we may learn that all God's commandments, finding their source in the love of God, are themselves love, are given in love, and therefore constitute the "law of love" because "God is love."

Now, as certainly as he who knows God loves God, so certainly will he keep the commandments of God. "For this is the love of God that we keep his commandments, and his commandments are not grievous." 1 John 5:3. The same truth is expressed in Romans 13:10, "Love is the fulfilling of the law."

Let it be clearly understood that love is not a substitute for obedience to the law of God as many people imagine, but love is itself obedience to the law. There can be no obedience where there is no love; consequently when one disobeys any of God's commandments it is evidence that he does not love God. Now it is true that "we love because he first loved us." 1 John 4:19, R. V. Through what means was it possible for man to learn that God loved him, so that man could love back?

Mankind, through sin, lost the knowledge of God. Not that he ceased to know that a Supreme Being existed, but he ceased to know God as he really is. Sin has so distorted the mind of man that he cannot think straight, so far as the true knowledge of God is concerned, and so instead of having a correct conception as to the character of God, he has quite the reverse. Nor is this all. Sin is so deceitful that not only does it prevent one having a just conception of God, but it deceives the sinner in regard to its own nature, so that instead of his seeing that sin is "exceeding sinful" he regards it as being quite the reverse; he does not realize that sin is death. Rom. 6:23.

How, then, under these circumstances, can God give the sinner the truth so that he will know that God is love? Evidently by revealing himself as he really is. In no other way, than as he really is, could God reveal himself. God is truth, and he could not appear to be anything different from what he is. In thus revealing himself, God would also show what sin really is—simply death. But if that is all that would be accomplished by God's revelation of himself, it would not amount to anything so far as the sinner is concerned, excepting that it would show him how hopeless his condition is, and God himself would derive no particular benefit. There would be no love in that.

But God is love; therefore, in revealing himself to the sinner, and showing him the true nature of sin, God would

show him that there is a remedy for sin—for death. It will be obvious that the only remedy for death is *life*. But no created being has life in himself; God only has that. Therefore, the only remedy for sin and death is the life of God—in other words, God himself, for you cannot separate the life of God from God. He, then, would reveal himself to the sinner to the extent that he would give his life—himself—that he would die for the sinner, and so death—mortality—would be swallowed up by his life. 2 Cor. 5:4; 1 Cor. 15:54. That is love.

"Hereby perceive we the love of God, because he laid down his life for us." This he did in Jesus Christ, and in this way he commends his love to us; for thus it is written, "God commendeth his love towards us, in that while we were yet sinners, Christ died for us." Rom. 5:8. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." And thus "we have known and believed the love that God hath to us." "And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."

Thus through Christ only can we know God; through him only can we know love; therefore through him only can we love God and our fellow-man. And as love is the fulfilling of the law,—as "This is the love of God, that we keep his commandments," so it is the truth, a truth beyond the possibility of successful contradiction, that only through Jesus Christ can a soul obey a single commandment of God; and further it is the truth, also beyond the possibility of contradiction, that he who accepts Jesus Christ, not only can, but *will* keep *all* the commandments of God. He will keep the fourth as willingly as he will the other commandments.

Would the society of Christian Endeavorers, the American Sabbath Union, the W. T. C. U., and all other organizations who have the same object in view, have the people of this country keep the Sabbath? Then let them preach Christ and him crucified, and their efforts will be successful. Let them preach the love of God, and it will be found that this is not only the strongest power, but the only power by which to secure obedience to the law of the Sabbath, or any other divine command.

AMONG a band of exiled Russian Protestants whose escape from the Caucasus was reported recently in the London papers, was an observer of the seventh-day Sabbath. For such, bonds await in other lands than Russia; and so, when they had escaped to Roumania, writes a friend from that district, "they had hardly set foot in a free land, and mentioned the 'glad tidings' in a Russian settlement there, when a Russian priest had our brother arrested on the charge of being a Russian spy."

There is as much opposition to the keeping of God's commandments to-day as there ever was in the past.

Some Thoughts Suggested by Decoration Day.

WHILE the flowers are still fresh on the graves of our honored dead, let us pause and think. We are called a "Christian nation," and yet this nation quarreled, and in that quarrel a million men were maimed, or lost their health or lives.

What a comment on the "Christianity" of this "Christian nation" to say that the questions of '61 could not be settled without murdering or maiming a million men, and bringing want and wretchedness or woe and widowhood into a million homes!

One would think that a look at the slabs which mark the resting places of the brave husbands, fathers and sons who were buried in that baptism of blood, would cause men to hate the licensed murderer, called War, and shud-



Bethlehem, Judea, Birth of the Prince of Peace.

From F. H. Revell Co., by permission.

der at the sight of his marching columns. But no; never has there been such a tendency toward militarism as there is to-day. It is not confined to the element which always selects war by choice as a life occupation, but is all-pervading.

The children of the public school, the children of the private school, and the children of the Sunday school, Protestant and Catholic, are being trained in the arts of war. In New York City alone there is an army of 25,000 school boys. On Grant memorial day a part of this army marched in the great parade carrying their muskets, with flags on which were inscribed the contradictory words "we are for peace." While one could but wonder at the sight of this military tendency on the part of the public school in a nation whose boast has been that its strength lay in justice and intelligence and not in force of arms, yet that wonder changed to amazement

when the bristling bayonets of the church armies passed by. Among them were the Baptist Boys' Brigade, Episcopal Church Temperance Legion, Hebrew Orphan Asylum Cadets, St. Francis Xavier (Jesuit) Cadets, Our Lady of Sorrows (Catholic) Cadets, etc., etc.

Turning to the "Christian nations" of Europe we find the situation appalling. More than twenty-one millions of trained soldiers stand ready to march into the battle of Armageddon and empty their veins into its crimson flood. Sea and strait, harbor and river, groan beneath a navy numbering more than two thousand ships and carrying more than twenty thousand guns.* All of this tremendous armament is maintained by "Christian nations," not to defend themselves against the heathen, but against each other in their covetous scramble for each other's territory and for the territory of the heathen. The

cost of all this—more than nine hundred million dollars†—is wrung from the people by taxation. The poor man's bread must be divided with the government to make and maintain this murder machinery before he divides it with his children. As a result the masses are growing hungry and restless. The struggle for bread is growing fiercer every hour, and pinching poverty is eclipsing all thoughts of the Prince of Peace.

A wierd and touching incident occurred recently illustrating this fact. It was night in the city of Bethlehem, Pa.,—not "Bethlehem," the birthplace of the Prince of Peace. A stranger was passing along its streets, when suddenly church bells began to ring and whistles to scream. What could it mean? Did it announce some great calamity? Was the city on fire? Oh no. Were the church

bells ringing the glad news of the coming of the Prince of Peace or of some great conquest for his kingdom over the passions of men? No, no; the bells of Bethlehem ring out on the silent air no such joyful tidings. They are ringing with hungry tones the announcement that the Bethlehem Iron Co. has just been awarded the contract for forging the armor plate for Russia's great war ships. Men have long been out of employ-

* These figures were computed by Lieut. W. R. Hamilton, Fifth Artillery, U. S. Army, for the "World Almanac and Cyclopaedia (1897)" from the latest official reports on file at the War Department, December, 1896. Inasmuch as military training is compulsory in nearly all European countries, a large proportion of the male citizens has seen military service, thus making the total war strength of the "Christian nations" of Europe, in a case of last resort, more than forty millions of men.

† These figures are computed from the "Statesman's Year Book (1897)" published by McMillan & Co., London and New York. These 900 millions do not include the value of the time of those who are taken from productive industries at the very prime of life and compelled to give from three to five years to military service. This would swell Europe's "Christian nation" yearly war tax to billions of dollars.

ment. Poverty and suffering have resulted. Now they will have work and bread. No matter though it be to make engines of war which shall pour from their fiery throats shot and shell into the breasts of their fellow-men. Now they can eat and drink. No matter though they do eat and drink the flesh and blood of their fellows, —let the bells of Bethlehem ring.

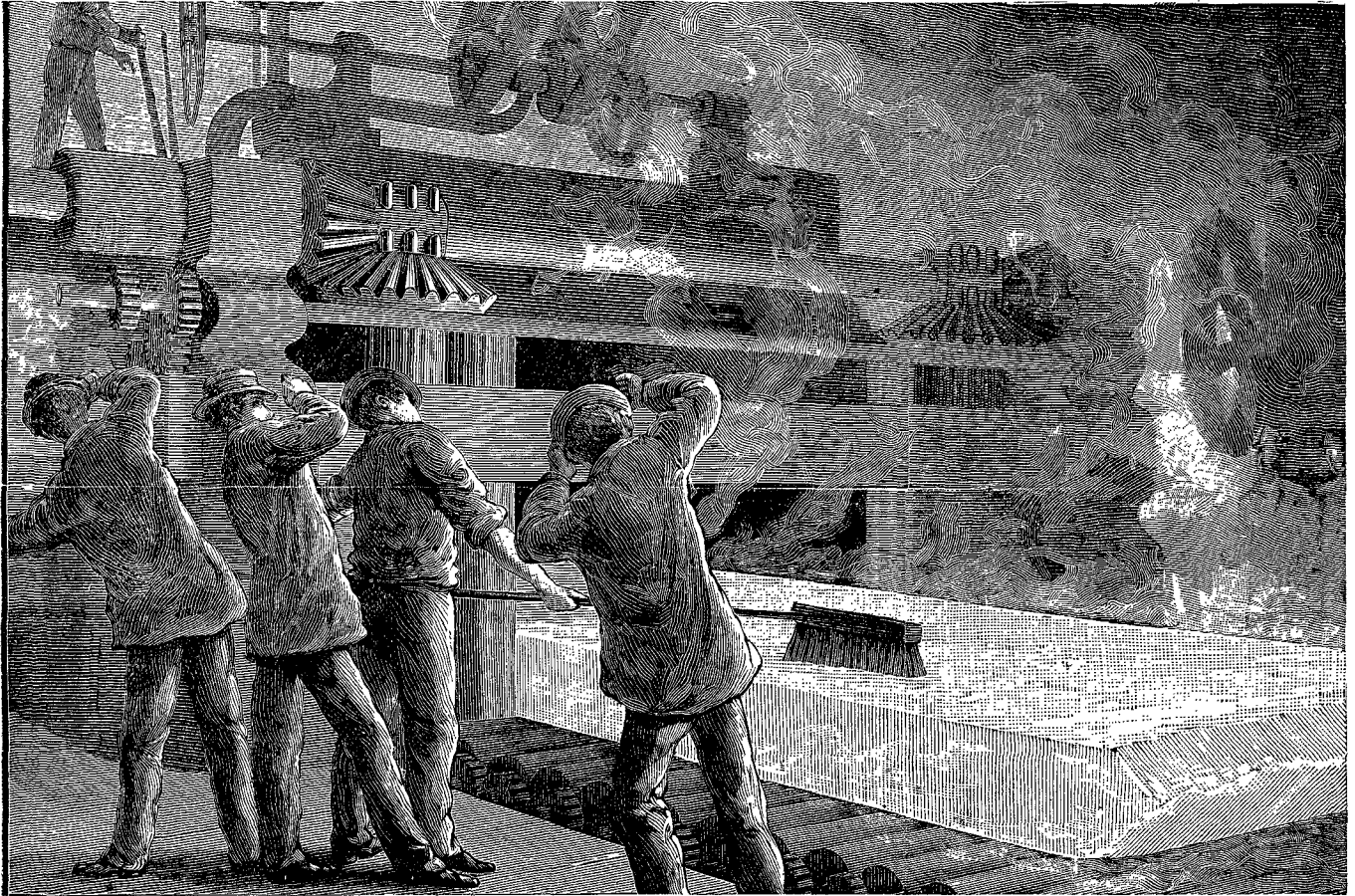
These are the signs of the times. And with these awful facts staring us in the face, men will tell us that we are in the dawning of the millennium. That though the Prince of Peace has not yet returned, these are the days of peace.

To those who are disposed to regard these things with complacency we recommend a careful reading of the

Son of man coming in a cloud with power and great glory."

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Pessimist! some one will say. Yes, pessimist as regards the world in its mad rush for pleasure, pelf and power; but an optimist as regards God's power to accomplish his purposes concerning the world. It is his



Bethlehem (Pa.) Iron Works, Forging Armor Plate for the Russian Navy.

From *Scientific American*, by permission.

article on the next page from the pen of Hon. Thomas F. Bayard, Ex-secretary of State, and late ambassador to England. "There is no thoughtful man," says Mr. Bayard, "who is not anxiously questioning in his heart, what does all this preparation portend." It is only the thoughtless man who is not stirred by these facts. It is only those who fail to discern the signs of the times who cry peace and safety at such a time as this.

Reader, can ye not discern the signs of the times? These are not days of peace, but of plague and poverty and passion, of "distress of nations; men's hearts failing them for fear and for looking after those things that are coming upon the earth. . . . Then shall they see the

purpose to save such as seek salvation and submit to his will. He could not save more without destroying man's free will. "*Whosoever will* let him come."

Those who have built their hopes on a millennium of peace and righteousness before the return of the Prince of Peace, have built upon the sand. God's Word furnishes no foundation for such a hope.

"Denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This is the Christian's hope. To this he looks for the end of strife and war.

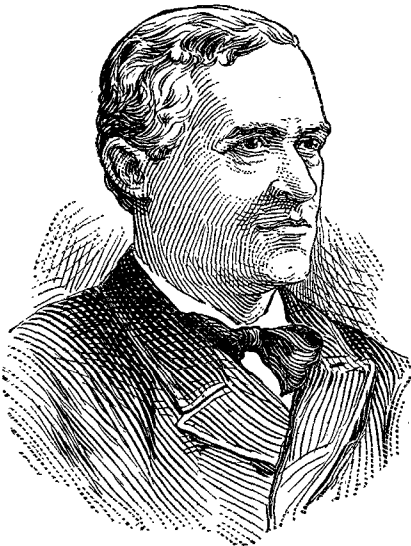
A. F. B.

Individual Liberty.*

By Hon. Thomas F. Bayard, *Ex-Secretary of State, and late Ambassador to England.*

NEVER since the world was peopled has mankind stood in such anxious expectancy, awaiting the outcome of the immediate future, as in these closing years of the nineteenth century. Men are wistfully striving to peer through the portals of the year 1900—marvelling as the effect and forces of applied science are unfolded to our comprehension, and discovery moves on, each invention leading in another, in stately procession; we, all the while, wrapped in wonder, are straining in hope and fear to catch the coming word, and to comprehend its import.

Never was speculation so rife, never was the field of human observation so unobstructed and expanded, nor the ascertainment and sifting of facts so facile. Never were opinions more diverse, nor was it ever so obviously important to detect and assert the philosophical principle, in recognition and obedience to which, the *lucidus ordo* of human government may be preserved and kept in view, and the retrocession of mankind prevented.



HON. THOMAS F. BAYARD.

At no stage of history was it more important to call to mind the great principle that government is a means, not an end, and is instituted to maintain those general liberties which are essential for human happiness and progress.

GREAT MOVEMENT OF UNREST.

There is a deep movement of unrest in the breasts of men, and the forces of society move in strong and variant currents—the concentrated weight of armed repression and the upheavals of popular discontent are alike plainly discernable.

In some countries consolidation of empire progresses remarkably and impressively—in others disintegration is equally signified. Old dynasties, in sorrowful impotency, are drifting helplessly on the surface of events, or sinking palpably and hopelessly into the sea of time, which threatens soon to engulf them, and even the memories of their unproductive civilization—the roots of which have dried up and lost the principle of growth.

Other nations appear glowing, sanguine, self-confidence, in lusty vigor and verility, springing forward and

upward as though vivified by an elixir vitæ, which expels fear and feebleness, and sends strength and hope tingling through every fibre.

In some nations the hand of autocratic power and unequal privilege appears to tighten upon society, and if now and then it seems to relax its hold, it is only to extend and fasten more securely its grip upon the masses over whom it bears sway.

In others, the progress of the doctrine and spirit of democracy widens the base of power, and calls into political consolidation the great body of the inhabitants, depositing the ultimate power of decision in a majority of the members.

Never were the destructive forces of warfare marshalled in such impressive array as we see them to-day—never before did earth shake under the measured tread of so many men armed and prepared to be armed—never in history were weapons so lethal, missiles so mighty, and explosives so terrific and powerful, or in hands so carefully drilled and instructed in their employment—never were the preparations for war on land and sea comparable in scale and efficiency, to those of the present day.

Contemplating all these terrific forces, there is no thoughtful man who is not anxiously questioning his heart, What does all this preparation portend? What is to be the result to the civilization and progress of the human race of the conflict of such forces, and the changes it may at any moment create?

WEIGHT OF TAXATION GROWING.

But this disposition to an exaggerated and ever-increasing militarism is necessarily accompanied by grievous pecuniary burdens; the weight of taxation is growing fearfully, and as men are withdrawn from productive industries and remunerative pursuits, the great engine of the State, the sovereign power of taxation, is put in motion everywhere and in every shape to gather revenues to support the vast expenditures.

The forces of productive industry were never so great, and the burdens upon their products were never so heavy. Combination and consolidation to resist injustice and competition for success have gradually arrayed capital and labor in opposite camps, in which the power of each is separately and too often adversely organized, and serious conflicts have occurred, and conflicts more serious are impending, which threaten disaster to that tranquility and good order of the State, which are essential not only for its progress, but for the maintenance of the civilization to which the world has attained.

In this threatened conflict and confusion of the forces of society, and seeking the origin of that free government which is essential for happiness and progress, and how it shall be perpetuated, I ask, What is its germ? What is the seed from which human liberty springs? and which must

* Extracts from speech delivered before the Edinburgh Philosophical Institute, Nov. 7, 1895. Published in the *New York World*, Dec. 13, 1895.

never be overlooked, but renewed, and replanted and protected as the generations of men pass away and their successors fill their places?

When I contemplate the autocratic power which is exercised in some countries to-day, and behold the organized and associated powers of wealth and numbers welded in such an overwhelming phalanx in others, I ask, Where is the safety and personal freedom of the individual? How is it to be guarded and secured? For the freedom of its individual members is the essential basis of the freedom of the State. The movement of the day, sometimes open, sometimes concealed in the robes of philanthropy and paternalism, but more often discernable in policies purely selfish, is toward State Socialism, as an opposing force to Autocracy. But either is Despotism, and fatal to that individual freedom of man's mind and soul which is the instrumentality by which the world, under the very laws of its origin and progress, has been raised from brutality and barbarism to its present standard of civilization.

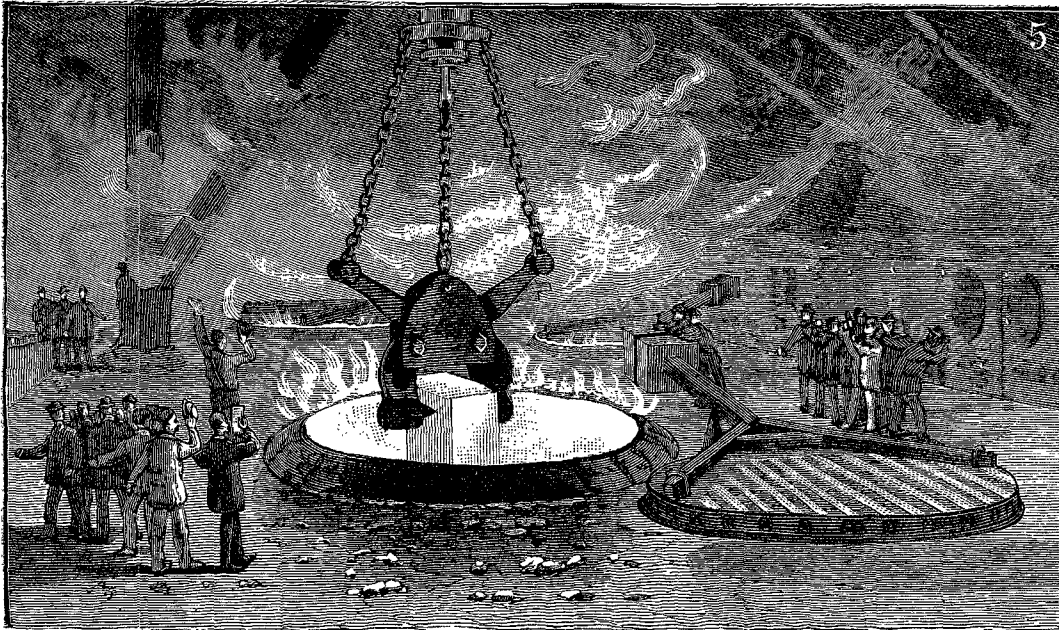
growth and progress; of adaptation to those advances and improvements which demand the open mind, the complete liberty of human faculties, first for their discovery, and after that for their reception and assimilation? Is there not cause to fear lest between the upper and the nether millstones of the twin despotisms, military absolutism and socialistic tyranny, the freedom of the individual may be ground to death?

News, Notes, and Comment.

I NOTE that the "A. P. A." is taking an active part in supporting certain public school managers who countenance the reading of the Bible in the establishments under their charge, in spite of the protests of many parents. This matter has frequently led to bitter disputes, and the fate of parties and of statesmen has sometimes hung on its settlement. In Canada the public school and its relations to religion have been discussed with an intensity of feeling fortunately—so far—undeveloped among

our people. Nevertheless, every now and then, some very harsh language is indulged in by our disputants, and compromises are, as usual, perfectly satisfactory to nobody. The thing is deplorable; but it is, to some extent inevitable, from the very nature and existence of the public schools.

* * *
UNQUESTIONABLY, the undertaking of the work of education by the State involves the surrender of the great doctrine that the function of



Heating Armor Plate, Bethlehem Iron Works.

From *Scientific American*, by permission.

These problems of society rise on every side, and the peace and order of the world are seriously menaced.

WHAT BECOMES OF THE INDIVIDUAL.

The centripetal forces seem to move almost irresistibly towards consolidation and centralization, and in the presence of such exaggerated militarism, with its stupendous powers, with the vast plutocratic combinations of incorporated wealth and capital so closely in alliance; with the widespread national and international popular organizations of labor, with their solidified, massed, numerical force, one asks, with just alarm, What is to become of the individual—the freeman, the essential unit of a society that hopes to retain the principle of

civil government is police and police alone. Education is a paternal duty; the State that undertakes it in so far assumes the position of a natural parent—it adopts paternalism into its system of administration. Whether this be a good thing to do or not, the public school is so firmly rooted in the affections of the American people that any attempt to dislodge it would be vain, and no shorter cut to unpopularity can easily be found than any serious criticism or questions on the subject. The tendency is rather to enlarge than to curtail the activities of the body politic in this direction, and no matter how heavy the taxes thus become, they are always cheerfully borne.

* * *
BUT, like all other forms of activity, for good or for

evil, the work of State education brings with it certain difficulties and perplexities of its own. Always the point is presented—how much of the father's primary duty in the way of education shall the State take upon itself? There is physical punishment, for instance. Conceding its advisability, under any circumstances, shall a public school teacher administer corporal chastisement in person, or merely advise the child's father to do so? There are scores of little matters of personal habit, cleanliness, politeness, etc., etc., which are important parts of a child's education, and respecting which the provinces of parent and teacher are not by any means sharply defined as to their boundaries. Where the relation is merely between two private citizens, how they agree on its establishment, how they modify its incidents, when or why they sever it, concerns no one but themselves. But make the teacher an officer of the State, and you at once convert every detail of his work with every pupil into a thing of public concern, in which the entire community is interested. The greatest embarrassment in this direction grows out of the divergence of religions among the people.

* * *

It is perfectly true that religion is a part, and a very important part of a child's education. But it by no means follows that he should receive this particular part at a public school. The parochial school, it is well understood, in advance, discharges this parental function. It operates under the guidance and direction of a priest or preacher, selected by the parents, accepting their faith, professing and inculcating their creed. Those who send their young to such an institution do so with the desire and upon the condition that certain dogmas shall be taught, along with the sciences, the mathematics and the classics. The teaching is uniform, and acceptable to all alike. But the very moment that you invite the members of more than one sect or denomination to send their children to the same school, then uniformity of instruction in religious matters becomes impossible, without doing violence to the religious faith and sentiments of some one.

* * *

In this, as in all other departments of the world of thought, there is plenty of conscious, as well as of unconscious cant. People play upon the word "instruction;" they even try to tamper with the sacred name of religion. They say they do not want religious instruction; all they want, forsooth, is prayers and Bible reading. But this is wicked trifling with truth and the essence of reality. Instruction is not necessarily given *as such*. It is given by example—by action. If a teacher were to read out every morning to his class three or four pages of "Tom" Paine's "Age of Reason," without comment, would not his scholars conclude, and rightly conclude, that he accepted the views of that author, and deemed it advisable for them to do the same? If he read it privately, and they detected him in so doing, would they not give to

what they secretly perused in the volume all the weight of his personal authority and influence over them?

* * *

How does it affect the principle at stake, that either the Bible or the "Age of Reason" is read "without comment"? The Bible is a sacred book. It is partly made up, it is true, of mere historical narration. But it is not read by any but great scholars for its history. It is read and loved by those who choose to read and love it because of what they believe to be its divine inspiration. It is studied because of its assumed authority as an exponent of a religious system, or cult. Those who so treasure it do not desire that it should be read or studied for any other reason, or in any other light, in schools, or anywhere else. Its reading must necessarily be recognized by the scholars as a public proclamation of their teacher that he individually believes in its sacred character, and would have them do so—that he gathers his faith from its pages, and would have them do the same. None of the advocates of the Bible in the public schools would busy themselves in the least about the matter, if they did not build upon this very hope and expectation.

* * *

THE character of the Bible, as a sacred book, renders it impossible that it should be used in a school for any other purpose than to commend a certain form or type of religion to the scholars. This being the case, it is obvious that its use in a public school embodies that union of Church and State against which it is the main purpose of these humble paragraphs to protest most earnestly. Few people stop to think how many points of a purely religious nature are necessarily assumed and preached by the mere act of reading the Bible in a school, as it can only be read—in its sacred character. Is there a Deity? Has he made a special "revelation" to man? Have we here the only such revelation ever made, and do these pages contain it all? And so forth, and so on. Concerning all such topics, there be many minds among men. Differences minute and innumerable exist, and all the differences are about religion, and nothing else in the world. To decide any one of them for the young is to teach and preach religion. To decide any one of them by reading the Bible in the public schools is to effectuate *pro tanto* a union of Church and State.

* * *

BUT I hear a great cry over "godless education." It is a pretty phrase enough. And men are often guided and governed by phrases. I knew a man once who invented a liniment. He called it, let us say, "Socrates' Grecian Pain-Killer," and nobody would buy a bottle. Comparatively a small number of his neighbors, you see, had ever heard of Socrates; and not one of them cared anything for the Greeks, at that time, because the enlightened press had not yet told them what magnificent disseminators of the gospel of truth and love those lamb-

like creatures were. There came into contact with this man another, who invented not, but had analyzed and assayed his fellows. The two formed a partnership; the last mentioned at once changed the name of the liniment. He called it, let us say again, "St. Patrick's Salvation Ointment." He never even suggested any change in the formula. But, in a few years, those partners were wealthy.

* * *

Thus are men swayed by words. And when you talk about "godless education," you seem to many to make a great point for the Bible in the public schools. But, in fact, the phrase is utterly irrelevant. What is the trouble about a "godless education," so far as a school is concerned? The school is established to teach things of this world, not of the next. What has "godliness" to do with the Latin grammar? In what different way would a godly man explain the solution of a problem in quadratic equations, from the way in which an ungodly man would elucidate the same subject? What is the distinction between a godly and an ungodly map of the United States?

* * *

BUT religion is an important part of education. True, but it is not all of education; nor is it a part with which any but a parochial school has anything to do. The origin of the parochial school is easy enough to trace. It originated in the selfishness and laziness of parents. The parent's bounden duty to inculcate in the mind of his growing child the truths of religion, the obligation and the joy of a religious life, is shifted on the shoulders of the clerical master of a parochial school. It is a convenient arrangement, and saves a world of trouble to a really conscientious parent. When such a pious person turns his eyes public school-ward, it seems hard to him that he cannot by its means relieve himself of as much responsibility as he can get rid of through the instrumentality of a parochial school, which costs him a good deal more money than the other. If the Bible is read to his boy at school, then he can spend the evening with the newspaper instead of pondering with the little fellow over the Sermon on the Mount, and be easy.

* * *

A PROMINENT actor preached in a Western pulpit some days ago, and took occasion to say that if there were no vicious audiences there would be no vicious plays. This is true enough, but it hardly constitutes an excuse for those who produce vicious plays. That men have vices is no justification for those who make a living by pandering to them. While there are many clean and beautiful plays, and many honest, upright men and women, no doubt, upon the stage, it is a fact, unless the philosophers of all the ages are wrong, that the moral atmosphere of the play house is distinctly worse than that of the community at large. Perhaps nobody is to blame for this

in particular; it may be that, humanly speaking, it is the unpreventable result of the environment.

* * *

THE actor has no home, and no home life for the greater part of the year. He is a wanderer among men. He has no social environment to brace him up on every side. He is forced to keep bad hours, and to live with more or less irregularity. Moreover, there is probably something that tends, at any rate, to weaken the ties of self-respect in his business. To be always "personating"—to live in an artificial world, night after night—to seek applause by the very skill with which you bury yourself from sight, and feign emotions which you do not feel—to cater constantly to the many headed, the thoughtless, the butterflies of society—these things may be considered as drawbacks to the higher life and the ideal moral state of mind.

Ans. J. Ringgold.

Sabbath-Keepers Persecuted in Delaware.

Cheswold, Del., May 21st, 1897.

EDITOR AMERICAN SENTINEL:—

Brethren Leslie Munce and Robert Williams will spend Sabbath, May 22, behind the cold bars of a prison cell, because they choose to serve God rather than man.

The particulars of the case are as follows:—

Mr. J. Thompson, justice of peace at Cheswold, Del., called Brother Leslie Munce at the hour for trial and said: "Leslie Munce, you are charged with doing work on the 25th day of April, 1897, the sabbath day. What have you got to say?"

Bro. Munce: "Not guilty."

"Robert Williams, you are charged with a like offense, what do you say?"

Robt. Williams: "Not guilty."

Mr. John Carney was the first witness for the prosecution.

Justice, to Mr. Carney: "Now, John, tell us what you know about this case. Did you see Leslie Munce doing work on the 25th day of April last, the sabbath day?"

Carney: "Yes, sir; on the 25th day of last April I saw Leslie Munce go along the road with a grubbing hoe on his shoulder going toward the church, and he went to the church and stayed a while and came back and went over in the field and went to digging up sprouts; and this man, Robert Williams, picked them up and carried them to the woods and threw them in the woods. And that, sir, is what I saw him do."

Justice, to Maud Carter (second witness): "Tell us what you know about this case of Leslie Munce and Robert Williams. Did you see them doing work on the sabbath day?"

Maud Carter: "Yes, sir, I did see Leslie Munce digging up bushes. I was out to Uncle Will Morgan's and I saw Leslie Munce grubbing up bushes and Robert Williams picking them up and throwing them in the woods. That, sir, is all."

Justice: "Now, Leslie Munce, what do you say?"

Leslie Munce: "Squire, will you allow me to ask the witnesses a few questions?"

Justice: "Yes; I forgot that."

Leslie Munce: "Mr. John Carney, you are the first witness. You say you saw me digging up bushes on the sabbath day."

Witness: "Yes; I did."

Munce: "John, can you tell me which day is the Sabbath day?"

Witness (confused): "Well, I did; we take Sunday; it was on the 25th of April."

Justice: "That won't do; it is contempt of court. We take the first day for the Sabbath, and it is indorsed by the laws of this State and the United States and the civilized world over, as the Sabbath. So your argument won't do."

Munce: "Squire, you say that Sunday is the first day of the week."

Justice: "Yes."

Munce: "The Bible says the seventh day is the Sabbath of the Lord thy God."

Justice: "Stop; we don't want the Bible; that won't do; and if you don't stop I will fine you for contempt of court. The Bible is not what we want, it is the law."

Munce: "Well, Squire, can't you allow the evidence of the Bible in this matter?"

Justice: "No; the Bible is not the thing; it is the law we want."

Munce: "Is not that a Bible you swore the witnesses on?"

Justice: "Yes."

Munce: "How is it, Squire, you will not take the testimony of these witnesses unless they swear by God's Word that what they say is truth? If they can be allowed these oaths by God's word, why not accept my statements concerning the Sabbath by God's word?"

Justice: "That will do; I don't want any more. You have got to stop."

Munce: "All right, Squire; I will ask the other witness a question. Maud, why did you seek to do me a wrong?"

Maud Carter: "I wanted to show you what the law could do with you."

Justice (to second witness): "That will do, now; I want you to stop where you are and don't say any more."

Justice to Leslie Munce: "I fine you \$4 and costs, amounting to \$2.19, making \$6.19. And Robert Williams, you are fined with the same amount, making \$12.38 in all."

Constable to Munce: "Leslie Munce, what are you going to do?"

Munce: "It is for you and the Squire to say what you are going to do."

Justice: "Are you going to pay the fine?"

Munce: "No; I have done no one any harm, and I cannot pay anything."

So the constable went and got his horse and wagon, and Brothers Munce and Williams got in on the rear seat with the constable in front, and the people seemed to think they were two as harmless criminals as could have been seen.

So Brothers Munce and Williams spent their Sabbath in Dover Jail. But Brother Munce said he never spent a better Sabbath in his life. The Lord was with him, and he never realized the need of the Saviour as at that time,

and everything went as pleasant as could be. The hardened criminals seemed to drink in the Word of God like water as they had never had the Bible read to them in that light. Brother Munce had opportunity to give away some tracts and to talk some in favor of the truth. He was in jail only twenty-four hours. Those hardened criminals made him promise them he would come again and bring them some reading matter and read to them. We can accomplish wonders if we will only be led by the Spirit of God.

So we want to say, as the great Teacher said, "We come to do Thy will, O God, for Thy law is within our hearts." And the prospect is that if we continue to keep this law of God there will be more of us to go to jail soon.

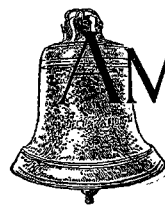
The spirit of persecution seems to be stalking at large at present. Those who hate us are taking pains to spy out our liberty, and some of the lower class say they will give in all they see at work on Sunday, both men and women.

FRED H. SEENEY.

By their action in the case of the Rev. W. H. Cossum, who criticised the acceptance by the Baptist Mission Board of a bequest of \$250,000 from a well known millionaire, the Board seem to have put a peculiar interpretation upon the scripture that "charity covereth a multitude of sins."

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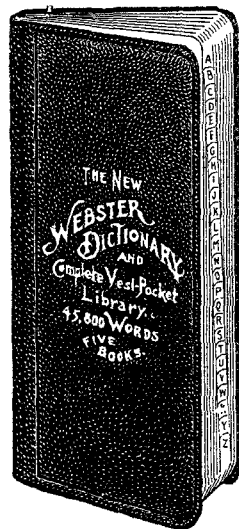
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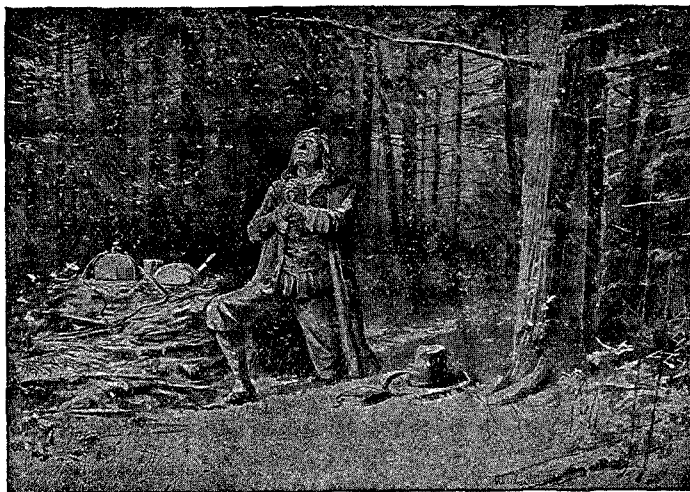
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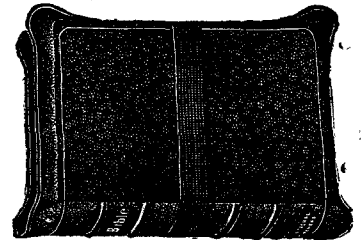
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<i>They that sealed the covenant.</i>	NEHEMIAH, X.	<i>The points of the covenant.</i>
gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē-jah,
36 Behold, ^d we are servants this day, and for the 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. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah.
37 And ^e it yieldeth much increase	^e Deut. 28. 32-33	28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, and all they that had separated themselves

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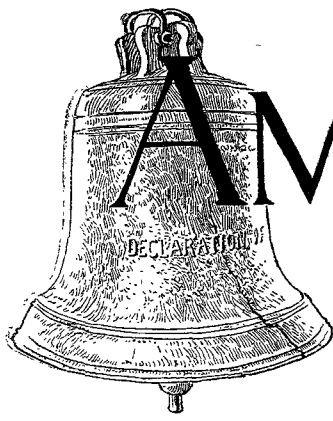
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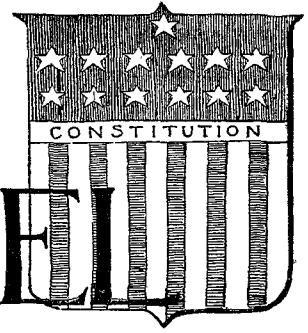
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

ALONZO T. JONES,
EDITOR.

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The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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.

(Entered at the New York Post-office.)

Forty years the Lord led and fed his people in the wilderness.

All this time he was teaching them the way of allegiance to himself—the way of faith.

This he did in order that his purpose might be fulfilled through them in the land whither they were going to possess it.

At the end of the forty years they were encamped in the plain of Moab, opposite to Jericho, preparatory to entering the land of their possession.

While there encamped the will of God concerning them was declared by an irresistible inspiration upon the prophet Baalam, and in words of instruction to his people for all time.

And the words are these: "LO, THE PEOPLE SHALL DWELL ALONE, AND SHALL NOT BE RECKONED AMONG THE NATIONS."

At that time the Lord's people composed "the church in the wilderness" (Acts 7:38); and in thus declaring that they should dwell alone and not be reckoned among the nations, he plainly declared his will that his church should be forever separated from every State and nation on the earth.

God never intended that his people should be formed into a kingdom, or State, or government, like the people of this world; nor that they should in any way be connected with any kingdom, or State, or government, of this world.

They were not to be like the nations or the people around them. They were to be separated unto God "from all the people that were upon the face of the earth." The people were to dwell alone, and were not to be reckoned among the nations.

Their government was to be a Theocracy pure and simple—God their only king, their only Ruler, their only Lawgiver. It was indeed to be a church organization, beginning with the organization of the church in the wilderness; and was to be separated from every idea of a State. The system formed in the wilderness through Moses, was to continue in Canaan; and was intended to be perpetual.

"The government of Israel was administered in the name and by the authority of Jehovah. The work of Moses, of the seventy elders, of the rulers and judges, was simply to enforce the laws that God had given. They had no authority to legislate for the nation." For God had declared plainly: "Ye shall not add unto the word which I commanded you, neither shall ye diminish ought from it."

Thus the principles of their government were solely those of a pure Theocracy. And such "was and continued to be the condition of Israel's existence as a nation." In any government it is only loyalty to the principles of the government, on the part of its citizens, that can make it a success. Consequently, on the part of Israel, it was only loyalty to the principles of a pure Theocracy,—God their only King, their only Ruler, their only Lawgiver—that could possibly make that government a success.

But loyalty to these principles demanded that each one of the people should constantly recognize and court the abiding presence of God with him as the sole King, Ruler, and Lawgiver, in all the conduct of his daily life. Yet it is "by faith" that God dwells in the heart and rules in the life. And "without faith it is impossible to please him." Therefore the existence of the original government of Israel, and the existence of Israel as a nation, depended upon a living, abiding faith in God, on the part of the people of Israel.

And just here, the only point where Israel could fail, Israel failed. The people did not abide in faith. They did not remain loyal to God as their King. "And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. . . . And also all that generation were gathered unto their fathers: and

there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

"And the children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people, that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ash-taroath."

Then all the evils that came upon them only as the result of their apostasy and idolatry, they charged back upon the government of God. In their unbelief and apostasy, they could see in the continued raids of the heathen, by which their country was sacked, and themselves were oppressed, only evidence that for all practical purposes the government of God had failed.

They therefore reached the conclusion "that in order to maintain their standing among the nations, the tribes must be united under a strong central government. As they departed from obedience to God's law, they desired to be freed from the rule of their divine Sovereign; and thus the demand for a monarchy became widespread throughout Israel." Accordingly, they said to Samuel, "Make us a king to judge us, like all the nations."

As their hearts were fully set on having a king like all the nations; and as practically they were much like all the nations anyhow; the best thing the Lord could do for them was to let them have their king. Nevertheless he said to Samuel, "Protest solemnly unto them."

Samuel did so, but still they insisted "Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles for us."

And of it all the Lord said to Samuel, "They have not rejected thee; but THEY HAVE REJECTED ME, that I should not reign over them." And Samuel said to them, "YE HAVE THIS DAY REJECTED YOUR GOD . . . and have said unto him, Nay; but set a king over us."

It was the same story of Babylon, Assyria, and Egypt, over again. When they knew God they glorified him not as God. And as they did not like to retain God in their knowledge, the arch-deceiver seduced them into idolatry, and from idolatry into monarchy, in order that he might gain supremacy over them, and by worldly influence entice them, or by force prohibit them, from the service of God.

It was to save them from all this that the Lord had said of them, "The people shall dwell alone, and shall not be reckoned among the nations."

If they had remained faithful to this principle, there never would have been amongst Israel a State or a kingdom.

Therefore, in announcing this principle, God intended forever that they should be completely separated from any such thing as a State or kingdom on the earth.

And as when that word was spoken they were "the

church," it is absolutely certain that in announcing that principle, God intended to teach them and all people forever that his plainly declared will is that there shall be a complete separation between his church and every State or kingdom on the earth: that there shall never be any connection between his religion and any State or kingdom in the world.

And further: As that people were then the church; and as the Lord said they rejected him when they formed that State and kingdom; it is perfectly plain by the word of the Lord that whenever the church forms any connection with any State or kingdom on the earth, in the very doing of it she rejects God.

And from ancient time all this was written for the admonition of those upon whom the ends of the world are come. Will the people to-day be admonished by it?

GREAT BRITAIN'S interest in the cause of international arbitration is indicated, it is said, by an appropriation for the present year of \$109,190,000 for the construction of marine engines of war.

The Mission of the American Sentinel.

THE AMERICAN SENTINEL stands in defense of a principle, and that is why the paper exists. From the day it was established it has been an uncompromising advocate of the absolute separation of religion from the State, not in name only, but in fact. This is a question that concerns every intelligent person in every land under the sun.

Government and religion are both essential, but the spheres of action of each are sharply circumscribed. One presides over the realm of conscience, taking cognizance of the thoughts and intents of the heart; the other deals with overt acts, beyond which it cannot go. One leads the individual to do right because it is right, the other restrains him from evil through fear of punishment or hope of reward.

Every individual is endowed by the Creator with certain inalienable rights. Government is simply a compact entered into whereby the united strength of the majority is exercised in the maintenance of these rights against the encroachments of selfishness and greed. One of these rights is the freedom to worship or not to worship God, according to the dictates of conscience. Jesus Christ, the author of Christianity, gave this liberty of thought and action to all his followers; but this privilege many who have claimed to be his disciples, have refused to their fellows. They have read from his teachings, and from their interpretation of them have formulated a creed. Everything that disagrees with this is wrong, as they view it. Failing by argument to convince those who differ from them, they have sought to invoke the arm of the law to compel an outward acknowledgment under penalty of physical punishment. At best this can only make hypo-

crites, and a hypocrite is two-fold more the child of the evil one than the open opposer.

Now the point: The trend of passing events indicates that among many so-called Christians there is creeping in the idea that the civil law can be made an adjunct in the propagation of the gospel; and not in our own country alone is this true, but it is pervading Christian lands everywhere. Pride, worldliness and Pharisaism are fast coming into the churches, and just to the extent that the churches have lost the primitive power of the gospel in their work, just to that extent is there a clamoring for civil power to forward their ends, and the logical result of this is but one thing—persecution pure and simple to dissenters.

Against all this the SENTINEL raises a warning voice. There is no power under heaven to make men good at heart but the transforming power of Jesus Christ, and his kingdom is not of this world. His weapons are not carnal, but spiritual; love, not force. In the light of the past and of the sure word of prophecy, the SENTINEL beseeches the people everywhere to open their eyes and discern the signs of the times.

THE most practical education any person can receive is education of the conscience. He will have more use for this than for any other, and more momentous issues will hang on its decisions. The teacher in this education is the Holy Spirit, and the text-book is the Word of God.

Falling Back Upon Rome.

SPEAKING of a change of views recently experienced by a W. C. T. U. evangelist relative to the question of which day is the Sabbath, the N. Y. *Christian Advocate*, of May 6, says:—

“The question between those who observe Sunday as the Lord’s day and those who maintain that the only day to be observed as a sacred day is the seventh day, is a complex one, that the study of many years would not fully exhaust. There are some questions upon which practical wisdom for busy Christians is to follow the teachings of the Church in all matters that are not flatly and unmistakably contradictory to the Word of God.”

In other words, this question of which day is the Sabbath being so complex and difficult of solution, it is impracticable for the individual Christian to undertake it, and his proper course is to follow the teachings of the Church. This is the principle of popery, as straightly put as it would be by an acknowledged spokesman of Rome.

It sounds odd to hear this leading Methodist organ falling back upon this purely papal principle in defense of Protestant practice in the observance of the Sabbath. Yet, after all, it is not strange, but perfectly natural; for Protestant practice in this important matter, as generally observed, is not Protestant at all, but papal; that is, the observance of Sunday as a sacred day rests not

upon the Word of God, but upon tradition and the precepts of “the Church”; and when the champions of Sunday observance find themselves under the necessity of defending it, they at once fall back upon the papal principle of directing conscience by the word of man, instead of the Word of God. Papal practice must be defended by papal principles.

APROPOS to the cry of “hard times” so much sounded by this “Christian nation,” are the following figures given by the *Union Signal*:—

“The people of this country expended last year \$22,-000,000 for chewing gum; \$400,000,000 for amusements; \$600,000,000 for jewelry; \$800,000,000 for tobacco; and \$1,400,000,000 for strong drink.”

An Unchristian Petition.

AT a special meeting of the Charleston (S. C.) Ministerial Union, May 14, as reported in the *Charleston News and Courier*, the following petition to the Postmaster-General was presented and unanimously indorsed:—

“To the Hon. James A. Gary, Postmaster-General—

“*Honored Sir*: The Sunday railway train, by its ready and wide-extended inducement to travel, both for pleasure and business, is undoubtedly the most influential agency now undermining public reverence for the divinely appointed sabbath.

“The transportation of the mail, except in the vicinity of large cities, is the chief cause and support of the Sunday train.

“The great facilities for daily intercommunication by rail, telegraph and telephone leave no excuse for the Sunday mail as a necessity, a fact sustained by the diminished mail service and almost universal closing of post-offices in England and Canada.

“State legislation cannot stop United States mail trains, therefore the responsibility for Sunday mail service and largely for all Sunday travel rests solely upon the post-office department.

“If the United States Government, through you and your department, by the approval and direction of the President, would set the example of reverence for the Lord’s day by stopping the transmission of mails and closing all post offices on Sunday, it would evoke a divine blessing upon itself and the whole country; would teach a sublime lesson to the world; would confer a great boon upon thousands of its own and other officials and employes, and would put such a stamp of condemnation upon all acts of public desecration of the sabbath as would deter good citizens from their commission, and render all proper Sunday laws, State and municipal, easy of enforcement.

“We, therefore, do most earnestly but respectfully petition you, and through you his Excellency the President, to forbid the transmission of any mails on Sunday, and order the closing of all post-offices throughout the United States on that day.”

Let it be observed that this petition is avowedly in behalf of “the divinely-appointed sabbath.” It does not

claim to speak for any "civil" institution. Also, that it asks the Government to "set the example of reverence for the Lord's day," and thus—as it says—"evoke a divine blessing upon itself and the whole country," and "put such a stamp of condemnation upon all acts of public desecration of the sabbath" as would give life to "all proper Sunday laws, State and municipal."

As the matter now stands, these State and municipal Sunday statutes are for the most part shorn of their intended force by their manifest hostility to the spirit of the Constitution, which declares that "Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof." The Postmaster-General is asked by this petition to take a step which will commit the Government to the recognition and enforcement of religion, and thus get over the objection offered by the Constitution.

All this is plain enough to the view of any person who will look at the facts; and that such undisguised Church and-State demands are being made upon the Government is a fact which should cause American citizens who love liberty and believe in the separation of Church and State, to do some serious thinking.

On the question of the danger of losing the Sabbath an exchange makes this pertinent comment: "'Our Sabbath in danger' is the note of alarm sounded by the clergy. The Sabbath will not be in danger so long as nobody is prohibited from keeping it. As for Sunday, the indications are that it will continue to recur once a week for some time to come."

A Menace to Liberty.

"OPEN the Convents," says the *Michigan Christian Advocate*, of May 22, in commenting upon the death of an unfortunate inmate of one of those institutions, while attempting to escape. The victim was a young woman twenty-two years of age, and her death resulted from injuries caused by leaping from a second-story window of the "Convent of the Good Shepherd," in Indianapolis, Ind. The *Advocate* says it is scandalous that such things can happen in "the land of the free."

It is very true that such happenings are altogether incompatible with the theory upon which this Government assumes to stand, and such involuntary servitude should be at once abolished by the strong arm of the law. To quote the *Advocate's* word, "Ecclesiastical prisons are not compatible with civil liberty. Barred doors, rusty keys, dark recesses, unscalable walls, mysterious secrecy, are forbidding enough under State auspices. . . . What was the American Government established for, anyway? If Spanish institutions are to be fostered and perpetuated here, Columbus might as well have refrained from his big discovery."

But what the liberty-loving people of this country need to realize is that more formidable than all the ec-

clesiastical prisons which Rome maintains, as a menace to American liberty, is the presence of Romish principles in the beliefs and practices of the American people. While these principles remain to enslave the understanding, there can be no safety for that personal liberty which is lost behind barred doors and unscalable walls.

THERE is reported to be a great surplus in the ministry of the Protestant church, no less than four hundred applications having been received for one pulpit in New York City. Nevertheless there is no surplus in the number who are preaching the glad tidings of salvation to sinners, or who are ministering to their unfortunate fellow-beings in the name of Jesus Christ.

Mr. Worldlyman's Advice to Preachers.

In the *Herald and Presbyterian*, of May 26, "Mr. Worldlyman" writes a "Letter to Preachers," which may explain why the Church is getting into such close touch with the world, and is striving so earnestly to get possession of worldly power. The letter runs as follows:—

"Don't preach first principles all the time. It may be a good sermon, old-fashioned, not up to the times. It is what the people do not care to hear. This humdrum of 'faith, repentance and baptism, and add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity,' is old, and sounds like fault-finding. We are none of us perfect, but we do not want to be told of it all the time. We are doing as well as we can, living about as well as most folks, and our church is as good as anybody's for all that I can see, and I don't know that it is any better. We can read about those things in the Bible if we want to. Give us something new and startling that will please and draw the crowd.

"Our preachers must not be, nor teach their congregations that they are to be, a peculiar people; but they must be like other folks. Just to think, the idea of being a peculiar people, a holy nation, a chosen generation, called out of darkness into light; a people of God, having obtained mercy, and abstaining from worldly lusts which war against the soul; speaking and living honestly, endeavoring to glorify God in our bodies and spirits, which are his. How absurd! How far behind the spirit of the age and the aspirations of the present time. How old-fogyish it looks and sounds. Why, the preacher of to-day must have some theatrical get-up about him. He must strike attitudes in his pulpit, instead of sin and spiritual wickedness in high places; use a few high-sounding words and phrases, such as 'We must be in touch all along the line;' 'The Fatherhood of God and the brotherhood of man.'

"Tell people something that interests them. If they hear a passage repeated that seems to justify them in something they want to do, it pleases them. 'Does it not say in the Bible there is a time to dance?' Get very much interested in anything that seems to favor them in the way they desire to go. Tell some witty story to cause

a laugh, and you will take. Touch very lightly on Bible teachings and Bible principles, especially the teachings of Christ through his apostles. Talk about higher criticism and an educated ministry, and when you were in college; preach about this great universe, sun, moon and stars; come down to earth once in a while and talk about the wonderful inventions of men—what great things they are doing in these days of steam, telegraph, telephone and electricity.

"This is a great world and we are a great people. The Bible is a great book, wonderful, considering the age in which it was gotten up, but is hardly up to the times. Criticise it as the teachings of men, and when you find anything that does not just correspond with your views, just say: 'Paul was an old bachelor, and did not like the women any way, or had dyspepsia, and did not know what was the matter with him. Peter got the blues, and James had the gout.' Make it sound funny.

"What were Peter, Paul, James or John compared with the men who occupy the pulpits at the present day? Can not the people go to Christ to-day without their instruction—Christ and the Spirit, not the gospel? Smite your breast and cry, 'Christ within!' These men are good, no matter whether they have obeyed the gospel or not; they are honest and sincere, and it does not seem right to tell them they have not obeyed the Master. Preach a goody-goody kind of salvation that will please the people; leave the gospel of Christ and his salvation therein taught out of the question, and you may take the world, or at least the world will take you, in this craze of interdenominationalism, singing: 'The world for Christ, and Christ for the world, with the Christ left out.' "

The Outlook for General Disarmament.

"New York Observer." April 29.

WE fear that those of us who have been looking for the speedy disarmament of the nations, and the settlement of international difficulties by arbitration, are far in advance of the times. For if the present conduct of Greece, Turkey and Spain teaches any lesson at all, it is that the desire to fight is that which nations will sacrifice most to gratify, and the power to fight the last element of national life which they lose. Here are three nations practically bankrupt, and with every inducement to maintain peace and devote their energies to productive labor. Yet on a provocation to war, which with each could have been avoided by small compromises which would not have greatly affected national pride, they place on their frontiers within a few weeks, or send over sea, armies varying in number from 100,000 to 200,000 men. It is not true to say that this is the work of the governments alone, which regard themselves as trustees, and so must be keenly self-regarding as respects national honor. For the peoples are quite as ready to fight, and at the first summons forsake their avocations and join the colors, though they know that they will have nothing save gratification of the fighting instinct for their pay.

Baptist Principles vs. Sunday Laws.

From "Baptist Principles of Religious Liberty," by Geo. B. Wheeler.

1. SUNDAY laws had their origin in a union of Church and State.
2. They were enacted to enforce the observance of a church dogma.
3. They have been perpetuated by church influence, and are therefore religious in origin, nature, and object.
4. They are used to persecute conscientious dissenters.
5. They attempt to enforce a religious observance which pertains to the first table, contrary to Baptist principles.
6. They meddle with religion and matters of conscience contrary to the spirit of Christianity.
7. They were opposed by Roger Williams.
8. They discriminate in favor of the doctrine of one church and against the faith of another.
9. They have, between Sept. 29, 1885, and Dec. 31, 1896, imprisoned 41 conscientious Christians for a total of 1722 days.
10. They have driven 12 Christian men in the chain-gang of Tennessee for a total of 445 days.
11. They have been used by persons calling themselves *Baptists*, to imprison their dissenting Sabbatarian neighbors, and to drive them into the chain-gang.
12. These cruel persecutions have been defended and encouraged by papers bearing the *Baptist* name.
13. Sunday laws are not based by their advocates on the idea that one day in seven is needed for recreation from continuous toil, since Sunday-law advocates attempt to prohibit all innocent recreation on that day.
14. Sunday laws would be sumptuary laws, even if it could be proved that they were civil instead of religious, since they would attempt to dictate to the citizen when and how he should employ his time for his physical good.
15. Sunday laws and liquor laws are not alike, since the first seeks to protect the "holy day" from "desecration," while liquor laws seek to protect the man against his liquor-maddened fellowman.
16. Sunday laws attempt to compel men to act outwardly as though they believed the day holy, whether they do or not.
17. Sunday laws attempt to compel Seventh-day observers to treat Sunday with the same outward regard that they pay to the Sabbath of the Lord, thus compelling them to break down the distinction which the Lord commands men to make between the Sabbath and other days of the week.
18. Sunday laws therefore conflict with the conscientious convictions of seventh-day observers, just as laws requiring Baptists to sprinkle their children conflicted with the conscientious convictions of Baptists in the early days of New England.
18. Sunday-law advocates to-day declare that sev-

enth-day observers are not persecuted when imprisoned for failure to observe Sunday, just as the persecutors of Baptists once declared that it was not persecution to imprison a Baptist for refusing to have his child sprinkled.

20. Sunday laws prohibit both work and recreation, thus compelling idleness which is productive of crime.

21. God commands cessation from work on the Sabbath, but this command contemplates a "holy" use of a "holy" day, which can only be secured by making the man holy—something which God can do, but which human law cannot accomplish.

22. Sunday laws are papal in principle in that they are a part of that policy which declares that the State should enforce conformity to church doctrines.

23. Baptists have always taught that Christianity was possessed of enough inherent power to stand without the support of human law; yea, even against it.

24. Agitation for Sunday legislation is increasing in the same proportion that the spiritual power of the church is decreasing,—a parallel to the condition of the popular church in the days of Constantine.

CONCERNING the necessity of individualism as the basis of true reformatory work, Mr. Charles Booth, of London, who has made a special study of the social and moral condition of the people in that city, testifies that "almost every social and economic question . . . derives its ultimate practical importance from a more widely spread and more human care for the individual," and that the hope of uplifting the fallen lies not in State enterprise or Collectivism, but in "the reform of the individual by the individual."

The Salvation Army Decision.

COMMANDER BOOTH-TUCKER, of the Salvation Army, has been convicted in a New York City court of maintaining a public nuisance and of keeping a disorderly house. The "disorderly house" in question is the Salvation Army headquarters in West Fourteenth St., New York City; and the "nuisance" consists of the protracted evening meetings regularly conducted there in the peculiar manner with which the "Army" have made the public familiar.

The "Commander" has issued a statement in which he denounces his conviction as being an invasion of liberty of conscience and an instance of flagrant persecution, without any warrant of law.

That the prosecutors in this case were actuated to some degree at least by malicious motives, seems evident from the nature of the charge which they have succeeded in substantiating in the lower court. The term "disorderly house" has acquired a definite meaning in the public mind which would be most untrue and slanderous as applied to the meeting hall of the Salvation Army.

Doubtless there is less disorder, even in the strictest sense of the term, in a meeting like those complained of than characterizes the all-night revels which are frequently to be noted as a feature of life in "high society."

THE N. Y. *Christian Advocate*, in making mention of the late report of the New York Sabbath Committee, says: "The efforts to maintain the civil Sunday cannot be understood apart from the labors of this committee. It is no exaggeration to state that whatever is preserved to us of order and Sabbath decorum in this city of New York is mainly due, under God, to the wisdom and energy of the New York Sabbath Committee."

It would have been much to the point if the *Advocate* had pointed out what logical connection there can be between God and a "Sabbath" committee, and the preservation of a "civil" Sunday.

A Religious Revolt in Canada.

CLERICAL despotism, combined with certain liberalizing influences which that despotism cannot shut out, is driving the people of Lower Canada into open religious revolt. What the poor people of that district have to submit to under the ecclesiastical regime which the Catholic Church has established, may be seen from the following quotation from the London (Ont.) *Guardian*:—

"It may not be known that according to Quebec law tithes are levied and collected in the same manner as the municipal tax. It often happens that in a given district the bishop decides that a new parish ought to be formed and a church built. He selects the plans and decides what the cost shall be. A rate is then struck, and men have been forced to mortgage their farms in order to meet their payments. The only way to escape is to abjure the church—a course which to the devout Romanist is mortal sin. He exposes his family to the persecution of his former co-religionists, and, of course, is deprived of the means of grace."

Such is the natural fruit of Rome's substitute for "the liberty wherewith Christ has made us free." Gal. 5:1.

THE *Catholic Standard and Times*, of May 15, makes mention of the recent rebellion of the Catholic members of the Ninth New York regiment against an order to attend religious service in Bloomingdale Reformed Church, New York City; in justification of which it says:—

"We believe there is no rule of the service compelling Catholics to attend a form of service offensive to their feelings and which, as individuals, they are prohibited by their own church under pain of sin from attending."

The Catholics were right in refusing to attend religious service at the dictation of the Government; and they would be equally right in refusing to do a religious act at the dictation of the church. In each case the dictation is that of man, and therefore essentially the same in character. The Government has as good right to

compel the performance of a religious act as the church has to prohibit it.

The individual is responsible to God for the character of his actions. And when he submits to any human dictation in religion, whether from State or Church, he denies God's right to govern his actions by the divine principle of love, and to guide him by His Word and His Spirit.

Blue Laws in New Jersey.

"Catholic Standard and Times," May 22.

Laws that are deeply, darkly, but not beautifully blue still guard the coasts of New Jersey. It is not lawful there to try to avert danger to life and limb on the sabbath day, as the Erie Railroad people found out this week when they set a gang of men to work at a level crossing where the ground was found to be unsafe. The Mayor, the Aldermen, the Street Superintendent, and Mr. Dogberry were hurriedly got together, and the watch was directed to arrest all the "vagrom men" who had so outraged the feelings of New Jersey. This was done, and the laborers, having been brought before a justice, were let out on bail. It is entirely lawful to employ men in blue to enforce Blue Laws, but not to endeavor to prevent the town being painted red by some appalling catastrophe on a railway line. These good Jersey people read the Bible, but only, it appears, with one eye open.

A Prior "Christian Nation" Decision.

In a recent issue of the *New York Journal*, Mr. A. H. Lewis points out that the Supreme Court decision of February, 1892, that the United States is a Christian nation, is not the first decision made in a court of law on this subject, but that as far back as 1813 a decision was rendered which affirmed just the opposite of that of 1892. The circumstances are given as follows:—

"The time was 1813; the scene a town on the Barbary coast. An American privateer put in with three hapless British ships as prizes. The privateer turned over the three captured Britons to Mordecai Noah, afterward high sheriff of New York, and incidentally a newspaper partner of James Watson Webb—then American agent or consul-general to the Barbaries. The privateer wanted the prizes hawked off at public outcry; the Yankee captain hungered for the money he had fought for.

"But the British minister there stationed objected. He pulled a treaty on the Bey of Tunis, who was about to authorize the sale—the Bey, by the way, was to get 20 per cent. This treaty which had been made between the Bey and Great Britain distinctly recited that in event of a war between England and 'any other Christian nation' neither side should be permitted the Barbary ports as a theatre of sale for prizes.

"Noah admitted the treaty, but contended that the United States was not a 'Christian nation,' and didn't fall within the terms of the treaty. Noah showed the Bey our Constitution—our bill of rights. He invoked his olive-colored admiration to the fact that we had no national church, and that Christian, Jew (Noah was a Jew), and Mohammedan, were alike equally free in the enjoyment of every American privilege.

"Therefore, claimed Noah, the United States could not be called a 'Christian nation.' . . . It took the Bey ten minutes to decide with Noah. The United States was not a 'Christian nation.' The British minister was turned down, the prizes were sold, the wise Bey got his rake-off of 20 per cent. of that auction's proceeds, and the decision itself was never attacked. It stands to this day."

In 1813 the Constitution was better known and appreciated than it is to-day.

He Rode on Sunday.

New York "World," June 5.

At last the royal dictum of imperial New Jersey has gone forth. It is vicious and immoral to ride a bicycle on Sunday, unless to church.

Justice Collins, of Westfield, has said it.

A Westfield man was riding his wheel Sunday. He was run down and injured by another wheelman and brought suit before Justice Collins. The Justice, looking over his spectacles, shook his head.

"You were violating the State law in riding on Sunday for pleasure," said the Solomon. "You have no right to sue for damages." And the Westfield man went away and wept.

The Beauties of State Prayer.

PRESS dispatches from Springfield, Ill., under date of June 3, mentioned the following:—

"The chaplain of the House, the Rev. David G. Bradford, opened proceedings to-day in the State legislature with the following prayer:—

"Almighty God, we seek thy presence and blessing at the beginning of another day's diligent labor. Help us, we pray thee, in the discharge of this day's duties. Help these men to remember the poor, tax-burdened people of this great State.

"Contract, we pray thee, the capacious maw of the penal reformatory, charitable and educational institutions of Illinois. May they learn to be content with less money, and may we, who refuse to worship a golden calf, refuse also to worship gold in any other form.

"Forbid that any foreigner visiting our shores shall ever again have occasion to write:—

"Money, money, i, all their cry;
Money's the total sum.
Give us money or else we die,
Oh, let the money come."

"And we will ever give thee endless praise. Amen."
"This prayer was greeted with enthusiastic applause."

TRUMPET TONES

Numerical Growth and Spirituality of the Methodist Church.

By Bishop E. G. Andrews.

So far as numbers may give evidence there has been an almost steady progress. In 1872 there were 76 annual conferences; in 1897, 124; in 1872, in round numbers, and including those on trial, 9,000 effective ministers; now more than 14,000. In 1872 there were 1,400,000 church members and probationers; now there are 2,800,000; in 1872 less than 1,300,000 Sunday school pupils, now more than 2,600,000; in 1872, 13,000 churches, valued at \$57,000,000; now 26,000, valued at \$109,000,000, with a parallel increase in parsonages and



BISHOP E. G. ANDREWS.

their value.

Has the spiritual life of the Church kept pace with this increase of its numbers, property and gifts, with this extension of its area, with this multiplication of its agencies?

An easy optimism would fain answer, "Yes," but an easy optimism is not admissible in a time of transition like this, when a strenuous, perhaps a narrow, interpretation of the moral law is giving place in many quarters to a perilous laxity, as, for instance, touching Sabbath observances, amusements and selfish extravagances; when the Bible is undergoing a critical and in many cases an indifferent or hostile questioning.—*From address delivered at the 25th anniversary of his ordination. New York Herald, May 24.*

Without the Power.

By the late John McNeil.

It is positively painful to see the substitutes that are being tried to-day for the power of the Holy Ghost. Miserable substitutes are they all! One church is trying this plan, another that, and not one of them has found a new plan that is a permanent success. They are floundering, and some of them are foundering, and no wonder.

It will be no loss to the kingdom of God if churches which ignore the Holy Ghost should founder. Let us get back to Pentecostal methods. The trouble is that the churches have lost their way to that "upper room."—*From "The Spirit-Filled Life." Copyrighted by Fleming H. Revell Co.*

The Fourth Century Compared with the Nineteenth.

By the late A. J. Gordon, D. D.

UPON the enthronement of Constantine, the sentiment gradually changed, and the notion grew up that in order to convert the heathen it was necessary to conciliate them by conforming somewhat to their customs. The great Augustine also fell under this delusion, and gave his countenance to the engrafting into Christian worship of usages borrowed from the heathen. He said: "When peace was made (between the emperors of Rome and the church) the crowd of Gentiles who were anxious to embrace Christianity were deterred by this, that whereas they had been accustomed to pass the holidays in drunkenness and feasting before their idols, they could not easily consent to forego these most pernicious yet ancient pleasures. *It seemed good then to our leaders to favor this part of their weakness*, and for those festivals which they had relinquished, to substitute others in honor of the holy martyrs, which they might celebrate with similar luxury, though not with the same impiety." Here is the door opened through which the whole troop of abominations entered—saint worship, idol worship, virgin worship—till in an incredibly short time the church, which had gone forth to Christianize the heathen, was found to have become herself completely paganized.

The nineteenth century is presenting almost the exact facsimile of the fourth century in this particular. The notion having grown up that we must entertain men in order to win them to Christ, every invention for world-pleasing which human ingenuity can devise has been brought forward till the churches in multitudes of instances have been turned into play-houses, with theater-boards announcing the courses for the gay season, boldly set up at the doors; and there is hardly a carnal amusement that can be named, from billiards to dancing, which does not now find a nesting-place in the Christian sanctuary. Is it then phariseeism or pessimism to sound the note of alarm and to predict that at the present fearful rate of progress, the close of this decade may see the Protestant church as completely assimilated to nineteenth century secularism as the Roman Catholic church was assimilated to fourth century paganism?—*From "How Christ Came to Church." Copyrighted by American Baptist Publication Society.*



A. J. GORDON, D. D.

News, Notes, and Comment.

WHEN Mr. Blackstone wrote his famous "Commentaries," on English law, the union of Church and State in his country was much closer—much more of a reality, and less of a form—than it is now. The conception of mutual agency as a characteristic of the relation between the two was thoroughly implanted in the minds of the learned, as well as the illiterate. It was, indeed, a postulate of thought, everywhere, something not to be debated, or examined into, but to be accepted, as a matter of course, like the changes of the seasons, or the ebbing and flowing of the tides.

* * *

RARE is the mind that rises above the *zeitgeist* or "time-spirit" of its age. There was once a Man who did this, and they crucified Him. And years afterward, following His teaching and example, there was one Roger Williams, and him they banished into the wilderness, to starve or freeze, as the case might be. Perhaps we should not be too severe on Mr. Justice Blackstone, because to soar into a purer atmosphere of thought and perception than that by which he was immediately surrounded, was a task beyond his powers. None can deny his intellectual brilliancy; but moral strength and independence are by no means the invariable accompaniments of high mental development.

* * *

BUT to attack ideas is not to vilify or depreciate men. These last are in themselves but instruments whereby ideas are propagated, and commended to the favor of humanity. Men come and men go; ideas, once enunciated, never die; they may affect fewer persons as the ages roll along; they are modified, threshed over, put into new shapes, as circumstances change; they are sometimes apparently ignored for a while, or supplanted by their own progeny—by other ideas which they have suggested, and brought into effective being; but their essential attribute is immortality, and they *breed* forever and ever.

* * *

AND, as men are but the channels through which ideas are conveyed to other men, there is no real common measure of value between the man and the idea. In the great Republic of Thought, all men are equal, as well as free. Truth, which is the only law of the mind's domain, is no respecter of persons. Before her august tribunal, every abstract proposition is tried, and stands or falls according to its merits alone. However able and exalted the advocate, however keen and subtle his argument, however clever the disguise in which a fallacious doctrine may be decked out, the remorseless "Roentgen ray" of right reason is turned on, and casuistry is detected and condemned.

THIS is not the teaching of Loyola. The great "Saint" Ignatius was fond of his famous theory of "probability." He held that there were many cases in which we might safely accept certain things as true, not because they commended themselves to our individual judgment, but merely because of the source from which the assertions came. "You might, yourself, be inclined to doubt this, if it appeared in a book by an unknown author, or if it was told you by a person whose character for discrimination and sincerity you esteemed to be lower than your own, or at least no higher; but you will be fully justified in accepting it, notwithstanding your private doubts, as a matter which is *probably* true, if you get it from a person whom you concede to be more learned and more intelligent than you are, and whose candor you regard as unimpeachable"—such is the substance of Ignatius Loyola's doctrine of "probability," if I apprehend it aright.

* * *

Now this doctrine of "probability" pervades our jurisprudence to an amazing extent. It is so rooted in many legal minds that ridicule is the reward of him who questions the conclusions of certain eminent jurists, when he is not visited with the scorn and wrath that "blasphemy" awakens among men of another stripe. "Who are you, to question the verity of a principle indorsed by such a man as Mr. Justice Blackstone? Who are you, that you set yourself up as a critic, and doubter, when Judge Marshall has made his ruling, or the great Story has formulated his theory of the Constitution? Do you suppose it is probable that you are right, and such men as these are wrong? Are you so vain and presumptuous as to imagine that such a thing is even possible?"

* * *

I HAVE suffered before now, in my time, from the *animus* which finds expression in such interrogatories as are here given, and I am afraid I am likely to suffer again. But it cannot be helped. I must insist upon it, that, if the race is to get any profit whatever out of the continuous battle of ideas, it is essential that every proposition shall be analyzed, dissected, weighed, considered, debated, and accepted or rejected *per se*, and utterly irrespective of the source from which it emanates. There is no quality of intelligence or morals, high or low, about the preacher which affords any final reason for either accepting or rejecting what he says. A scoundrel may evolve a sound moral proposition; a fool may utter a wise thing; a profound philosopher may sometimes chance to drivel.

* * *

APPROACHING Mr. Blackstone, then, with all due respect for his extensive learning and his remarkably clear and accurate way of setting out his matter, yet with no awe of his grandeur, and no predisposition whatever to adopt his conclusions simply for the reason that they

happen to be his, rather than somebody else's, we can see, readily enough, many fallacies in his work, and can appreciate the infinite harm which he has done to the English-speaking race by giving to those fallacies the sanction of his high authority. The fact that his book is still used and recommended in nearly every law-school in this country renders it practically a modern work, and perpetuates its capacity for misleading and mischief-making.

* * *

It is Mr. Justice Blackstone who talks to our boys about law—*human* law, we must bear in mind—as having “her seat in the bosom of God.” This is nonsense, of course; but in the “Commentaries” it is nonsense of a particularly dangerous and objectionable kind. And it is nonsense which is quoted frequently in our time, and is embodied in a certain legal distinction which has received the indorsement of the highest courts of the United States. It is, in fact, the nonsense of the union of Church and State, which finds expression in the classification of human actions, as taken cognizance of by human criminal law, into the *malum prohibitum*, and the *malum in se*. The *malum in se* is the thing which is wrong in itself—as, for example, stealing, murder, etc.; the *malum prohibitum* is the thing which is wrong only because the law forbids it—as shooting birds “out of season,” bringing goods into one country from another without paying a government “duty,” or importation tax, etc. In other words, things of the first class are immoral, as well as illegal; things of the second class are illegal—query, also immoral?

* * *

A VAST deal of curious erudition has been accumulated around this classification. For example, it is an established general principle that ignorance of the law excuses nobody. This principle, however it may appear to conflict with the actual practice of arguing the law, and taking appeals from courts of inferior jurisdiction, is a principle of absolute necessity; for, as we can never ascertain with any degree of certainty what a man knows or does not know, it is impossible to allow the plea of ignorance to be regarded as a defense against a criminal charge. But it has been said that where an act is only an offense against an express statute, and thus *malum prohibitum*, without being, at the same time, *malum in se*, a jury may take into consideration how far actual knowledge of the law ought to be imputed to the offender, and, in this connection, may give their attention to the length of time that the statute had been in force when the offense was committed, and other attendant circumstances of the case.

* * *

THE question of *malum* or *bonum in se* as a characteristic of a human action is evidently a moral question—in other words, a question of religion. This is a ques-

tion which is tried under the law which “hath her seat in the bosom of God.” It is investigated and decided by that awful Judge “unto whom all hearts are open, all desires known, and from whom no secrets are hid.” It is utterly beyond the reach of mere man, beyond the jurisdiction of the courts of his establishment, beyond the purview of any statutes that he can frame or enact. For him to undertake to deal with such a matter, in his judicial administration, is to blasphemously set up a union of Church and State, to wickedly intrude on his fellows’ rights of conscience.

* * *

MR. JUSTICE BLACKSTONE to the contrary, notwithstanding, human law—at any rate, American human law—knows no such distinction between things as that of *malum prohibitum* and *malum in se*. It knows nothing of an act as either *malum* or *bonum*. The only distinction it recognizes is between that which is *prohibitum* and that which is *non-prohibitum*—in other words, between what it punishes as criminal and what it does not punish, because it does not choose to consider it criminal. It matters not whether an act be forbidden under the “Common Law” of England, where that has been adopted by an American State, or whether it is forbidden by a State statute. The Criminal Court judge simply inquires whether or not the person who is arraigned before him on a certain charge has done something which the “law of the land” says he shall not do, or has left undone something which the same law says he shall do. With the point of *malum* or *bonum*—the morality or immorality of either the act or the omission, such a judge has nothing whatever to do.

Ans. J. Ringgold.

SAYS the *New York Observer*, of May 20, in speaking of the Turkish triumph over Greece; “It makes one rage to say it, but barbarism has triumphed through the sheer ineptitude of Christian powers. Its victory is marked by the groans of all Christians in southeastern Europe.”

The *Observer* is mistaken. There is no more reason why one should “rage” over the triumph of Turkey in the war, than over the triumph of Greece had that been the result of the fighting. The “barbarism” of the affair is in the war itself, and barbarism triumphed when hostilities begun. Going to war is itself a demonstration of the barbarism of any nation that does it. The so-called “Christian powers” are as fair exponents of barbarism in the use of their armies and fleets as is Turkey in her war with Greece.

* * *

It is announced that the key-note of the coming International Christian Endeavor convention at San Francisco is to be “Rescue of the sabbath.”

American Freedom Not Yet Won.

From a Memorial Day oration delivered in Educational Hall at Point Pleasant, N. J., by Mr. H. B. Maurer.

IF General Grant, upon an occasion like this, could say, "Leave the matter of religion to the family altar, the church and the private school supported entirely by private contribution; keep the Church and State forever separate," it surely will not be unfit or inappropriate for me to give, in this presence expression to similar sentiments; nor do I with any degree of reluctance go further than did he, when I declare that such an absolute divorce of Church and State, as is the boast of some, is not yet here a reality. As long as there are certain laws upon our statute books, and as long as there are in vogue certain customs,



H. B. MAURER.

there remains here, so far as those laws and customs savor of it, that unholy alliance which has ever proved, wherever tried, a detriment to religion and a curse to the people.

In justification of them, the advocates of such laws and the champions of such customs, deny that there is here a union of Church and State, and explain the presence of those things among us, of which we, the advocates of religious liberty in its fullest plenitude, complain, as a union of the State and Christianity; but this nation never can be, according to the principles of primitive Christianity, on the one hand, and the principles of the Constitution of the United States on the other, a government of Christians, by Christians and for Christians—the remarkable decision of the U. S. Supreme Court, that this is a Christian nation, notwithstanding—but can only

and always be, according to the definition that could emanate only from such a mind as that of the immortal Lincoln, "A government of the people, by the people and for the people." Therefore any law or custom, that infringes upon the rights of conscience of the humblest citizen, is in contravention of the principles of true religion and sound Americanism, be such a citizen an Adventist or atheist, Baptist or Buddhist, Congregationalist or Confucionist, Methodist or Musselman, Papist or Presbyterian, and so on down the alphabet to Unitarian or Universalist.

I am neither an attitudinarian, a platitudinarian, nor a latitudinarian, but a very decided Baptist, and will not hesitate to make my convictions known as such on all proper occasions—such occasions only however where no one is obliged to listen to my sentiments involuntarily. This being my view of the matter under consideration, I am opposed to the use of the Bible in the public schools, prayers in legislative assemblies and religious features of any kind in institutions of all kinds maintained at public expense, defrayed by the compulsory payment of taxes by men of all faiths and no faith. I am most emphatically opposed to that liberty of conscience which those prate about who favor religious liberty for all so long as the other fellow's conscience is what they think a conscience ought to be. I resent all definitions of sectarianism which are confined to Christianity only, for there is sectarianism as to religionists outside of Christianity; for as against the Catholic, all Protestantism's distinctive teachings or interpretations is sectarianism; as against the Jew, the distinctive teachings of both these Christian systems is sectarianism; as against the pagan, all religion, whether revealed in the New or Old Testament or both, is sectarianism; and as against the freethinker, religion from any source is sectarian.

Since Christ's kingdom is not of this world,—since Jesus expressed such sentiments as these: "If any man hear my words and believe not, I judge him not;" "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's;" since a nation is defined to be "a people or community associated together under one civil government; an aggregation of a people of a common stock,"—I must accord to all, as a member of Christ's kingdom and an individual in a nation, the same religious privileges I enjoy; and if by proper persuasion I cannot win others over to my way of thinking in religious matters, I certainly can never do so by coercion. All history shows that compulsory measures in religion react unfavorably upon those who resort to them; so to say the least, they are as unwise and impolitic as they are unjust and unfair, and therefore unchristian and un-American.

Rights of conscience are to-day violated in our country by reason of religious laws, practiced in our land, which must soon demand attention. The question of slavery is settled, thanks to you, old soldiers, and in that Civil War, brought fresh to our memories by these recurring anniversaries, the question of human slavery was

settled for the whole world,—since the emancipation of slaves has gone on in every land, save in some portions of Africa. But, in a higher sense, men are *not* free, and when I say this, I have not Russia, the land of intolerance, in mind; nor Germany and England, with their union of Church and State, but this Union, the dissolution of which you have prevented and rendered for all time indissoluble, let us hope. Here men are not free, and in connection with this assertion, I shall bring to your attention the burning shame of the nineteenth century.

Do you know that within the last three years men have been imprisoned in our southern States for conscience' sake—because they could not conform their conduct to certain laws, conformity to which meant to them violation of conscience? I have the reprint of a photograph taken of a chain-gang at work in Tennessee. Seven of its number—fine, stalwart-looking men, with their long flowing beards, gentle countenances and patriarchal appearance—working in the same gang with despicable criminals! It makes my blood boil to think of it. I tremble with excitement; it is a wonder that the inanimate stones do not cry out against these atrocities; and yet, while preachers vehemently denounce prize-fights, and temperance advocates become frenzied in damning the rum-seller, while with telescopic sympathy our hearts bleed for the famine-stricken of India, the massacred of Armenia, the fool-hardy Greeks, and the struggling Cuban patriots; while to-day we pardonably pride ourselves upon having freed 4,000,000 of slaves,—it is only in a few spasmodic instances that voices are heard in exposure and condemnation of the outrages upon those who have their natural, God-given, inalienable rights to freedom in matters of faith trampled upon.

To the disgrace of my own denomination, I must say it—my denomination, the first always in its advocacy of religious liberty—when there was in session in the State of Georgia a convention of its young people, one of our leading and highly honored preachers and authors attempted to have that body pass resolutions condemning those outrages, and failed. Must every prominent religious body, which once fought for religious rights, when such rights are gained, austere deny them to others? Great combinations are forming for the perpetuation of the laws and for more legislation that will make such outrages still more possible. The Christian Endeavorers, the Woman's Christian Temperance Union, the American Sabbath Union, the National Reform party and kindred organizations are all clamoring for more legislation to enslave the human conscience.

You cannot have a law without a penalty; and the enforcement of any religious law, and the infliction of its penalty when violated, cannot be anything less than religious persecution. The State must inevitably again lapse to those barbaric times, when it was the all-powerful agency at the beck and call of religious fanatics to carry out their hell-conceived schemes.

Keep the Church and State, even to the last degree,

forever separate. Baptists should ever be mindful of the words of our leading organ, *The Examiner and National Baptist*, which in its issue of Feb. 15, 1894, said:—

"We wonder that the very stones do not cry out against such travesties of justice, that Christian men do not lift up their voices in protest against this wicked perversion of religion, this insult to the name of Christ. And, in particular, why do not Baptists, whose fathers stood against the world for soul liberty, make themselves heard when these relics of medieval bigotry and persecuting intolerance are found in our free country? Sunday laws like those found in Tennessee and Maryland are a disgrace to a Christian commonwealth in this nineteenth century, and should be repealed at the earliest possible moment."

And they should be mindful of this clarion note of warning of that paragon among our preachers, C. H. Spurgeon:—

"I should be afraid to borrow help from government; it would look to me as if I rested on the 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."—*Quoted in the Australian Sentinel, March, 1895.*

SPEAKING of the humiliation of the Greeks and the rehabilitating of Turkey which has been the result of the war between them, an antichristian journal says: "There is a lesson in this, we hope. After the experience of Greece nobody should be deluded into a belief that the Christian God will help those who fight in His name; no people should depend upon the powers of Europe for defense; none should be misled by the fanatical jingoism of Christians; none should raise the question of religious differences between nations, nor go to war to settle them."

The Word of the Christian's God says plainly that His servants must not fight, because His kingdom is not of this world; hence it should not need the experience through which Greece has passed to convince people that God will not help those who fight in His name. The fact that some nations and individuals do fight in His name does not constitute an indictment of God any more than the many crimes committed in the name of Liberty constitute an indictment of Liberty.

HAVING failed in her effort for reunion with Rome, the Anglican Church has engaged in a movement for union with the Greek Church, in the interests of which the Archbishop of York has recently made a visit to Russia. Of this the Moscow correspondent of the *London Standard* says:—

"The visit of Dr. Maclagan has aroused among all classes of society in Moscow an interest amounting to enthusiasm. One of the most popular local papers remarks that, rightly understood, the visit means more for the Orthodox Russians than even the Greco-Turkish war.

The union of the Greek and Anglican churches has been the topic of conversation of late, and whatever be the practical result of such a movement, no doubt such a union has been advanced a step by the cordial reception given everywhere to the Archbishop of York."

THE Russian government having refused to vize the passport of a Jewish citizen of California who wished to enter Russia for the purpose of visiting relatives, and this refusal having come to public notice, Senator Perkins has introduced in Congress the following resolution:—

"Resolved, That this Government request the Imperial Government of Russia to specifically declare whether American citizens are excluded from Russia on account of their religious faith, and if so, that said Imperial Government of Russia be requested to remove such prohibition and to permit Americans of whatever religious faith to visit Russia, if they are not liable to become a charge upon the Empire by reason of poverty or an inability to support themselves by honest labor."

It would seem that at last even Ecuador is to a considerable degree shaking herself free from the incubus and blight of papal priestcraft and Jesuitism. The Jesuits have been banished from the country by a government edict, and the distribution of Bibles is now freely permitted. As a result many of the inhabitants are calling for the Word of God. The weakening of the last strongholds of anti-biblical religion points to the completion of the work of preaching the gospel in all the world for a witness unto all nations, which the Saviour said should immediately precede his second coming.

A RECENT ruling made by Judge Righter, of the District Court of New Orleans, in a case which attacked the right of the city to make grants of public money to denominational institutions, holds that the fact that the grants of money were made to more than one institution renders them non-sectarian. This is on the principle that two wrongs make a right, or that an evil ceases to be an evil by being multiplied.

EX-POSTMASTER-GENERAL WANAMAKER, says the *Union Signal*, predicts the advent of a new political party, as a result of "the low state to which the political religion of the nation was brought by unscrupulous bosses." It cannot be denied that the "political religion" of the nation is in a "low state;" but the very nature of this "religion" precludes it from attaining to any other plane of activity than a low one; while the "unscrupulous bosses" appear to be a necessary adjunct of every successful political party. A new party can give no permanent relief to the situation, because it is not a remedy that can reach the seat of the difficulty. It is useless to try to lift politics above the level of human nature.

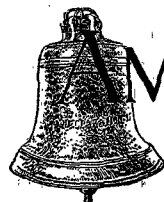
In Topeka, Kans., after twelve years of freedom from open saloons, the State prohibitory law has been defied by the opening of an attractive saloon in the principal street of the city. A mass meeting of citizens called to consider the situation adopted resolutions calling upon the governor to remove the Topeka police commissioners, and demanding the prosecution of all violators of the law. It is public sentiment that determines whether a law shall be enforced or not; and right public sentiment can come only from the education of the public in the principles of self government.

If there were no other proof for the proposition that this is not a Christian nation, its truth would be amply demonstrated by the prevailing cruel, senseless, revolting worship of the goddess of Fashion in the form of the decoration of ladies' bonnets with the lifeless bodies of the innocent, beautiful, songsters that do so much for the farmer against injurious insects and contribute so largely to maintain what little natural beauty is still left in this dark old earth.

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Editor of the Christian, Boston, Mass.

AND A SUPPLEMENT BY

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Professor of New-Testament Criticism and Interpretation in the Divinity School of Harvard University.

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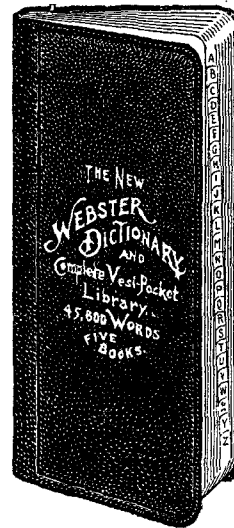
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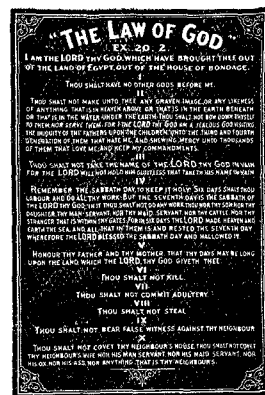
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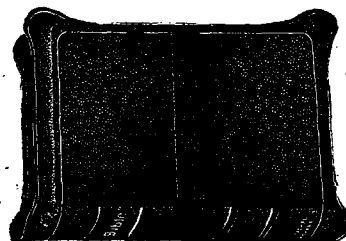
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<i>They that sealed the covenant.</i>	NEHEMIAH, X.	<i>The points of the covenant.</i>
gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^d we are servants this day, and for 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. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah.
37 And ^e it yieldeth much increase	^e Deut. 28. 32, 31.	28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, and all they that had separated themselves

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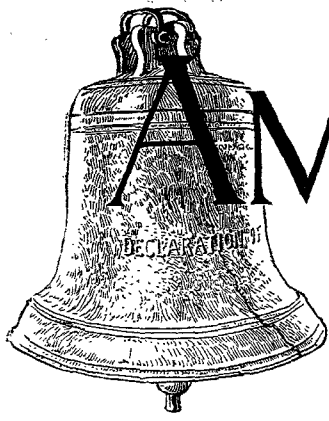
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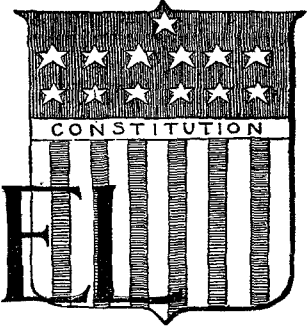
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ALONZO T. JONES,
EDITOR.

NEW YORK, JUNE 17, 1897.

VOL. 12, No. 24.
Single Copy, 3 cents.

The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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.

(Entered at the New York Post-office.)

God had said of Israel, "Lo, the people shall dwell alone, and shall not be reckoned among the nations."

But contrary to his expressed will, and against his solemn protest, Israel set up a kingdom and established a State.

They did this, they plainly said, that they might be "like all the nations." Contrary to all the Lord's wishes, the people would "be reckoned among the nations."

But Israel was the church, while all the nations were States. Israel, therefore, could not be like all the nations without forming themselves into a State.

But Israel being the church, could not possibly form themselves into a State without at the same time, and in the very doing of it, forming a union of Church and State.

They did form themselves into a State, and did thus unite Church and State. But as this was contrary to the Lord's plain word, and against his solemn protest, it certainly stands as the truth that any union of Church and State is against the plain word and the solemn protest of God.

Israel as "the church," which is "the pillar and ground of the truth," was the depository and the representative of the true religion in the world. Then when Israel formed themselves into a State, this was nothing else than a union of religion and the State. And as their forming of a State was contrary to the expressed will and the solemn protest of the Lord, it is clearly the truth that any connection between religion—and above all the true religion—and the State is positively against the expressed will and the solemn protest of God.

And as Israel, the depository and representative of the true religion, in order to form a union of religion and

the State, had to reject God; it is certainly true that every other people in forming a union of religion and the State, do, in the very doing of it, reject God.

Nothing can be plainer, therefore, than that the God of heaven and earth, the God and Father of our Lord Jesus Christ, is eternally opposed to a union of religion and the State. He will never be a party to any such transaction.

This is why he desired that "the people should dwell alone." This is why he would have it that they should "not be reckoned among the nations." He desired that they should abide with him, and have him their only God, their only King, their only Ruler, their only Lawgiver—their "all in all."

God wanted not only that Israel, but that all people on the earth, should know that he is better than all other gods, that he is a better king than all other kings, that he is a better ruler than all other rulers, that he is a better Lawgiver than all other lawgivers, that his law is better than all other laws, and that his government is better than all other governments.

For this reason he would station Israel in Palestine, at the pivot of the highways of the nations; with the God of heaven as their only King, Ruler and Lawgiver; with his law their only law, and his government their only government; the people dwelling alone and not reckoned among the nations—a holy, happy, people; a glorious church.

Dwelling thus in the sight of all the nations that had forgotten God, those nations would be constantly taught the goodness of God and would be once more drawn to him. Accordingly he told them "Behold, I have taught you statutes and judgments, . . . that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

But Israel would not have it so. Israel would "be reckoned among the nations." Israel would be "like all the nations." And so it has been, from that day to this.

God has never been allowed by his professed people to reveal himself to the world as he really is. His Church has always been too willing to "be reckoned among the nations," too willing to be "like all the nations." She has always been too willing to be joined to the State, to be a part of the State, to have religion a matter of State and government, "like all the nations." And so it is with the church in all the world to-day.

"'Like all the nations.'—The Israelites did not realize that to be in this respect *unlike* other nations was a special privilege and blessing. God had separated the Israelites from every other people to make them his own peculiar treasure. But they, disregarding this high honor, eagerly desired to imitate the example of the heathen.

"And still the longing to conform to worldly customs and practices exists among the professed people of God. As they depart from the Lord they become ambitious for the gains and honors of the world. Christians are constantly seeking to imitate the practices of those who worship the god of this world. Many urge that by uniting with worldlings and conforming to their customs, they might exert a stronger influence over the ungodly.

"But all who pursue this course thereby separate from the Source of their strength. Becoming the friends of the world, they are the enemies of God. For the sake of earthly distinction they sacrifice the unspeakable honor to which God has called them, of showing forth the praises of him who hath called us out of darkness into his marvelous light.

"The days of Israel's greatest prosperity were those in which they acknowledged Jehovah as their King—when the laws and government which he had established were regarded as superior to those of all other nations." And such will be the days of any people's greatest prosperity.

God's laws, just as they stand, without any reenactment, without any adding to or diminishing from, are superior to all other laws. His government, administered by himself through the operation of his own eternal Spirit, is superior to every other government.

But how shall the people know this, who know not God, so long as his own people will not have it so? How shall the nations know this, when his own professed church will not recognize it or have it so?

Instead of holding fast God's laws and government as superior to those of all States and nations, the professed people of God consider that they must enter the politics and shape the policies, that they must tinker the laws and manipulate the governments, of the States and nations of the world.

Instead of magnifying God's laws and government before all the world, as superior to the laws and governments of all the nations, and showing unswerving allegiance to them as such, the professed churches of God seek to bring down from their superior place the laws and government of God, and mix them up with the laws and

governments of all the nations in an unseemly and ungodly union of religion and the State.

And thus the professed churches of God, the young peoples' societies and leagues of Christian Endeavor—all the combined church elements of the land—are following directly in the track of the church of ancient Israel: they will not dwell alone; they will be reckoned among the nations; they will be like all the nations; they will join themselves to the State; they will form a union of religion and the State; they will reject God, that he should not reign over them.

That Elusive Prosperity.

As the weeks go by it becomes more and more evident that the prosperity promised upon the inauguration of a new political administration at the seat of national government, is endowed with the elusiveness of a phantom. President McKinley tells the people to wait and be patient, and the wisdom of patience under the pressure of trials cannot be denied; but very many of the people, and among them some erstwhile staunch supporters of the administration, have arrived at the conclusion that patience, however good in the abstract, has ceased to be a virtue as regards the regime which now prevails in our State and national governments. And there are ominous signs that ere long they will be ready to resort to desperate measures to obtain the needed relief.

There come reports from Western Pennsylvania that a vast army of starving men—the underpaid operatives in mines and mills—are planning an uprising which will be marked by bloodshed and conflagration. In many other parts of the country the industrial conditions are such as to invite an imitation of their example. It is human nature to seek to find relief from the injuries it receives, in an outbreak of human passion. This will bring ruin and more misery, but not prosperity to the community which it affects. The passions of human nature are at the bottom of all the trouble to-day.

While factories are shutting down and wages are being reduced on every side, while the resources of the laborer are dwindling and the ranks of the idle and destitute are being augmented, the coal trust is advancing the price of coal, and the beef trust is advancing the price of meat. And the only reason the price of everything else that is necessary to existence is not advancing, and that we do not have to pay for air and sunlight, is that in the wisdom of the Creator the circumstances governing their production were so ordained as to secure the most of them against manipulation by a trust.

High tariff and low tariff, bimetalism or a gold standard, may cause industrial disturbance and depression, as the country is made to shift from one to the other; but the country can in time adjust itself to the situation which results merely from a political policy. But the happiness and prosperity of the people can never be adjusted to the greed and selfishness which seek to turn the

advantages of trade to the benefit of the few, by arbitrary interference with the natural law of supply and demand.

The SENTINEL has no remedy to propose for adoption by the Government or by political parties. It would only point men to that individual remedy which consists in the cherishing of right principles for the control of the individual life, and of faith in Him whose throne is in the heavens, whose kingdom ruleth over all, and who overrules in the kingdoms of this world. It likewise would say to the people, "Be patient;" but it would say it in the language of Scripture, "Be patient, therefore, brethren, unto the coming of the Lord." See James 5:1-8. The hope of every lover of justice and peace is the coming of the Lord. "For yet a little, and He that shall come will come, and will not tarry." Heb. 10:37.

"Anarchy" in Monroe County, N. Y.

"Anarchy in Monroe County!" is the startling announcement which comes to our desk, printed in huge black letters upon a leaflet sent out from that section to "every law-abiding citizen." With the glance which takes in this appalling revelation, we catch also a sentence in large red letters calling for a "great law-and-order mass meeting" to consider the situation!

What has happened? Has the awful lynching epidemic broken out in that place? Has somebody been blown up by dynamite? or buildings destroyed by bombs? Hastily reading the statement of the facts, we discover,—what?—That some baseball clubs have been playing ball in the city of Rochester, ON SUNDAY. That is anarchy! for the clergymen of the place are agreed that it is such—speaking not as religionists, understand, but only as citizens.

Even the editor of the *Rochester Times* appears to share this extraordinary view. In his paper of May 26, speaking—or assuming to speak—for the law-and-order element of that city and vicinity, he says:—

"We do not hesitate to say that so far as it goes, the playing of baseball on Sunday in Monroe County or anywhere in this State, is ANARCHY."

The circumstances which led up to this rather remarkable situation are these. The wave of agitation for an enforced "Sabbath" observance which has been disturbing so many communities in the land, has reached the city of Rochester, and, as stated in a city paper, "some excellent people, including clergymen and Y. M. C. A. officials," started a campaign against Sunday baseball "on the ground that it is irreligious, detrimental to morals, and against the law." They sent a committee to the ball grounds on Sunday to secure evidence against the ball clubs; but the managers having been informed of their purpose refused to admit them, which fact was of course reported and found its way, with accompanying comments, into the columns of the press. The outcome

was a call for a mass meeting of citizens in Fitzhugh Hall, on Sunday, June 6, to take measures for the suppression of "anarchy."

The *Times*, of June 7, gives a report of the meeting, which was attended by two thousand people. The speakers, as was to be expected, were clergymen, who wished it understood that they spoke not as clergymen, but as citizens. They betrayed their real standpoint, however, by their frequent references to the "Sabbath" and the moral law. Some of the utterances which gave character to the occasion, as given in the report, are as follows:—

Rev. Ward D. Platt: "I know that this baseball question is properly a civil question, but in my own mind I cannot get away from the fact that I am addressing an audience that has not relegated to the moles and bats the ten commandments, and that you still have a wholesome respect for an old book that is called the Bible. Most men like to see a game of baseball under proper circumstances and on proper days, but when the owners of these league teams become abettors of violations of the law and attempt to override the best sentiments of our people, then, I am sure, the people will say that they will withdraw their support. . . . These highwaymen have come out and attempted to throttle the laws of our great State in order that they may fill their purses. Here is a law of the State of New York, that rests upon the enactment of a decree thousands of years old, that was consigned to the awe-stricken people that gathered around the base of Mt. Sinai, that is as old as humanity itself, and, I say, here is a law, and what is the fact that confronts us? Three saloon-keepers, owning a baseball nine, have placed themselves in open defiance of the statutes of the State."

Rev. C. A. Merrill: "This fight against Sunday baseball is really insignificant compared with the greater issues at stake. We are battling for the sovereignty of our laws. We ask the people for patriotism. We want to show the poor man that the laws are made for him as well as the rich man; that when a law is made it is to be enforced to the letter, and not governed by the sentiments and opinions of our public officers."

Rev. W. R. Taylor: "Are these men who favor a more liberal Sunday aware that when they make a hole in the wall for Sunday amusements, that the employer of labor will also come in through the same hole? I have faith that when the American people learn that this Sunday rest is a national institution that they will show their teeth and claws and defy the person who dares attempt to take it away from them. And I have even hope for the baseball cranks when they learn that Sunday rest is an institution of our Government."

Rev. C. A. Barbour: "It is no business of the executive officers what the law is, except to find out what the laws are, and then, whether they are good or bad, it is none of their business, it is their duty to see that they are enforced."

It is evident, according to this last quotation, that Mr. Barbour would have justified Pontius Pilate in crucifying Jesus Christ; for the law of the Roman government was squarely against Christianity, and it was none of Pilate's business to consider whether it was good or bad, but only to enforce it. So likewise was the law of the

land against the martyrs who were put to death by Rome; and when the church delivered them over to the civil authorities, with a hypocritical recommendation for mercy, it was simply the duty of the latter to see that the law was enforced!

The Rev. Mr. Taylor's statement that "Sunday rest is an institution of our Government," betrays a surprising ignorance of the fundamental law upon which the Government rests. For that law—the Constitution—declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and no religious institution can become an institution of the Government until this part of the Constitution is repealed.

The Rev. Mr. Ward omitted to explain how Sunday rest is based, as he asserted, upon the law of ten commandments given at Mt. Sinai. That law says nothing about the first day of the week, as every candid person must admit. Why do Sunday advocates persist in citing a law which specifies the seventh day as the Sabbath, in support of the observance of the first day? But all history testifies that in nothing has the human mind exhibited greater blindness than in its theology.

Doubtless those who assembled this mass meeting for the suppression of "anarchy" were actuated by a sincere desire to better the morality of the community in which they live, and firmly believe that the enforcement of the Sunday law will contribute largely to this result. But the fallacy of this view is so apparent that a moment's careful thought should have sufficed to reveal it. Let us note a few facts bearing on this point.

1. There is no power in human laws to make men better morally. Even the law of God cannot in itself do this. The Scriptures plainly say that it cannot. "By the law is the knowledge of sin." Rom. 3:20. The seventh chapter of Romans, from the tenth verse onward, is a graphic portrayal of the inability of the law of God to save or give any help at all to the sinner. It witnesses to his righteousness if he keeps it, and to his condemnation if he breaks it, and that is all. It furnishes him no power to do right, or to rise from the abyss of transgression. But (Rom. 8:3, 4) "What the law could not do, in that it was weak through the flesh, God, sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

It is the life of Christ—Christ living in man (Gal. 2:20) that makes him better morally, and there is *nothing else* that can do it. Yet in their human blindness men—and even clergymen—imagine that there is some power in human legislation to make men better, and much of the legislation which goes upon the statute books to-day is framed with that idea in view! It is the supremest folly.

No act of the legislature can put Christ into one human heart; and without Christ there can be no ascent from the low level of human nature. No man by taking

hold of himself can lift himself. Humanity cannot lift itself.

2. The whole subject of Sabbath observance is fully covered by the law of God, which specifies that the seventh day (not the first day) shall be observed as the Sabbath of the Lord. That law is binding to-day upon every individual; it stands in the authority and by the power of the God of the Universe, and there is neither occasion nor room for the "Sabbath" legislation which man presumes to put forth.

And when men—clergymen especially—talk about the duty of obeying the laws of the land, they should remember that God's Sabbath law is binding upon every individual in the land, and that that law takes precedence of any law of the land that relates to Sabbath observance. "We ought to obey God rather than men," said the apostles, and that is the rule of Christian life to-day. And there is no greater anarchy than that which sets at naught the law of God.

Mob Rule vs. Civil Government.

THE town of Urbana, in the highly civilized State of Ohio, was the scene recently of one of those tragedies with which the American public have become only too familiar, where the worst passions of human nature hold sway upon the throne of judgment and justice. A negro, guilty of a heinous crime, was under arrest in the jail, guarded by the sheriff and a company of militia. A mob gathered about the jail, and while attempting to break in and get possession of the prisoner, the militia, by order of their captain, fired upon them, and two highly-esteemed citizens were killed. The mob, reinforced, and furious for vengeance, renewed the attack; the sheriff and militia fled, and the prisoner was dragged from his cell and killed by sheer mob violence before being hung in the manner customary to lynchers. The efforts of the sheriff and militia to repulse the mob were for days the theme of angry denunciation on the part of the citizens.

By such occurrences the participants thoroughly demonstrate their utter incapacity for self-government. The sheriff and militia were there for the express purpose of guarding the jail. They had not put themselves there, but had been put there by the citizens themselves—by the very men who came, as an angry mob, against them. They were appointed to their office for the very purpose of making the government something else than a mob—of dispensing justice in a different manner from that employed by a mob. The citizens of Urbana attacked the government they had themselves set up, and for which they were responsible, and substituted for that government the rule of the mob. And by this they demonstrated that their own self-government was a failure, or in other words, that they could not govern themselves.

This occurrence, and the many similar ones which are of almost daily occurrence, speak with no uncertain voice concerning the future of American government. When a

people can no longer govern themselves, they must be governed in some other way. They must be ruled by a power outside of themselves, and this means the establishment of a monarchy. Either the people must rule themselves, or they must be ruled by a monarch, or civilization must give place to anarchy.

Following close upon this dreadful occurrence, comes another similar in kind which throws, if possible, a still more lurid light upon our national prospect. It has been said in defense of these lynchings that they are prompted by a desire to secure that justice which so frequently miscarries in the machinery of the courts. But at the town of Princess Anne, Md., on June 9, a negro, who was under sentence of death by hanging, was taken from the officers by a mob while on his way to the jail, and after being kicked and beaten into insensibility, was hanged in sight of the court house. With such proceedings the securing of justice has nothing to do. The only thing secured or aimed at, in them, is the gratification of Satanic passion. The innate savagery of human nature easily breaks through the thin veneer of our 'Christian' civilization.

But what is the remedy? The remedy is individual self-government,—right principles ruling in the heart. For self-government depends not upon some scheme for controlling people in the mass, but upon a power of control exercised by each one over himself. Self-government and individualism stand or fall together. And every combination or "trust" of labor or capital stands as a menace to the continuance of self-government, by its restriction of individual freedom.

The purpose of the Creator is that every person shall govern himself; that there shall be, within him, a principle which directs and controls his whole life in harmony with the highest standard of right. If an individual has not this principle within him, it is the purpose of the Creator to supply it, through the provisions of his gospel.

Let that gospel with its subduing power over every evil passion, flourish and find free course in all the earth. It constitutes the only safeguard against the evils that threaten society and the individual to-day.

Sectarian Appropriations Condemned.

At a meeting of the Washington Secular League, May 31, the subject of "Sectarian Appropriations" was considered, and the following resolutions were unanimously adopted:—

"WHEREAS, Franklin said, 'A religion that depends on the State for its support is, for that reason, a bad religion;' Jefferson said, 'It is wicked and tyrannical to compel any man to support a religion in which he does not believe;' Grant said, 'Keep Church and State forever separate,' and Garfield said, 'The divorce between Church and State should be absolute;'

"WHEREAS, Sectarian appropriations wring from un-

willing contributors tax-money for supporting sects in which they do not believe, and

"WHEREAS, The injustice of any religion asking, accepting, or indorsing such unjust sectarian appropriations outweighs all its professed charity, thus neutralizing its influence for good; therefore, be it

"Resolved, That neither our Federal, State, nor municipal governments should ever hereafter make any sectarian appropriations whatever.

"Resolved, That every church, which, by its silence regarding these unjust sectarian appropriations virtually consents thereto, thereby stands convicted of indorsing injustice.

"Resolved, That reform, like charity, begins at home, and that until these unjust churches reform themselves, they can do but little good elsewhere, and are therefore undeserving of any government aid whatever."

No church, however, can be deserving of government aid, under any circumstances, so long as it is true that Church and State should be kept separate.

Sunday in Rhode Island.

THE agitation for stringent Sunday legislation in Providence, R. I., still continues, but an effort is being made to save Sunday diversions and amusements at Roger Williams Park from the prohibitions of the law. Under the present statutes, it is said, "a simple request for the Chief [of police] to enforce the laws would be sufficient to prevent helpful and healthy amusement on the first day, and if the head of the police department was inclined to follow the letter of the law, to stop the running of street-car, steamboats and the like." In the endeavor to place Sunday enforcement upon a "liberal" basis, the following bill was introduced in the legislature May 18:—

"SECTION 1. Section 17 of Chapter 281 of the General Laws is hereby amended to read as follows:

"SEC. 17. Every person who shall do or exercise any labor or business or work of his ordinary calling on the first day of the week, or suffer the same to be done by his children, servants or apprentices, works of necessity and charity only excepted, shall be fined not exceeding five dollars for the first offense and ten dollars for the second and every subsequent offense.

"Provided that nothing in this section shall be so construed as to prohibit the operation of steamboats, steam or electric railroads, the use of amusements at any public park of any city or town, in the discretion of the lawfully constituted authorities of said park, the publishing, selling and delivery of newspapers, or the opening of drug stores whose owners are registered pharmacists. Town Councils and City Councils by virtue of the powers vested in them by Chapter 40, Sections 21 and 22, may in their discretion prohibit the use by any person of any game, sport, play or recreation on the first day of the week.

"SEC. 2. All acts or parts of acts inconsistent herewith are hereby repealed.

"SEC. 3. This act shall take effect immediately."

This measure has, it is said, assurance of strong sup-

port in its effort to become law; in which event it would materially modify the danger of an enforced Puritan Sunday which now threatens.

Let nobody be deceived, however, by any modifications of Sunday laws to a more liberal form. The public will get what it wants in the line of Sunday legislation, and their sports and amusements, and the Sunday business of powerful corporations, will not be seriously disturbed. But this will not in the least prevent the heavy hand of "the law" from descending upon the few who keep the commandments of God. That is the way the "discretion" vested in city and State officials will, sooner or later, be manifested.

Over-organization Not the Real Difficulty.

BY JOHN D. BRADLEY.

RECENTLY, on assuming editorial control of the *Arena*, Mr. John Clark Ridpath, the historian, contributed an interesting paper on "Democracy—Its Origin and Prospects." After pointing out what he considers its three great sources, and sketching the progress of the doctrine of equality, he says that to-day it is evident that there has been a manifest decline in the principles of bold, free democracy. Nowhere is this more apparent than in the United States, a country which originally contained much of promise to lovers of freedom, but which is now "not without its striking analogy to that imperial Republic of Rome, which preceded the empire." Then he exclaims:—

"In the name of reason and history, why is it that this tremendous miscarriage seems to threaten the American Republic? Why is it that here, as elsewhere in all the civilized countries, the ruin and suppression of democracy seem to impend?"

He answers these "tremendous questions," as follows:—

"Democracy has in all countries been crippled by the *over-organization of society*. . . . Human society begins in equality; it is organized into inequality. . . . It is the common experience of mankind that organization becomes more and more excessive with the progress of a given people until they find themselves overdone and mastered by their own vehicle. . . . Races and nations have been organized to death."

There is much truth in these observations, but over-organization is not the real difficulty. Instead of being the cause of the subversion of democracy, it is but a manifestation of the cause, an important means by which that end is accomplished. The real difficulty is found in the answer to the question, Why does society over-organize? And this may be answered in a word—society over-organizes because the individuals composing it are selfish.

It is the common experience of mankind that in no country have men long been content with equality. In no respect has man more plainly shown his subserviency

to the arch-rebel who said, "I will exalt my throne above the stars of God," than in this his supreme passion—the desire to get above and to control his fellows. Organization (or over-organization—for that is what it is when used in this way) affords an effective means for the accomplishment of their desire. It concentrates power and enables a few men to control other men and other things for their own benefit. Its tendency is to make men the slaves of men.

Under cover of the organized machine, that is attempted and accomplished which would not be dared by open and direct force. In short, selfishness is what is indicated by all over-organization. It is at the root of labor trusts, oil trusts, sugar trusts, church trusts, pools and combines of every description, offensive and defensive alliances, and the excessively over-organized militarism of Christendom.

It is useless to deal with organizations and attempt to keep them at the proper point. The only cure is to get love into the heart instead of selfishness, for each individual to "sanctify the Lord of hosts himself," and let God be his fear and his dread. Then there will be no desire to say "a confederacy," for it will be known that associations are powerless to save, and that they mean only destruction.

Christianity Separate From Politics.

It is the teaching of the SENTINEL that Christianity will not unite with politics, and that Christians cannot properly engage in the political contentions and strife which mark the life of the world around them. In this, the SENTINEL aims to set forth what it finds plainly taught in the Word of God. How this theory works in practice, under circumstances calculated to put its value to the test, is told in the following communication from an Adventist missionary to Turkey, in the *Present Truth*, of May 27:—

"Our workers in Turkey have passed through many peculiar experiences. Wherever they have gone and aroused an interest, they have soon been interfered with by the authorities. This was not because the Turks were especially hostile to our work, but rather because the situation is such in Turkey as to give any who desire to hinder one's activity, special advantages for doing so.

"The Armenians have always chafed under the Turkish yoke, and have agitated in favor of national liberty. To this end they have used all means within their power at home, and have also endeavored to enlist the sympathy and help of foreign powers to gain their long-coveted end. As they saw one after another of the Balkan States gain either total or semi-independence, they felt as though their time had come, and in late years have been especially active. This led to the late great outbreak and massacres. In consequence of their increasing activity, the Turkish government was proportionately active in suppressing them. This made it difficult for our Armenian laborers to go from place to place; and as soon as

they held public meetings and awakened an interest, only a word was necessary by some prejudiced person to stir up the authorities against them.

"With scarcely an exception, every time our laborers have gone forth and aroused an interest, difficulty from this quarter has overtaken them; and in almost every case the difficulty was occasioned by the complaint of Armenian or Greek Christians. This resulted in many arrests; but the outcome of it all was that the government ascertained that our Seventh-day Adventist brethren were not political agitators; that they respected governments, and believed that as Christians, and followers of Christ whose kingdom is not of this world, we have nothing to do with revolution, or the overthrow of civil rulers, no matter how oppressive they may be. Had our brethren taken any part in political matters, they would have fared like the rest when the massacres came, instead of escaping, as they did, in every instance.

"The Lord made the government acquainted with the position of our brethren on this point through what seemed at the time to be hindrances. Again and again they were arrested. It seemed hard to bear, and we did not know what the end would be; but the Lord was preparing the way for a great deliverance in the time of trouble that was to come on the Armenians. Now we can see that what appeared to be difficulties were but blessings in disguise. Had our brethren waited until the difficulties began, before declaring their principles, it would not have freed them, as the Turks would have believed that this was only a dodge to save themselves. It was necessary to have this fact well established before the trouble began.

"Quite a number of our people in Turkey are Greeks, and what the present war may bring forth for Greeks in Turkey it is difficult to tell. But we are sure that if these brethren trust wholly in the Lord, the same wonderful providence that was over our Armenian brethren through the Armenian massacres will be over them.

"The degree to which the true situation of our people is understood by the Turk, is well illustrated by the experience of an Armenian priest, who, in order to cause trouble, tried to make a Turkish ruler believe that contributions for the spread of the truth were really for political purposes. A brother writes of it as follows:—

"At Shagshag the Armenian priest together with an Armenian layman called at Yahovah's government and complained against our brethren as though they were collecting tithes to send to Armenia to help the insurgents. The Turkish ruler asked the priest to state these things in a written petition. Then the priest called on the Turkish petition writer. [In Turkey many people are unable to write, and every village has one or more scribes, whose business it is to write documents and letters for the people.] But he at once refused to write such stuff, saying "Sabbatarians never do such things." Then the priest called on another clerk, and received the same answer; then on a third one, and again the same answer. The priest then called on the ruler without the writing, saying, "The clerks refuse to write." Then the ruler sends for all the brethren at Shagshag, and examines them closely about this tithe question; and from each one obtains the same answer, that the tithe is not used for Armenians, but for the Lord's cause—for the preaching of the gospel. The ruler then sent them away in peace. Thus Armenians accused us before the government for the same things that they themselves do, while we work for the Lord."

"These experiences contain an important lesson for all, as we are coming to a time of trouble for the nations

"such as never was," much worse than that experienced in Turkey. But the Lord is now at work, preparing people for this very time, teaching them the position which His children should occupy in the world. It is important that we stand wholly on the principles of the gospel, and so be separated from the world. Then the Lord can do for us what He could not if we were not entirely separated.

H. P. HOLSER."

Christian Endeavor and Politics.

THE position at which the Christian Endeavor movement has arrived in the evolution of its purpose to reform society, is indicated in the following from a newspaper report of an Endeavor rally held in New York City, June 7:—

"The yearly rally of the Christian Endeavor Societies of the Fifth District was held last night in the Second Collegiate Church of Harlem, and was quickly turned into a red-hot political rally by the new city magistrate, Job E. Hedges, Robert Fulton Cutting and the Rev. William Justin Harsha.

"We want to hold up good citizenship in all its essentials," said Mr. Cutting, and he hinted that the only way to do it was to join the Citizens' Union and stand by its candidates. By way of a parenthesis he added that he had some membership blanks with him, and would be pleased to furnish them to any one who wished to join the Union.

"We are going," continued Mr. Cutting, "to give the people a chance to put men in office who are beyond question, and men who will carefully administer your affairs. We ask favor of no man. Honesty and virtue should be the only characteristics of the officials of the city. We rely on the young men and young women of the Christian Endeavor to help along Christian citizenship, and to work for men to honestly and admirably administer city affairs."

The speaker went on to eulogize several well-known officials of the city government, and the report adds that "some of the young Endeavorers writhed in their seats at the straight-out politics which he talked."

But what did they expect, and what does anybody expect from the Christian Endeavor movement, but straight-out politics? The mere fact that it has not affiliated with any recognized political party counts for nothing as a preventive against this. The organization has adopted political principles of action, and this in itself gives it a political character. It is working to gain control of governmental power by means of the ballot, for the purposes it has in view; and this is exactly what other political bodies are doing. It is virtually a political party like all the rest.

The sooner those Christian Endeavorers—and we know there are many of them—who would "writhe in their seats" at the sight of their meeting being turned into a "red-hot political rally," find out that nothing else than straight-out politics can come from the movement as now constituted, the better it will be for them.

News, Notes, and Comment.

It has been said that ideas never die. A poet has beautifully sung:—

"Truth, crushed to earth, shall rise again,
The eternal years of God are hers,
But error, wounded, writhes in pain,
And dies amidst her worshippers."

But this is poetry and poetical license. The error of assuming that our judicial system can deal and does deal with men's actions from the standpoint of morality is not only still sustained by our courts, it is repeated by our text-writers, with results which are occasionally so remarkable that they would be amusing, if they were not painful.

To a rightly constituted mind, the spectacle of a great thinker striving to "make sense" out of a popular superstition is never edifying. It is all very well to say that the man has no business to defend what he does not, in the secret depths of his own thoughts, believe in. There may be no conscious truckling to the *zeitgeist*. The brightest intellects are seldom free from a notion, more or less vague, that it is necessary to keep things as they are, in a general way, if we would prevent them from going to pieces altogether. To regard certain principles as absolutely essential to order and progress; to assume that the state of affairs by which we find ourselves surrounded is the only practicable state of affairs; to doubt our own ability to seriously improve things by altering them—these are often attributes of men endowed with great mental strength.

I OPEN my "Sharswood's Blackstone," and read a long and elaborate "note," suggested by Mr. Blackstone's division of things into *mala in se* and *mala prohibita*, and the underlying assumption of this division to the effect that human law is in some way connected with human morality. The profound question here wrestled with is about as follows: Does a thing which is not *malum in se* become *malum* when it is made *prohibitum*? Is it immoral to violate a "game law," in the same sense in which it is immoral to commit murder? Is a man morally bound to obey all the laws of his country just as he is morally bound to obey those laws which punish certain offenses mentioned in the Decalogue?

It goes without saying that Judge Sharswood grapples this psychological problem most manfully, and handles it with skill and vigor. That the result is *nil*, is not his fault. One need only read a few lines to see how utterly out of place such a discussion is in a law-book, and to appreciate that the text (to which the note is really *germane*) must itself have roamed beyond the scope of its ostensible purpose, which is the elucidation of human

law. And such is the fact. The attempt to blend matters of morality with matters of law is fundamentally illogical, and nothing but absurdity can come out of such an undertaking.

HUMAN law has nothing whatever to do with morals. An act is not moral because this law allows it; it is not immoral because this law forbids it. Morality is the law of conscience. If a man sincerely believes that he ought to obey all human laws, simply because they exist (as some good men have maintained), then a breach of any one of such laws is immoral in him, not by reason of its being a violation of human law, but by reason of its being a violation of the law of his conscience. On the other hand, if a man holds that the mere existence of a human law does not involve any moral obligation on the citizen to obey it, but that it is every one's duty to determine for himself the morality of the conduct which the law prescribes or prohibits—then it is immoral in that man to obey any human law which seems to him to prohibit a moral course, or to prescribe an immoral course. All the Blackstones and all the Sharswoods that ever have been or ever shall be cannot determine such points for anybody except a Blackstone or a Sharswood. They are points that each and every man must settle for himself. If he settles them one way in his mind and acts in another way, he sins against the Holy Spirit within him.

AFTER a man has concluded that a certain law should not be obeyed, then, if he breaks it, he righteously lives up to the law of conscience; yet he sins against society; and the policeman, who is society's high priest, arrests him, and brings him in to answer for his crime. When he is duly convicted, he pays the penalty to society, but he does so as a criminal, not as a sinner.

AND the good old "Common Law" explicitly recognizes its inability to penetrate the conscience, to adjudicate upon morality, to distinguish between *malum* and *bonum*, in one of its phrases which has been, from time immemorial, addressed to the prisoner condemned for murder: "The sentence of the court is that, on —, between the hours of —, you be taken — and hanged by the neck until you are dead; and *may the Lord have mercy upon your soul*." A great deal of wit and sarcasm has been leveled at this old formula. It is argued that there is a palpable inconsistency in expressing the hope that Deity will show mercy to a person in regard to whom we expressly avow our intention to dispense altogether with the exercise of that quality. But such criticism entirely misses the point.

To my mind, the coupling of that last sentence with what precedes is far from being objectionable; it is sub-

time. What does the whole thing mean? It means that the State says to the culprit "You have done a deed which marks you out as a being whose presence is a menace to the lives and the peace of those amongst whom you live; the protection of its people from each other is the purpose of the State; it is necessary, in order to accomplish that purpose, that you should be removed; but, in carrying out that purpose, the State does not assume to decide the character of your deed as moral or immoral; it does not undertake to weigh your temptations against your capacity of resistance, and so to determine your responsibility; this it cannot do; but it leaves the matter to the Higher Power, to whom you must answer in this regard; and its last words to you constitute a prayer that when He comes to judge you, He will temper justice with mercy."

* * *

So that culpability is one thing, and responsibility is another. And a man may be culpable and punishable under a human law for doing that for which he will not only receive no punishment hereafter, but for which, under the doctrine of future rewards and punishments, he may well obtain a high reward. And so, on the other hand, a man may escape the penalties of human law by suppressing the impulses of his conscience, and, while he may thus appear externally a good citizen, "law-abiding," and all that sort of thing, he will, if he gets his deserts, according to the same doctrine, be none the less held to account as a transgressor. Nor can he plead, in defense, that his action or his inaction was required or enjoined by "the law of the land." For it is not possible that this law should either know or make anything *malum* or *bonum*.

Ans. J. Ringgold.

Religion in the Constitution of Australia.

THE Australian Federal Convention refused to insert a recognition of God in the preamble of the Constitution which it was the purpose of the session to draft, notwithstanding the importunities of the Presbyterian and some other churches in that country. The Convention decided to deal fairly in this matter with all parties and classes of the people to be governed by the new Constitution; and as this is God's manner of dealing with people, God is in the Constitution in a very practical sense. But He certainly would not be in a Constitution which favored one class of people above others, for God is no respecter persons. He sendeth his rain on the just and on the unjust, and maketh his sun to rise on the evil and on the good alike. And only those who manifest the same disposition in their dealings with their fellows can consistently profess to be his children.

But the controversy over the question of a constitutional "recognition" of God is not yet ended; for the Church-and-State party hope to carry their point before the Constitution is finally ratified as the fundamental law of the land.

At the session of a commission of the Presbyterian Assembly, held in May, much attention was given to this matter, and it was moved that a committee of Presbyterians lobby at the colonial parliaments for the purpose of counteracting the vote of the Convention, and of securing more recognition of Sunday as a sacred day. Mention was made of the Seventh-day Adventists as having manifested a formidable opposition to the scheme for securing the proposed establishment of religion by the State.

The Australian "National Creed."

The "Bible Echo," Melbourne, Aus.

THE Adelaide Church of England *Church News*, of March 26, commenting on the petitions which the churches are sending to the Federal Convention, says:—

"We, the members of the Church of England in Australia and Tasmania, desire that in the preamble of the bill which frames the Federal Constitution some words may be inserted setting forth our national creed."

And it adds:—

"In this matter, we thank God, we are entirely at one with all the Protestant bodies of Christians in this city and colony."

And it further says:—

"It is unlikely that our Roman Catholic brethren will fail to show their approval of the main principle."

This is plain language, and shows just what we have maintained from the first, that the design of the petition of the Council of Churches is to establish a "national creed."

And any principle implying such a thing Protestants may rest perfectly assured will be approved of by "our Roman Catholic brethren." The Roman Catholic church indorsed that principle over a thousand years ago. Upon that the whole system of the papacy was built, and out of it grew all the evils and horrors and bitter persecutions of the Dark Ages. When the papacy approves of that principle she approves of her own; and when professed Protestants approve of it, and ask her to approve of it, they are both denying the fundamental principles of true Protestantism and clasping hands with that church, whose history for twelve long centuries is written in the blood of the saints. . . .

We are glad to say there is one church that is not "at one with all the Protestant bodies" in demanding a union of Church and State. It is the Seventh-day Adventist church. This church protests against the whole business, and declares for religious freedom.

Religious Constitutions.

BY M. E. KELLOGG.

THE National Reformers, so-called, who have for years been trying to secure a union of religion with the State in this country by means of an amendment to our national Constitution, are greatly rejoiced that in Australia, now about to form a confederation, there is a strong effort being made to form a constitution after this religious order. To this end the churches of Australia have circulated the following petition, which the members are largely signing:—

"1. That in the preamble of the Constitution of the Australian Commonwealth it be recognized that God is the Supreme Ruler of the world, and the ultimate source of all law and authority in nations. 2. That there also be embodied in the said constitution, or in the standing orders of the federal parliament, a provision that each daily session of the upper and lower houses of the federal parliament be opened with prayer by the president and speaker, or by a chaplain. 3. That the governor-general be empowered to appoint days of national thanksgiving and humiliation."

As might be expected, the Catholics of Australia are very anxious that these principles should be embodied in the Australian federal constitution. They well know that the time may, and probably will, come when they can use this thin edge of a general establishment of religion to drive in the one religion of the Roman Catholic Church and make that the religion of the Australian State. Protestants in their blindness fail to see it. They also fail to see that the adoption of such ideas is a virtual surrender to the Church and State theories which caused so many persecutions in the Middle Ages.

Other points are worthy of notice. The Catholic Church here claims that she has all that she wants in this country; that the Constitution of the United States just suits her; but the Catholics of Australia wish to put into the constitution of that country the very things in regard to religion which were expressly and purposely thrown out and forbidden by the Constitution of the United States! This harmonizes with a late encyclical of the pope in which he said that while "it would be universally lawful or expedient for State and Church, as in America, to be dissevered or divorced, she (the church) would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority." So the Catholics of Australia, and the Protestants too, want more than liberty; they want the "favor of the laws and the patronage of the public authority." Should they get this in principle in the constitution, then the battle will open to see which will get the most in reality. It must be so.

Again: the very fact that they deem it necessary to insert a clause in their constitution acknowledging God to be the Ruler of nations before securing a provision for chaplains and days of thanksgiving and prayer, proves

that under our Constitution such things, although practiced, are not constitutional. They at least desire to be consistent. It may be difficult to tell which is better, to have a good constitution and override it, as is done in this country, or to have a bad one and live up to it; but all will agree that a good one fully lived up to and respected in its letter and spirit is best of all.

We have a good Constitution here. Religion is left out that it may not be a subject of controversy, that it may be free. The framers of our Constitution, living so near the times of fierce persecution, knew how to avoid those furnace fires of religious intolerance which have consumed the glory of so many nations better than their degenerate descendants who have never felt persecutions and so do not know how they arise nor what they are like.

The example of our great nation in making a Constitution requiring no religious test of our citizens, a Constitution that every honest man of whatever religion or of no religion can support, and our remarkable national growth so largely derivative from it, ought to have more effect on the people of Australia as a pointer to them in framing their constitution than all the petitions of religious devotees whose misdirected religious zeal and enthusiasm have gotten the better of their judgment. The voice and lessons of history should be given the preference in attention rather than the wild clamors of religious zealots.

With many Australians so unwisely desiring what the fathers of this country knew would be fatal to our progress as a nation, and with a strong tendency here to change our Constitution in this respect or to override it, there is great need of a faithful expose of these mediæval theories which would drag our modern liberty and progress back into the quagmire of former generations and bury it beyond the hope of a resurrection.

The "New [Christian Citizenship] Fourth of July."

As was to be expected, the fourth of July is to share the fate of other national days is being appropriated to the uses of "Christian Citizenship." A suggested programme, which has been sent out "To all ministers and Christian patriots" from the headquarters of the National Christian Citizenship League, in Chicago, provides for observing "The New Fourth of July" with "rousing celebrations on definitely Christian citizenship lines." The programme is as follows:—

"5:30 A. M.—Firing of salute of seven or thirteen guns, immediately followed by simultaneous peals from all the church bells, lasting five minutes.

"6:00 A. M.—Union sunrise prayer meetings. Everybody invited.

"9:00 A. M.—Band concert or other music at place of rendezvous.

"9:30 A. M.—Form procession and march to various

churches. Short service at each church, somewhat as follows:

"1. Sing 'America' (two verses); (2) short prayer; (3) run the flag to top of steeple or otherwise decorate church with flags; (4) reading of the call of the National Christian Citizenship League; (5) sing 'Coronation' (two verses). Continue line of march to next church. At each church have similar programme, varying the verses of 'America' and 'Coronation,' or using other hymns of like character. Leave the flags on each church until the following Monday at least. From last church decorated march procession to the park or grove where the chief exercises are to be held.

"12:00 M.—Basket dinner.

"1:30 P. M.—Music, band, chorus-singing of united choirs, school children, etc. Patriotic and Christian hymns.

"2:00 P. M.—Assembly called to order at speakers' stand for a programme, to include singing, a prayer, two or three ringing speeches of not over twenty minutes each, reading of the call of the National Christian Citizenship League. Presentation of the Christian citizenship crusade for enlistments.

"Close, singing 'Coronation.'"

In no way does it occur to us that the union of Church and State which "Christian Citizenship" embodies could be more fittingly symbolized than by the flying of the Government flag from the spires of the churches.

Religious Liberty in Argentine Republic.

BY JEAN VUILLEUMIER.

In his bull *Indei Coetera*, issued May 4, 1494, Pope Alexander VI. gave South America to the kings of Spain and Portugal, on condition of establishing thereon the Catholic faith and seeing to the conversion of the Indians. In 1810, an independent constitution was drafted, somewhat on the type of the North American constitution. With regard to religious liberty, this constitution was a compromise between the spirit of the nineteenth century and the Catholic usages and prejudices of the people. It grants "every man living on the territory of the republic the right of exercising his religion." At the same time it declares that the president and vice-president "must belong to the Catholic, Apostolic and Roman confession," and states that "the nation protects, upholds and propagates the Catholic, Apostolic and Roman religion." Accordingly, the Catholic clergy are supported by the national funds, as are also convents, Catholic colleges and church edifices.

Until about ten years ago civil marriage did not exist, and one could be wedded only by submitting at the same time to the "sacrament" as administered by a priest or by Protestant ministers representing some European State church. It may surprise some readers to learn that the Methodist pastors in Buenos Ayres secured recognition by passing as ministers of the "United States State Church"!!

Civil marriage is now recognized in all parts of the republic. Still the law provides for divorce under no consideration. At the same time, many people enter as many illegal marriage relations as they please without being interfered with in the least.

The civil register has only been in existence for a few years, and that in just three provinces. In the other provinces citizenship is yet inseparably bound to the act of baptism performed by the Catholic priests, or by Protestant ministers recognized by the government. The baptismal certificate is the only document provided for by the law with which citizenship papers can be secured.

A lively fight is being kept up nevertheless against Jesuitism and intolerance by several secular papers. One Methodist lecturer in Buenos Ayres draws large congregations when speaking on anti-papal themes, and some leading men are avowedly in favor of the separation of Church and State.

Esperanza de Santa Fe, Jan. 26, 1897.

An Appeal.

From "Baptist Principles of Religious Liberty," by Geo. B. Wheeler.

THE writer appeals to Baptists in the name of their historic struggle for freedom of conscience, in the name of the martyrs of that struggle, to be loyal to their own avowed principles of religious liberty, which principles are violated by the enactment and enforcement of religious legislation in the form of Sunday laws.

The persecutors of Baptists, the defenders of the Inquisition, and the bigots in all ages, have attempted to justify their persecutions on the ground that they were necessary for the "peace and good order of society." In the name of justice and consistency I plead with Baptists, Do not adopt the "civil-sabbath" excuse as a cloak to cover the sin and crime of enforcing religious conformity by law, and thus truly admit the claim of the persecutors of your fathers, that these persecutors were civil patriots while your fathers were society pests.

This appeal is made in the name of Christianity which teaches liberty of conscience, but which its enemies, because of the continual persecutions carried on in its name declare to be necessarily cruel to dissenters. This is an appeal to Baptists to demonstrate to all the world that a weak, persecuted church can become strong and still refuse to use that strength to persecute its dissenting brethren. The world is waiting for such a church.

The writer appeals to Baptists to remain true to their historic position on Church and State, and oppose the theocratic movement which to-day is crowding the halls of legislation, as in the days of Constantine, in quest of human power to support religious institutions, instead of appealing to the throne of grace. In the language of the Russian boy, I again appeal to you, "Send your petitions to the throne of God, and not to the Congress of the United States."

The writer appeals to Baptists to purge their garments of this modern Sunday-law persecution by withdrawing their influence from its instruments and agents, and by raising their voices against it. This is not an appeal for sympathy on behalf of imprisoned seventh-day observers. If their faith is not worth suffering for, it is not worth possessing. Their persecutors, not they, are the ones most in need of sympathy. They can afford to suffer, but Baptists cannot afford to persecute them, nor remain silent while others oppress them. Persecutions will come, but woe unto him by whom they come.

Men, whose boast it is that ye
Come of fathers brave and free,
If there breathes on earth a slave,
Are ye truly free and brave?
If you do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed—
Slaves unworthy to be freed?

* * * * *

Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?—
No; true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
In earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—James Russell Lowell.

Sunday on a U. S. Man-of-War.

A RECENT issue of the *Union Signal* gives the following description of the exercises by which Sunday is observed on a Government warship;—

"Sunday on board a United States man-of-war is in many respects similar to any other day in the week, save that the men are more quiet, the occasional games and recreations are suspended, there are no drills, and the morning 'church' is the feature of the day.

"On board the *New York*, the flagship of the North Atlantic Squadron, the Rev. A. L. Royce is chaplain. The services on this ship last about an hour, and a deep interest is taken in the responses from the book of prayer, as well as in the sermon and singing, music for which is furnished by the Admiral's band.

"This quarter of the gun deck during religious services presents an interesting scene. At one end the chaplain stands at his pulpit—a solid oak piece of furniture draped with the Stars and Stripes—on which rests the open Bible. To the right the officers of the ship are seated, and facing the chaplain are the marines, in uniforms of white duck, with blue sailor collars. To the left the rear of a powerful gun is visible, the muzzle projecting through a porthole, while to the right, and back of the officers, a rack of rifles may be seen. Here, amid the deadly weapons of modern warfare, this body of men assemble to lift up their hearts and voices to their Maker.

"Sunday on board ship is resting-day for nearly all hands, and those who are inclined to attend divine worship do so of their own free will. It is to the credit of our seamen that very few of them neglect this privilege. The Government provides a chaplain, and designates the hour for service, but does not compel the men to attend, so that it is very encouraging to find a large proportion of the ship's men at the Sunday-morning service.

"A beautiful custom in the navy in this connection is that when the ship's bell tolls for church, the national colors are hauled down from the peak, and the church pennant, consisting of a blue cross on a white field, is displayed instead. The colors are then hauled back to a position immediately underneath the pennant. Thus the sacred symbol of Christianity alone is permitted to take precedence of the Stars and Stripes; and this, the only flag that is ever hoisted above the national colors, remains flying during the hour of Sunday worship, from half past ten until half past eleven. It is then hauled down and the Stars and Stripes are again hoisted. Every flagship in the navy carries a chaplain, and most of the first-raters, such as the *Columbia* and *Minneapolis*. Some of the second-raters, like the *Texas* and *Maine*, also have chaplains. Every prominent naval station and navy-yard are also provided with chaplains, so that in the navy the Government provides in all for twenty-four chaplains, who at the time of their appointment must not be over thirty-five nor less than twenty-one years of age.

"To those chaplains on the active list, the moral and religious work of our churches in the navy is intrusted, and each is required to do the work of his church without a shadow of sectarianism. Christian unity is aimed at and largely realized in the navy, and to the building up of character the chaplains are at work with might and main. They are appointed and commissioned, like any other naval officer, by the President, by and with the consent of the Senate. As in the case of other staff officers, they hold relative rank with the line, their rank terminating with that of captain, so that theirs is the privilege of the ship. The uniform is not military, neither is it unmilitary, since it consists of the ordinary clerical dress, which is especially becoming on board ship."

Would the "church pennant"—the "sacred symbol of Christianity"—be kept at the masthead while the ship went into action and sunk opposing ships and killed the enemies of the Government? Probably not. But if the emblem of Christianity is ever appropriate at the masthead of a man-of-war, why should it not be so when the latter is in action? For what is a man-of-war designed to do but to fight? She does not change her principles when she goes into battle. But think of the "sacred emblem of Christianity"—the ensign of the Prince of Peace—flying in a sulphurous canopy over a ship from whose sides great guns are hurling missiles of death against other ships freighted with human beings, and whose decks present a pandemonium of men shouting and cursing in a mad endeavor to murder their fellowmen, or shrieking and groaning from the effects of the like efforts made by their opponents!

What has Christianity to do with a scene like this? Just as much, we answer, as it has to do with a man-of-

war. The purposes of the two are utterly and unalterably at variance.

Again, every feature of the service on a man-of-war rests upon the sanction of the Government, for a man-of-war is wholly a Government institution. Sunday observance, therefore, as a feature of this service, has the sanction of the Government,—a sanction which is wholly unauthorized by the fundamental law of the Government—the Constitution. This, and the governmental appointment of chaplains, are features consistent only with a union of Church and State.

True Protestantism.

TRUE Protestants are united in vindicating the rights of conscience and in protesting against intolerance.

True Protestants are united in fighting for the liberty of their antagonists as earnestly as for the liberty of their friends, ever preferring to be among the persecuted than among the persecutors.

True Protestants are united in rejecting the use of the civil power, ever preferring to see the gospel oppressed when deliverance from oppression must be obtained by the use of carnal weapons.—*Count A. de Gasparin, 1852.*

THE *New York Press*, of June 10, is authority for the following:—

“The Scottish Sabbath Alliance has come to the conclusion that milking cows on Sunday is sin. A series of experiments has demonstrated that if the cows be not fed on Saturday they will not need to be milked on Sunday. The next step will be to use gags which will prevent any mooing.”

DR. CHARLES A. BERRY, of London, recently remarked that “the most imminent danger to the Bible to-day is the man who would fight like a Trojan for the orthodox theory of inspiration, but does not sit down and read the Book for himself.” The Bible itself is in no danger, of course; for it stands by the power of God. But there are very many people who are in danger of incurring eternal disaster because they are more willing to show their Christian zeal by fighting than by humbly seeking for divine instruction.

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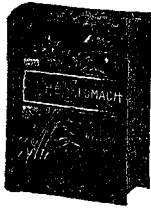
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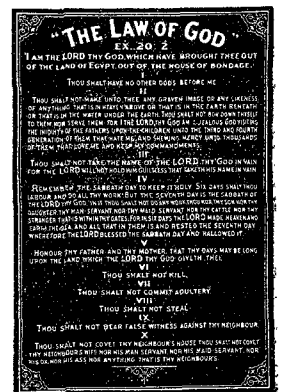
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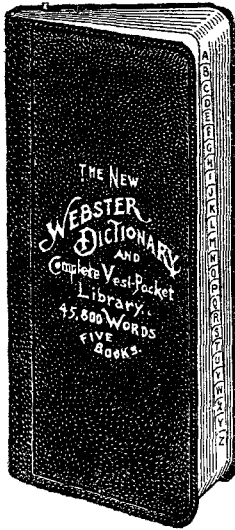
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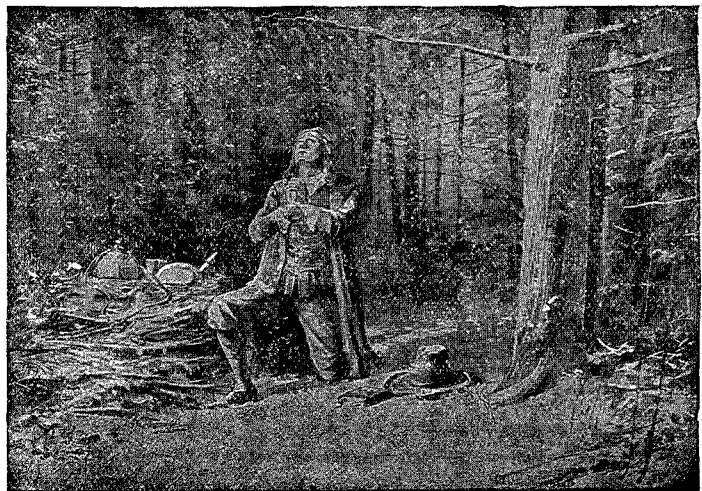
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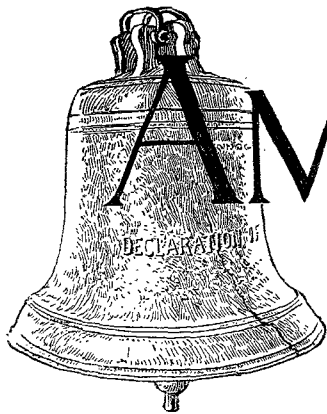
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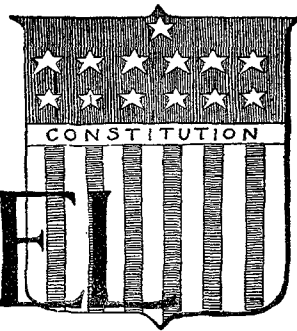
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ISRAEL would form a State, and have a king, that they might be "like all the nations."

All the nations were heathen. To be "like all the nations," then, was only to be like the heathen.

All the nations became heathen, by rejecting God. Then when Israel would be like all the heathen, they could do so only by rejecting God.

It was therefore but the simple statement of a fact, when the Lord said: "*They have rejected me, that I should not reign over them.*"

When Israel formed a State, they thereby created a union of religion and the State. But they had to reject God in order to form a State. Therefore they had to reject God in order to form a union of religion and the State.

It follows, therefore, plainly, that no people can ever form a union of religion and the State without rejecting God.

But though Israel had rejected God, yet he did not reject them. He still cared for them; and, through his prophets, still sought to teach and guide them, ever doing his best to save them from the evil consequences which were inevitable in the course which they had taken.

Long before the days of Samuel and Saul, Israel had been taught what would be the outcome of the forming themselves into a State and choosing a king. For the formation of a kingdom in the days of Saul, was but the culmination of a long-cherished desire in that direction.

After the great victories of Gideon, a hundred years before the day of Saul, "the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy

son's son also; for thou hast delivered us from the hand of Midian."

This was nothing else than a proposition *then* to establish a kingdom with Gideon as the first king, and the kingship to be hereditary in his family. But Gideon refused the offer, and "said unto them, I will not rule over you; neither shall my son rule over you: the Lord shall rule over you."

Gideon knew that such a proposition meant the rejection of God; and he would have no part in any such thing. But the desire still lurked among the people: and forty years afterward, upon the death of Gideon, it was manifested openly in the men of Shechem making Abimelech, a son of Gideon, king in Shechem.

But in a parable, Jotham, the only other son of Gideon, who had survived the slaughter wrought by Abimelech, mapped out plainly to the people what would be the sure result of their venture.

Jotham stood on the top of Gerizim and called to the people of Shechem and said: "The trees went forth on a time to anoint a king over them: and they said unto the olive tree, Reign thou over us.

"But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees?

"And the trees said to the fig tree, Come thou, and reign over us.

"But the fig tree said unto them, Should I leave my sweetness and my good fruit, and go to be promoted over the trees?

"Then said the trees unto the vine, Come thou, and reign over us.

"But the vine said unto them, Should I leave my wine which cheereth God and man, and go to be promoted over the trees?

"Then said all the trees unto the bramble, Come thou and reign over us.

"And the bramble said unto them, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble and devour the cedars of Lebanon.

"Now therefore, if ye have done truly and sincerely in that ye have made Abimelech king . . . then rejoice ye in Abimelech, and let him also rejoice in you. But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech."

And so it came to pass; for in three years the distrust and dissension had so grown between the parties to the transaction respecting the kingship, that open war broke out which ended only with the death of Abimelech, and, with that, the end of their experiment at setting up a kingdom.

Now all this was held up before all Israel who should come after, as a solemn warning and a forcible admonition of what would inevitably be the result of any attempt at setting up a kingdom. And when, in disregard of all this, and against the Lord's open protest, they did at last again set up a kingdom, this very result, though longer delayed, did inevitably come.

Almost all the reign of Saul, their first king, was spent by him in envy and jealousy of David and a steady seeking to kill him. The reign of David was marred by his own great sin, which he never could have carried out if he had not been king; and was also disturbed by the treason of his chief counselor, and the insurrection of his son Absalom. The latter half of the reign of Solomon was marked by his great apostasy, and was cursed by the abominable idolatries that came in with his heathen wives, and which in turn brought heavy burdens and oppression upon the people.

At the end of the reign of these three kings, the nation had been brought to a condition in which it was not well that they should continue as one; and they were therefore divided into two—the Ten Tribes forming the kingdom of Israel, and the two forming the kingdom of Judah.

And from that day, with the Ten Tribes there was a continuous course of apostasy, of contention, and of regicide, till at last from the terrors of anarchy they were compelled to cry out "We have no king." Then the Lord offered himself to them again, saying, "Oh Israel, thou hast fled from me. Thou hast destroyed thyself. Return unto me. I will be your king." But they would not return, and consequently were carried captive to Assyria and were destroyed and lost forever.

When this happened to the kingdom of Israel, it could yet be said of Judah, "Judah yet ruleth with God, and is faithful with the saints." But this was for a little while. Judah too went steadily step by step downward in the course of apostasy, until of her too the word had to be given, "Remove the diadem, take off the crown: 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."

Thus Judah too was obliged to say, We have no king. And Judah had to go captive to Babylon, with her city

and temple destroyed, and the land left desolate. Thereafter the Lord was obliged to govern his people by the heathen powers, until he himself should come. And even when he came, because he would not at once set himself up as a worldly king and sanction their political aspirations, they refused to recognize him at all. And when at last, even Pilate appealed to them—"Shall I crucify your King"? they still, as in the days of Samuel, insisted on rejecting God, and cried out, "We have no king but Cæsar."

And this was but the direct outcome, and the inevitable logic, of the step that they took in the days of Samuel. When they rejected God and chose Saul, in that was wrapped up their rejection of God and their choosing of Cæsar. In rejecting God that they might be like all the nations, they became like all the nations that rejected God.

And such was the clear result of the union of Church and State among the people of Israel. And it is all written, precisely as it was worked out in detail, for the instruction and warning of all people who should come after; and for the admonition of those upon whom the ends of the world are come.

The Failure of "Civic Reform."

DR. PARKHURST, the noted apostle of civic reformation, has announced his retirement from active service in that line, on account of failing health. Upon his departure to seek its restoration in a foreign clime, he announced to his congregation that henceforth "my one devotion will be to my pulpit, to the life and work of this church, and to the interests of its families and individual members."

In a review of the work accomplished by this prominent clergyman as a civic reformer, the *Independent* (N. Y.) says: "It has been a great thing for the city that our people have been taught that religion has a right to meddle with its politics, to fight with and to master it."

A "great thing" it is, undoubtedly, for the chief city of this free commonwealth; but not a good thing. What religion is it that has this "right"? Is it the papal religion, or the Protestant? and if the Protestant, is it the Methodist, the Presbyterian, the Lutheran, Episcopalian, Quaker, or Adventist religion, or some other? When this point comes to be settled, will the controversy which must ensue be another "great thing" for this city? We are afraid it will.

But what religion has fought with and mastered the politics of New York City? Not a very good religion, evidently, if those politics are now obedient to their master.

In short, the result of this meddling of religion with city politics, is such as plainly to stamp the project of reform by such means as a total failure. "Tammany," so far from being eliminated from New York's politics,

is as big a factor in them as ever. And while some changes have been made in the features of civic life in this city, there has been no real elimination of immorality. And the simple reason for this is that immorality cannot be eliminated in that way. That result can be accomplished only by the grace of God.

The earnest and no doubt sincere efforts of Dr Parkhurst to inject Christianity into the civic life of a great city have failed, as all such efforts must fail. But Christianity has not failed. That is as powerful to-day as it ever was, to triumph over sin in the individual heart.

A STRIKING sentence was recently uttered by Dr. Josiah Strong in an address: "It is a dangerous thing when the hand of the Goddess of Liberty has to rest upon a bayonet." This country is drifting toward that time, and there are indications that the drift may become a fierce current."—*N. Y. Christian Advocate*.

The Religious World Adrift.

IN its issue of June 16, the *New York Herald* gives expression to some feeling of solicitude concerning the outcome of the manifest drift in religious thought and teaching which is taking the masses into altogether new channels of belief. It says:—

"What is the drift of religious thought in these latter days, and where will the current take us? Is it true that the dogmas of our fathers are slowly falling in innocuous desuetude; that we their children have slipped the old-fashioned moorings; and, if so, are there dangerous rocks ahead, or the open sea where we shall have plain sailing?

"This is a matter of very considerable consequence to us laymen. We have been brought up in certain ideas, and there is some solicitude among us to know whether the reverend clergy still cling to these ideas or whether their grasp on them is loosening. They certainly ought to be entirely frank with us, and if the basis of religious conviction is gradually shifting we ought to know it. It is not a subject in which concealment can be regarded as expedient. We don't wish to believe what specialists have discovered to be untrue, and if any modification of the old faith has taken place the pulpit should make open confession thereof.

"Are we heading for the port of agnosticism? Is religion so far unlike the exact sciences that a large part of it consists of the unknowable, and have we reached that point when, if we are to be religious, we must regard all dogmas as inexplicable mysteries, to be accepted blindly or not at all? What says the ripest scholarship of the age on this subject? The common people need some degree of bold speech by those who have the authority to speak. There should be no confusion in the public mind and it is not for the ultimate interest of the church universal that its teachers should hesitate to tell the truth, and the whole truth."

The condition of the religious world in general at this day is well expressed by the word, drifting. They have lost sight of the well-defined faith of their fathers, and are drifting on, whether to dangerous rocks or an open

sea they know not, neither do they care. But one thing is certain; namely, that the soul which drifts upon the sea of religious thought without chart or compass, is in far greater danger of shipwreck than is the mariner under similar conditions on the literal ocean. For nowhere do treacherous currents cross the path of safety and more swiftly or insensibly draw the voyager away, or more surely bear him upon the rocks, than in that spiritual sea upon which every soul embarks to find its destiny.

There are two opposing currents in this great sea, which to-day are bearing their freight of human souls to different destinies. The one is that upon which the observer finds himself drifting away from the beliefs of his fathers, while he queries, as in the *Herald* quotation, whether he is moving toward the open sea or toward the rocks. And this current—sad to say—bears the masses of the people,—those who look upon the revelations of the inspired Word as hidden mysteries, concerning which they must seek to the "ripest scholarship" for explanation. They are becoming more and more unsettled in faith, more and more uncertain whether any definite bearings can be taken by which to shape their course.

The other current, on the contrary, is bearing forward a class of people whose faith and hope are even more definite than were those of their fathers. There is no drifting in their course,—no speculation as to their whereabouts, or seeking to the "ripest scholarship," to priest or pastor, for directions. They are following the plain directions given them by the Omniscient. More than fifty years ago God sent a message to the world which said, "Fear God and give glory to him, for the hour of his judgment is come." Rev. 14:7. Those who received that message, as many did and are still doing, knew that they had reached the hour of that great investigation, the conclusion of which would mark the termination of God's work for the salvation of men. Almost immediately following this message came another one, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And anon "the third angel followed them,"—a third message went forth,—saying, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation." This called attention to the apostate spiritual power which has presumed to change the Sabbath from the seventh to the first day of the week, and points to that change as the mark of its spiritual authority; and thus those who received it were led to return to the keeping of the true Sabbath.

Thus on the one hand are those who are drifting aimlessly on—a vast multitude—knowing only that they are getting farther and farther away from the faith of their fathers and that their course must be taking them toward agnosticism or something else; while on the other hand there are those—only a small company, alas—who rejoice in a still more definite faith than that of their fathers,—not a faith that sets aside the old paths, but

which reveals more clearly and beautifully the wonderful wisdom and love of God in his great work for the redemption of mankind. They behold wondrous things out of the divine law, and with a hope based upon the definite assurances of the infallible Word, they are waiting for the glorious appearing of their God in the clouds of heaven, to purify the earth of sin and sinners.

To which of these companies, reader, do you belong? Are you drifting carelessly on into the unknown, or are you guided by the chart and compass of God's Word?

THE steamships *Hecla* and *Mississippi* were recently in collision on a fog-swept portion of the high seas. An eye-witness of the disaster relates that as the *Hecla* was bearing down on the *Mississippi*, he saw a man run forward to the *Hecla's* prow, and picking up a stick, hold it out to fend off the collision. A fit illustration this of the power of man's puny arm to control the forces of righteousness and evil which are ever in collision upon this earth. Only the arm of God can turn from their course the evil forces whose onslaughts upon society men are now trying to fend off by legislation.

The Importance of a Theory.

In answer to the question, "Christian Citizenship: What Is It?" a writer, in the June *Christian Endeavorer*, says:—

"The world is sick unto death of theories. The demand of the times is for men of action—men who do something. . . .

"The strength of the great movement we call Christian citizenship lies largely in its being practical."

This is very true; but the importance of a theory must not be overlooked; for all practice is shaped by some theory, and if the theory be bad, the practical results that come from it will be of the same character. And of this the "Christian citizenship" movement affords an illustration. For this movement is based upon the theory that righteousness is to be established on the earth by means of the good works which "Christian citizenship" aims to perform. And this theory is false, being contrary to the express teachings of the prophetic Word relative to the conditions which would prevail in the last days. See 2 Tim. 3:1-5, etc. The theory of a temporal millennium is luring vast numbers of people on to a stupendous disaster, to which their eyes will be opened only when there remains no means of escaping from it.

It is true the world is sick of theories; but it will be still more sick of the practices which must come in the effort to realize the "Christian citizenship" theory. For the theory that righteousness can be set up by means of the ballot and human legislation, can only lead to religious controversy, persecution, and confusion.

Saint-making at Rome.

RECENTLY, as all the world has been informed, two additions were made to the Roman Catholic calendar of "saints," with due ceremonials and announcement in St. Peter's church, at Rome. The canonization ceremonies are said to have eclipsed in point of display anything that has been seen on like occasions since the pope lost his temporal power. Says a London journal, "There were the glittering uniforms of soldier guards, robes of the clergy, jewelled mitres, waving banners, and swinging censers, all fitting accompaniments of the ceremony which blasphemously professes to exalt the dead to be objects of devotion."

The same journal adds that "Before declaring the two new papal saints, to whom petitions may be addressed, the pope, according to the formula, twice deferred granting the request for canonization in order to consult with the Lord." In what way he undertook this consultation it is not said; but evidently it was not by going to the Word of God, for that Word declares that dead men do not know anything, but are in their graves, oblivious to all that transpires in earth or heaven. See Eccl. 9:5, 6; Ps. 146:3, 4, etc. According to that Word, there can be no occasion whatever for saint-making or saint worship. It is very certain, therefore, that the pope did not consult with the Author of that Word.

A RECENT decision of the police court of Philadelphia affirms that the crying of any article of merchandize in the streets of the city on the "Sabbath" is a "breach of the peace," and the policemen are authorized to stop it.

Foreign Missionary Work.

WHEN the Great Missionary left his disciples, he commissioned them to go "into all the world and preach the gospel to every creature." That was a gospel of religious liberty—not in its generally accepted sense, but liberty in Christ—freedom from sin. "The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Never in the history of the world was there more need of this gospel being given in its simplicity than to-day. Hungry, burdened, discouraged sin-sick souls are appealing for help; and not alone from our own shores, but from across the ocean, from the darkness of heathendom and from the islands of the sea comes the Macedonian cry, "Come over and help us." These earnest pleas have touched the hearts of thousands of God-fearing, self-sacrificing men and women everywhere who have left their homes and taken their lives in their hands, as it were, to tell the people the good news of a Saviour who

can save. The good they are accomplishing, the Judgment alone can reveal.

There are many whose hearts beat in union with this good work, to whom have been intrusted this world's goods, and who would gladly contribute of their means to carry it forward, did they but know where to send their contributions. To all such, and others as well, we take pleasure in calling attention to the announcement in another column of the Foreign Missionary Board of Seventh-day Adventists, located at Philadelphia, Pa. This is headquarters of an aggressive gospel work that is being carried forward in foreign fields, and with remarkable results. Voluntary contributions will be thankfully received, and a cordial invitation is extended to those who desire to make such offerings to send them to the Treasurer of the Board, W. H. Edwards. We can assure our readers that every dollar sent there will be conscientiously expended in this great labor of love.

THE *Catholic Review* closes a discussion of the West Point Catholic chapel incident with the words, "No favoritism for Protestantism! No union of Church and State! No Government religion!"

So shouts this spokesman of the papacy in a country where Protestants are strongly in the majority. But no such sentiments ever emanate from the hierarchy in Spain and the Catholic countries of South America. Yet the *Review* ought to know that a union of Church and State, in whatever country, is an indorsement of papal principles and a step which must contribute to the exaltation of the papal church.

Compulsory, Yet Free!

In an article treating on "The First Day of the Week," by Chas. Cuthbert Hall, printed in *The Congregationalist* and copied in organ of the "New England Sabbath Protective League," we find the following:—

"As the day has become one of universal observance in many nations as a rest day, wherein large numbers of people are released from business, it has, of course, been necessary to have the civil government make suitable laws, which we must all obey, for maintaining the order and peace of society; but every Christian should joyfully remember that this institution of the Lord's day sprang out of love, not out of law. It is not a grievous commandment; it is a joyous consecration. It is not compulsory; it is voluntary, and as such we believe it is especially dear to Christ."

But if we "must obey" these "suitable laws" of civil government commanding the observance of the day, of what avail is it to us that in the divine economy the observance was not made compulsory, but voluntary? If we are compelled to observe it, what becomes of the liberty which we were granted in the matter by the Lord?

If the Lord made Sabbath observance free, will He uphold a law making it compulsory? Must He not be against any such law?

Non-Taxation of Church Property in Turkey.

IN the *Washington* (D. C.) *Post*, of June 12, Mr. Wm. Birney, of that city, contributes the following relative to the Eastern Question as affected by the exemption of church property in Turkey from taxation:—

"If all the real estate and personal property in Turkey bore in equal proportion the burden of supporting the government it might possibly suffice for a strictly economical administration, but about one half of it pays no tax. The mosques, their contents, and the lands of the mosques are regarded by the Moslems, who are the most religious of the human race, as the property of Allah. To tax it would be akin to sacrilege. The mosques are, many of them, costly edifices, with large grounds. Attached to each mosque is a school building, used for instruction by the clergy. The personal property, much of it silver and gold, in the mosques is valued in millions.

"Since early in the present century taxation has been so oppressive that in order to escape it many rich Muslim families have ceded their landed estates to the mosques, being permitted to continue occupancy of them for a time limited in the grant and often until the ceding families become extinct in the direct line. As soon as the deeds are made to the mosques the lands and property are exempt from taxes. These lands are known in Turkish law as 'vakufs,' and they alone are said to amount now to a third of the landed area of the Turkish empire.

"As these 'vakufs' are created they pass out of the taxable lists and the revenue of the government is diminished. The deficit must be made up by the owners of taxed lands and personalty. Christians do not as a general rule deed their lands to the mosques, but there must be some of them who escape heavy taxation in that way. The present Sultan has more than once manifested in a timid way his desire to arrest the undue aggrandizement of the church property, particularly in Constantinople, but he met in every instance with such determined opposition by the clergy that he was compelled to abandon his designs.

"In addition to the claim that all church property belongs to Allah, it is urged by the clergy that they support the government by teaching the people morality and obedience to law and that the more mosques there are the more solid are the foundations of civil government. Meanwhile the creation of 'vakufs' is going on with accelerated rapidity and the taxable lists are becoming too small to yield a sufficient revenue.

"From the above statement it is clear that two measures are imperatively demanded to usher in an era of prosperity for Turkey: First, a judicious revenue tariff act imposing duties on foreign imports, and second, a law abolishing the exemption of mosque property from taxation, confiscating to the use of the State all mosque property, real and personal, except so much as the government may deem absolutely necessary for worship, and prohibiting all conveyances, by gift, will, or deed, by private owners of their landed estates to mosques.

"Who can put these measures into operation? The Sultan cannot. Can the powers do it?

"They might consent to a revenue tariff act, but they will not. The imports into Turkey from Great Britain, Austria, France, Russia, and Italy, amount in round numbers to \$80,000,000. . . .

"Would any or all the powers undertake the measure against the mosques? Nay, verily. Behind the mosques stand not only the grades clothed with priestly functions, but dependents of many classes from those engaged in mosque service to common laborers, aggregating not less than one third of the whole population. The Turkish government is theocratic, the Sultan being the Caliph or spiritual head of the church. Any attempt to impose a tax on church property or confiscate any part of it, especially if made by Christian powers, would be regarded as sacrilege committed by the infidels and would be resisted by all good Mussulmans with the same reckless bravery the Jews displayed against Antiochus Epiphanes, when that monarch sacrificed a swine in the Holy of Holies at Jerusalem. The Jihad, a holy war, would be declared. When that flag should be unfurled at Mecca it would rally 150,000,000 Moslems, outside of European Turkey, to its support. England would have a more fearful insurrection on her hands in India than she has ever met. Is such a contingency to be lightly regarded?"

"And yet, without the confiscation, total or partial, of the mosque property, no foreign power could raise a revenue from Turkey sufficient for the support of its government and the payment of the interest on its bonded debt. But as confiscation is practically impossible, no foreign power is willing to assume the administration of Turkish affairs."

Religion Not the Basis of Civil Government.

BY A. G. DANIELLS.

IN setting forth the principles that would guide him if he were sent to the Federal Convention, Cardinal Moran said that he would wish to have the preamble to the Federal Constitution declare that:—

"Religion is the basis of our Australian Commonwealth, and of its laws."

In other words, and in plain English, Cardinal Moran would work in the convention to secure the union of Church and State in Australia.

That this is the meaning of his words can easily be shown.

He would make religion the *basis* of the government. The basis of a thing is its foundation, that on which the thing rests. The connection between the basis of a thing and the thing itself is inseparable.

Therefore, if religion be made the basis of our government, religion and the government will be united. The government will be a religious government, because it is founded on religion. That will be a union of religion and the State.

But a union of *religion* and the State means a union of *Church* and State. For religion implies a church. It is the basis of the church. They are inseparably connected. The one great object of the church is the promotion of religion. Where one is found there will the other be found also.

It is perfectly plain, therefore, that to make religion the basis of government is to unite Church and State.

To unite Church and State in every land has been the resolute policy of the church of Rome during its whole history. And to effect this union in Australia is the object the cardinal would have in making the preamble to the constitution declare that religion is the basis of our government and of its laws.

Melbourne, Australia.

A LONDON journal announces that the pope has stated that his letter to Queen Victoria on the occasion of the Jubilee "will be written in very affectionate and sympathetic terms." A special envoy will represent "his holiness" at the celebration.

The "United Sentinels of America."

A LEAFLET has been sent us setting forth the following principles as being the foundation of an organization which takes the name of "The United Sentinels of America", with headquarters in Washington, D. C.:—

"1. We declare against any union of Church and State.

"2. We declare against any division of the public school fund.

"3. We declare against any State, municipal or national appropriation of the public moneys for any ecclesiastical institution or school.

"4. We declare war of extermination against the saloon, allowing each man to oppose it in his own way; but we do not obligate any one to any political party. No saloon-keeper can be a member.

"5. We declare against all persons for public office who owe any supreme allegiance to any foreign ruler, secular or spiritual.

"6. We declare in favor of governmental protection and fostering care of the public schools and other institutions of learning.

"7. We declare in favor of more restricted immigration and naturalization laws.

"8. We declare in favor of, protection and purity of the ballot box.

"9. We declare in favor of an equal governmental taxation of all property.

"10. We declare in favor of legal public inspection of all public or private institutions, to determine whether any persons are held in duress for penance and punishment under color of law.

"11. We hold and declare that the laws of the government are supreme in all temporal matters.

"12. We hold and declare that the Holy Bible is the fountain source of supreme law of Christian nations, and that all our principles shall be in accord with it."

In regard to these principles, it need simply be said that the last one of them totally contradicts the first. They "declare against any union of Church and State;" but believe in a "Christian nation" which cannot possibly avoid the embodiment of such a union. For that which is "Christian" embraces all that pertains to the Church; and as a nation must embody the State, a

"Christian nation" can be nothing else than the embodiment of a combined Church and State.

The "United Sentinels of America" constitute a political party which proposes that all its principles shall be in accord with the Holy Bible. There is only one sense in which it could be true that the principles of a political party were in accord with the Bible, and that would mean that they express antagonism to any union of religion with the civil power; for the total separation of the religious and civil powers is scriptural. But the principles of civil government can touch the doctrines of the Bible only at this one point; anything more than this must savor of a union of Church and State.

THE *Catholic Citizen*, of Milwaukee, consoles itself over the decision of Attorney-General McKenna against a Catholic chapel at West Point, with the reflection that "the disposition to be punctilious in keeping Church and State absolutely separate is going to hurt our separate brethren [Protestants] quite as much as ourselves;" and adds, "Once clearly understood, the policy of separation of Church and State is a policy that we can accommodate ourselves to."

The papacy may accommodate its methods of work to that policy, but never its principles. A change of principles would obviate the necessity of any "accommodation" to the policy upheld in the Attorney-General's decision.

Sunday Closing of Shops in Australia.

THE following "Petition from Shopkeepers," which was printed in a recent issue of the Sydney (Aus.) *Daily Telegraph*, shows the progress of the Sunday-closing movement in that part of the eastern hemisphere:—

"SUNDAY CLOSING OF SHOPS.

"PETITION FROM SHOPKEEPERS.

"ACTION BY THE COUNCIL OF THE CHURCHES.

"'Thou shalt not sell on Sunday,' is as much a commandment, from the standpoint of the Council of the Churches, as 'Thou shalt not steal.' At yesterday's meeting of the Council a petition was laid on the table, signed by 961 shopkeepers in the city and suburbs, asking the government to enforce the law relating to Sunday closing. The movement was initiated by the Council, but the work of getting signatures to the petition has been done by the city missionaries and a number of Christian Endeavorers."

Upon the significance of this action, in connection with the attitude of the churches towards the question of giving a religious character to the new Federal Constitution, a writer in the *Southern Sentinel and Herald of Liberty* (Melbourne) says:—

"'The movement was initiated by the Council' of the Churches, this says. That is correct. Every movement for uniting Church and State and enforcing religious

dogmas and customs by law has always been initiated by the churches.

"And what is this movement for? What was the end in view in the circulation of this petition?—To ask the government 'to enforce the law relating to Sunday closing.' There you have it in plain words. And who, with this fresh action standing so plainly before him, can doubt why the Council of the Churches desires to have God recognized in the constitution for Federated Australia, or why Cardinal Moran wished that document to be put on a religious basis? Who cannot see that immediately that were done these churches represented would demand religious laws, and then insist on the government enforcing them? That the churches in this movement to put 'God' and 'religion' in the constitution desire to get control of the government for the enforcement of religion, and especially Sunday observance, *by law*, must be as plain as plain can be to anyone who will take a moment's time to look at the facts."

In an address at the recent opening of the Naval War College at Newport, Assistant Secretary of the Navy Roosevelt said: "It is idle to talk of such a nation [as the United States] ever being led into a course of wanton aggression or conflict with military powers by the possession of a sufficient navy. The danger is of precisely the opposite character. If we forget that in the last resort we can only secure peace by being ready and willing to fight for it, we may some day have bitter cause to realize that a rich nation which is slothful, timid or unwieldy is an easy prey for any people which still retains those most valuable of all qualities, the soldierly virtues."

The "soldierly virtues" are the fighting ability and instinct; and these the nation must retain or become a prey to other nations that have not ceased to cultivate them. We must, like the nations of the Old World, maintain peace by being ready to fight for it. So we are told. This is the world's way of keeping the peace, but it is not the Christian way. The language of this official of the Government does not confirm the dictum of the Supreme Court, that "this is a Christian nation."

In a recent number of *Blackwood's Magazine* (London) a writer says: "To avert the battle of Armageddon is the aim of the European Concert, and we hardly know what else can avert it."

But faith in the ability of the European Concert to accomplish what it aims at should have been materially lessened in thinking minds by the rehabilitation of Turkey as a military power. For years the European Concert has been aiming at the dismemberment of the Sultan's kingdom, and the exact opposite of this seems to be the only thing they have accomplished.

The great battle of Armageddon will surely come; for no human power can avert it. See Rev. 16:14-16. But every individual who now chooses to become a child of God can stand in that day under the protection of the Almighty.

Elijah P. Lovejoy,

A MARTYR TO THE CAUSE OF LIBERTY.

BY R. M. KILGORE.

SIXTY years ago this noble man closed his brief, heroic life in the battle for civil and religious liberty, at Alton, Ill. The fair name of that free State was tarnished by, and her soil was the first to drink, the blood of one who stood bravely in defense of the God-given right of all men to "life, liberty, and the pursuit of happiness."



ELIJAH P. LOVEJOY.

The bondage and slavery of three million men and women at that time were more than his sense of justice could endure. He saw in that, his, and the freedom of every other man, involved; he could not keep silent, and at the age of thirty-two, he announced to the world his position, in these words:—

"I have sworn eternal opposition to slavery, and by the blessing of God, I will never go back."

He was a Presbyterian minister, but was called to the editorship of the *St. Louis Observer*, the first number of which was dated November 22, 1833. His views on the slavery question were not to be tolerated in Missouri, and prominent citizens of St. Louis objected to the discussion of the subject in the columns of his paper, and "warned Mr. Lovejoy that his views were dangerous, and would lead to violence." The editor replied with an appeal "To my fellow-citizens," repeating his views as to slavery, and calling attention to the clause of the constitution of Missouri declaring that "the free communication of thoughts and opinions is one of the inalienable rights of man, and that every person may freely speak, write and print on any subject—being responsible for the abuse of that liberty." The deliberate determination is announced in one of the closing paragraphs of the appeal:—

"I do, therefore, as an American citizen and Christian patriot, and in the name of liberty, law and religion, solemnly protest against all these attempts, howsoever and by whomsoever made, to frown down the liberty of the press and forbid the free expression of opinion. Under a deep sense of my obligations to my country, the church and my God, I declare it to be my fixed purpose to submit to no such dictation. And I am prepared to abide by the consequences. I have appealed to the constitution and laws of my country; if they fail to protect

me, I appeal to God, and with him I cheerfully rest my cause."

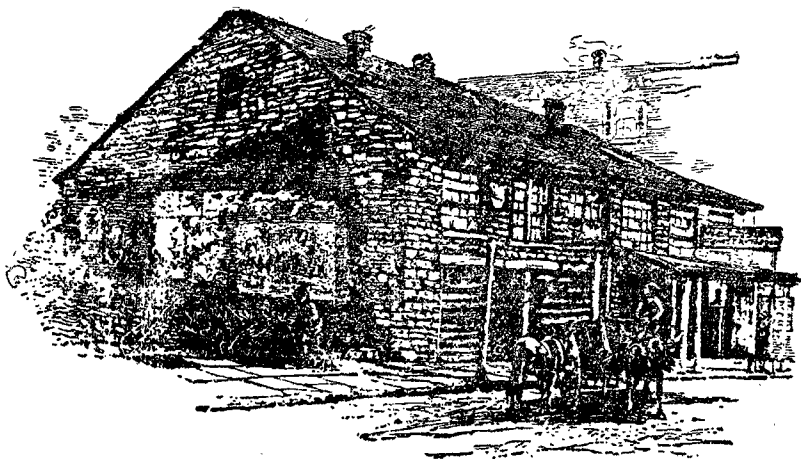
The *St. Louis Globe Democrat*, of June 4, 1897, gives the following graphic account of the scenes that followed, and Mr. Lovejoy's replies to the attacks made against the principles he so fondly cherished. They were dearer to him than life.

The *Democrat* says:—

"The opposition of the people grew stronger as the editor continued his attacks on slavery, and the owners of the paper finally decided to move it to Alton, that being in a free State, and the people of the town apparently having no objection to the transfer. Before this was done, however, persons entered the *Observer* office, broke up some of the furniture and material, and threw the remains into the river. The press was not seriously damaged, and it was shipped to Alton, where it was immediately destroyed by persons unknown, and thrown into the river. A public meeting was held by the citizens of Alton, and this act denounced, although the Assembly declared itself not in sympathy with Mr. Lovejoy's views. A new press was procured, and the publication of the *Observer* was resumed Sept. 8, 1836, and continued without interruption, but not without opposition, until August, 1837. On July 11, 1837, at a public meeting, resolutions were adopted condemning the course of the *Observer*, and a committee appointed to present them to Lovejoy. His reply was dignified and dispassionate, but manifested an unalterable purpose:—

"As long as I am an American citizen, and as long as American blood runs in these veins, I shall hold myself at liberty to speak, to write, to publish whatever I please on any subject—being amenable to the laws of my country for the same."

"The office of the *Observer* was broken into by a mob on the night of August 21, and the press and printing material completely destroyed. A month later a third



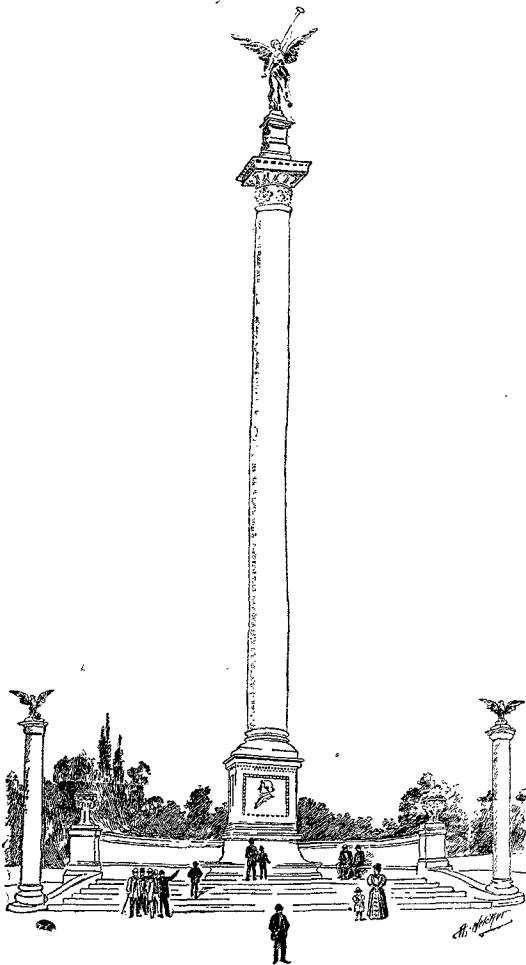
LOVEJOY'S PRINTING OFFICE AT ALTON, ILL.

press was received and placed in a warehouse on Second Street. The same night it was taken out, broken up and thrown into the river. Undismayed, Lovejoy ordered a fourth press. Before its arrival excitement rose to fever heat, and on November 3 a public indignation meeting was held. Strong condemnatory resolutions were presented by a committee appointed to prepare them. Lovejoy was present, and was allowed to speak in his own behalf.

"Mr. Lovejoy said:—

"I feel, Mr. Chairman, that this is the most solemn moment of my life. I feel, I trust, in some measure the responsibilities which at this hour I sustain to those, my fellow-citizens, to the church of which I am a minister, to my country, and to God. And let me beg of you, before I proceed further, to construe nothing I shall say as being disrespectful to this assembly. I have no such feeling; far from it. And if I do not act or speak according to their wishes at all times, it is because I cannot conscientiously do it.

"It is proper I should state the whole matter, as I understand it, before this audience. I do not stand here



THE LOVEJOY MONUMENT AT ALTON, ILL.
(Recently completed and about to be dedicated. Height 90 feet.)

to argue the questions as presented by the report of the committee. My only wonder is that the honorable gentleman, the chairman of that committee, for whose character I entertain great respect, though I have not the pleasure of his personal acquaintance—my only wonder is how that gentleman could have brought himself to submit such a report.

"Mr. Chairman, I do not admit that it is the business of this assembly to decide whether I shall or shall not publish a newspaper in this city. The gentlemen have, as the lawyers say, made a wrong issue. I have the right to do it. I know that I have the right freely to speak and publish my sentiments, subject only to the laws of the land for the abuse of that right. This right was given me by my Maker, and is solemnly guaranteed

to me by the Constitution of these United States and of this State. What I wish to know of you is whether you will protect me in the exercise of this right, or whether, as heretofore, I am to be subjected to personal indignity and outrage. These resolutions, and the measures proposed by them, are spoken of as a compromise—a compromise between two parties. Mr. Chairman, this is not so. There is but one party here. It is simply a question whether the law shall be enforced, or whether the mob shall be allowed, as they now do, to continue to trample it under their feet, by violating with impunity the rights of an innocent individual.

"Mr. Chairman, what have I to compromise? If freely to forgive those who have so greatly injured me, if to pray for their temporal and eternal happiness, if still to wish for the prosperity of your city and State, notwithstanding all the indignities I have suffered in it; if this be the compromise intended, then do I willingly make it. My rights have been shamefully, wickedly outraged; this I know, and feel, and can never forget. But I can and do freely forgive those who have done it.

"But if by a compromise is meant that I should cease from doing that which duty requires of me, I cannot make it. And the reason is, that I fear God more than I fear man. Think not that I would lightly go contrary to public sentiment around me. The good opinion of my fellowmen is dear to me, and I would sacrifice anything but principle to obtain their good wishes; but when they ask me to surrender this, they ask for more than I can—more than I dare give.

"Reference is made to the fact that I offered a few days since to give up the editorship of the *Observer* into other hands. This is true. I did so because it was thought or said by some that perhaps the paper would be better patronized in other hands. They declined accepting my offer, however, and since then we have heard from the friends and supporters of the paper in all parts of the State. There was but one sentiment among them; and this was that the paper could be sustained in no other hands than mine.

"It is also a very different question whether I shall voluntarily, or at the request of friends, yield up my post; or whether I shall forsake it at the demand of a mob. The former I am at all times ready to do, when circumstances occur to require it, as I will never put my personal wishes or interests in competition with the cause of that Master whose minister I am. But the latter, be assured, I never will do. God, in his providence—so say all my brethren, and so I think—has devolved upon me the responsibility of maintaining my ground here; and, Mr. Chairman, I am determined to do it. A voice comes to me from Maine, from Massachusetts, from Connecticut, from New York, from Pennsylvania; yea, from Kentucky, from Mississippi, from Missouri, calling upon me in the name of all that is dear in heaven or earth, to stand fast, and by the help of God I will stand. I know I am but one and you are many. My strength would avail but little against you all. You can crush me if you will; but I shall die at my post, for I cannot and will not forsake it.

"Why should I flee from Alton? Is not this a free State? When assailed by a mob at St. Louis, I came hither, as the home of freedom and of the laws. The mob has pursued me here, and why should I retreat again? Where can I be safe if not here? Have not I a right to claim the protection of the laws? What more can I have

in any other place? Sir, the very act of retreating will embolden the mob to follow me wherever I go. No, sir; there is no way to escape the mob but to abandon the path of duty, and that, God helping me, I will never do.

"It has been said here that my hand is against every man, and every man's hand against me. The last part of the declaration is too painfully true. I do indeed find almost every hand lifted against me; but against whom in this place has my hand been raised? I appeal to every individual present. Whom of you have I injured? Whose character have I traduced? Whose family have I molested? Whose business have I meddled with? if any, let him rise here and testify against me. No one answers.

"And do not your resolutions say that you find nothing against my private character? And does anyone believe that if there was anything to be found it would not be found and brought forth? If in anything I have offended against the law, I am not so popular in this community that it would be difficult to convict me. You have courts and judges and juries; they find nothing against me. And now you come together for the purpose of driving me out, a confessedly innocent man, for no cause but that he dares to think and speak as his conscience and his God dictate. Will conduct like this stand the scrutiny of your country? Of posterity? Above all, of the judgment day? For, remember, the Judge of that day is no respecter of persons. Pause, I beseech you, and reflect. The present excitement will soon be over; the voice of conscience will at last be heard. And in some season of honest thought, even in this world, as you review the scenes of this hour, you will be compelled to say, 'He was right; he was right!'

"But you have been exhorted to be lenient and compassionate: and in driving me away to affix no unnecessary disgrace upon me. Sir, I reject all such compassion. You cannot disgrace me. Scandal and falsehood and calumny have already done their worst. My shoulders have borne the burden till it sits easy upon them. You may hang me up as the mob hung up the individuals at Vicksburg; you may burn me at the stake as they did McIntosh at St. Louis; or you may tar and feather me, or throw me into the Mississippi, as you have often threatened to do; but you cannot disgrace me. I and I alone can disgrace myself; and the deepest of all disgrace would be, at a time like this, to deny my Master by forsaking his cause. He died for me; and I were most unworthy to bear his name should I refuse, if need be, to die for him.

"Again, you have been told that I have a family who are dependent upon me, and this has been given as a reason why I should be driven off as quietly as possible. It is true, Mr. Chairman, I am a husband and a father, and this it is that adds the bitterest ingredient to the cup of sorrow I am called to drink. I am made to feel the wisdom of the apostle's advice, 'It is better not to marry.' I know, sir, that in this contest I stake not my life only, but that of others also. I do not expect that my wife will ever recover from the shock received at the awful scenes through which she was called to pass at St. Charles. And how was it the other night on my return to my house? I found her driven to the garret through fear of the mob who were prowling around my house? And scarcely had I entered the house ere my windows were broken in by the brickbats of the mob, and

she so alarmed that it was impossible for her to sleep or rest that night. I am hunted as a partridge upon the mountains. I am pursued as a felon through your streets, and to the guardian power of the land I look in vain for that protection against violence which even the vilest criminal may claim.

"Yet, think not that I am unhappy. Think not that I regret the choice I have made. While all around me is violence and tumult, all is peace within. An approving conscience and the rewarding smile of God is a full recompense for all that I forego and all that I endure. Yes, sir, I enjoy a peace which nothing can destroy. I sleep sweetly and undisturbed, except when awakened by the brickbats of the mob.

"No, sir, I am not unhappy. I have counted the cost and stand prepared freely to offer up my all in the service of God. Yes, sir, I am fully aware of all the sacrifice I make in here pledging myself to continue this contest to the last. Forgive these tears. I had not intended to shed them, and they are not for myself, but others. But I am commanded to forsake father and mother and wife and children for Jesus' sake, and as his professed disciple I stand prepared to do it. The time for fulfilling this pledge in my case, it seems to me, has come. Sir, I dare not flee away from Alton. Should I attempt it I should feel that the anger of the Lord with his flaming sword was pursuing me wherever I went. It is because I fear God that I am not afraid of all who oppose me in this city. No, sir; the contest has commenced here, and here it must be finished. Before God and you all, I here pledge myself to continue it if need be till death. If I fall my grave shall be made in Alton.'

That meeting of the citizens called for the purpose of muffling the voice of Liberty, and silencing its brave defender by banishment, having failed, unbridled license was given to the fury of the mob. In less than a week the fourth press was seized and destroyed, the building fired, and Mr. Lovejoy was laid low with five bullets piercing his body. The next day, Nov. 8, 1837, the 35th anniversary of his birth, his body was removed to his residence, and the following day was carried to its burial.

"And to-day," adds the *Globe Democrat*, "in this same city of Alton, one of the most imposing monuments ever erected to a private citizen in any country is nearing completion, and in a few days will be dedicated with all the pomp and ceremony with which the great State of Illinois can surround it. The world has moved very rapidly during the last half century!"

Thus do they "build," again, "the tombs of the prophets, and garnish the sepulchres 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." Matt. 23. History repeats itself; and let the Spirit now at work prevail in its efforts to stifle conscience, haling good citizens to the prison and chain-gang, because they dare to worship God according to the dictates of conscience, and it will not require another "half century" to demonstrate that "the children of them which killed the prophets" are now living, and stand ready to fill up the measure of their fathers. We shall see.

Christian Endeavor Convention at Adrian, Mich.

BY M. E. KELLOGG.

THE Christian Endeavor Societies of the Methodist Protestant Church, of Michigan, held their sixth annual convention June 11, at Adrian, in that State. It was considered to be the largest and most successful convention of the kind ever held in Michigan by the M. P. Church.

As might be expected, the discussion of the sabbath (Sunday) and of sabbath laws was one of the most important features of the meeting. The views of the society upon Sunday laws are at least free from ambiguity, judging from the following, taken from the *Detroit Tribune*, of June 12:—

“‘The Sabbath, How Lost, How Restored,’ formed the subject of an interesting talk by Rev. F. W. McCauley, of Toledo, Ohio. The speaker traced the manner in which various nations had lost their regard for the Sabbath and asserted the United States had lost it by patterning after Europe and introducing ideas that were entirely foreign. The United States compels foreigners to become naturalized before enjoying the privileges of citizenship; so also should the religious ideas introduced be subjected to the same treatment.

“‘If we have a country worth emigrating to and institutions worth supporting,’ he said, ‘we should also support the religion of our land instead of following after foreign ideas. Another cause of this danger is in the lack of spirituality in the Christian churches. If a church lacks this it tends to destroy the Sabbath.’

“Sunday papers, excursions, saloons, etc., also came in for a share of the gentleman’s attention.”

Notice that this minister, who apparently voices the sentiment of his church and this society made up from its younger members, would treat religious ideas just the same as any other foreign thing. Foreign religions cannot be allowed to come here unless those religions become naturalized! He won’t even let a foreign religion come here on a tariff; it must be entirely reconstructed and made over according to an American model!

In what words could anyone deny the very foundation principles of the United States Constitution and of the United States Government more clearly and surely than this reverend gentleman has done? He says, in effect, “We have a national religion; if any one wants to come here and will by choice or by constraint, if need be, accept our national religion, all right. He is welcome. If he will not do so, then let him keep away!”

This is the very argument used by the Catholic priesthood of Spain and the South American States against Protestants who presume to go to those countries and teach and practice a religion not sanctioned by their church. For the past few years the people of this country, and the Christian Endeavorers among the rest, have been highly incensed against the Czar of Russia and the Sultan of Turkey because missionaries from this country are not well received and allowed to preach and practice their religions there. But it must be apparent to every

candid person that these Christian Endeavorers propose doing here precisely the same that those monarchs are doing in their domains.

How would a Christian minister in Turkey like being compelled to keep the fast of Ramadan as a condition of his stay in that country? Turkish officials could make it appear that the observance of this fast is a *civil* affair just as easily as the officials here can that a Sunday law is a civil law!

At the same convention, an evangelist who was present made the following very truthful and impressive remarks:—

“There never was a time when the Church needed the simple faith of the original church as much as at present. The greatest danger to the church is the so-called advancement that has been made in the past few years. It is absolutely necessary that we be imbued with power from on high if we are to accomplish anything as a church or as individuals. The church, in a large measure, has lost its hold on the masses. The reason for this lies in the fact that the church has lost its hold on God. We must come back to God and then we will be able to regain our hold on the people. We can introduce all the ideas we please, but our religion will not be what God wants it to be. As Christian Endeavorers we should develop not only in numbers, but also in power.”

The “original church” did not concern herself about forbidding people ingress into a country because they did not exactly agree with her teaching. The apostles themselves often were accused of introducing customs contrary to those of the countries where they went. Their business was to preach Christ; they believed in the power of Christ, not in the power of human law. If human laws could make men good the world would have been a heaven long ago. But it is not so and will not be until, at the coming of Christ, the wheat and the tares, which here grow in close connection, are separated,—the wheat to be taken to God’s great garner, the tares to be destroyed with fire unquenchable.

When ministers of the gospel invoke the power of human law, and try to advance Christ’s gospel by the assistance of worldly power, they drag the gospel down to the low level of politics, make it sectional and national, needlessly embitter unbelievers against Christ, whose gospel they misrepresent, and cause the eternal ruin of many souls.

To mingle the gospel of the blessed Christ with human law in order to render it more effective is a most shameful and hazardous proceeding. It may gather members into the church, but not into the kingdom of God. When resisted, it makes martyrs to liberty, and sometimes martyrs to Christ; if accepted, it makes hypocrites, fawning sycophants, who will accept and advocate anything by which their own material prospects are advanced.

When the church heeds the advice of the evangelist as quoted above and comes “back to God,” it will find something so much better than human law that it will materially change its plan for the salvation of souls and the promotion of the welfare of the nation.

A Voice for Liberty.

BY W. E. GERALD.

THE injunction of Christian Endeavorers to "look up your laws" (that is, Sunday laws) is being carried out in many places. But an opposite tendency that is quite singular for these times was seen last winter in the State of Colorado.

A bill was presented to the legislature which allowed places of amusement to be kept open on Sunday. The *Denver Daily News*, of February-8, contained an account of the arguments of three ministers of that city. Two were against the bill. The following are extracts from the argument of Rev. Mr. Utter, of Unity Church, in favor of religious liberty.

Speaking of the origin of Sunday, he said that "Eastern Christian kept the Sabbath (Saturday) up to the time of Constantine. Before that time nobody had transferred many of the features of the Sabbath (Saturday) to the first day of the week. The epoch-making edict of the so-called first Christian emperor commanded the people of cities and towns to abstain from labor on the venerable day of the sun. His motives in this edict have been questioned. Christian and pagan sentiments may have mingled with policy in appointing a day for worship that would be acceptable to both. But if ever there was a command that transferred the features of sacredness and rest from the Sabbath to Sunday it was this given by Constantine. He gave to the world the Roman Catholic Sunday. It is that now often spoken of as the European Sunday, but it prevails in South America, Mexico and elsewhere, and wherever the Roman Church dominates custom and sentiment.

"It is not a sacred day. After the appointed religious services it is a holiday. The Roman Catholic Church has no Sabbath, never had; never pretended to have. The Lutheran church follows the example of the mother church in its use of Sunday. So the Lutherans escaped the revival of the rigorous [by reason of their traditions—W. E. G.] Jewish Sabbath. The English reformers were not so fortunate. John Calvin, the dyspeptic, wrote their theology for them and they made Sunday into a sabbath. That Calvinistic Sunday was brought over to New England by our Puritan forefathers. (I am almost glad they were not my forefathers when I think of their Sunday.) . . .

"Should the majority put down the minority? The sabbath (Sunday) people should beware of that rule as the majority even now have forsaken all churches almost completely. Why not have a free country? Why not simply let the laws stand that forbid the disturbance of meetings and disorderly behavior in general, and repeal all the rest, and allow everybody an equal right to spend Sunday as any other day, in the way he thinks best? Because, answer the sabbatarians (Sunday people), this is a Christian nation and Christian institutions must be respected.

"But if we go back to the fourth commandment, that requires that the seventh day—Saturday—be the holy day, no authority but that of Constantine exists for not working on Sunday. Why should the Ministerial Alliance and so many other good people hasten so zealously to oppose Mr. Engley's bill? Does he propose hindering you and me from enjoying our church service or spending our Sunday as we like? Do these good brethren wish to impose their views or customs upon others by law? It is not according to my taste to have Sunday picnics; but it is in accord with my sense of justice to allow all people equal liberty, but no one liberty to do wrong.

"Some one may reply, Restraining the wrong-doers comes under the province of law—on any day. But is desecrating the 'sabbath' wrong-doing? The Sabbath is Saturday—no getting away from that. Nothing in the New Testament makes Sunday a sabbath. . . . We go too far to try to deprive others of their liberty to make it a holiday."

Further on, Mr. Utter said: "If you cannot execute a law it is better to repeal it to prevent hypocrisy." And again, "Leaning on the law in matters of religion is like leaning on a broken reed—the outcome is weakness or injury."

The principle of liberty, as enunciated by Jesus Christ, is not yet extinct, thank God, but still exists in the breasts of some men, as the utterances of this clergyman show.

RECENTLY, in an allusion to Queen Victoria's long reign, Dr. Joseph Parker, the well-known London clergyman, said: "We owe much to the queen, but the queen owes much more to us. Let her close her splendid reign by restoring to God the titles 'Head of the Church' and 'Defender of the Faith.'" These words elicited cheers from his audience. But the truth is that the queen has nothing of this kind to restore to God. The title "Head of the Church" is one which Henry VIII. assumed in deference to his own pride when he quarreled with and separated from the pope; and that of "Defender of the Faith" was bestowed on him by the pope before this separation as a compliment to the monarch for having written a book against the reformer, Martin Luther.

The only thing any person can give or restore to the Lord, is himself.

By act of the Sultan of Zanzibar, the legal status of slavery in that island has been abolished. Of the effect of the decree of abolition the United States consul at Zanzibar says: "It was thought by many persons that the effect of freeing the slaves would be to throw many thousand negroes on their own resources, and that great suffering and privation would ensue for three or four years; but from what I can see not one person will suffer in the slightest degree. In my opinion not ten per cent. of the present generation of slaves will leave their masters, and,

to outward appearances, the condition of the negro is the same as before emancipation. The Arabs received the news with submission. The town was absolutely quiet, although sailors and marines were prepared to land from the British men-of-war in the harbour. I do not think there is the slightest fear of future trouble."

THE theory upon which rests the gigantic religio-political movement which has made all the world familiar with the terms "Christian Endeavor" and "Christian citizenship," speaks on this wise:—

"In her possibilities of happiness and glory under the influence of Christ, America is but a child. What she may become at maturity when a thousand millions of happy and prosperous people shall throng her cities and broad fields, when the church of five hundred millions of members holds all her affairs vigilantly, wisely, and successfully in hand by legitimate agitation and influence, when all shall be progress and little or no poverty, when the weak shall be brothered by the strong, and the darkest places of the earth enlightened by colonies of enterprising Americans, who has ever dreamed?

"Consecrated patriotism will bring it about, and ought to begin at once with far-reaching plans."

So writes, in the last issue of the *Christian Statesman*, the Rev. Charles Roads, who conducts a Christian Endeavor department in that journal. But this pleasing picture is altogether an illusion,—the theory which calls for "consecrated patriotism" is altogether wrong, because it is altogether contrary to Scripture. "Be sure you right," runs the familiar motto, "and then go ahead." The more far-reaching plains are laid, when the direction taken is the wrong one, the worse it will be in the end.

THE *Christian Statesman*, well known as the organ of the National Reform party, has been suspended as a weekly paper, and its editor, Dr. David McAllister, removed from editorial charge of the same, by the action of the Reformed Presbyterian Synod, in session at Beaver Falls, Pa., June 2. This action was taken, we learn, because of heretical articles which the editor has been for some time publishing on the subject of church unity. The editor complains of this as being a blow against "the soul of editorial liberty."

From the standpoint of an impartial observer, no one can be surprised that the intolerant spirit which the Reformed Presbyterian church embodies, and which the National Reform movement has so plainly shown, should have made itself felt internally, upon members of that body, as well as upon those without. That it should have found a victim in the person of its foremost advocate and exponent, may be regarded as an illustration of the irony of fate. We do not see that Dr. McAllister has any reason to complain.

The *Statesman* will be continued as a monthly journal, and will continue to be the organ of the National Reform Association. As a religious journal, however, its

mission is accomplished. It has communicated the virus of National Reform doctrine to the more numerous and powerful branches of the Protestant church, and whether it is now continued or suspended will matter nothing as regards the realization of its long-advocated project of union of Church and State in the United States.

THE papal delegate to Canada, Mgr. Del Val, has decided, it is said, to notify the Canadian Catholic clergy that the Manitoba school controversy is settled, and to warn the bishops to withhold mandaments.

Card.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

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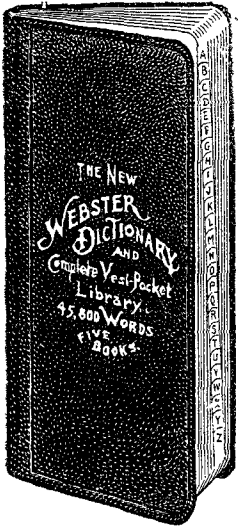
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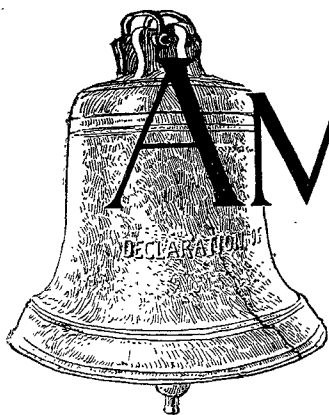
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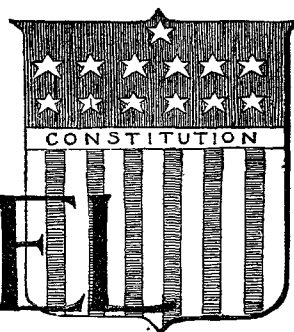
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AMERICAN SENTINEL



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

ALONZO T. JONES,
EDITOR

NEW YORK, JULY 1, 1897.

VOL. 12, No. 26.
Single Copy, 3 cents.

JULY 4. 1776.

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.

EQUALITY JUSTICE LIBERTY

THOMAS JEFFERSON.



The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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.

(Entered at the New York Post-office.)

Separation of Religion and the State.

ISRAEL'S venture of conducting a kingdom, a State, like all the nations, was a complete, a deplorable, and a ruinous failure.

Israel was the church at that time: and this awful failure in her attempt to conduct a State was traced in full detail as an instruction to the church in all ages.

The essence of that instruction is that it is not possible for the church properly to conduct a State or to manage a kingdom.

The result of that attempt of the church to conduct a State and manage a kingdom, was the ruin of the kingdom and the annihilation of the State, which they had created, and the subjection of the church to heathen powers forever after.

Then from all this the plain lesson plainly and emphatically taught is, that the heathen are better qualified to conduct States and manage kingdoms than are the people of the church: that the people who are of this world are better qualified to perform the things that pertain to this world, than are the people whose calling and profession are those of another world.

If any one will say that this is not so, then let him tell why it was that when the State which the church of Israel had established, had failed and perished, and the people had risen to the dignity of a church once more, they were put by the Lord, and kept, in subjection to the heathen powers—Babylon, Medo-Persia, Grecia, and Rome—as long as they existed as a distinct people. And why He commanded the Christian church forever after, "Let every soul be subject to the higher powers."

No, the church is not in the world to rule men; but by love to serve men. It is not the office of the church to govern States, but to serve the Lord. She is not here to compel men, but to persuade men. She has no commission to enforce the law, nor to preach the law, but to preach the gospel. She is not to condemn men, but to save men. This has ever been God's will concerning his church: and whenever she has lost sight of this, and departed in any degree from it, she has only frustrated the grace of God, and spoiled herself.

It became necessary however for the Lord to teach the heathen nations and rulers that they could not of right exercise jurisdiction in religion.

Nebuchadnezzar set up a great image and commanded all to worship it.

Among the people present were three of the captives of the church of Israel, who refused to obey the command of the king.

He called the three men and repeated to them distinctly the command to worship his god, or else be cast into a furnace heated seven times hotter than usual, especially for them.

They replied that their God was able to deliver them; but that whether he would deliver them or not, they would not hearken to his decree nor worship the golden image which he had set up.

He therefore commanded that the three men should be cast into the roaring furnace. But immediately he was almost struck dumb with astonishment at what he saw.

He cried out to his counsellors, "Did we not cast three men, *bound*, into the burning fiery furnace? They answered, True, O king. But lo! I see four men, *loose*, walking in the midst of the fire: and the form of the fourth is like the Son of God." He then called them forth, and they were taken up out of the furnace, and there was not so much as the smell of fire upon them.

"Then Nebuchadnezzar spake and said: "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and *have changed the king's word*, and yielded their bodies, that they might not serve nor worship any god, except their own God."

This thing happened unto them for an ensample; and it was written for the admonition of kings and people who should come after. It happened, and it was written, to teach all kings and people, that though people be subject to the power of States and kingdoms, this power does not in any sense extend to the religion of the people. It tells all, that when the law of king or State touches the religion of anybody, such law is to be disregarded by the people, and must be changed. The religious right of the people must stand, and king and State must yield. It happened and was written to teach all kings and people that there must be no union of religion and the State.

When the kingdom of Babylon had passed away, and the united powers of Media and Persia had come in, the same lesson had to be repeated for their benefit. A law was enacted by Darius the Mede and his counselors that for thirty days nobody should ask any petition of any god or king, but King Darius. Daniel was chief minister of the empire, and he paid no attention to the law; but went just as before, and presented his petition to God three times a day. He was arrested, prosecuted, convicted, and the penalty according to the law was executed: he was cast into a den of lions. But God sent his angel and shut the lions' mouths, because that before

God innocency was found in him; and also before the king had he done no hurt.

Thus God regards, and declares, the man innocent who knowingly and openly disregards any law touching his duty or relationship to God, who disregards any law touching religion. And this second example happened and was written to teach all kings and States that they never can rightly have anything whatever to do with any question of religion: to teach all kings, States, and people that God requires the absolute separation between religion and the State.

And that it was done *twice*, is significant: when God showed to Pharaoh, by the seven thin ears of corn, and by the seven thin kine, the seven years of famine that were coming on the land, it was said to him, "The dream is one. . . . And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God." And when God has doubled unto kings and States for all time, the lesson upon the separation of religion and the State, it means that the lesson is one; and for that the lesson was doubled, it is because the thing is established by God.

And if kings and States, and churches, professing to know God, go directly contrary to this thing that has been established by God; if they will yet put forth edict and law touching religion, it can only be, because they are blinder than Pharaoh. For "the unjust knoweth no shame."

THE SENTINEL is against every form of despotism,—religious or civil.

Jottings from Jefferson.

"No man has a natural right to commit aggressions on the equal rights of another."

"THE idea is quite unfounded that on entering into society we give up any natural right."

"OUR civil rights have no dependence on our religious opinions, more than opinions in physics or geometry."

"OUR legislators are not sufficiently apprised of the rightful limit 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."

"THE impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed domination over the faith of others, setting their own opinions and modes of thinking as 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."

"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. 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. 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 themselves, 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 long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion."

WHEN force is combined with religion, or religion with force, the result is religious despotism.

The Declaration of Independence.

EVERY reader of the AMERICAN SENTINEL is doubtless familiar with the fact that on July 4, 1776, the representatives of the English colonies of America formally declared to the world their independence of all foreign rule, and in justification of their action asserted the doctrine that all men have the same unalienable rights, and that to secure these rights is the proper purpose of civil government.

The situation as it was in 1776, and that which exists to-day in the American nation, cannot however be properly appreciated without looking beyond the action which has made the fourth of July a national day, to the antecedent conditions out of which that action was evolved.

The Declaration of Independence was not simply the result of a determination on the part of the American colonies to separate themselves from British rule, for the sake of being independent. At the time when that Declaration went forth, the civilized world was just emerging from the long reign of civil and religious despotism which had characterized the Middle Ages. One by one, as the spirit of liberty developed and asserted itself in the minds of the people, the chains of that despotism had been broken; until in the Declaration of Independence the world heard a bold assertion of the doctrine of the right of all mankind to complete individual freedom.

This was not an accident of the times. It was a providence. It has been well said that "History is the progressive disclosure of the self-government of man as the providential design." The Declaration of Independence appealed to the established decrees of Providence for its justification. "We hold these truths to be self-evident," it says, "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." It asserts this as the order of government which God himself has established.

It was by a religious power that this order of government was perverted. There was never a despotism on earth until men had established false religions. The religion of love which God set up is in perfect harmony with free government. It must be so, for otherwise He who endowed men with the unalienable rights of "life, liberty, and the pursuit of happiness" would antagonize Himself. And anything which antagonizes that religion—which is Christianity—antagonizes free government.

It was a religious despotism which antagonized free government in the Middle Ages. The papal church dominated the States of Europe, and the civil power was employed to enforce her decrees. By her the Inquisition was established, and the power of the civil arm was made to invade conscience, the most sacred temple of human liberty. Under the tutorship of the church, the civil powers learned to disregard one and all of those unalienable rights with which the Creator had endowed the humblest being who bears His image.

The Declaration of Independence asserted again these rights before the world. It asserted not the rights of governments, or of organizations, but of the individual. And against nothing did it strike more directly or forcibly than against that ecclesiastical despotism which had so long claimed the right to control the conscience, and put fetters on the wings of the mind. It asserted the eternal truth of God against the error which had long enslaved mankind.

The value of the Declaration of Independence lies not in the fact that it accomplished our separation from the empire of Great Britain and our independence as a nation. Indeed, it was only by hard fighting that these things were accomplished, and if these be the things to be commemorated, the anniversary of Cornwallis' surrender at Yorktown would be a more fitting date than the fourth of July; for it was only then that our national independence had become, practically, an accomplished fact. But national independence means nothing to the slave. Personal liberty, the enjoyment of the unalienable rights of the individual, is the thing of value, and it is the assertion of these that gives its value to the immortal Declaration.

No one can justly appreciate this great document who views it merely in the light of its national significance. Whether this Government be a better one to live under than the government of Great Britain, or what benefits have resulted from our national independence, are questions to which we can find no definite answer. Concerning these there may exist much difference of opinion. But all know, from their own experience, the individual blessings which are secured by a free government. And these blessings are as valuable to the inhabitants of one country as to those of another. The providential design in the Declaration of Independence was not that

this nation should be made the greatest nation on the earth, by being different from all the others; but that all the others should become like it, in securing to the people of other lands the enjoyment of their God-given, unalienable rights.

As the Charter of individual liberty, the Declaration of Independence is as appropriate to our own time as to the year 1776. To-day, more fully perhaps than at any time in the past, it needs to be borne in mind that the proper purpose of civil governments is to secure to the *individuals* under them, the enjoyment of the unalienable rights bestowed upon them by the Creator. The crisis of 1776 was not greater than that which confronts the American people in 1897. The rights which were threatened then were not more sacred and valuable than those which are in jeopardy to-day. The Declaration of Independence asserts those rights, but it does not secure them against invasion, even in the very name of liberty.

As Independence day is celebrated, then, let it be with an appreciation of the blessing of individual independence—individual freedom from all despotic control, and a lively sense of the perils by which that independence is now threatened. Let it be remembered that religious apostasy, which has become a feature and sign of the times, will breed despotism in government to-day as surely as it did in the past; that already this evil work is far advanced, as seen in an ever-widening stream of religious legislation. And may there be many who, with these facts and reflections in mind, shall gather from the day new inspiration and zeal to do faithful duty as sentinels around the camp of freedom.

EVERY religion except the religion taught by Jesus Christ, is a despotism. There is no despotism in the gospel invitation.

God Used Thomas Jefferson.

Those who oppose the doctrine of separation of Church and State, advocated by Jefferson and embodied in the Declaration of Independence and the Federal Constitution, attempt to make a point against the doctrine by declaring that Jefferson was an unbeliever.

This point has no force even if true, when we remember that God has used men according to his own word who did not know him, to accomplish his will. Isa. 45: 1-6. The Lord was compelled to do this because those who professed to know him were more ignorant of his will than those who did not profess to know him.

When Jefferson battled for separation of Church and State in Virginia, the influential religious teachers were so drunk with the "wine of Babylon"—with the adulterous doctrine that the Church should wed the State—that God was compelled to select a man whom the world-embracing church declared to be an infidel, to teach his truth to the nations. It is true that there were Baptists

and Quakers and Presbyterians, who united with Jefferson in promulgating right principles of religious freedom, but they were all a dispised lot of dissenters.

Let no man glory in his shame by condemning the gospel principle of separation of Church and State because God was compelled to go outside of his professed church to find a man of influence with clear enough views of gospel truth to teach complete separation of Church and State.

A. F. B.

OUR forefathers repudiated the principle of taxation without representation; they refused to be taxed in money to support a government. A Sunday law is a tax of one day in every seven to support a religion—and not the Christian religion either. Let us repudiate the tax and declare our independence.

God's Service Not Compulsory.

A LETTER from Ticonderoga, N. Y., dated June 24, takes exception to a recent utterance in the SENTINEL, as follows:—

"Dear Sir: In the SENTINEL of this date and under the heading 'Compulsory, Yet Free!' you say that the divine command of Sabbath observance is not compulsory; at least you say that we are granted liberty in the matter by the Lord. Now I would like very much to have you show by the Bible where we are granted this liberty.

"The Sabbath observance is a divine command and not a divine permission.

"You might as well say that man has his liberty in regard to any of the commandments.

"WM. H. BROWNE."

We reply that every person is at liberty to disregard the fourth commandment and every other precept of the Decalogue, just as he is at liberty to disregard the laws of health, which are no less truly God's laws. In the end, of course, if he turns not from his disobedience, the consequence will be death; but he has perfect liberty meanwhile to obey or disobey, just as he may choose. And this is just as God has ordained that it should be.

"Choose ye this day," says the Scripture,—"*Choose ye this day whom ye will serve.*" "To-day, if ye will hear His voice, harden not your hearts." "Whosoever will, let him take of the water of life freely." In every word and by every act, Jesus Christ invited sinners to turn from their sins and find life in him; but he never sought to compel anybody. And in his life as the man of Nazareth Jesus was a perfect revelation of his Father. He again and again expressly stated that he did nothing of himself, but that his Father who dwelt in him, did that which was manifested in his life. "God was in Christ, reconciling the world unto Himself." Every invitation which Christ uttered, was from his Father. The Father would no more compel men to do anything, than would Christ.

And the reason of this is plain. "God is love," and

only love satisfies love. A forced service could not be acceptable to God; it is not even acceptable to one like ourselves. No father who was worthy the name would be satisfied to know that his children obeyed him because they were forced to do so. We recognize the service of love as the noblest, highest and best service; and can God be satisfied with anything short of the best? Will we dare offer Him anything but the best? Will we offer Him forced obedience, in place of the obedience of love?

Such a thing would be but a mockery in the sight of God, if not in our own sight. The whole purpose of God, as embraced in the plan of salvation, is to reveal Himself to mankind so that man shall be drawn and bound to Him by the cords of love. And therefore it is absolutely necessary that every one should be given perfect liberty to choose whether he will serve God or not. For the service must be of love to be acceptable, and love cannot be anything else than free choice.

And therefore any law of man which presumes to compel men to keep God's commandments, is anti-Christian,—contrary to the gospel and against every interest of God and man. This is the real character of every human sabbath law.

God sets before all men life and death. The ten commandments are the way of life, and God wants every man to walk in that way. But He cannot compel any one to keep them; for only through love can they be kept at all. And love is always an expression of free will.

Proposed Taxation of Church Property.

THE assessor of King County, Washington, in which the city of Seattle is situated, has announced that he will assess taxes on church property in that city. The authority under which he will attempt to carry out this innovation is a recent decision by the Supreme Court of the State, which annuls a legislative provision under which church property secured exemption. A Washington paper states the case as follows:—

"The constitution of the State does not exempt church property. It leaves a loophole for unjust exemptions, however, when it says: 'Provided, that the property of the United States, and of the States, counties, school districts, corporations (municipal), and such other property as the legislature may by general laws provide, shall be exempt from taxation.'

"Acting upon this clause in the constitution, the first legislature enacted a law by which personal property to the amount of \$300 became exempt from taxation, along with church property, charitable institutions, and quasi-public property. Last winter the legislature increased this exemption on personal property to \$500, and also exempted improvements on real estate to the extent of \$500. This act was by the Supreme Court recently pronounced unconstitutional, together with the former act which permitted a \$300 exemption on personal property.

"Now the \$300 exemption proviso and the proviso to

exempt church property are in the same clause, and are read in the same breath. There are many who contend that when the Supreme Court ruled against the clause providing for the \$300 exemption on personal property it also knocked out the proviso for the exemption of church property."

The Sabbath: What Its Reception or Rejection Involves.

"Present Truth," London, Eng.

IN the beginning "God blessed the seventh day, and sanctified it," and thus made it a blessing and a channel of sanctification or holiness to man. He then taught man to "remember the Sabbath day to keep it holy," or to sanctify it. God made the day holy and He instructed man to treat it as holy that he might thus receive the blessing of holiness through it; but when man treats the day as common time he fails to receive the Sabbath blessing through God's appointed channel.

It is not in the power of man to make a day holy, neither can we receive the blessing of holiness through a day which the Lord has not made holy, even though we should outwardly treat it as though it were holy. So when we turn away from the day which the Lord has made holy and accept any other day in its stead, we are thus turning away from the Lord's own channel of holiness for us. This is the great loss with which we meet in following the traditions of men instead of obeying the Word of God.

So intimately related is the "holy Sabbath" to "the holy Scriptures" and to the "holy child Jesus," that it cannot be consistently disregarded by those who profess to receive the other two for what they really are, and it is worth noting that the power which professes to have changed the Sabbath has practically put itself above the Bible and Christ. So long as the Bible is received as the Word of God, and the example and instruction of Jesus is followed, so long the seventh-day Sabbath will be observed, and when the seventh-day Sabbath is knowingly disregarded, the logic of this act really demands that the Bible and the work of Jesus should be set aside.

The Roman Catholic church in its teaching openly states that the Bible commands the observance of the seventh day and no other, and that there is not a word in the Bible authorizing a change of the day, and it just as openly teaches that the church changed the Sabbath from the seventh to the first day of the week, and that there is no other authority for the change. It is only consistent therefore for it to treat the Bible as of secondary importance as compared with its own traditions, and to make the intercession of the Virgin Mary of more value than the intercession of Christ.

In all this the Roman Catholic church puts itself above God, but it is consistent in the way in which it does it. So long as one receives the Bible as the Word of God, and acknowledges its authority as supreme, so long will he

see that the seventh day is the Sabbath, and that the intercession of Jesus is all that is needed for man or that can avail anything for man, and when one rejects the Lord's Sabbath, the logical result will be to reject the authority of the Word of God, and to receive the word of man instead, and to accept a supposed human helper as of more value than is the help of Him who alone is able to save.

But this is not a question simply of cold logic. In thus turning from God's appointed blessings and channels of blessing man meets with an irreparable loss. If we receive the salvation of God at all, we must receive it through the channels which He Himself has established, and the blessing of holiness should be so highly prized that we should be glad to receive it in any way which the Lord may appoint.

The original Sabbath still remains as a sign and a pledge of God's power to make holy, and the true keeping of the Sabbath, the entering into His rest, is the experience of His presence who only can make and keep us holy. God's purpose in the gospel has always been the same, that we should be "created in righteousness and holiness of truth," and His means of accomplishing this result have always been the same in making us "partakers of the divine nature," and so the Sabbath remains unchanged and unchangeable, a channel for this blessing of holiness to man.

How Consistent!

"LET no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days," quotes the *Michigan Christian Advocate*, of June 19, in reply to a correspondent who wanted proof for Sunday observance; and on the same page the *Advocate* expends a column of severe invective against the people of Mt. Clemens, Mich., for being "profaners of the Lord's day." "Has Mt. Clemens gone mad?" exclaims the *Advocate*. Oh no, Mr. Advocate, we reply; Mt. Clemens has not gone mad; but they believe in letting no man judge them in respect of an holy day or of the Sabbath days, and have been conducting themselves accordingly.

The sabbath desecration against which the *Advocate* declaims consists in playing baseball on Sunday. A majority of the citizens of Mt. Clemens, it is said, are in favor of Sunday baseball; but, says the *Advocate*, "There is a good precept somewhere on record to 'follow not a multitude to do evil.'" But it may be that the Mt. Clemens people have fortified themselves with this argument which the *Advocate* gives on the same page in its reply to correspondent aforesaid: "The whole Christian world, except the Jews and a few Adventists, is observing the Lord's day Sabbath all right;" and "This big world was not fooled, as they would fain have us believe, away back in the early centuries." The Mt. Clemens people probably

reason that if the example of the multitude constitutes a standard of right, it is all right for them to have Sunday baseball when the multitude want it; and they are doubtless aware that the vast majority in "this big world" do not believe in or practice the observance of "the Lord's day."

When religious journals put arguments in the mouths of the people which justify them in disregarding the Sabbath, such journals should be the last to condemn them for sabbath desecration. If the word of man is to prevail in the matter, then the practice must be governed by the principle of majority rule. But if the Word of God is to decide it, let there be an appeal to that Word and not to the customs of the majority. The *Advocate* well knows that the Word of God commands, "The seventh day [not the first] is the Sabbath of the Lord thy God; it it thou shalt not do any work."

THE following words from a writer in the *Truth Seeker*, of June 26, present religious legislation in the character of a promoter of atheism:—

"But what are we to think of a religion that purports to be of divine origin and claims divine indorsement and support in its perpetuity, and yet is obliged to appeal to the civil law for support and maintenance? For the Christian religion to appeal to the power of the civil law for support and protection is a tacit admission that God is impotent and incapable of perpetuating his religion on earth. It is also an admission that the devil is more powerful, and a hundred times more popular than God, for he never found it necessary, under any circumstances, to appeal to the law, or any other compulsory or restrictive measures to keep his soldiers in line and facilitate their advancement and strengthen their adhesion to his cause."

They Would Rule or Ruin.

AN Omaha correspondent writes us the following concerning the plans of the Omaha Ministerial Association for securing Sunday closing of the "Trans-Mississippi and International Exposition," now in progress in that city:—

"I attended the Omaha Ministerial Association to day [June 21]. The topic of discussion was the closing of the gates of the Trans-Mississippi Exposition on Sunday; or rather, the time was mostly taken up on this theme. The chairman said, We must be actively at work, or it won't be done; we must have a whole loaf if we can get it, but if not, we will demand a half loaf—the gates must be closed till after service hour Sunday morning. The president is the pastor of the Good Shepherd church here (Episcopalian). The Christian minister said, We must demand that the gates be closed all day Sunday or we will make the Exposition a failure. Others said, The disgrace of having the gates open on Sunday must not be, etc. The excitement ran almost to a white heat, and the gathering seemed more like a political caucus than a meeting of Christian men.

"A committee was appointed to visit the directors and ascertain what their mind is in the matter. Then when the ministers meet again, if the directors will not assure them that the gates will be closed, the committee are to present plans whereby the directors will be compelled to close up, or the preachers will see to it that the thing is a complete failure."

Persecution in Florida.

THE following letter comes to us from a member of the Seventh-day Adventist denomination in Florida:—

"Bartow, Fla., June 17, 1897.

"TO THE AMERICAN SENTINEL: One of our brethren, Thos. Furman, was fined to-day \$5 and costs or 10 days' labor on the public streets, for 'disturbing the peace' last Sunday. The facts in the case are as follows:—

"Last week I engaged Brother Furman to do some work for me, commencing Monday morning; and he found it necessary first to get up some wood for his wife. I sent my boy with a team to deliver the wood Sunday afternoon.

"The road runs within a few feet of the church building. There were two loads hauled. There were four witnesses at the trial, who all swore they were disturbed and that it was the first load that disturbed them. At the time of the disturbance the four witnesses were all engaged inside the house making a table to use in taking the sacrament.

"There was one wagon before and two behind the load of wood. Brother Furman asked one of the witnesses if any of the other wagons disturbed him. The mayor, who presided, told the witness he need not answer that question. Brother Furman himself was not in the wagon nor on that road, but took a near path some two hundred feet on the other side of the church.

"The complaint to the mayor was (as he told me afterwards) that this work was done on Sunday, but he said he advised them to bring in the complaint as above stated. The mayor was a swift witness in the case, no doubt having in view his fees; and after pronouncing the sentence, he told the prisoner, by way of advice, that he must in the future be more quiet on 'our Sunday.'

"The town ordinance says no work shall be done on Sunday except in case of necessity or charity. When the mayor was informed by the prisoner that this was a case of necessity, he said, 'Why did you not stop when you hauled one load?' I might mention here that only a few weeks ago the mayor's grown-up son painted a large water tank on Sunday in full view of the main street,—which of course was a work of necessity. He did not stop at painting one side only, but it was necessary to finish up the job. The mayor's name is H. P. Logan, and he is a lawyer by profession.

"It certainly seems to me that no man without God's sustaining grace could work ten days under a tropical sun to satisfy the charge of disturbing a religious meeting when there was no meeting going on at the time. Brother Furman is about 26 years old, and has a wife and three small children who are wholly dependent on him for support; and his only dependence is upon the work he can find to do by the day.

"Yours for truth,

"S. T. PAGE."

The Author of Liberty.

With feasting and fireworks, dancing and song, with blowing of trumpets and booming of cannon, the nation will soon celebrate the one hundred and twenty-first anniversary of the Declaration of Independence.

The pulpit and platform and press will unite in extolling the blessings of liberty. Thousands of voices from the crowded forum of the great metropolis and from the green-carpeted grove of the country hamlet, will utter these memorable words:—

"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."

While glory will be given to the author of these words—which are like apples of gold in pictures of silver—while glory will be given to the fathers of the republic who builded a nation on these principles; how many will remember the Author of liberty to "give glory to Him?"

Thomas Jefferson, in these immortal words, himself acknowledges that liberty and equality, as "unalienable rights" are endowments of the "Creator."

The same acknowledgment appears in the preamble to the Bill of Rights drafted by Jefferson and adopted by the General Assembly of Virginia December 26, 1785:—

"Well aware that Almighty God hath created the mind free; that 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 plans 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," etc.

If the divine origin of liberty were not recognized by the men who promulgated the Declaration of Independence, the fact would still remain that liberty was first heralded to the world by our Lord.

The Declaration of Independence declares that "All men are created equal."

Nearly eighteen hundred years before, Christ said: "One is your Master, even Christ, and all ye are brethren," and his disciples had taught that God "made of one blood all nations of men." Acts 17:26. Therefore "God is no respecter of persons." Acts 10:34.

The Declaration of Independence says that men are endowed by their Creator with the unalienable right of liberty.

Eighteen centuries before, the Author of "our holy religion" had said:—

"Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whoever would become great among you let him be servant of all." Mark 10:42, 43, R. V.

Lording it over God's heritage is condemned by the Christian religion, and where there is no lording there is liberty.

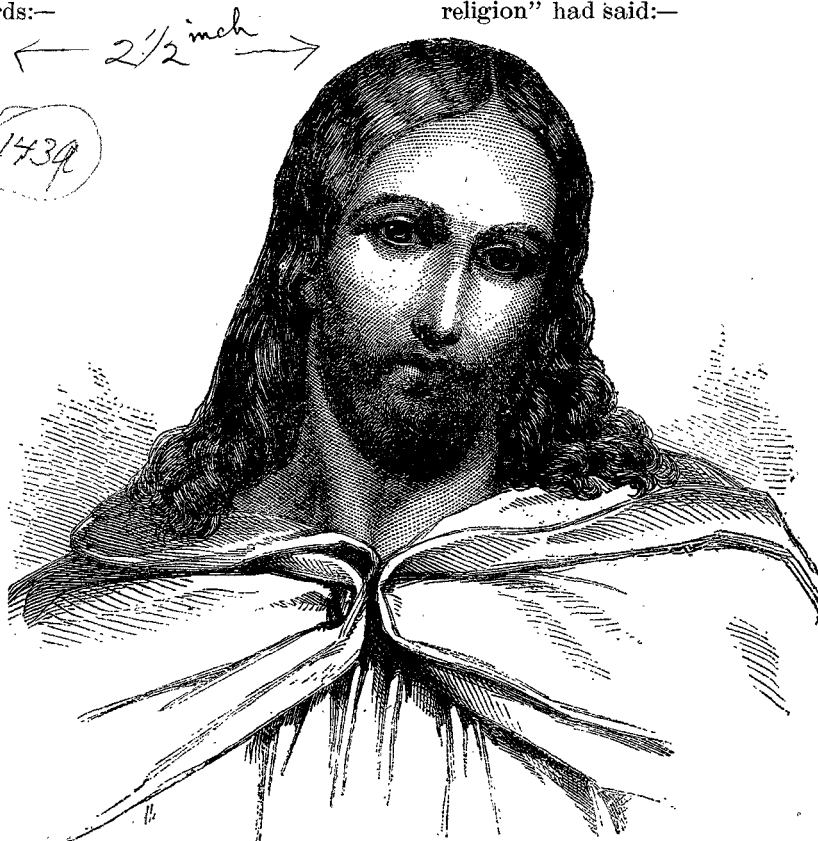
The Declaration of Independence declares that governments are instituted among men to secure the rights of liberty and equality.

Christ, in condemning the exercise of governmental lordship and making "rulers" servants of instead of lords over the people, and in making the State "a revenger to execute wrath upon him that doeth evil" and a "praise" or protector to him who "doeth good," taught nearly eighteen hundred years before the Declaration of Independence was proclaimed that "to secure these rights [liberty and equality] governments are instituted among men."

While all this is true, how many will think, amid the din and roar, the dining and wining of Independence Day, to "fear God and give glory to him" who is the Author of all liberty, civil and religious, Christian and constitutional.

A. F. B.

How many who will talk fluently of liberty on Independence Day, will themselves be slaves of their appetites and passions? "If the Son therefore shall make you free, ye shall be free indeed."



THE AUTHOR OF LIBERTY.

News, Notes, and Comment.

WHEN Mr. Justice Brewer delivered that famous opinion of the Supreme Court, under which a learned English divine was admitted into this country that he might assist at the ministrations of "Old Trinity Church" in New York City, the Justice felt called upon to work out, at considerable length, and with elaboration quite extensive, the items which he had taken it upon himself to "nail up and defend"—namely, "that this is a Christian nation." He approached his subject from various directions, and always with the same results. He shed upon it many different kinds of light, and the letters only came out all the stronger. The "X rays" of an intellect unquestionably forceful, were turned upon it, and the declaration showed, through and through without a flaw, "this is a Christian nation."

* * *

Now, whatever a layman may feel himself at liberty to do, it lies not within the province of an attorney to criticise the Supreme Court of the United States, or to question the utterances of that high judicial body—"the most august tribunal in the world," as it has been styled. And the methods, or line of reasoning whereby any given conclusion has been reached in the minds of the judges, is as much beyond the purview of the practitioner as is the decision itself. Nevertheless, there is no objection to pointing out that certain facts which the court cites, as pertinent to its view of the legal question involved in a particular case, have also a significance apart altogether from their relation to the issue argued and decided therein.

* * *

In the great "Christian nation case," for example, the Supreme Court's opinion, as delivered by Mr. Justice Brewer, calls attention to the fact that nearly every "commission" or royal authority given by European powers to their citizens, to make discoveries, plant settlements, or "stake out claims," in Western mining parlance, on this continent of ours, mentions, in terms more or less specific, as among the objects contemplated in the grant, "the propagation of the Christian faith among savages now living in darkness." This, it is considered, constitutes an argument in favor of the proposition that ours is "a Christian country." So be it. We have here, at any rate, a historical *datum* of other, if not wider significance.

* * *

WITH the single exception of the Dutch, every nation of Europe did, indeed, deem it advisable to proclaim to the world the missionary character of its expeditions to the American shores. (I have found one English "commission" from which this announcement was omitted, I presume by an oversight.) Trade is mentioned as a de-

sirable thing to look out for; the extension of the control of Christian rulers over lands occupied by unbelievers is spoken of as quite desirable; but these are matters of a transitory world, and only a means to an end—the saving of immortal souls to an eternal life, where time and territory and trade shall be no more. In our day, when a nation goes to war, she does not feel called upon to justify herself in the eyes of her own people or of other communities by any pretense of religious zeal or aspiration. Columbus set out westward that he might reach the East and "convert the Great Khan." But England calmly takes India by the throat and chokes her into submission, without either thinking or talking about the Gospel, though, as a matter of course, behind the bayonets and the artillery, go the clergyman and the "Established Church." What is the cause of this difference?

* * *

It is all due to the change of *zeitgeist*, or time spirit. After the barbarians who overthrew Rome had parcelled the fair domain of Europe out—not to their satisfaction, for they were continually squabbling, and "rearranging and shifting," but still, after a fashion—among themselves, there was, for several centuries, a very remarkable *zeitgeist* dominating the minds of men. The Phenicians were the great traders of antiquity. The Greeks knew and appreciated the value of wealth, and the importance of barter for its acquisition. So did the Romans. These last accumulated worldly goods, at the height of their power and magnificence, largely by plunder; but they also had ships, and profited by the exchange of the products of one country for those of another. But after Rome's eagles had flown away, never to return, commerce practically ceased. The Barons enriched themselves by robbing each other from time to time. The peasants patiently tilled the soil; there was little inducement for any one of them to "go into business," for, if he succeeded, it was pretty certain that, sooner or later, some great "lord" would make a "forced loan" out of his accumulations.

* * *

A VERY amusing illustration of the popular attitude towards trade is given by Mr. Charles Reade in his great story, "The Cloister and the Hearth," and it shows a wonderful capacity for entering into the spirit of another age, totally different from that of our own, does the imagining of such an incident. Mr. Reade tells us of a German shoemaker of the period under consideration, who was discovered by a would-be customer sound asleep at the door of his shop, in the middle of the day. The man was quite angry at being disturbed, and his wrath was rather augmented than mollified, when he learned the purpose for which his visitor had called. He entered the store reluctantly, and begged the stranger not to buy a particular pair of shoes which attracted the latter's fancy. The customer, however, insisted on having what he wanted, and got it at last. As he left, the shoe-

maker dropped into his chair again, his face covered with tears, and sobbed himself back into slumber, grievously moaning, "my last pair of gilded shoes—my last pair of gilded shoes!" The genius of commerce was not the *zeitgeist*.

* * *

AND as trade was no part of men's thoughts, to fight for it would have been considered quite as reprehensible as to live for it and work for it. Hence, wars, in order that they might be commended to the general approval, were always prosecuted under the guise and in the name of religion. There can be no doubt that the first crusade, at least, was quite sincerely organized through the influence of a religious feeling. But it was by no means so with the last. One must read "The Laws of Civilization and Decay," a most remarkable work, which has lately and deservedly passed into a second edition, in order to fully appreciate the sordid and mercenary motives by which that great expedition was governed, and the astounding atrocities to which it was driven by its controlling impulse of greed and covetousness. There were good, honest, straightforward men who left their homes and families, many of them forever, upon that fateful occasion; but they were few, comparatively, in numbers, and too poor to act alone; so they did the dirty work of the rest, and died at it.

* * *

THE Crusaders had revealed to the new Europe which had arisen on the ruins of Rome's great Empire, the wondrous possibilities of the East. Here was seen an enormous extent of territory, exhibiting a wealth and luxury and magnificence beyond the dreams of mail-clad warriors, plodding peasant, and petty village merchant. While Europe had been busy sacking castles and settling the details of long theological creeds, Asia had for centuries chiefly concerned herself with making things as comfortable and enjoyable as possible in the present life. The most orthodox believers were impressed with the importance of this course when they saw it going on before their very eyes. Legends were many of a grandeur transcendent, almost ineffable, in regions beyond their seas. A glimpse they got into a wondrous charming new world; but Saracen obstinacy prevented more than a glimpse.

* * *

It was maddening. The dwellers in the far-off Fairy Land might be weaker than those who thus blocked the way. Perhaps their vast treasures of gold and silver and precious stones and gorgeous raiment might be easily taken from them by threats; or a very slight degree of violence might prove all that was necessary. Or they might be so savage and simple-minded that a few trinkets would purchase from them a quantity of things that had a real substantial value. Anyway, they must be gotten at, somehow or other. Of course,

they were pagans. And, therefore, it was not only a right, but it was a Christian duty, if their hard-headedness rendered such a step necessary, to employ any force whatever, in order to dispossess them of those worldly blessings which it was not thinkable that they should have done anything to deserve at the hands of Providence.

* * *

THEY cannot be reached from the East? Very well, then; we must try the West? By this time, the idea of the rotundity of the earth was, if not generally accredited, and though even under the ban of the Infallible Church, by no means universally rejected. Obviously, if it were true, one could get to the East by the simple process of sailing westward. It was a tempting idea. By this means, the rude and implacable Saracen, who now asserted his unholy claims to land which he had conquered, would be outflanked, and approached from the rear. And between him and the adventurers would lie exposed a Paradise of richness and glory, such as the eye of Western man had never seen, nor his mind conceived.

* * *

BUT the *zeitgeist* was still largely religious, and only in part commercial. The last Crusade was entered upon under an express contract between its financial promoter, party of the first part, and its commanding officer, party of the second part, that a great act of spoliation and outrage should be perpetrated before any attempt was made to invade the soil of Palestine; nevertheless, like all of its predecessors it was commissioned in the name of the Father, and Son, and Spirit, and sent forth to do the will of Deity in the work of murder and rapine. And, just so, when it was finally determined to try the experiment of penetrating the eastern arena by a western route, it was deemed necessary to insist that no worldly motive lay at the bottom of the movement—that Christianity, and not avarice was the cause of it all.

* * *

WHEN we thus contemplate the early expeditions to this hemisphere as the direct result of the Crusades; when we understand that, like the last crusade itself, they occurred at a time when men's minds were in a transition state—when the replacement of the *zeitgeist* of religion by the *zeitgeist* of acquisition was just about commencing—then we have at once the key to those expressions in the "commissions," etc., which are sometimes relied upon as evidences that "this is a Christian nation." They were just as inevitable, under the circumstances, in such instruments, as the similar language in the papal "Bulls" whereby the faithful were exhorted to go forth and expel the infidel from the blessed land of Palestine, the cradle of the Christian Church.

* * *

How far were the men of that time sincere in the use

of such language? How far did its use impose upon governments, upon citizens, upon the world at large? No definite answer can be given to these questions, profoundly interesting as they are. But one thing is certain—there was an element of sincerity in those who used them, and to some extent there was a genuine belief in them on the part of those for whose benefit they were promulgated.

* * *

THIS historical review, while, as already observed, it is not presented with any idea of challenging the conclusion of our great Forum of last resort, to the effect that "this is a Christian nation," nevertheless has an important value in an altogether different question—and one of considerable importance. It is hard for us nowadays to appreciate the lofty degree of courage and manly indifference to danger which were required for the voyage of Columbus, and for the wonderful work of the Cabots. Men who ventured as they did, with the scanty knowledge that they possessed, in their frail crafts, without charts, and having compasses of the rudest kind, must have been driven by an impulse stronger than any mere idle curiosity "to see and hear some new thing." What was the secret of it all?

* * *

INCIDENTALLY, these men, and others of their ilk, may have made this land, nominally, as we have been told they did, "a Christian country." There is no denying that they were uniformly instructed to do so. But a close and impartial scrutiny of history shows that this thing was done, if at all, incidentally or accidentally. America was really discovered not because the people or potentates of Europe were desirous to "bring souls to Christ," but because people and potentates alike were full of the lust of covetousness, the "*sacra auri fames*," or "accursed thirst after gold," of the old Roman poet. Columbus was sent to convert the "Grand Khan." Then, as now, there were people "right around home" avowedly unconverted, and others whose conduct plainly showed that their professions of belief in the true faith were based on a misconception of their own mental condition. But the "Grand Khan" whom Columbus set out to Christianize was supposed to sit on a throne of solid gold, studded with diamonds and other precious gems, and his palace glittered with silver trappings, and pillars of alabaster, and chains of pearls, and in the vaults of his treasury lay millions of coin untold. And so, Columbus got his ships from Ferdinand and Isabella.

* * *

THE wrath of man worked salvation. A mighty nation has grown up in the land that Cabot ran against when he was groping for a "northwest passage" to the treasure house of El-dorado. As great as any in many other regards, this nation stands unique in the family of commonwealths, as the representative of political ideas

to which she owed her birth, and which are the foundation stones of her existence. One of those ideas—a very vital one—one of transcendent consequence—is the idea of a total separation of Church and State. How far this idea is consistent with her posing as "a Christian nation" is not the question here. The purpose of these present paragraphs is simply to point out the fact that, if those whose first coming hither made her life a possibility did anything to give her this characteristic, at least the doing of it was not the active cause of their coming—that, if the only hope and aim in life of those who fitted out and those who conducted the great voyages of discovery had been the propagation of the gospel and the glory of the Saviour, as they understood it, we should never have had a Columbus, a Cabot, a Smith or a Raleigh to tempt the waves, or a Bancroft to record their achievements.

Ans. J. Ringgold.

Political Prayer in Ohio.

An illustration of "religion in politics" was furnished at the opening of the Ohio State Republican convention, at Toledo, June 22. The incident calls out the following from the *New York Journal* of June 24:—

"The country clergyman who opened the proceedings of the Ohio Republican convention with a supplication to the Almighty on Tuesday had a rather singular idea of the ethics of prayer. However, he had a very correct estimate of the mental characteristics of a Republican convention, for it is recorded that at various points in his appeal the assembled delegates applauded wildly, and at the close they clambered upon their chairs and cheered themselves hoarse.

"Through the efforts of this suppliant, a Deity, supposed to be all-seeing and omniscient, was explicitly informed of the condition of affairs within the Republican party. Especially was he commended to keep an eye on a certain "typical American and father of the Republican party."

"Continuing, the preacher begged the Almighty to take an active part in fastening the protective system on the United States. He seemed to recognize no impropriety in appealing to that Great Power which rules all the nations of the earth to aid this one people in its effort to discriminate against all others, and to cut off from our markets the workers of every other country. A device which is successful in proportion as it reduces the workers of other lands to want and misery is a curious thing to recommend to the God of all the nations, but Ohio's political preacher was equal to the occasion. The assembled Republicans shouted themselves hoarse when he lifted up his appeal:—

"May there be among our lawmakers such wisdom and patriotism and loyalty to American interests as shall mend the breach in the wall of our prosperity, and by protecting our industries give employment to labor, and thereby create a market at home and abroad, upon the pivot of which turns national prosperity."

"For years the prayers offered by political preachers in Congress, Legislatures and conventions have been a scandal to the godly and a cause for merriment among the impious. Of the egregious bad taste of such a performance as that at Toledo there can be no doubt. That all thought of the sacredness of the office the clergyman was filling was banished by the matter and the manner of his supplication was made evident by the fact that his auditors treated the prayer as they would a political stump speech, interrupting with applause whenever stirred by the speaker's sentiments. Such incidents only blunt the sentiment of reverence, yet they will be repeated as long as political preachers are called upon to open political gatherings with prayer. It would be better to omit the opening ceremonies, since the very class of pulp-iteers least fit to discharge the duties of the office invariably seek it."

REPORT comes from Somerville, a suburb of Boston, that the Woman's Christian Temperance Union of the place intend to stop the sale of soda water at the drug stores on Sunday and the sale of goods from bake shops. Also, that the board of aldermen have forbidden Sunday sprinkling of the streets. Upon this an antichristian journal remarks: "These fanatics are determined to convince enlightened mankind of what many have already ventured to assert—that religion is a curse."

Are You a Member of the International Religious Liberty Association?

THIS Association was organized to care for the families of those who were imprisoned for conscience' sake, and to disseminate the principles of religious liberty, especially by means of the printed page. The Association is supported by members who pay one dollar a year as a membership fee and by donations from those interested in its work.

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All members receive *free*, as fast as they are published, all issues of the *Religious Liberty Library*, a monthly publication with occasional extras, devoted to the discussion of current religious liberty questions.

July 1st is the date for sending letters to members of the Association asking for their annual offerings. These letters will cost nearly \$125.00, a sum with which we could circulate half a million pages of tracts. Can not this sum be saved to the cause of truth by our friends sending in their dues and donations this year without waiting for our annual letter. We hereby kindly request that this be done. Those wishing to become members can do so on the payment of \$1.00.

Address all communications to the International Religious Liberty Association, 39 Bond St., New York, N. Y. Write your name and address plainly, so that we can

print it with our list of subscribers to the *Library*. Remember the *Library* is *free* to members. We sincerely hope that our friends will respond promptly and thus make the annual letter unnecessary.

A. F. BALLENGER, *Secretary*.

The Sunday Newspaper and Sunday Excursion Train.

BY A. SMITH.

A GREAT cry is raised by many of the clergy of the land against Sunday excursion trains and Sunday newspapers, holding them responsible as leading factors for much of the prevailing wickedness that exists at the present time.

A newspaper carefully conducted on the principles of civil usage is altogether proper as a promoter of intelligence and social freedom, and is therefore just as properly issued upon one day as another, except for religious reasons only. For the clergy to oppose it therefore, for supposed sabbath desecration, otherwise than by moral suasion, is to transcend the authority conferred upon them as ministers of the gospel by the Author of the Christian religion.

The same principle is true concerning the running of excursion trains, or any other trains, upon Sunday or any other day observed as the sabbath.

That church people themselves are largely responsible for the so-called sabbath desecration complained of, the following quotations indicate. In 1887, there was held in Elgin, Illinois, a Sunday law convention, many leading evangelists being present, at which the following resolution was passed:—

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

"Dr. Knowles, the editor of the *Pearl of Days*, said that the Delaware and Lackawanna Railroad found that when their trains were not running on Sunday five hundred Christian ministers in New York City went and used competing lines, giving all their traffic to them. Then the directors said, if these other roads can get the patronage of the preachers on Sunday then what harm is there in our carrying other people on Sunday."—*Battle Creek Daily Journal*.

The following extract is from an article written by Rev. C. H. Zimmerman and published in the *Union Signal*, of Nov. 5, 1891, under the heading "So-called Christians Are the Offenders":—

"A pamphlet before me with the above title alleges that moral and religious citizens are responsible for the inauguration of sabbath desecration by railroads. Rail

road directors were unwilling to run Sunday trains when the petitions were first sent to them; but they were signed by church members and the directors at length yielded to the demand. These church trains developed an appetite for Sunday travel. If respectable, moral and religious persons could take an excursion to church, others could take excursions to the sea-shore. Though only a few local trains were at first run on Sunday, the public demand increased rapidly, until now they are running all over the land. Carroll D. Wright, then chief of the Massachusetts Bureau of Statistics of Labor, said in his official report: 'It can safely be asserted that all the facts, so far as ascertained, show that the inauguration and establishment of the Sunday-train system on the railroads which centre in Boston was *wholly the work of church-going people*, and that it was also for *their convenience* in going to special churches to which they had become attached. It was not called for, however, by any *necessity* in enabling them to attend the public worship of God.'

In this land of liberty, no person is obliged to do any work upon a Sunday newspaper, nor to sell, buy or read it; neither has he any right to forcibly restrain any one else from perfect freedom of choice in the matter. It is also an indefeasible right for any person to go where he pleases by a Sunday excursion train or any other so long as his conduct is strictly civil; and he is amenable to God alone as to how he spends the Sabbath, whether that day be the first, the seventh, or any other day of the week. It is altogether proper for a minister, or any other believer, to persuade men, even with earnest entreaty, to discontinue Sabbath-breaking, but they have no right to use the lash of the law nor the revengeful methods of a boycott to effect a reform.

Men and boys are largely confined in the dusty shops and factories of our towns every day, week in and week out, except on Sunday, while their wives and sisters toil in their hot kitchens or laundries, seldom getting a breath of heaven's air free from the grime and odors of the none too clean city. But the clergy, largely free from the discomforts of their parishoners, are, some of them, able to go to a lake-side or beautiful park, taking their families and servants with them, and spend weeks of the "heated term" in the enjoyment of the beauties of nature, forbidding the poor of their congregations, under proposed legal penalties, from availing themselves of the only feasible opportunity of enjoying like pleasure, because, forsooth, the Sunday excursion train is their only means to this end.

Every person has a right to keep Sunday as the sabbath if he chooses to do so and to persuade as many others as he can; but when an attempt is made to enforce it by civil law, the advocate will find himself arrayed on the side of the prince of darkness. When an appeal is made to the Bible to sustain Sunday sanctity, a Gibraltar of divine authority will resist the attack, for God commands in his Word the sanctity, not of the first, but of the seventh day.

Grandville, Mich.

"ETERNAL vigilance is the price of liberty,"

Card.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

Such donations should be sent to W. H. Edwards, the Treasurer of the Board, 1730 North Fifteenth Street, Philadelphia, Penn.

WE have received from the author, Mr. W. H. Wild, a copy of his beautiful picture-chart, entitled, "The Two Ways." It is designed as a study of the way of salvation that delivers from the way of destruction. It is a beautiful picture, a suggestive chart, an interesting study, and an excellent daily counsellor. All the children will certainly be charmed with it; and all the older folks must surely be pleased with it, on sight. It is 23x30 inches in size, and is printed in twelve clearly defined colors. It must be seen to be appreciated. Price, 75 cents. Address Wild and Hilliard, 67 Kendall St., Battle Creek, Michigan.

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THE AMERICAN SENTINEL never has, and under its present management, never will, pose as a money-making enterprise. The sole object of its existence is to promulgate the principles for which it stands in defense, and never was it more determined in this than now. We may frankly say, however, that were it not for the loyalty and liberality of its friends it would not be on a paying basis to-day, for it is a well-known fact in newspaper circles that it is rarely the case that a paper is able to pay its way from its subscription receipts alone. The SENTINEL now has a circulation that enables its influence to be felt, and requests have been made for advertising space. After due consideration the management has decided to open its columns to a limited amount of commercial advertising, taking great care to admit only such announcements as it can be assured are perfectly reliable, and which it can, if necessary, personally endorse in its editorial columns. We trust that this move may prove of mutual advantage to all concerned.

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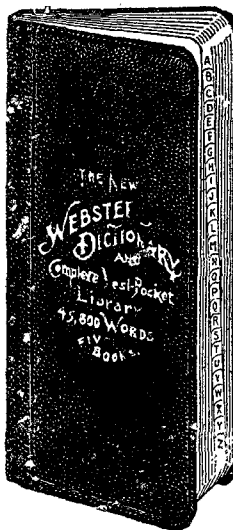
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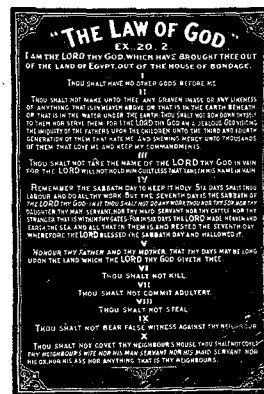
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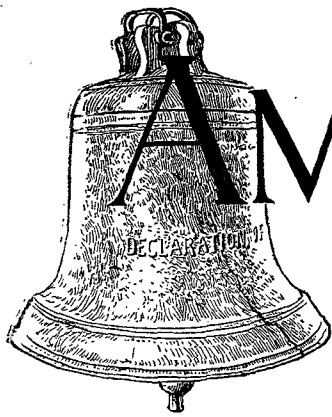
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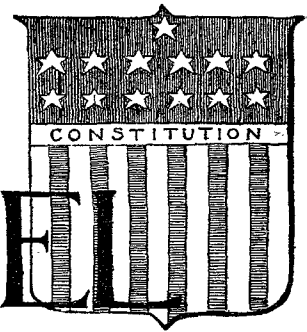
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AMERICAN SENTINEL



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

ALONZO T. JONES,
EDITOR.

NEW YORK, JULY 7, 1897.

VOL. 12, No. 28.
Single Copy, 3 cents.

The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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.

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JUSTICE is above statute.

It is the business of legislators and courts to discover law, not to make it.

THERE is slavery in every other pathway than that of the law of God.

BEING a good stickler for "the law" proves nothing more than that the man may be a good Pharisee.

GOD does not care anything about governments, but He does care a great deal about men.

It is the business of the law to protect society; of the gospel, to reform the criminal. There is no reforming power in a statute.

THERE are a great many creeds and denominations in the world, but—from a moral standpoint—only two classes of people; namely, those who believe on Jesus Christ unto salvation, and those who believe not. From God's standpoint, this is the only difference there can be between any two individuals on earth.

It was because of envy that Cain murdered Abel, and this evil sentiment has been the actuating motive in every case of religious persecution from Cain's time to our own.

The wicked envy the happy estate of the just, which is theirs by virtue of "righteousness, and joy, and peace in the Holy Ghost."

"In order that every man may enjoy the religious Sunday," said the Rev. Mr. Reed, of Haverhill, Mass., in a recent discourse, "every man must observe the civil Sunday." Was it then an oversight on the part of the Creator that in his Sabbath commandment he makes no allusion to a civil sabbath, or provision for its observance? Sunday observance, to be sure, is not commanded by the Creator, but if it were, could not one person observe it independently of the actions of some other persons? Is our obedience to God dependent upon the uncertainty of the obedience of others around us? We think not.

Christian Profession and Anti-Christian Practice.

In the United States there are multitudes of people who profess to be Christians.

The vast majority of this multitude are diligently endeavoring to secure legislation enforcing their religious views upon all the people.

They desire and require that religion shall dominate politics, shape the laws, and control the State: they want a union of religion and the State.

In truth they want a religious State; an earthly, political, kingdom of God; with "Christ reigning as King on Capitol Hill" and throughout the nation, through themselves as his representatives.

All this is seriously proposed by people who seriously profess to be Christians.

What, then, is it to be a Christian? What is Christianity anyhow?

In the Scriptures it is written that Christ left us "an example that we should follow his steps;" and that "He that saith that he keepeth His commandments ought himself also so to walk even as He walked."

It is Christianity to follow His steps alone, to walk

only as he walked. For again it is written, "As my Father sent me, even so send I you;" "As he is, so are we in this world;" and we are "in Christ's stead."

What steps, then, did Christ take toward the domination of the politics of his day? What steps did he ever take to gain control of the government, or to dictate in the affairs of the State?—Just none at all. Everybody knows that he never in any way gave the slightest indication of any such thing.

This, too, in spite of many solicitations of different kinds. He was not only more than once openly invited to do so; but it was the long expectation of the whole people to whom he came. So strongly was this implanted that they were willing to take him by force and set him at the head of the government.

Yet never by a word, a look, or any sign whatever, would he countenance any such thing. On the contrary he openly repudiated every suggestion of the kind; and withdrew himself from the people who were bent on having it so, and went away by himself alone and prayed for the people that they might have better views of himself and of his mission to the world.

Was this because politics was so pure, laws so just, and government so altogether correct, that there was no call for any readjustment, no room for any reforms? Was there at that time no need of careful watching to see that none but good men should hold office?

Were such as these the reasons why Christ had nothing to do with politics, nor with affairs of government in any way? Not by any manner of means. Corruption in politics and in office was never more rife than at that very time, and in Judea. Then as it was altogether from choice, and not at all from lack of necessity or opportunity that Jesus had nothing whatever to do with politics nor any of the affairs of the government, wherein do the churches, leagues and societies of the United States to-day follow his steps in their persistent intermeddling in these very things? And when they do not walk as he walked, wherein are they Christians?

It was his steady refusal to countenance the political aspirations of the people, which, more than anything else, caused the scribes, the Pharisees, the lawyers, the priests, and the Herodians, to reject and persecute him. These were the church-leaders of that time, and correspond to the sects, leagues, unions, and Endeavor societies of the present day.

It was to the Pharisees with the Herodians that he announced the everlasting principle of the separation of religion and the State, in the words, "Render unto Cæsar the things that are Cæsar's, and unto God the things which are God's." And when the whole combination together had made against him the false charge that he would make himself a king, he answered them and all other combinations for all time, "My kingdom is not of this world." "My kingdom is not from hence."

Such was ever his word and his attitude. Such has been his will concerning his church, from the foundation of the world. He is "the same yesterday, and to-day, and

forever;" and it was impossible that, when he came into the world, he should walk contrary to all the instructions that he himself had given before he came into the world.

And now to all the church combinations, leagues, unions, and endeavor societies, that are afflicting this nation with their mischievous schemes for molding the politics, shaping the laws, and directing the government of the country, he pointedly exclaims, "Why call ye me Lord, Lord, and do not the things which I say?"

Why do you call him Lord, and then do your own will? Why do you profess to hold his Word in reverence, and then utterly disregard that which from beginning to end is one of the great vital principles of that Word? Why do you bear the name of Christ, while in this great matter you walk directly opposite to the way in which he walked?

Since the Bible, from beginning to end, treats so fully and so plainly on this subject; and since all history speaks with one continuous voice, warning all men of the essential evils that follow in the train of every step that is taken to unite religion and the State; it is difficult to understand how anybody who professes to have any respect for the Bible, or has knowledge of the A B C of history, and cares at all for mankind, can for one moment countenance any suggestion of a connection between the pulpit and politics, between church and civil government, between religion and the State.

Yet the ones who profess to be the only true believers of the Bible, and the ones who profess to be the best qualified to gather the true lessons of history—these are the very ones who are most diligently engaged in forcing upon this nation the evils of a union of religion and the State, of church and government, of the pulpit and politics.

Surely nothing can explain this contradiction between profession and practice, but worldly ambition that can never learn anything, and religious bigotry that is never content without power.

Yet though this may explain the contradiction between profession and practice on the part of those who are seeking to afflict the nation with this great evil; what suggestion can possibly be made in explanation of the indifference and unconcern on the part of the rest of the people? How is it that they can view with a listlessness almost absolute the steady grasping growth of this power that is determined to bring the whole nation under the curse of a religious despotism after the very image of that of the Dark Ages itself?

It is reported from Paris that the Roman Catholic priest who preached the funeral sermon for the victims of the late dreadful disaster in that city, in his discourse represented God as demanding a holocaust of good, charitable, believing people to appease his anger against the freethinkers and other sinners of the gay French capital. This is quite in harmony with the pagan conception of

God which leads men to torture themselves with various forms of penance in order to appease his wrath or move him to pity. The Christian conception of God is expressed in the Scripture, "God is love," and "God was in Christ reconciling the world unto himself." There is plenty of paganism which tries to pass for Christianity.

Liberty and Law.

LIBERTY and law are not, as very many people think, two things set over against each other, and requiring to be properly balanced to secure a successful and happy existence. People who hold to this idea show thereby that they have no true conception of either the one or the other.

God is the author of liberty; he is also the author of law. He has not made two things which antagonize each other. In the truly Christian life, liberty and law meet and dwell in perfect harmony. They lead the individual in one and the same path.

Law is opposed to license; but license is not liberty, it is a form of despotism. Individuals who commit acts of license are the slaves of their vices and passions. He who is not such a slave has no desire to do an act which the order and peace of society, or the good of any of his fellows, demands should be forbidden. In his life is manifested "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And "against such there is no law."

The pathway of perfect liberty coincides with the pathway of perfect law. Perfect liberty is the liberty of the divine life, and the perfect law is the divine law, and the divine law is an expression of the principles of the divine life. The Christian life is the life that is actuated by these principles. The Christian life moves in the pathway of the perfect law, and finds only perfect liberty.

The law of God is the "law of liberty." Jas. 2:8, 12. It is because of this that the Christian finds in it his delight. "O how love I Thy law!" is his testimony; "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." Ps. 119:97, 103. "The judgments of the Lord are true and righteous altogether. More are they to be desired than gold,—yea, than much fine gold; sweeter also than honey and the honey comb. Moreover by them is thy servant warned; and in keeping of them there is great reward." Ps. 19:9, 10. He sees in God's law, as does every one who becomes acquainted with it, the pathway of everlasting life, and of "the glorious liberty of the sons of God."

Man's law is for the restraint of evil doers, that there may be peace and order in society, without which men could not engage successfully in the pursuits of life. In pursuance of the purpose of that law, the transgressor, when caught, is forcibly deprived of his liberty. Either by incarceration, or by other penalties, restraint is put upon the evil-minded person so that he is forcibly kept

within the pathway of civility. The law of man takes no account of the individual further than this.

We are apt to form our conceptions of God's law from what we know of law as made and executed on this earth. It is natural and easy to do so, especially as the law of man often professes to re-enact or enforce the law of God. But all this is an egregious error. In character and purpose, the two are altogether distinct. They are different also in their methods of operation.

The law of man deals with the outward acts. It operates upon the individual only from without. God's law, on the other hand, deals with the secret thoughts and motives of the heart. It operates upon the individual from within. "The law of the Lord is perfect, converting the soul." Ps. 19:7. It leads the individual not only to conduct himself civilly, but to do that which is right in all things, because such is the desire of his heart. Having that law in his heart, he has a supreme love for the right.

The law of God therefore could not be made effective through the restraints employed by the law of man. The former leads man into perfect liberty; the latter lead him into less liberty than he already enjoys. To try to make the law of God effective through depriving a man of his liberty is to endeavor to make it operate in precisely the opposite manner from that to which it is ordained by its Author.

This is the trouble with all sabbath laws, and all other forms of religious legislation. They are contrary to the divine law in the employment of coercion to secure obedience, if in nothing else. They would compel men to offer a forced tribute to his Maker, which would only be an insult to Him. He who has the law of God in his heart has perfect liberty, and in this perfect liberty offers to God a tribute of love; and this is acceptable and well-pleasing to Him.

"God is love;" and his law is a law of love,—the love of that which is holy and pure and just. But we can attain to this only in Christ. Only in Christ can the law of God get into our hearts at all. And Christianity is the manifestation of the power and wisdom of God in putting Christ into the heart of a man for his salvation. By this the individual knows the perfect liberty, love and righteousness of Christ's own life; for of such an one it is written, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

The life of Christ is everlasting, and it is retained by faith. By faith, not by force, the law of God is made the rule of life; and faith is not of force, but of the free will of the believer. The fountain head of the Christian life is liberty, and the stream is liberty, through all its flow.

And thus it is seen that the law of God is but a delineation of the pathway of perfect liberty, which those enjoy who by faith have Christ living in their hearts.

THERE are two laws in the spiritual world,—the "law of the Spirit of life in Christ Jesus," and the "law of sin and death." The one means liberty, the other slavery.

Not Pessimistic.

CHRISTIANITY is not pessimistic; it is the most optimistic of anything on earth. While it says that "in the last days perilous times shall come", and that evil men and seducers shall wax worse and worse, deceiving and being deceived, and that there shall be oppression and persecution of all who "will live godly in Christ Jesus," it also points with equal and even greater emphasis to the approaching end of all the evils which fill the earth with mourning, and the establishment of the glorious and eternal kingdom of righteousness and peace. And to every individual, whatever may be his circumstances and into whatever evils he may have fallen, it brings peace and happiness now, and an assurance of eternal joy in the kingdom of God. "The mourning cometh," is its welcome word to the waiting believer; therefore "look up, and lift up your heads, for your redemption draweth nigh".

The Christian religion is the sovereign remedy for "hard times", or for any trouble by which an individual may be afflicted, whether within or without. The SENTINEL would have every one whom it can reach accept and put in practice the principles of Christianity. These represent the highest optimism of which the mind can conceive.

ALL movement is not progress. Many a wheel goes round that does not go on. Revolutions are not necessarily evolutions. Professional agitators, secular as well as religious, would do well to take note of this fact.—*N. Y. Observer.*

A Sign of the Times.

THE second Sunday after the recent notorious lynching of a negro criminal at Urbana, Ohio, the pastor of the First Presbyterian Church, of that place, preached a sermon in justification of "the punishment of crime by the people," in which he said:—

"Down in the hearts of the people there are times when the justice which is found in the divine law against crime asserts itself, with a power beyond moderation and control,—times when the sense of justice says the criminal ought to die."

Every outbreak of mob violence, then, against a real or supposed criminal, may be regarded as a case of the "justice which is in the divine law" asserting itself, and, of course, "the justice which is in the divine law" is sacred, and its assertion of itself is to be regarded as the movings of a divine force, and a thing not to be forbidden or repressed.

This is a plain justification of such outbreaks of mob violence as that by which this sermon was called out. And when such words are spoken by the professed ambassadors of Christ, the fact may well be regarded as a sign of the times. When those to whom the people look for

an exposition of the divine truth that all men ought to receive, justify the work of the lawless passions of human nature, the people are under the leadership of blind guides, who can only lead them into the ditch.

"The justice which is in the divine law" never asserts itself through the agency of a mob.

Papal Lutheranism.

From "Present Truth," London, Eng.

THE Norwegian constitution has had an article to this effect:—

"The Evangelical-Lutheran religion is and continues the public religion of the State. The citizens, who profess the same, are obliged to see that their children are educated in it. Jesuits, and orders of monks and nuns are not to be tolerated."

The other day the Norwegian Storting discussed an amendment proposing to expunge the last clause. The debate resulted in striking out all of the clause save the declaration that Jesuits are not to be tolerated. As these pioneers of Rome are accustomed to working in secret the clause will not shut them out. The pity of it is that the Storting did not see that the first clauses only establish a papal system under another name.

Wherever the Lutheran church is established, as in Scandinavia and Germany, it differs very little in its spirit from the Roman church. The Word which Luther preached was the power of the Reformation. In harmony with the gospel, Luther declared:—

"It is by the Word that we must fight; by the Word overturn and destroy what has been established by violence. I am unwilling to employ force against the superstitious and unbelieving. Let him who believes approach. Let him who believes not stand aloof. None ought to be constrained. Liberty is of the essence of faith."

After the initial victory of the Reformation had been won by the power of the Word, Luther was persuaded to depart somewhat from these principles, and the work of reform ceased in the hands of his followers. Religion was put into a creed, and supported by the sword of the prince. So it comes that Lutheranism now is not reformed, and is an opponent of the very gospel by which the great Reformer shook the foundations of the papacy.

A Forced Conscience.

"THE rules at West Point," says the *Independent* (N. Y.), of July 1, "do require cadets to attend divine service on Sunday at the cadet chapel, unless they prefer, 'on the ground of their religious faith or conscientious objections' to 'attend some other place of worship.' No conscience is forced."

In other words, no conscience is forced when cadets are required "to attend divine service on Sunday," either at the Government chapel or at some other. Can this be

true? How about those cadets who may prefer not to attend divine service at any chapel? Is such preference to be regarded as evidence that they have no conscience at all? And are not the other cadets *compelled* to attend the service of their preference? Can compulsion and freedom of choice unite in dictating the same course of action? If the individual submits to compulsion, does he still retain his freedom?

The same thing is illustrated in many of the State Sunday laws, which provide that observers of the seventh day shall not be compelled to observe the first day of the week, *provided* they do conscientiously refrain from work on the seventh day.

Such requirements cannot be in harmony with freedom of conscience.

The Right of Private Judgment.

It is a favorite argument urged by Rome against the doctrines of Protestantism that Protestants adhere to the right of private judgment in the study of spiritual truth, and that this principle has caused the many divisions which exist to-day in the Protestant ranks. Rome points to these divisions, in contrast with the unity which pervades the ranks of her own adherents, as an evidence that Protestantism represents a departure from the truth and Church of God.

In this argument there is an appearance of truth, but no reality. As a matter of fact Protestantism does not lay claim to any "right of private judgment," and it is only Protestantism which rescues an individual from the fatal fruits of this error.

The whole papal system of doctrines represents the fruits of private judgment. This judgment has been set forth before the church and the world in various forms. In one case it is the "bull" of a pope, in another the decree of a church council, in another the pronouncement of some other church "authority"; but always it is a human judgment, an emanation from a fallible and sinful source. It is the fruit of an exercise of private judgment.

Protestantism leads men away from the fallible human teacher, to that Teacher which is infallible and divine—the Holy Spirit. Protestantism does not for a moment claim that any individual ought to attempt to apprehend divine truth by the exercise of his own judgment. And it just as strenuously opposes his reception of any doctrine as spiritual truth by the exercise of any other person's judgment; while the papacy teaches that it is all right to receive doctrine and hang upon it the eternal destinies of the soul, provided that doctrine be the pronouncement of a fallible mortal called the pope, or of a collection of fallible mortals sitting in the capacity of a church council.

But the pope, it is said, when speaking "*ex cathedra*," is infallible. Who said so? Who proclaimed him to be infallible? The cardinals did so, at that memorable con-

clave which was assembled at Rome in 1870. But is a cardinal infallible? Were any of the cardinals of that conclave, or all of them together, infallible? And if not, was their pronouncement infallible? Out of fallibility, comes infallibility—out of the impure fountain, a pure stream! Strange phenomenon, unknown elsewhere in all the world of cause and effect!

Protestantism proclaims the Holy Spirit as the divine Teacher and Guide into all spiritual truth. It does this upon the authority of the word of God. For of the Spirit it is written: "When he, the Spirit of truth, is come, he will guide you into all truth." John 16:13. And also: "The Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:18), and "God hath revealed them unto us by his Spirit." *Ib.* Therefore we are counseled, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." Jas. 1:5. The true Protestant goes to the Word of God for wisdom in spiritual things, and with humility and faith asks God to enlighten his understanding. And the promise of Him who cannot lie is that it shall be done.

This is not exercising his own private judgment,—far from it. He first learns from that Word that his own judgment counts for nothing in the apprehension of spiritual truths, because such truths must be spiritually discerned. He lays aside his own preconceived opinions, and opens his mind and heart to the illumination of the Holy Spirit; and that illumination is shed always upon the Word. The relation of the Spirit to the Word has been well likened to that of a locomotive to the rails upon which it runs. The Spirit speaks through the Word, and departs not from it. "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." John 16:13. He speaks not his own words, but the words of Christ. John 14:36. And all Scripture is the Word of Christ. 1 Pet. 1:10, 11.

Instead of coming, then, to a fallible mortal like himself, for enlightenment in those truths which pertain to salvation, the true Protestant comes to God, who is in truth infallible, and views his Word under the illumination of the Holy Spirit, the divine Guide who cannot err. But why, then, it may be asked, are Protestants so divided in their views of scriptural truth? The answer is, that they have not taken the truly Protestant course, but have too nearly followed the principles of the papacy. They have held too much to the opinions of men, either their own opinions, or those of some others. Their very denominational names indicate this, as do the creeds upon which they stand. God's Word is true, and his promises are sure, whatever may be the short-comings of his professed followers. And as certain as that his Word is true, so certain is it that the Holy Spirit does guide into all truth those who humbly seek the Lord for enlightenment. How he does this, it is not our business to inquire; nor does it matter. But he does it, as certainly as that there is any spiritual truth to be known.

The unity of the papacy, is the unity of blind sub-

mission to the spiritual guidance of a man. Christian unity is the unity of intelligent submission to the guidance of the Holy Spirit. In the former there is the exercise of human judgment, which is private judgment, on the part of him who "as God, sitteth in the temple of God", and of his counsellors; in the latter there is the enlightenment of the individual understanding by the illumination of the Holy Spirit upon the infallible Word.

And in the latter, also, there is spiritual growth; and only by it can spiritual growth be realized. For one cannot grow spiritually on a papal Bull, a decree of a church council, or a church creed. In short, he cannot grow on the word of man, because there is no element of growth in it. In the creeds and decrees which men have fixed there is no room for growth. Nor is it ordained that the child of God shall experience a fitful and uncertain spiritual growth by hearing an occasional pronouncement upon spiritual things by priest or pastor. He is to grow daily, hourly, if he will; and this can be realized only through the instruction of the ever-present Spirit.

"The right of private judgment" as exercised in spiritual things, is a papal principle entirely; and the more Rome inveighs against it, the more she condemns herself and justifies the Protestant principle of becoming wise unto salvation through the Word of God and the guidance of the Spirit.

THE London correspondent of the *New York Times*, Mr. Harold Frederic, speaks in a recent letter of the progress of the Romeward movement in the Established church. He says that recently the new Bishop of London displayed a mitre, the first one seen in St. Paul's since the Reformation. He reports a large advance in the employment of the confessional and mentions a recent early morning service in a parish church where he saw "twenty nun-clad women of a Church-of-England order who, during prayers, bowed at the name of Jesus but knelt at the mention of the Virgin Mary!"

THE relation of Church and State has been the vexed problem of the civilization of the centuries. The unholy alliance between Church and State has been the principal disturber of the peace of nations. Whenever the Christian church has sought the favor of rulers or governments it has been a subject and not a sovereign.

Whenever rulers or governments have sought the favor of the Church they have become the abject slaves of ecclesiasticism, the worst bondage ever known to man. Under monarchical government there is a State religion, and religious liberty, if enjoyed at all, is granted as a privilege and not conceded as a right; whereas religious liberty is never a privilege but always a right.—*Rev. Jas. M. King, Secretary National League for Protection of American Institutions.*

Is it Christian?

BY M. E. KELLOGG.

A CORRESPONDENT of the *Interior*, who is a Doctor of Divinity, in a late number of that paper, gives a very interesting description of the way the Sultan of Turkey visits the mosque on Friday to pray. He is not charitable enough to admit that he goes to the mosque for any other purpose than to be seen of men, which, of course, may be true, but it is a well-known fact that tens of thousands of professed Christians go to church for the same purpose. But of all the statements made in regard to the Sultan, the most remarkable, to the writer, was the following: "Such is the way the despot of the Bosphorus who is so heartily and affectionately hated by all Christians makes his progress to his place of devotion."

An inspired apostle has instructed Christians that they should pray for kings and for all that are in authority. This does not mean good kings alone; indeed at the time when the apostle wrote those words the greatest monarchs of the earth were opposed to Christianity, and so, of course, there was greater need of praying for them. Another apostle has instructed us to "honor the king." The question is whether the Christians of the Sultan's dominions have obeyed these injunctions? If Paul and Peter could honor Nero and pray for him, why should not the Armenian Christians who live in the Sultan's dominions pray for him? It is highly probable that if they had prayed more and plotted less many lives might have been spared.

But to the most interesting point: Do Christians hate Abdul Hamid? Granting even that he is their enemy, should they hate him? Here are some words from Christ, the Author and Founder of Christianity: "For if ye love them which love you, what thank have ye? for sinners also love those who love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But *love ye your enemies* and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil." Luke 6:32-35.

Now, in view of these words, if we hate anyone, even the Sultan of Turkey, are we Christians? Or, in other words, Is it Christian to hate? The fact that it probably may be truthfully said that the majority of *professed* Christians actually hate the Sultan is a sad reminder that actual Christians are not nearly so numerous as they are supposed to be.

The power of love as seen in the early church conquered heathenism and Rome. Is there any better way of subduing Mohammedanism and Turkey?

THE most powerful force in the universe is love.

“Christian Citizenship,” or “Converting Men by Nations.”*

“CHRISTIAN CITIZENSHIP” is the name of a new movement which has for its object the regeneration of society by means of Christian laws, made and administered by Christian men. That society needs regenerating, no Christian will deny. That the church, with its present methods, has utterly failed to regenerate society, is equally apparent.

In view of these patent facts, it was seen that something must be done, and that soon. Consequently, at the annual meeting of the National Reform Association, held at Allegheny, Pa., Nov. 16, 1893, its secretary, Rev. H. H. George, sounded the key-note of Christian Citizenship in the following words:—

“I will never say a word disparagingly of evangelistic work. But I do think the church is making a mistake in so confining herself to that work, as if the prospect of saving the soul was the great end. The tremendous power of the government is against us. If that were not so, they would be converted by nations, so to speak. But when the government is against the conversion of nations, we are moving against the tremendous machinery of the government in working for the conversion of men. You go down to Washington to-day, and there is a saloon in both houses of Congress; and so the influence is spreading all over the country. Now we are working right against the power of this and everything else. I do not know but it would be better to stop evangelistic effort, if possible, if this other work would be made successful, and go to converting men by nations—nations full of men—rather than to try to save one man against the tremendous machinery of a nation like this, whose influence is very largely against the conversion of souls; while, if it could be turned in that direction, they could be saved by thousands instead of one. So I think the great question of the hour is the conversion of this nation to Christ.”

Since the time of this utterance there has been a marvelous change in the means and methods of Christian workers. Pastors and evangelists have come to devote less time to revival work, and more time to political reforms. The brethren of the congregations have been counseled to “leave the prayer-meetings with the sisters, and attend the primaries,” and “pull wires for the kingdom of God.” They have been told that “when the primary and the prayer-meeting are held on the same night, the true prayer-meeting is the primary.”—“*Christian Citizenship*,” by Carlos Martyn, p. 65, Funk & Wagnall Co., New York.

It is well known that the National Reform Association has for many years urged that the salvation of this nation depended upon securing an amendment to the national Constitution, accepting Christ as the ruler of the nation, and the Bible as the basis of all legislation. By this it was hoped to convert the nation to Christ. All members of this association are greatly encouraged by the change which this Christian Citizenship move-

ment has wrought in the means and methods of church work. Rev. J. T. McCrory, of Pittsburg, Pa., a leading official in the National Reform Association, and president of the Pennsylvania Christian Endeavor Society, referred to the change at the Washington Convention, 1896 (Official Report, p. 125), in these words:—

“Let me call your attention first 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 martyrs of former centuries. Who were these men? They were 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.”

If the agitation for a formal national recognition of Christianity, or for the enactment of laws with a view to advancing the kingdom of God,—if such agitation is a desirable change from old paths of Christian work, then Christians have reason to rejoice. If devoting less time to saving men as individuals and more time to saving men as nations is an indication of a return to apostolic power and purity, then the omens are promising. For no intelligent observer can fail to discern this change in means and methods of church work. If, however, this change is for the worse instead of for the better, then this radical transformation should startle every friend of evangelical Christianity.

There are many who deplore this new departure. They see in it a movement away from New Testament principles.

The *Herald and Presbyter*, of June 3, 1896, contained these weighty words:—

“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 the 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 now-a-days sneer at as ‘an old-fashioned revival’—of the fashion of the first revival when Peter preached on the streets of Jerusalem.”

Rev. Arthur S. Burrows, pastor of the First Baptist church of Charlestown, Boston, Mass., writes thus in opposition to the employment of governmental power to further the gospel:—

“Soul-freedom is the bulwark of religious liberty, the

* “Religious Liberty Library, No. 49.”

inevitable outgrowth of the New Testament principles, that each must hear for himself, must repent for himself, must believe for himself, must confess Christ for himself, must be baptized on his own confession (Rom. 14:22). We come into this world one by one, we must go to Christ one by one for his pardoning grace, and we leave this world one by one to be rewarded according to our works, if we be Christ's, and to be judged if we be not Christ's (2 Cor. 5:10). Hence the State has no authority over the religious beliefs and observances of men, whether orthodox or heretic, atheist or heathen."—*From "For What Does a Baptist Church Stand?"*

The *Christian Advocate* (Methodist, New York), of April 29, 1897, in reply to a question whether a Methodist minister should follow the political plans pursued by a prominent clergyman in New York City, in attempting to create a better public sentiment, replied in part with this gospel advice:—

"The true course of the individual pastor who desires to create a better public sentiment than exists, is to deepen the tone of piety and conscientiousness in his own church; to consider that it is by the church in its normal life that the community is to be raised permanently."

Jesus said: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

Jesus did not say: "Tarry ye in the halls of legislation, until ye be endued with power from the State."

Jesus said: "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8.

Jesus did not say: "Ye shall receive power after ye have gained control of legislation."

Jesus said: "Without me ye can do nothing." John 15:5.

Jesus did not say: "Without the power of the State ye can do nothing."

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." When Peter and the rest of the apostles, filled with the Holy Spirit, began evangelistic work on the day of Pentecost, they were outlaws in every country under heaven. Imperial Rome ruled the world. The death penalty hung over the head of him who would teach a new doctrine. But "against the tremendous machinery of the government" three thousand were converted in one day. And just as long as the church trusted alone in the Holy Spirit, she went forth conquering and to conquer. And just in proportion as the church began to "pull wires for the kingdom of God" at the court of Constantine, in that same proportion she lost power with the Prince of Peace. The church stopped converting men by individuals; and began "converting men by nations," and immediately there appears the "Holy Roman Empire."

The Reformation of the sixteenth century, whose power, like an earthquake, shook the throne of the papal pontiff, was but the natural result of turning from the arm of flesh to the arm of God. When Luther was urged to appeal to the State for aid in furtherance of the Reformation, he quickly replied: "There is no sword that

can further this cause, God alone must do everything." "It is with the Word that we must fight, by the Word must we overthrow and destroy what has been set up by violence." "Christians fight, not with sword or muskets, but with suffering and with the cross. Christ their captain handled not the sword; . . . he hung on the tree."

D'Aubigné, the historian of the Reformation, contrasting the power of the Reformation with the power of Rome, uttered these inspired words: "Rome had been established by the law of a carnal commandment; the Reformation by the power of an endless life." "The gospel of the Reformation had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the gospel of peace."

All evangelical Christians now freely admit this early apostasy. They admit that friendship with the world, and reliance on human power, caused this ruin. They also agree that the power of the Reformation resulted from reliance alone on the power of God. Then why do they not cry out against this modern reunion with the world? It will cost the friendship of a world-loving, compromising church; but it will bring its reward.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

"If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

Let the watchman give the trumpet a certain sound. Let him enter into his closet and shut to the door, and plead for "power from on high," that with all boldness he may speak the word.

In closing, we step aside to let another cry aloud against the worldward tendency of the church, but join with C. H. Spurgeon and George C. Needham in a fervent "Amen."

"Renounce all the policy of the age. Trample upon Saul's armor. Grasp the book of God. Trust the Spirit who wrote its pages. Fight with this weapon only, and always. Cease to amuse; and seek to arouse. Shun the clap of a delighted audience, and listen for the sobs of a convicted one. Give up trying to 'please' men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and entreat, as those who feel the waters of eternity creeping upon them.

"Let the church again confront the world; testify against it; meet it only behind the cross; and, like her Lord, she shall overcome, and, with him, share the victory. O Spirit of the Lord, bless this witness!" †

A. F. BALLENGER.

THE "faithful and true Witness" addresses the church to-day in the language of Rev. 3:15-18.

† "The Devil's Mission of Amusement—A Protest." By Archibald C. Brown. Introduction by C. H. Spurgeon, and prefatory note by Geo. C. Needham. Fleming H. Revell Co.

News, Notes, and Comment.

THE great distinctive characteristic which differentiates the religion of the Master from all other religious systems in the world is its absolute separation from the State, its perfect independence of the civil power, its flat repudiation of the "arm of the flesh," its perfect trust in "the sword of the Spirit." This idea had never occurred to any of those who had set up as moral guides for the people, or directors of their political destinies. It was a new and a strange doctrine. It was nothing short of a revolution in human thought. There was no germ of such a conception in any existing philosophy or cult.

* * *

THE great Confucius put the offering of sacrifices among his "eight objects of government," and mentions as a matter of course the appointment of a "Minister of Religion" to preside over the sacred ceremonies of the country, and "regulate the services paid to the spirits and gods." Plato was so fully persuaded in his own mind not only that religion was a State matter, but that it was exclusively a State matter, that he discountenanced private or household devotions altogether, and, in his ideal commonwealth, proposed to compel every person to attend to these things in the public temples. He declared that among the greatest evils in civil affairs was "ignorance of the true God"—meaning the god provided by the State for the worship of its citizens—and that "he who disturbed the foundations of religion disturbed the foundations of the State"—meaning that one who did not "conform" to the church by law instituted was necessarily a traitor.

* * *

ARISTOTLE sang the same strain. Chief among all the necessities of a State, he placed "the service of the gods." For them, he held the temples ought to be built at the expense of the community, and for their worship men "ripe for the priesthood" should be "set apart" by the government; for subordinate branches of the public ritual, he would have "magistrates" assigned, leaving the more important and gorgeous ceremonials for the priesthood proper. Cicero devotes one book of the three which compose his work "On the Laws," as it now stands to the exposition of a system of ecclesiastical regulations, such as he deemed an essential part of a perfect polity.

* * *

THE "fathers" and people of the early church were deeply tainted with this pagan notion. It was under its dominating influence that the bishops entered into that "dark intrigue" with Constantine, whereof the first fruit was the first Sunday law. St. Augustine thus frankly warned the Britons: "If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death"—meaning to frighten them into a nominal submission to the See of Rome, as the

only condition in which they would be aided in the defense of their homes. And these same Britons declared that their kingdom was "held of Christ."

* * *

NONE of the great "reformers" succeeded in shaking off this intellectual yoke completely. Luther started out well, but when the time came that he could avail himself of the temporal power he so detested while it worked the will of the papacy, he was not proof against temptation. The avowed aim of Zwinglius was to establish a theocracy after his own heart, which should crush with pike and sword the un-Christianized peoples of Europe, and smite the Romanists hip and thigh. Wycliffe was, for his followers as to doctrine, a pope and Ecumenical Council on a small scale, as well as a "regulator" of life.

* * *

COMING down to later times, we find many philosophers and statesmen saturated with the same fallacy. Machiavelli did not hesitate to enumerate among the duties of rulers close attention to "all the circumstances and events" of a national life "*however false or frivolous soever they may appear to themselves.*" Bismarck never doubted the expediency, nay, the substantial necessity, of a State-established and State-supported church. Gladstone has written himself down as of like opinion. Macaulay could not express frankly a contrary view. Coleridge maintained that we must have "national faith," and that the State "*has a right to demand of the national church that its instructions should be fitted to diffuse throughout the people legality*, that is, the obligations of a well-calculated self-interest, under the conditions of a common interest, determined by common laws." And Mr. Matthew Arnold considered that all who oppose a union of Church and State "think unworthily" both of government and religion.

* * *

It has been well said that man is so inconsistent a creature that there is no reasoning from his belief—meaning, of course, his professed belief—to his conduct, or from any one part of his belief to any other part. This fact is perfectly familiar to every student of psychology, and is often forced upon the consideration of the most superficial observer of his own kind. But surely it is a monstrous thing, and one worthy of every effort to eradicate, that those who profess and call themselves Christians should tolerate for an instant in their own minds the slightest inclination toward a united Church and State. There can really be no question of expediency about the subject, so far as a Christian is concerned. A Christian has one Authority, and one only for his view of the nature and scope of religion. When he finds out what this Authority has to say, there is, for him, an end of the matter. All the glamour of an establishment does not dazzle him. All the arguments of "police" that professors of philosophy, or self-chosen "heads" of the people can bring to

bear, do not move him. What does the Master teach? "My kingdom is not of this world;" "The kingdom of God is within you;" "Put up again thy sword into its place; for all they that take the sword shall perish by the sword,"—and so on.

* * *

So that we must abandon this particular inconsistency of trying to follow the Master, and, at the same time, trying to mix and intermingle religion with civil affairs, if we would be more than professional Christians. Plainly he who will only be worshiped "in spirit and in truth," is not to be worshiped under the superintendence of a public purveyor of spectacles. Plainly the kingdom which is not of this world is not to be served in any manner whatsoever by the machinery of kingdoms that are altogether of this world. What Confucius thought about such religion as he saw around him is nothing to us. That a later generation imported into Christianity the theories and practices of paganism is nothing to us. That neither Matthew Arnold nor Macaulay could so resist the glitter and grandeur and hoary antiquity of the "Established Church of England as to "think straight and see clear" in the premises, is nothing to us. We have His Word.

* * *

It is certainly and painfully true that many excellent persons, besides the great men mentioned above, are unwilling to take Him at His word, and are strenuously striving, day and night, to establish for Him a kingdom which is somewhere else than "within" the heart and mind of the race. And it is also true that many such are quite sincerely oblivious of their own inconsistency thus manifested. I was talking a few days ago to one of these people. He dwelt at some length on the uselessness of laws to make people really good. He laid it down with dogmatic emphasis that this was the work of "the Spirit," and could be done by "the Spirit" alone. Then the conversation drifted to some other topic, and at last we got to talking about "Sunday laws." On this subject, he waxed eloquent again. He declared, among other things, that in his belief, the whole morality (*sic*) of the nation was bound up with these enactments; that if they were swept away, the very basis of society would be shaken—with other propositions of like meaning and phraseology. I let him talk awhile, and then asked him how he reconciled the assertion that only "the Spirit" could make men moral, with his position that our national morality—conceding that there could be any such thing—is dependent on Sunday legislation for its existence and maintenance. I have not yet received my answer.

* * *

ONE would think that this great distinctive "trade-mark" of the Master's religion—this attribute so grand, so great, so absolutely and exclusively its own, would be the constant theme of sermons in Christian churches, and

of conversation wherever religion is spoken of among Christians. One would expect to see the force of this wonderful doctrine displaying itself in every manifestation of Christian life, private and communal; that missionaries would use it in their first attempts to open the way for the gospel in the savage soul. Alas! The missionary too often arrives as the accredited minister of a church which has already lived for centuries on the mammon of unrighteousness. The savage too often sees in his visitors only rivals of his own priesthood, who would substitute themselves for the latter in the capacity of a State-supported hierarchy, with all that the words imply.

* * *

THERE is always something unpleasant about the way in which nations of the higher or more civilized type deal with those lower in the scale of humanity. The cool robbery of our Indians by England, France and Spain, and the cruelties practiced by the conquerors of South and Central America, form discreditable chapters of history. And so, in the taking possession of India, England committed many atrocious acts, and defied the principles of common justice over and over again. But England has a genius for governing as remarkable as her appetite for new colonies. And it forms a legitimate subject for congratulations to Her Majesty in connection with the the great Jubilee, that the vast Indian empire is one of the most peaceful and contented portions of her territory at the present time. The fact fairly entitles India to be spoken of as "one of the brightest jewels in England's crown."

* * *

IN nothing have the English exhibited more tact than in their dealing with the religious sensibilities of that wonderful Indian population. No different sects of so-called Christians have ever hated each other with more bitterness than do the Mahomedans and Buddhists of Hindostan. To keep the peace between them, while extending no undue favor to either sect, is a task which has called forth the highest qualities of British statesmanship. Incidentally, it has broadened the English mind, and undoubtedly done an immense deal of good by leading, at any rate, toward that much to be desired, but apparently unattainable goal—the absolute equality of all religions and of no religion before the law among English-speaking nations.

* * *

IN India, for example, it is, as usually with us, a profanation of a Christian church for a man to enter and remain in one with his hat on his head; and, accordingly, to do so is disorderly conduct. On the other hand, with that curious way the Orientals have of doing just the opposite of what we do in many things, it is a profanation of a Buddhist temple for a man to enter it with his shoes on his feet. And that is likewise considered disorderly conduct by English law, as administered in Hindostan,

and is punished accordingly. And now that learned Hindoos have taken up with English ways, and are gradually coming to share in the government of their country, under English auspices, and English direction, it is no uncommon thing for a native Hindoo magistrate to sentence an Englishman for his infraction of some custom or usage dear to the Hindoo heart for religious reasons alone.

* * *

PERHAPS the time may come when the "higher education" of the natives should be so diffused that there will arise a considerable body of men who will object to foreign domination and develop a capacity for organization and discipline which will endanger the white man's rule. But that event is far distant, if, indeed, it shall ever occur. From their writings, it appears that cultured Hindoos are rather disposed to regard English rule as a welcome release from the internal contentions which for so long a period preceded its establishment, and as the only reliable safeguard against their re-appearance. Altogether, Her Majesty has reason to be proud of India.

* * *

SOME interesting figures have lately been given, showing the comparative weight of Bibles and cartridges which the soldiers of different armies are required—or allowed—to carry. If my memory serves me, it appeared that Germany gave more weight, so to speak, to the instruments of murder than England, in proportion to the legal weight of Scripture, considered as an item of military equipment, while France almost disregarded the good Book altogether in fitting out her soldiers.

* * *

CERTAIN writers have tried hard to extract some fun out of these disclosures, but it is no laughing matter. Little matters like these have a moral, and the moral of them is that the two things, war and Christianity, are incompatible, and can by no means be made to harmonize. The incongruity is what suggests humor in the instance now under consideration. It is, of course, apparent on the surface of the statement. But it is an incongruity to be condemned, not laughed at.

* * *

THE spirit of religion, as we understand it, is the spirit of peace. Men will go to war to the end of time, as they have done from its beginning, on all sorts of pretexts, sometimes self deceived as to their own motives, sometimes seeking to deceive others in regard to their reasons for so doing, sometimes with brutal candor confessing the unrighteousness of their controlling impulse. But under any and all circumstances, war is a thing outside of the pale of Christianity. There may be a human standard of conduct, measured by which a war is not only a right, but a duty—as in case of an unwarranted invasion of a country. But Christianity, like ordinary

municipal law, is "silent in the clash of arms." The Gospel and the cartridge are not properly placed in the same knapsack.

Ans. J. Ringgold.

Doing Righteousness.

BY C. H. KESLAKE.

"HE that doeth righteousness is righteous, even as he is righteous." 1 John 3:7.

This does not mean that he that does righteousness thereby becomes righteous, but it does mean that he that does righteousness does so simply because he is already righteous, and the righteousness that he does is the evidence that he is righteous.

It is simply impossible for an unrighteous person to do a righteous act, measured by God's standard of righteousness. Any deed performed is no better in the sight of God than the motive by which it was prompted.

Of motives men cannot safely judge, and an act that may appear to our fellowmen to be righteous, because the motive for such cannot be known, may appear to be entirely the opposite to Him who only can discern the motives.

In order then to do that which is righteous a person must be righteous.

Just here it will be in order to inquire: What is righteousness? There must be some standard of righteousness by which every act, or the motive that prompts the act, may be tested.

The Word of God says that "all unrighteousness is sin," and that "sin is the transgression of the law" (1 John 5:17; 3:4)—not of any law in general, but of some law in particular; for again it is written (Rom. 3:20) "By the law is the knowledge of sin." What this particular law is by which sin is known is told us in 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." But the law that says "Thou shalt not covet," is the law of God—the ten commandments.

As therefore sin is the transgression of that law, and all unrighteousness is sin, it follows that the ten commandments are the standard of righteousness. Every act, and every motive that prompts the act, by whomsoever committed, is either approved or condemned by that law.

To be approved every act must, in the very nature of things, be as good as the law itself. It cannot possibly accept anything that comes, in the least degree, short of it.

It becomes therefore a matter of importance to know what God's law is—what is its nature, its character.

Two scriptures will suffice in deciding this question.

The Apostle Paul says (Rom. 7:12,14): "The law is holy, and the commandment holy and just and good," and "the law is spiritual."

It must therefore be plain that any act that is righteous must be holy, just, good and spiritual. And as "he that doeth righteousness is righteous—does righteousness because he is righteous—it follows that he only can do righteousness who is holy, just, good, and spiritual.

This is a condition that no man is in naturally, and one that he cannot work out for himself. It must be accomplished by a power greater than he himself possesses. It must be wrought for him by God in Christ through the operation of the Holy Spirit. He who has the Holy Spirit dwelling in him will be spiritual, he will love spiritual things, and as the law is spiritual he will love it, and with the Psalmist will exclaim, "Oh, how love I thy law! it is my meditation all the day." Ps. 119:97.

Furthermore, he who is filled with the Holy Spirit will have Jesus abiding within him all the time, for the apostle prays that "He [God] would grant you according to the riches of his glory to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." Eph. 3:16, 17.

Christ is our righteousness, for God has made him to be such unto us. 1 Cor. 1:30. Christ dwells in us, not to be a passive spectator of what we do, or try to do, even though we "try to do right," but he is there to himself do—not try to do—that which is righteous. And when he does a thing, no matter what it is, we may be sure that it is altogether righteous; for he cannot deny himself, and in him there is no unrighteousness.

It is therefore only as Christ dwells in the heart, to rule in all our members, that one can do righteousness—that which the law would approve.

What is true of the ten commandments as a whole is true of all its parts. Each commandment of the Decalogue is spiritual, holy, just, and good. The Sabbath, therefore has just this character, and no man can keep it without Jesus Christ abiding within any more than he can keep any other of the commandments. To attempt to enforce the keeping of the Sabbath by human law must therefore be a wicked thing. For it not only makes a person a hypocrite, but it is also a denial of Jesus Christ. It really puts human law—or man, who makes such law—in the place of Christ. The only remedy for the violation of the Sabbath is Christ.

Sabbath-keeping is an act of righteousness. When a man is righteous he will love to do righteousness. He will therefore love to keep the Sabbath. For that kind of a man human law is unnecessary. He is where human law cannot affect him. He is far above it, seated in heavenly places in Christ Jesus, delighting to do God's will, because the law of the Lord is in his heart.

For an unrighteous person, human law would be inadequate. All it can do is to make a man civil, or punish him for his incivility. In no sense could it make him obey to the slightest degree the law of God.

What is needed, then, is not law—human law, but Christ—not human law to punish an unrighteous person for not doing that which, in his condition, is absolutely impossible, but a divine Christ to live and dwell in him, supplying the power as well as the willingness to keep all the commandments, and all because it will be his delight to do so.

Fulfilment of Prophecy.

"Signs of the Times," June 17.

In a recent speech in the National House of Representatives, Mr. Wheeler, of Alabama, uttered the following words:—

"The trouble is, Mr. Speaker, that the country has changed. From 1776 to 1865 the dominant spirit which controlled in this republic was one of honor, glory, chivalry, and patriotism. The dominant spirit of to-day is the pride of gold, of palaces, of marriage alliances with dukes and princes and counts, and an exercise of the whole power of the Government in the interests of money changers, millionaires, and monopolies, and this, too, whether they are Astors, Vanderbilts, or Rockefellers of America, or Barings and Rothschilds from across the sea."

This sounds very much like the prophecy of Thomas Jefferson, spoken in the beginning of our national history:—

"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. 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. From the conclusion of this war we shall be going down-hill. It will not then be deemed necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, 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 long, and will be made heavier and heavier, till our rights shall revive or expire in a convulsion."

THE Holy Synod of the Russian church is seriously discussing the question whether or not to encourage the circulation of the Scriptures in the vast empire of the czars. The rulers of the Orthodox Greek church have never taken up the position of the Roman communion that the Bible in the hands of the laity is a dangerous book when not accompanied by the commentaries and explanations of the church; but a strong body of the clergy exists which looks upon the free circulation of the Bible among the masses of the people as something, nevertheless, which contains the elements of perils to the church. The present metropolitans of St. Petersburg and Kieff are of this opinion; so is M. Pobiedonosteff, the powerful lay member of the synod. On the other hand, Russian law

confers on the synod the monopoly of printing the Scriptures in the Russian and Slavonic languages, and as it is a body in chronic want of money, its business managers recognize that the more Bibles and Testaments are put into circulation, the greater will be the income of the synod from their sale. The circulation of Bibles, New Testaments and portions within the empire, including Russian Poland, exceeds three quarters of a million copies, of which probably half a million are editions by the Holy Synod. It will be interesting to watch the conflict between those who maintain that the stability of the church is endangered by unrestricted Bible circulation, and those who favor it as a source of vast revenue.—*N. Y. Independent.*

"THE Christian patriot", says a religious journal, "will now pray and labor that our nation may have peace with God through our Lord Jesus Christ". How can this be? Did Jesus Christ die for the governments of the world? And can a government believe unto righteousness? Would a profession of belief expressed in the Constitution of the nation constitute faith in Christ? Such questions answer themselves. Let each individual person find peace by believing on the Lord Jesus Christ, and the nation will take care of itself. God wants men, not governments. He has a better government to set up than any to be found on the earth; but he has no men, only such as he can obtain from this earth by the power of his grace. Man is in the image of God, and is therefore very dear to him. A single being in his image, is dearer to God than all the governments in the world.

A CHANGE from one despotism to another, or from one set of officials to another, will not deliver society from the defects of human nature. Much less will that blessing come from the increase of despotism and the multiplication of officials. It has failed; it must inevitably fail. It violates a law of social development as immutable as the law of gravitation, one that punishes those that fail to heed it with equal certainty and severity. I refer to the law set forth by Mr. Spencer, that the more peaceful and industrious a nation becomes, the less is its need of the restraints of either custom or legislation. . . . No abridgment of liberty that philanthropists or statesmen may deem essential to the safety of modern civilization will permit them to realize their Utopian dream.* The millennium lies in another direction—in the direction of greater liberty.—*Franklin Smith, in Popular Science Monthly.*

POPULARITY is an assumed test of worth and wisdom. It is taken for granted that the man most talked about is the best guide, the party polling the most votes must represent timely ideas, and the daily with the most flaring headlines must be nearest the truth. But no reasoning

could be more unsound, as all history proves. Somehow the righteous minority, the saving remnant, does not stay vanquished, but manages to snatch the prize of victory at the last moment. From the days of Gideon's three hundred and the famous Daniel's band, to these closing days of the nineteenth century, God has never forsaken the "faithful few," but has used them to accomplish His wonders in the earth. There is a positive advantage in being on the side of the minority, always provided that the minority is on the side of God and great ideals, for God is multitudinous above all the nations of the earth.—*Union Signal.*

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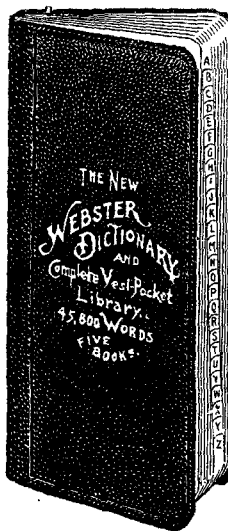
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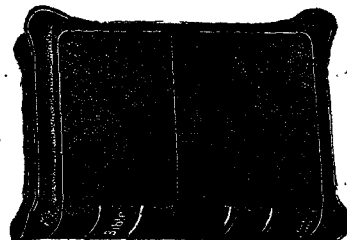
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gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah.
37 And ^e it yieldeth much increase	^e Deut. 28. 42. ^{at}	28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, and all they that had separated themselves

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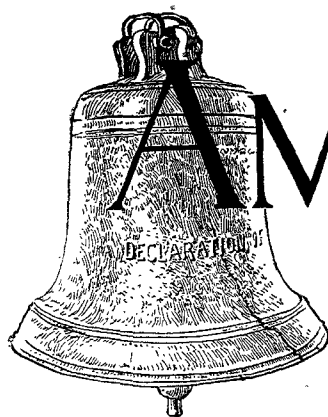
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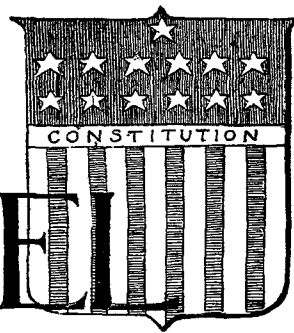
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AMERICAN SENTINEL



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT,"—Jesus Christ.

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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.

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It is impossible to regulate conscience by law.

THE truly wise man is he who can discern the signs
of his own times.

It requires a whole week for the proper observance of
the fourth commandment.

No person can keep the Sabbath before being con-
verted to God. And the converted individual will keep
the Sabbath of his own volition.

THE correct standard of Sabbath-keeping—that which
is acceptable to God—is infinitely above anything that
can be defined in a human statute.

RIGHTEOUSNESS is no concern of the civil law. The
Scripture says that an unrighteous person cannot per-
form righteousness; consequently, every law which is en-
acted to enforce righteousness is a square denial of the
Word of God.

THE worship of God is a matter which concerns the
conduct of an individual not alone on the Sabbath, but
on every day of the week. Freedom of worship does not
mean that a person should be free to do as he may choose
in religion on one day of the week, and be obliged to do
as some one else may choose on another day.

THE person who is not willing to make a sacrifice to
keep the Sabbath, might as well not pretend to keep it at
all. When the Lord comes to gather his saints, he will
call for "those that have made a covenant with me
by sacrifice." Ps. 50:5. People who want legislation
to take all the sacrifice out of keeping the Sabbath,
need not expect to get any benefit out of their keeping
of it.

A RELIGION which will combine with civil government
must be a religion which will fight, and fight with carnal
weapons; for every civil government keeps a standing
army for the purpose of fighting. Hence a union of reli-
gion with the State means the exaltation of an anti-
christian religion.

"To What End?"

IN a study of "history in the light of the ideals fur-
nished by Greek literature," "the most eminent Greek
scholar in Germany" lately remarked that "The same
forces which have worked in Greece and Rome, are at
work in our century: toward what end we may not know
—God knows."

Such a statement by such an eminent scholar, is wor-
thy of notice. Being so well versed in the history of
Greece and Rome, he is well qualified to discern whether
the same forces are now at work in society and nations.
And when he declares that the same forces are at work
to-day, the word comes with an authority that demands
attention.

That the statement is true, and with an emphasis, is
perfectly plain to every one who has any knowledge of
the times of Greece and Rome. And to any one who has
no knowledge of those times the truth of the statement
will become perfectly plain, upon only a meagre reading
of the history of those times, and but slight attention to
the course of affairs in our own day.

But having it so plain to his mind that the same

forces which have worked in Greece and Rome, are at work in our century; why should he say that to what end these forces are now working "we may not know"?

Why may we not know? Do we not know to what end these forces worked in Greece and Rome? There is no room for any possible question, that irretrievable and awful ruin was the only end to which these forces worked in Greece and Rome.

That being beyond all question, and it being also perfectly true that the same forces are now at work in society and nations, how then can there be any possible question that to this same end and no other, these same forces are now working?

Human nature is the same now that it was in the former days: the same in Europe and America to-day that it was in Greece and Rome in ancient days. Human nature being the same, and the forces working being the same, the end can be nothing else than the same that it was before. The material being the same upon which the same forces act, only at different dates, the like causes must inevitably produce like results.

In view of the plain and well-known facts of the history that records the ruin of Greece and Rome as the clear result of the same forces that are at work in the nations to-day, surely it is a willful shutting of the eyes to palpable truth to say that we may not know to what end those forces are working to-day. It will not pay to shut the eyes, even to unwelcome truth, for the dubious honor of being reckoned "an optimist." No, no; let all open wide the eyes to the truth as it may be, and prepare to meet that which it portends, rather than for a moment to gloze it, and thus we and our fellow-men be unprepared for calamities which, though unwelcome, the truth shows must inevitably come.

However, while the professor thinks that we may not know to what end these forces are working, he says that "God knows." Very good. *But* shall it be said that God knows that which involves all the interests of whole nations of people, and yet will not let any of those people know?! Shall it be said, and even though said shall it be believed, that "God hath forsaken the earth"? Has he abandoned the nations to blind fate? No: with absolute certainty every person may say, No.

This is certain by the indisputable fact that when these forces were working in Greece and Rome, God, knowing, did tell to all the people precisely to what end those forces were working. He did this then. And with him "there is no variableness neither shadow of turning": he is "the same yesterday, and to-day, and forever." Therefore, being ever the same, and having told Greece and Rome to what end the forces in them were working, it is certain that he has told and will continue to tell the nations to-day what the end is to which these same forces are now working.

In ancient time God did by the scriptures of his prophets distinctly, and more than once, name the nation and kingdom of Greece. By the prophet Daniel, "in the third year of Cyrus," the Lord told how that the fourth king

of Persia from Cyrus should stir up all his dominion "against the realm of Grecia."

He then also told how that the power of Grecia through her "first king" should overthrow and break in pieces the kingdom of Persia. And then how the dominion of Grecia would be "divided toward the four winds of heaven."

He told also that in the latter times of these divisions "when the transgressors are come to the full," another nation "of fierce countenance and understanding dark sentences should stand up," and "break in pieces all kingdoms;" and how that it itself, in turn, should be broken in pieces.

Such was the end to which worked the forces that were in Greece and Rome. God knew it, and told it to Greece and Rome. Such also is the end to which these same forces are now working; and God knows it, and also in the scriptures of the prophets tells it to the nations to day.

Thus doubly it will not do to say "We may not know" what is the end to which these forces are working in our century. It will not do, because the lesson of the history is plain enough to cause any one to know; and it will not do, because the Lord has told it as certainly to the people to-day as he did to those anciently. To hold that "we may not know," is only to shut the eyes both to the plain lessons of the history and the plain instruction of the revelation of God given for the express purpose that we may certainly know.

It is very likely that the most eminent scholars of Greece in the days of Alexander, observed that "The same forces which have worked in Babylon and Persia are at work also in our day, but to what end we may not know—God knows." Yet they *might* have known, not only by the plain lessons of the history, but from the revelation of God.

It is likely also that the most eminent scholars of Rome in the days of Theodosius and the Valentinians, observed that "The same forces which have worked in Persia and Greece are at work also in our century; to what end we may not know—God knows."

Yet they ought to have known full well—both from all the history itself, and from the clear statements of the revelation of God. To say that they might not know, was but to shut their eyes to both sources of all-sufficient knowledge on the subject.

Truly all through the history of Assyria, Babylon, Medo-Persia, Greece and Rome, God did know to what end those forces were working, and he told all those nations just what that end was: and it was ruin only. He had this information written out for their instruction. But when, against this specific instruction, and ignoring the palpable lessons of the history, clear to every observer, the people of those times insisted that we may not know, and the ruin came upon them unawares and found them unprepared, that was their fault—their supreme, unmitigated fault.

It is true that the same forces which worked in Greece

and Rome are at work in our century. And to what end we *may* know, both because of the clear lessons of the history, and *because God knows*. These forces are working to the same end now that they worked before. God knew it before and told those nations. God knows it now, and has told, and will continue to tell, these nations. That end is ruin. If eminent scholars and other people will insist that we may not know, that is certainly their fault; for the information is abundant, both out of the Bible and in the Bible.

We sincerely admire and honor eminent scholarship. But we must be allowed to remark that it is not the most eminent mark of the most eminent scholarship to ignore or evade the plainest lessons in both history and Revelation, on a subject which most eminently and imminently concerns all the greatest nations of the century.

The same forces which have worked in Greece and Rome are at work in our century, and to what end we may certainly know. We may know it both because the lessons of the history are so plain that none need to mistake; and because God knows, and he has told.

THE trouble with a great many churches, spiritually, was unwittingly stated the other day in a funeral discourse, when the minister said: "Fourteen years ago to-day, this corpse joined this church." When accessions of that nature have been going on for some time, it is but natural that the church should seek to be galvanized into a semblance of life by the power of the State.

What the Lord Wants.

"I WANT to give my appetite to the Lord," said a victim of intemperance recently, who had come forward for prayers at the close of the service in one of the missions of New York City. He thought that if the Lord would take his appetite for strong drink, and give him a simple, unperturbed appetite, it would be just what he needed.

"Why, my dear man," came the reply from one better instructed in divine truth, "the Lord doesn't want your appetite; he wants *you*."

This reply states a vital truth of the Christian religion. The Lord wants the individual himself; and when an individual gives himself to God, the Lord takes along with the individual everything bad there is about him; not because the Lord wants these things in themselves or has any possible use for them, but because He must take them in order to make the individual what He wants him to be.

The same truth bears with equal emphasis upon the question of giving the Government over to the Lord. The Government is very bad, say a large class of the church people to-day; it is godless, corrupt, perverted from the principles of right, and we must turn it over to the Lord, and have Him make it what it ought to be.

When we have a government of God here, everything will be all right.

Subtle delusion! The Lord doesn't want the Government. He wants the individuals who are carrying on the Government. By the provisions of his grace he is reaching after each one of these to-day; and if they would but give themselves to him, the problem of government would disappear. All God wants is a chance to make each individual as good as it is in his divine power to make him. Then the problem of good government will take care of itself. Under such conditions there could not possibly be anything but good government.

First, last, and always, the Lord wants the individual; and the idea that the Lord is going to save men by reforming the Government is a subtle scheme of the arch-enemy designed to cheat men out of the salvation of their souls.

Politics and Prosperity.

THE non-appearance of that prosperity which was promised by the political party now in power is emphasized just now by the strike of some hundreds of thousands of miners in the middle States. Together they constitute a host which far outnumbers the combined United States army and States' militia; and should they become turbulent, very serious consequences would certainly ensue. It is hoped that the controversy may be settled by arbitration, the miners themselves being so confident of the justice of their cause that they have already expressed their approval of this method of settlement.

At this rate of prosperity, the question bids fair to arise whether the United States does not need a large standing army like those of Europe; not to ward off an invasion from without or to conquer some neighboring country, but to keep the peace within her own borders. While it is no doubt true, as has been often asserted, that the vast majority of the American people are lovers of peace and order, it must be admitted that a point is reached under the pressure of destitution where even the most peacefully inclined men will resort to violent measures for the relief of their suffering families. That the destitution of the striking miners is appalling, is admitted by all observers; and it is certainly no less true that the miners represent but a small part of the number whom the prevailing industrial conditions are driving to the point of desperation. Let the forces of discontent and despair be once called into action under one leadership and with a common purpose in view, and nothing short of the repressive power of a great standing army would suffice to prevent the horrors of revolution.

The doctrine that national prosperity depends upon the kind of politics by which the country is dominated, is a fallacy. The causes of prosperity and of "hard times" lie deeper down than the agitated surface of politics. Not the organizations, but the people themselves, as such, are the arbiters of national prosperity. As it lies with

each individual to determine, by the exercise of individual virtues, the degree of his own prosperity in this life, so it lies with the people as a whole to determine their prosperity as a united body. But that which greatly darkens the outlook for prosperity is the fact that individualism as a guiding principle of life is fast losing its hold upon the minds of the people. They are being taught to depend not upon their own individual virtues, but upon the power of organizations, in which their own individuality must be submerged and lost. This can never bring permanent prosperity, for it is contrary to nature and to the institutions and purposes of the Creator.

In the present condition of things, such a régime seems an absolute necessity, it is true. And it seems such from the popular point of view. What can one individual do against a thousand? But it is the purpose of God in the gospel to answer just this question, and to show to people that the individuality He has given to each need not be sacrificed to opposing numbers. He will join the individual with Himself, so that, in this alliance, it is impossible he should ever be outnumbered. "One shall chase a thousand, and two put ten thousand to flight."

While the people are seeking to vote prosperity into existence by turning "the rascals" who "have not fulfilled their pledges" out of office, let it be remembered that the service of God—the exercise of those virtues which are conserved by the power of God in the individual life, through faith in Jesus Christ—assures to each person the enjoyment of a prosperity sufficient for every temporal need, and a certainty of success with respect to that which is the true purpose of existence amid the vicissitudes and inequalities of this life.

Conscience and "Patriotism."

THE incongruity of trying to follow the dictates of conscience and of what is commonly termed "patriotism," at one and the same time, is illustrated by the following, which was published recently in a New York City daily:—

"Lamar Fontaine, of Mississippi, killed sixty men in sixty minutes during the war. He bears a written certificate to this effect from Gen. Robert E. Lee. Now Mr. Fontaine does not care to be called colonel.

"It was in the battle of Waterloo Bridge, just below Warrenton, Va., in August, 1862, and immediately before the second battle of Manassas, that General Lee witnessed Fontaine's feat of killing 'sixty Yankees in sixty minutes.'

"Stonewall Jackson, under whom Fontaine served, was flanking Pope. The Confederate sharpshooters had possession of a long frame building, and were pouring death into Pope's ranks, when Lee rode up.

"The general had heard of Fontaine's wonderful ability as a marksman, and paid him a visit. A Federal battery was then directed on the sharpshooters.

" 'Train your glass on No. 1, at gun No. 1,' Fontaine said to General Lee, 'and you will see him jump up in the air in a minute and another man will have to take his place.'

"Then he went on and killed sixty men, one after another, each in about a minute, until Lee told him to stop.

" 'Doesn't your conscience ever hurt you when you do work of this kind?' inquired Lee.

" 'Why, general,' replied Fontaine, 'when I enlisted in the army it was with the understanding that I was to kill as many of the enemy as I could. If I had any conscientious scruples against it I would quit the army. Don't you expect us to kill?' "

And that is what every man who enters the army enlists to do. He does not enlist to follow the dictates of conscience, but the dictates of his superior officer, which are given with a view of bringing him to the highest point of efficiency as a fighter; for the one purpose of an army is to fight. And the best fighter is the one who can kill the greatest number of the enemy. An army composed of such men as Fontaine would be almost invincible.

But the "soldier of the cross" must follow always the dictates of conscience, enlightened by the Word of God. His pattern must be, not some man of military renown, but the Prince of Peace. His life must make manifest not feats of arms seen in the slaughter of his fellows, but "the meekness and gentleness of Christ."

War a Natural Condition.

STRIFE is an exhibition of human nature; and there seems to be no way in which human nature manifests itself more readily. The mere trifling is sufficient to set the elements of contention in motion, regardless of the possible results. How this has been illustrated in recent history is mentioned in a London (Eng.) daily of recent date, as follows:—

"Cicero said that the natural state of man is war. Certainly, whether savage or civilized he lets very few opportunities pass, as is proved by the trifles which have produced many terrible conflicts between nations. The Franco-German war, in which the loss of life was over 100,000, and the loss of money very nearly £1,000,000,000, resulted from a little bit of Royal match-making. Spain had a marriageable princess, and the German House of Hohenzollern a marriageable prince. Both were, apparently, anxious to join fortunes, but France objected. The King of Prussia generously agreed not to press the matter, but France, to make sure that a German should never rule the country on her south-western frontier, insisted on getting a promise that the proposal of marriage should not be renewed at any future time. Naturally Prussia declined to humiliate itself, and, unfortunately for herself, France thereupon declared war.

"Perhaps our influence at Constantinople is of great importance, though some argue that it is of very little moment. Either way, it has cost as heavily, both in lives and money. That war of the Crimea, by the way, began in an absurdly trifling event. The cupola of the

church of the Holy Sepulcher was out of repair. The Greek monks claimed the right of putting it in order. The Roman Catholic monks disputed their right. Russia supported one party, France the other. The monks came to blows; the diplomatists lost their heads. And then followed the war, with its frightful consequences.

"England's two wars with China have had admirable results, but the causes of them were really very trifling. The first one, in 1840, was about whether John Chinaman should be permitted to smoke Indian opium or not; and the second, that of 1856, resulted from the seizure of a villainous pirate by an armed Chinese vessel. The pirate was Chinese, and he sailed in a Chinese ship, but he cunningly hoisted the Union Jack. Under these circumstances, the pirate's capture was held to be an insult to England, and China's refusal to apologize led to hostilities.

"We all know that the Red Indians fought for the love of the thing, but we must have been pretty fond of it ourselves in days gone by, for we fought France 272 times between 1110 and 1815, and the cause in most instances was nothing more than revenge."

Strife is as foreign to the divine nature, as it is natural to human nature. The divine nature is the nature of the Prince of Peace, and it is the mission of the gospel to eradicate human nature from the heart and substitute for it the divine nature, which God gave to man at creation. In this, not in arbitration or peace treaties, lies the guaranty of permanent peace.

How the Youth View It; or, a Chapter in Real Life.

BY J. F. BALLENGER.

GEORGE THOMPSON—Hello, Charlie! how are you getting along in mathematics?

CHARLIE BROWN—All right; I have got to simple proportion,—what father calls the single rule of three.

George—Haven't got to the single rule of seven yet, have you?

Charlie—No; what do you mean? There is no such rule in my book.

George—You are not up with the times. If you had been over to the church last night and heard Elder Twist preach on the seventh-first-day-Sabbath, you would have learned something of the single rule of seven.

Charlie—What does the single rule of seven have to do with the Sabbath? What joke are you trying to play on me now? Be sober now, George, and tell me what you mean. You are always getting off some of your nonsense.

George—No; I am not. Elder Twist said last night in his sermon that the first day was the seventh day, and the seventh day was the first day; and that any day was the seventh day, and that the first day was any day; and that the Sunday law ought to be enforced to compel everybody to keep the first day.

Charlie—O, nonsense, George, you must have misunderstood him. A law like that would compel us to keep

every day, and how could we do that? You are too full of your mischief, George, to listen to a sermon long enough to understand what the minister is saying.

George—Well, say; there comes Anna Hughes, our Sunday-school teacher; she was there, let us ask her.

Charlie—I will, when she comes up.

Charlie—Good morning, teacher; if you are not in a hurry, I would like to ask you a question.

Miss Hughes—Certainly; if I can assist you in any way I will be glad to do so. What is your question?

Charlie—George Thompson says that Elder Twist stated in his sermon last evening that the first day was the seventh day, and that the seventh day was the first day, and that any day was Sunday; and that we should have a law to compel everybody to keep Sunday. You were there, did you hear him say anything of the kind?

Miss Hughes (laughing)—I guess that George did not pay very good attention to what the minister was saying. We should be very careful when we try to repeat what our pastor says. I think Brother Twist is an excellent good man, and a very deep and profound reasoner, and sometimes it requires very careful attention to understand him.

George—Excuse me, Miss Hughes; did not the elder say we could call Monday the first day, and that would make Sunday the seventh day. Or, if we call Sunday the first that would make Saturday the seventh; or we could call any day the first day, and thus make any other day the seventh day of the week?

Miss Hughes—In that last word is where you misunderstood Brother Twist. He did not say that you could begin to count at any day and make any other day the first day of the week. He did not mean that.

George—Then what did he mean?

Miss Hughes—He did not mean that the Sabbath day in the fourth commandment was the seventh day of the week, but only a seventh part of time or one day in seven, and that you could commence to count where you choose.

George—Then the Bible does not recognize such a period as a week, does it?

Miss Hughes—O yes; the week is mentioned several times in the Scriptures. I think it is some place in Matthew we read that "In the end of the Sabbath as it began to dawn toward the first day of the week." And again, I think it is either in Luke or John that it speaks concerning the holy women, that "They returned and prepared spices and ointments and rested the Sabbath day according to the commandment," and then in the end of the Sabbath early the first day of the week they came to the sepulchre bringing the spices they had prepared, etc. And either in Acts or one of the Epistles, I am not sure which, Paul says, "Now upon the first day of the week, very early in the morning, when the people came together to break bread, Paul preached unto them till midnight," etc. And in several other places the week is mentioned.

George—In these texts you quoted, which day is referred to as the first day of the week?

Miss Hughes—Our Sunday, of course.

George—Then our Sunday is the first day of the week, is it not?

Miss Hughes—Why, certainly it is.

George—If those women you speak of kept the day just before the first day of the week, and the first day of the week is our Sunday, then which day did they keep?

Miss Hughes—Why, our Saturday, I suppose.

George—Then our Saturday is the seventh day of the week, is it not?

Miss Hughes—Yes; according to our count of the days of the week.

George—Then is not our Saturday the seventh day of the week, or the Sabbath according to the fourth commandment?

Miss Hughes—It must be if we abide by the present numbering of the days of the week.

George—You said, Miss Hughes, that the day Christ rose from the dead and the day the disciples met to break bread was the first day of the week, and that it answered to our Sunday. Then how could Elder Twist say that we could call Monday the first day of the week and Sunday the seventh, or that we could begin with any day and call it the first day of the week?

Miss Hughes—I presume that Miss Lovejoy is waiting for me, as we are going to Pleasant Lake to attend the picnic to-day; so I will have to leave you and Charlie to discuss the subject between yourselves until some day when I can have more time, and perhaps I can give you further information on the subject.

Charlie—I tell you, George, you got our teacher cornered, and I more than half believe that you are right.

George—I know that I am right. You think, Charlie, that I am a wild boy, and so I am; but I am not without feeling. When I go to meeting and hear the preacher talk about the love of God and how Christ came to die to save us from sin and give us the power to keep his Father's commandments, I am interested. But when I go and hear the minister mix up things as Elder Twist did last night, and tell the people that they ought to keep the first day of the week in honor of the resurrection, and that any day may be the first day of the week, and then want to enforce the law compelling everybody to keep Sunday, I don't take any stock in such preaching.

Charlie—But look here, George, if we had no Sunday law most of the people would stay at home and work or play or do something else. I would rather go fishing on Sunday myself, or play ball than go to meeting, and I would if it was not for the Sunday law.

George—Well, then, what good does the law do you? It does not take the desire out of your heart; and just as long as that is there you might as well go. And what good does the meeting do you while you are all the time

wanting to go fishing or play ball? If there is not power enough in the preaching to take the desire out of the heart, you will never be any better by going, though you should go every Sunday as long as you live.

Charlie—That is all true. But don't you think, George, that we ought to go to meeting and Sabbath-school?

George—Yes, indeed I do, Charlie; I believe everybody ought to attend religious services. If no one went to church we would soon all be heathen. But what good does it do to compel us to go when we don't want to go? If the preachers would preach plain so that I could understand them and not put such queer interpretations upon the Scriptures and mix things up so, I would like to go to church, and I am sure I would be interested.

London, Ont.

“THE outrage at West Point is only one of the many injustices we have to suffer,” exclaims the California organ of the papal church—the *Monitor*—in its issue of June 12. A church that is always complaining of injustice and railing against its enemies, as is the habit of the *Monitor*, thereby most conclusively proves that its character is non-Christian. Jesus Christ never did such things; he manifested another spirit entirely.

The Protestant Pilgrimage to Rome.

THE Protestant world is on a pilgrimage to Rome,—not a pilgrimage by railway and steamship, but one no less real; though with this difference from the ordinary pilgrimage, that it contemplates no return voyage to the place whence it started. It is a spiritual pilgrimage; and the waymarks of the journey are to be noted in the changed aspects in which the travellers view the Word of the Lord. Upon this point we give three quotations from Francis de Pressensé, a well-known member of the Protestant society of France, and a writer for several Paris journals:—

“In old times a Protestant would take his Bible, and, reading it, or simply turning over its leaves, every word shone before his eyes as a divine Word. To-day, when he opens the sacred Book, he must begin by asking himself: “This part, is it really authentic? Is that Word so? Was it said by our Lord himself, or is it merely the conception of John that I read? Is it from an eye-witness, or is it not more likely a statement to be looked on as a compromise opinion between Hebrews and Christians of that remote period?”

Of the work of modern theology of which this “higher criticism” forms a part, M. de Pressensé says:—

“Modern Theology gives us a Bible of which the disintegrated parts would require, indeed, to be printed in various colors—according to the various times and different writers—and a Bible that *savants* alone, after innumerable efforts, will be able to read with discernment.”

“Modern theology gives us a Christ impalpable, in-

tangible, something like a crepuscular phantom, with neither divinity nor humanity, without historical reality in the past, without heavenly divinity in the present."

And all this is only a repetition, with some variation in form, of what was done in the first centuries by the so-called Christian church, and which led to the establishment of the papacy. In other words, it is but traveling over again the road by which the early Christian church went from Zion to Rome, where she became established upon the throne of the Cæsars. Then, as now, the first step was taken in an attack upon the Word of God,—not openly, but by the setting up of a system of mystical interpretations, by which the Word was robbed of its meaning, and consequently of its life giving power. This opened the way for the doctrine that the common people could not understand the Word anyway, but must depend upon the pronouncements of the church prelates, and finally of the bishop of Rome,—the pope. In this day "higher criticism" is doing the same thing, and modern theology is leading the seeker after truth to look upon the Word as a barren field for his own personal exploration, and to depend more and more upon the opinions and traditions of men.

Religion in the Public Schools of Ontario.

THE following from a resident of Kenmore, Ont., in the *Canadian Baptist*, of May 27, tells how the principle of religion in the public schools works in a district where the majority of the people are Roman Catholics:—

"In the eastern counties of this province, in districts where Protestant ratepayers are in the minority, the so-called public schools are practically Romish. The teachers in such cases are almost always Roman Catholic, which in itself, though not technically an injustice, is nevertheless an evil, for the door is thus thrown open to priestly influence and control. Think of a string of popish 'saints' days' and 'holy days' being observed as public school holidays in the Province of Ontario! Protestant pupils bringing home the tale that 'to-morrow is Saint so-and-so's day, or the feast of the holy something-or-other, and there will be no school.' Yet such is the invariable custom in some sections. And this is but a small thing compared with other abominations which they do. Prize books which inculcate the Romish religion are purchased from the general school funds and awarded to Protestant and Catholic children alike. Here are a few sample sentences from a book received in this way by a Protestant child a few months ago:—

"The Immaculate Virgin was by her incomparable holiness, the masterpiece of her divine Creator. She it was who was to crush the serpent's head and save us from the curse pronounced on the first woman by bringing forth into the world the God-Saviour. She was that root of Jesse who was to produce the heavenly flower."

"Jesus Christ offered at the last supper and offers to God every day by his ministers, the sacrifice of sacrifices, that is to say, his body and blood under the appearances of bread and wine. O sublime mystery of faith! O abyss of power and mercy! Jesus speaks—and that

which was but a moment before bread and wine is changed immediately into his body and blood. Then by an act of his sovereign will he gave to the apostles and to all their successors in the priesthood the power to renew upon the altar, until the end of time, the ineffable wonder he had accomplished."

"'Feed my sheep;' it was in these memorable words that Jesus Christ invested St. Peter and the popes who succeeded him with the supreme power over the pastors as well as the people—a power which he had promised a year before when he said, 'Thou art Peter, and upon this rock I will build my church.'"

All this only shows the injustice that is inherent in the principle of bringing religious instruction into the public schools. It matters not what religion it is that might be taught. The feelings and sentiments of the dissenting tax-payers would find expression in protests similar to the above. The only way to avoid injustice, discord, and religious controversy is to leave the teaching of religion to the Church, the home, and those schools whose support is wholly voluntary.

THE Ohio law prohibiting Sunday baseball has been pronounced unconstitutional by Judge Ong, of the Court of Common Pleas. The case was that of the State against the Cleveland baseball club, and was brought before him on appeal from the decision of the State Supreme Court, by which the law was upheld. The basis of Judge Ong's decision is that baseball is not a crime on any week day, and that under the constitution all statutes make Sunday merely a day of rest and not of religious observance. The county will, it is said, appeal the case to a higher court.

Lord Salisbury on Arbitration.

IN a speech before the House of Lords, July 8, the English premier referred to arbitration as a method of settling international disputes, and after expressing himself as in sympathy with the principle, mentioned the Delagoa Bay Railway dispute as an illustration. With regard to the prospect of an award by the arbitrators, he said, he could only say he was informed that it would speedily be given; and as that information had been regularly supplied to him for several years, the only consolation for them was that they were all supporting the sound principle of arbitration. The laughter which followed from the peers evinced their sympathy with Lord Salisbury's view of arbitration as a thing of practical value.

"STAND fast therefore in the liberty wherewith Christ hath made us free" is the admonition that comes to us from the Apostle Paul. Christ hath made us all free, but there are very many who do not know that they have been set at liberty, and refuse to accept their freedom. They are letting slip the greatest blessing it is possible for them to realize. Is it so with you?

Heavenly Citizenship.*

By the late A. J. Gordon, D. D.

A MAN'S dwelling in one country, and holding citizenship in another and far remote country, is not an unknown circumstance. In such a case, we may have the singular anomaly of one being most a stranger in the land in which he is present, and most at home in the land from which he is absent. Our blessed Lord was the first perfectly to realize this idea respecting the heavenly country. For he speaks of himself as "He that came down from heaven, even the Son of Man who is in heaven." So truly a citizen of the other world was he, that even while walking and talking with men he regarded himself as there, not here. And this saying of his occurs in that discourse where, with an emphatic "verily, verily," he declares that "except a man be born [margin] from above he cannot see the kingdom of God."

Here is the key to the whole mystery. As the only begotten of the Father, Christ's native country was above; and during all the days of his flesh he neither relinquished his heavenly citizenship nor acquired an earthly residence. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people," is a significant note in the prophecy of his birth. And four times in the Gospels is our Lord's advent to earth spoken of as a visit. But it was a visit which never for a moment looked toward a permanent abiding. At his birth he was laid in a borrowed manger, because there was no room

for him in the inn; at his burial he was laid in a borrowed tomb, because he owned no foot of earth; and between the cradle and the grave was a sojourn in which "the Son of man had not where to lay his head." The mountain top whither he constantly withdrew to commune with his Father, was the nearest to his home. And hence there is a strange, pathetic meaning in that saying, "And every man went unto his own house; Jesus went unto the Mount of Olives."

Now, as it was with the Lord, so it is to be with his disciples. "For our citizenship is in heaven," says the apostle. Herein is the saying of Lady Powercourt true: "The Christian is not one who looks up from earth to

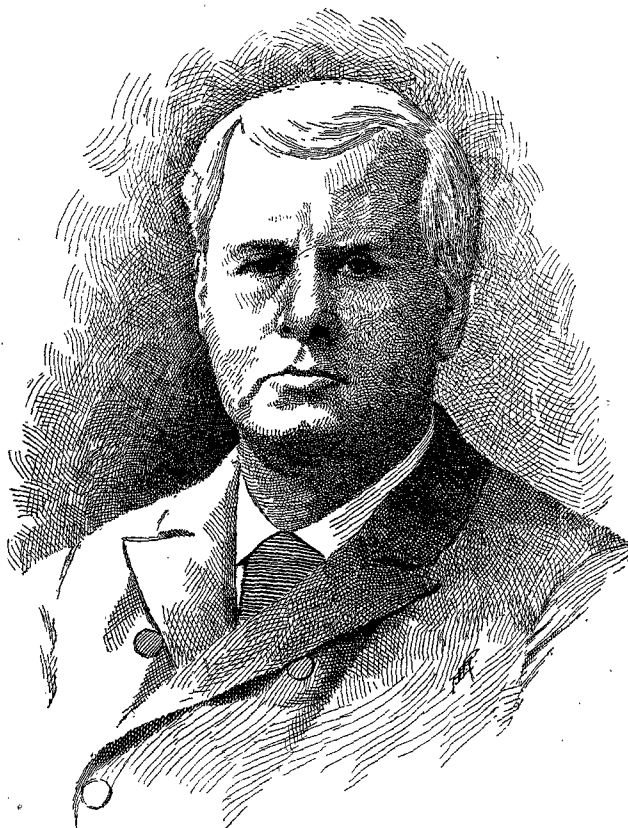
heaven, but one who looks down from heaven to earth." A celestial nativity implies a celestial residence; and with a certain divine condescension may the Christian contemplate the sordid, self-seeking children of this present evil age and say, with his Lord: "Ye are from beneath; I am from above: ye are of this world; I am not of this world."

Let us be admonished, however, that to say this truly and to live it really, may subject us to the experience indicated by the apostle: "Therefore the world knoweth us not, because it knew him not." There is a certain quaint beauty in the apology which an old reformer made for the hard treatment which he and his friends received from the men of this world. "Why, brethren," he would say, "they do not understand court manners or the etiquette of heaven, never having been in that country from whence we come; therefore it is that our ways seem strange to them." Would that in the Christians of to-day celestial traits were so conspicuous as to occasion like remark! Perhaps it is because there are so few high saints in the Church that there are so many low sinners outside the Church, since the ungodly can never be powerfully lifted up except by a church that reaches down from an exalted spiritual plane.

What means that lofty address of the apostle, "Wherefore, holy brethren, partakers of the heavenly calling"? (Heb. 3:1.) The reference is not merely to our final destiny as those who are to be called up to heaven, but to our present service as those who have come down from heaven: sons of God re-

joicing in a celestial birth, bringing the air and manners of glory into a world that knows not God. As such we are exhorted to "consider the *Apostle and High Priest* of our profession, Christ Jesus;" an apostle being one who comes forth from God, and an high priest one who goes in unto God. And Christ Jesus not only fulfils both these offices in himself, as he says, "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father," but he makes us partakers with him of the same heavenly calling, sending us into the world, as the Father has sent him, and permitting us "to enter into the holiest by the blood of Jesus," as he has entered in by his own blood.

Confessing that our citizenship is in heaven, it should be easily determined what our conduct and bearing to-



THE LATE DR. A. J. GORDON.

*"Religious Liberty Library," No. 47.

wards the world must be. One is expected to pay taxes and make investments where he holds residence. Therefore all calls to bountiful giving and all demands for rigid self-denial are to be esteemed as reasonable assessments, not as gratuities. Christianity is no paradox, in which believers are required to do peculiar things for the sake of being peculiar, and to exhibit startling contradictions for the sake of arousing the contradiction of sinners against themselves. When we are called to lay up treasures in heaven, it is because that is our country; when we are enjoined not to love the world, neither the things that are in the world, it is because this is not our country.

Two practical errors spring from an earthly theology; viz., that the world is the Christian's home, and the grave the Christian's hope. On the contrary, one possessed of a clear advent faith would choose for himself such an epitaph as that which Dean Alford composed for his tomb: "The inn of a traveler on his way to Jerusalem." Ah, yes, that is it! A pilgrim's portion, food and raiment and contentment therewith; the mansion which fortune has provided, or the cabin which penury has reared, each alike counted a hospice where one lodges as "a pilgrim and stranger in the earth;" and the grave a narrow inn whose windows look towards the sunrising, where the sojourner sleeps till break of day,—this, without question, is the ideal of the Christian life as outlined in the Gospel.

An impracticable ideal, it will be said. But it was not so in the beginning. To say nothing of apostolic Christianity, let us ask what it was that gave the Christianity of the first two centuries such extraordinary vigor in its conflict with heathenism. An eminent writer, Gerhard Uhlhorn, has shown with a graphic hand that it was just this quality of absolute unworldliness which constituted the secret of its power. The men who conquered the Roman Empire for Christ bore the aspect of invaders from another world, who absolutely refused to be naturalized to this world. Their conduct filled their heathen neighbors with the strangest perplexity; they were so careless of life, so careful of conscience, so prodigal of their own blood, so confident of the overcoming power of the blood of the Lamb, so unsubdued to the customs of the country in which they sojourned, so mindful of the manners of "that country from whence they came out."

The help of the world, the patronage of its rulers, the loan of its resources, the use of its methods, they utterly refused, lest by employing these they might compromise their King. An invading army maintained from an invisible base, and placing more confidence in the leadership of an unseen Commander than in all imperial help that might be proffered,—this was what so bewildered and angered the heathen, who often desired to make friends with the Christians without abandoning their own gods. But there can be no reasonable doubt that that age in which the Church was most completely separated from the world was the age in which Christianity was the most victorious in the world.

It was also the era of undimmed hope of the Lord's imminent return from glory, so that it illustrated and enforced both clauses of the great text: "For our citizenship [R. V.] is in heaven, from whence also we look for the Saviour, the Lord Jesus." (Phil. 3:20.)

Our Lord set forth his departure from the world under the parable of "a certain nobleman who went into a far country to receive for himself a kingdom, and to return." (Luke 19:12.) As a Roman, living in Judea, on appointment to the governorship of that province, would go to Rome to be invested with office, and then return to rule, so Christ has gone to heaven to be invested with the kingship of this world, and now he and his watchful servants are eagerly waiting for the same thing; he, sitting at God's right hand "expecting till his enemies be made his footstool," and they expecting till he shall return to reign over the earth. Of the kingdom, the King and his kinsmen, the same avowal of unearthly origin is made by Christ: "My kingdom is *not of this world*, even as I am *not of this world*;" "They are *not of the world*, even as I am *not of the world*."

The kingdom is the "kingdom of God," the "kingdom of heaven;" its constituency are those who are "begotten of God," and "born from above." True, this kingdom is now in the world in its rudiments and principles, in its citizens and representatives: those who, like their Lord, have been sent hither to accomplish the work of gathering out a people for his name.

But, lest we fall into fatal error, let us not imagine that we are now reigning with Christ on the earth, or that the kingdom of God has been set up in the world. The church's earthly career during the present age is the exact fac-simile of her Lord's—a career of exile rather than of exaltation; of rejection rather than rule; of cross-bearing rather than of scepter bearing. Grasping at earthly sovereignty for the Church while the Sovereign himself is still absent has proved, as we shall show hereafter, the most fruitful root of apostasy. It may be said that this picture of the Church, as despised and rejected in the world, suffering, outcast, and in exile, does not correspond to the facts. Not to the facts of our own generation, we admit, wherein the world is on such excellent terms with Christians. But that it represents the character of the dispensation as a whole cannot be questioned, when we recall the Dark Ages and martyr ages of the Christian era; the prisons, and racks, and dungeons, and stakes, which stretch on through so large a portion of this age. And the pictures of prophecy are composite pictures, gathering up the main features of the entire dispensation and presenting them in one. Viewed thus, prediction and history perfectly accord.

"The kingdom is now here in mystery, and to be here hereafter in manifestation," one has tersely put it. And to this the predicted destiny of believers corresponds. "*Your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with him in glory*" (Col. 3:4). "*Sons of God, therefore the world knoweth us not, because it knew him not*" (1 John 3:1).

"The earnest expectation of the creature waiteth for the *manifestation of the sons of God*" (Rom. 8:19). "If we suffer, we shall *reign with him*" (2 Tim. 2:12). Obscurity, rejection, exile, and trial in the world now; manifestation, vindication, enthronement, when the King comes, —this is the foretold calling of the children of the kingdom.

The unprecedented exemption of the church from persecution, and the extraordinary triumphs of the gospel which have characterized this nineteenth century, may tend to seduce us into the notion that the kingdom has already come, though the nobleman who had gone into a far country has not yet returned. That we may think truly on this subject, let us hear our Lord's voice, saying: "*Fear not, little flock, for it is your Father's good pleasure to give you the kingdom*" (Luke 12:32).

In spite of widespread conquests of the gospel the church is still "a little flock," amid the vast populations of Pagans, Mohammedans, Infidels, and Apostates. This flock in every age has been branded with opprobrium, and torn by persecution, and beaten by hireling shepherds, and the end is not yet; for, as good Samuel Rutherford says, "So long as any portion of Christ's mystical body is out of heaven, Satan will strike at it." However favored in our times, this flock is not the kingdom; but it has the promise of the kingdom, in which rejection shall give place to rule, and crucifixion to coronation. When? "*And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away*" (1 Peter 5:4). What temporary respite from persecution we may enjoy, so that for the time it may be said as of old, "Then had the churches rest," no permanent peace is guaranteed until the Lord's return. "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven" (2 Thess. 1:7).

Persecution in Moncton, N. B.

Moncton, N. B., July 8, 1897.

EDITOR AMERICAN SENTINEL: Bro. Andrew Turner was to-day brought before Justice Grant, of this city, for violation of the Sunday law. The complaint was laid by one Smith H. Brown, who runs a milk wagon on every day of the week.

The complaint was for doing servile labor on the "Lord's day, commonly called Sunday."

The complainant did not appear, and the magistrate dismissed the case, taxing the costs of the court upon Mr. Brown, and ordering that his goods and chattels be seized to pay the costs.

It was very evident that had any one appeared against Brother Turner, he would have had to suffer the full penalty of the law, as the magistrate stated emphatically that men may keep any, or as many days as they wish, but the law says that they must keep Sunday. He also declared that "it was fitting that one day in seven

should be set apart by the law of the land as a universal Sabbath."

The neighbors and friends of Brother Turner were present and testified in a marked manner to the high esteem in which he is held by all who know him. It should be a source of joy to him, that the Lord has chosen him to bring the light of the message of Rev. 14:9-12 before magistrates in this place.

D. G. SCOTT.

THE SENTINEL will have an offer to make next week that will interest every reader of the paper. Look for it.

Religion and the State in Japan.

BY JOHN A. BRUNSON.

In order to reach just and accurate conclusions in reference to the relation existing between religion and the State in Japan, it will be necessary to take a brief survey of the prevailing religious systems of the country.

The religious beliefs of the Japanese people may be divided into two classes—Shinto and Buddhist. It is not easy to define clearly either of these systems of religious belief, or the relation that they sustain to each other; for many of the Japanese exhibit a spirit of tolerance in matters theological that amounts to indifference, worshiping indiscriminately at either Shinto or Buddhist shrines. As a matter of fact, the two religions are so thoroughly interfused in practice that the number of pure Shintoists or pure Buddhists is exceedingly small. This rather remarkable and somewhat anomalous condition of things may be explained by the fact that Buddhism, after its introduction into Japan in the sixth century generously received into its pantheon all the native Shinto deities, explaining that they were only avatars or visible manifestations of some Indian god, and therefore it would be proper for converts to Buddhism to continue to worship their ancient gods as before. By this compromise discontent among the Shintoists was allayed, and the Buddhist propagandists found their work of gaining adherents to their faith greatly facilitated. But mark the result—an instance of ecclesiastical hybridism, a corrupt system creditable to neither, so that the Buddhist gains were of rather doubtful nature.

Shinto is the native cult of the Japanese, being indigenous. Strictly speaking, it hardly deserves the title of religion, since it has neither creed, sacred books, nor code of morals. Certain modern Japanese writers, in their over-weening vanity, account for the absence of ethical teachings on the ground, that the innate purity of the Japanese people render such teachings entirely superfluous. Say they, only such depraved peoples as Chinese and Westerners need the restraining and constraining influences of a formulated ethical code.

Shinto recognizes a continued existence beyond the grave, but fails to teach whether it is one of joy or pain. Hence the doctrine of rewards and punishments is not

inculcated as an incentive to right conduct. Its services are few and simple, demanding little more of its votaries than a visit to the local temple on the occasion of the annual festival. It is a combination of ancestor-worship and nature-worship. Homage is paid to the departed ancestors of the imperial family, who are supposed to be direct descendants of the sun goddess, and to the names of other distinguished dead. In the realm of nature there are gods and goddesses of fire, wind, ocean, rivers, etc.

The priests enjoy an unusual degree of freedom. They are not bound by any vows of celibacy, neither are they prohibited from seeking other professions, if preference so dictates. They are not distinguishable by their costume from other men, save when engaged in offering the morning and evening sacrifices, at which time they wear a robe peculiar to themselves. In short, the sum of man's duty as taught by Shinto may be expressed in a single line: "Follow your natural impulses, and obey the Mikado." As a religious system, it is vague and shadowy.

Buddhism, on the contrary, with its profound metaphysics, its gorgeous ritual and exalted ethics, powerfully appeals to the religious instincts of the people. It was introduced into Japan from Corea and China in the year 550 A. D. At first it was rejected by the emperor, and was more or less opposed for half a century or longer. But gradually it won its way to general acceptance by dint of prudent concessions and ardent, persistent labor. It soon became the predominant religion of the country, the Mikados themselves, the supposed descendants of the Skinto sun goddess, adopting it. Having once gained the ascendancy, it was comparatively easy to hold it, and it is to-day the prevailing religion of Japan.

As propounded by Shaka Muni, its founder, Buddhism may be called an atheistic philosophy. It teaches that ignorance is the genesis of all misery and suffering, and enlightenment the way of escape therefrom; that happiness and salvation come from within—from recognizing the impermanence of all phenomena, from the extinction of desire, the root of life. The salvation to be obtained is Nirvana, which Colonel Olcott, the modern apostle of Buddhism, defines as "A condition of total cessation of changes, of perfect rest; of absence of desire and illusion and sorrow; of the total obliteration of everything that goes to make up the physical man." It contains its decalogue, the precepts of which are as follows: refrain (1) from destroying the life of beings, (2) from stealing, (3) from unlawful sexual intercourse, (4) from falsehood, (5) from intoxicating liquors and drugs, (6) from eating at unseasonable times, (7) from dancing, singing, and unbecoming shows, (8) from using garlands, scents, perfumes, cosmetics, ointments and ornaments, (9) from using high and broad beds, (10) from receiving silver and gold. It is needless to add that priests and people live in constant violation of these moral precepts. Lying and licentiousness are prevailing sins of Japan, and frequently the priests set the example.

Numerically the Buddhists of Japan are strong.

They are also active and aggressive, and vigorously oppose the advance of Christianity among the people. They are divided among themselves into various sects which detracts somewhat from their power, but nevertheless their hostility is the devil's most potent factor in retarding the progress of the gospel in Japan. They have learned, in recent years, lessons in propagandism from Christian missionaries, and are advocating the establishment of schools and kindergartens, the founding of orphans' homes and the education of women as indirect methods of spreading their tenets. They also make use of the printing press, sending out large quantities of tracts, papers and magazines, and are urging the priests to devote more time to *viva voce* preaching.

At the last annual meeting of the California State Sabbath Association, a prominent clergyman from San José said in a speech that about thirty members of his church could not keep the Sabbath because there was no State Sunday law. Do professed ministers of the gospel really believe that the Lord is dependent on a State law for securing obedience to one of his requirements?

The Power of Choice.

BY JESSE JARED.

AMONG the many blessings of our beneficent Father the power of exercising the will in all our actions is one of the strongest manifestations of an all-wise Creator. When we consider this subject in its great magnitude, it seems strange indeed that finite man should attempt a work that is so entirely foreign to our Creator, and still have it in mind to do honor to a Being of supreme love.

In contemplating this, as with most themes of God's dealings with man, our minds revert to the period in human history when all was as the mind of infinite Love only could devise. At that time when an all-wise Creator, who took in ages at a glance, placed man—the crowning being of his creation—in the position of ruler of the world, it must certainly have been that all was done which an all-wise Creator could consistently do to preserve him in perfect accord with the will of the Sovereign of the universe. Certainly if it were at all in keeping with God's nature to enact laws to restrain man from going contrary to the divine will, it would be expected that man would be placed under restraint sufficient to forever prevent him from reaping the fruits of a course of rebellion, which the Eye that beholds the end from the beginning, assuredly took in.

But what do we find to be God's plan of dealing with the creatures of his hand? Do we find such restrictions as would make it impossible for them to do other than what their Creator marked out as best? No; we find man made the recipient of the needed instruction, and

warned of the fruits of transgression, but still left as free as the zephyrs that stirred the foliage in their Eden home. How easy it would have been to have prevented all that sin has wrought, had it been just in God's sight to enact even one measure to restrict man's will in regard to the service due the Lord. But a Being of love, as God is (1 John 4:8, 16) could accept only a service of love, and this could be rendered only by beings capable of serving the Creator from choice.

When man was placed in this position, there was a possibility that his choice would fall on the wrong side. What a short step it would have been to have deprived man of the power of going wrong! But He that "spake and it was done," did not deviate from the ways of righteousness. After man fell through the influence of the wily tempter, and was no longer the free being that he was before, God pledged the sacrifice of heaven's best Gift that he might again liberate man's will. Gen. 3:15.

Passing through the centuries, we come to the time when God saw the wickedness of man was so great in the earth, that every imagination of the thoughts of his heart was only evil continually; and we find that God bore with their unbridled iniquity for one hundred and twenty years.

If ever there was need of a "national reform movement," certainly there was need of it then. But do we find the divinely-instructed Noah trying to effect the passage and enforcement of laws that would restrain that noble race from their course of immorality? No; we find only the record of his life of faith, and his preaching of righteousness. And after the great ark was finished, do we read that God caused man to go into the ark with the beasts? No; man was free to do as he pleased, and God could but close the great door on those that had obeyed the call of mercy.

We find all through the Scriptures striking evidences of God's plan to leave man free. He would devise ways almost without number to cause man to turn from the ways of death. When one servant was maltreated and the covenant people strayed from the ways of life, the yearning heart of infinite Love would institute other means whereby those that would might see and turn from the ways of death. And finally, the treasures of the universe were poured out in the gift of the only-begotten Son.

He came to a people that were in daily expectation of the Messiah, whom they thought would so reform the nation that the Jewish people might compel all to conform to the principles of the religion for which they were such ardent sticklers. But in all of the life of Christ do we find one instance of trying to reform the nation as such? He wrestled with the woes of this life for upwards of thirty-three years, and proclaimed the good news of salvation throughout the length and breadth of Judea in such divine power that the hardened officer returned word to the bigoted priests that "never man spake like this man." Whenever the touch or cry of distressed humanity reached him, his divine virtue went out to them

in a degree that filled them with unutterable love and restored the stricken form to a condition of perfect health. All this was the manifestation of the life of God in mortal clay.

In all those years of our Saviour, who had all power in heaven and earth, can we point out one instance where he favored compulsion in the least degree. No; never do we detect the slightest indication of a spirit to use other than persuasive means to cause men to accept the offers of redeeming love. Amid a scene of universal rejoicing, that noble spirit was overcome by grief at the sight of the city that would not yield to the gentle pleadings of infinite Love.

If our divine Pattern would not compel even an assent to the doctrine he came from the throne of the universe to promulgate, how can fallen, sinful men engage in a work of judging and condemning their fellow-mortals? "If any man have not the spirit of Christ, he is none of his."

Religion in the Schools in Australia.

In Australia there exists a "National Scripture Education League," the purpose of which is to secure the teaching of religion in the public schools. In pursuance of this object, a meeting of the League was held in Melbourne, May 20, which was attended by about one hundred clergymen of the city and suburbs. Bishop Goe, of the Church of England, presided. The following comments relating to the occasion are from the *Bible Echo* (Melbourne), of June 7:—

"The object which the League has in view, as stated by the chairman, is 'the introduction of religion into our State schools.' And a communication read by the secretary stated that 'it is only through the ballot box that we can succeed.' The League, therefore, is evidently a religio-political organization. In view of this, it is not strange that the following resolution was introduced, and, with the exception of the negative vote of the writer, unanimously passed:—

"That the ministers of religion and laymen here present pledge themselves to make every exertion to stir up the people in their districts so as to secure the return of members of Parliament favorable to the restoration of Scripture teaching in our State schools, and for this purpose pledge themselves to vote for no candidate whose opinions are not in harmony with the programme of the League."

"This, as must be apparent to all, contemplates a purely political campaign. It means that both ministers and laymen shall engage actively in the business of political engineering, and shall 'make every exertion' to control the votes of the people, even by going to the length of obtaining beforehand a distinct 'pledge' from the electors that they will vote only as the League wishes them to vote. This is politics straight.

"And how purely political this movement is may be better appreciated from statements made by Professor Harper in introducing the foregoing resolution. He said, 'We are going to have some power.' Of course he meant

political power, State power. But to seek such power in religious work is to deny the gospel. In the gospel there is all the power any Christian needs for the successful accomplishment of Christian work. Paul says the gospel is 'the power of God.' More than this, when Christians seek to accomplish their ends through the 'ballot box,' they thereby limit their power to numbers, and place their strength upon a purely numerical basis; for there vote simply stands against vote. On such lines they cannot succeed unless they are in the majority. But God's method of reckoning the strength of His people is very different. When they are connected with Him, and depend upon His power for the performance of their allotted work, He says 'One man of you shall chase a thousand,' 'and two put ten thousand to flight.' Josh. 23:10; Deut. 32:30.

"Again, Professor Harper said they intended to take such an attitude that politicians and men running for office would understand that the churches were 'a body of voters to be reckoned with.' This again degrades the church to a mere political level, and estimates its influence by the intimidating threat of how many votes it can cast in a political campaign.

"We are in hearty sympathy with the idea that the children need religious instruction, that no education is complete without such instruction, and that there is a lamentable want in this respect at the present time, as evidenced by the moral corruption and irreligious tendencies characteristic of the rising generation. But we are not in sympathy with the League's proposed method for remedying the evil. Religion, pure religion, the religion of Jesus Christ, cannot be inculcated through political measures and acts of Parliament. Neither has God made it incumbent on the State to see that men are brought up in faith. That is the work of the Church. And when the church endeavors to make the State do this work it is shirking its own responsibility. God never said to the State:—

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' Deut. 6:6, 7.

"No; this is God's instruction to His people, to the church, to parents. Here rests the responsibility; here is the tap-root of the whole question; here is the solution of the whole difficulty. Let parents do their duty in this respect, and the problem is solved. But if they fail, if they are not religious themselves, if they do not fear God and obey his commands, where is the hope for their children? We hear a great deal about our 'godless State schools;' but the difficulty is not with the State schools, but with the 'godless homes' in which the children are brought up."

THE "New England Sabbath Protective League," says its organ, the *Defender*, bases its conviction that "all classes and conditions of labor" ought to be made to take a weekly day of rest, upon "the great principle so felicitously expressed by Henry Ward Beecher, when he declared of Sunday: 'It is meant to be the one day in which a man shall feel, I am not a toiler, I am not a worker, I am not an underling, I am not an apprentice,

nor a journeyman; I am not a man on wages; I am not a hired man,—I am a MAN!'" This is very well so far as it goes; but the Lord wants an individual to be "a MAN" every day in the week, by becoming a son of God. Why not become reconciled to the Lord's way, and trust in the power of divine grace to make us what we ought to be, instead of in the power of a human statute?

A WARM friend of the *SENTINEL* at Marquette, Kansas, writes: "To test whether subscribers could be secured for the *SENTINEL* here, I went out and in two hours received six subscriptions, the money for which I enclose. I am sixty-nine years old and not able to do much, but I simply wanted to learn whether or not the people here were willing to buy and read on the subject matter of the *SENTINEL*, and have found that they are. I shall do more soon."

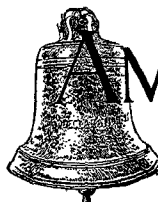
FULL particulars of the unprecedented offer of the *SENTINEL* will appear next week, and we trust our friends everywhere will prepare to take advantage of it.

"RELIGION and the State in Japan," by J. A. Brunson (see page 442), comprises two articles, the second of which will appear next week.

By mistake, last week's issue was sent out as No. 28, which is the number of the present issue.

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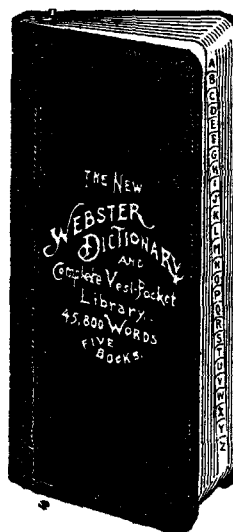
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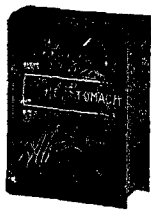
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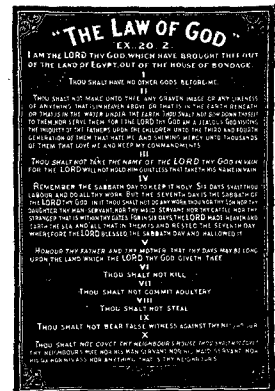
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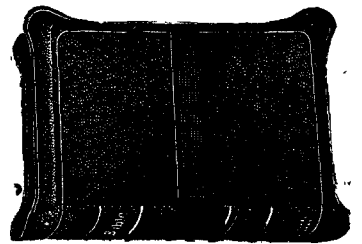
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gavest before them, neither turned they from their wicked works.	B. C. 443.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan,
37 And ^e it yieldeth much increase	^e Deut. 28. 12 11	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, / and all they that had separated themselves

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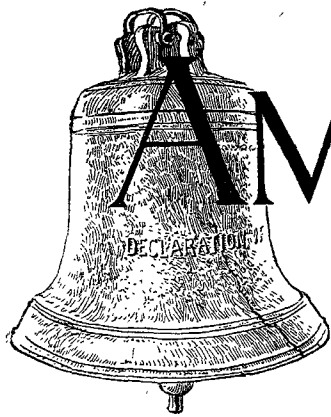
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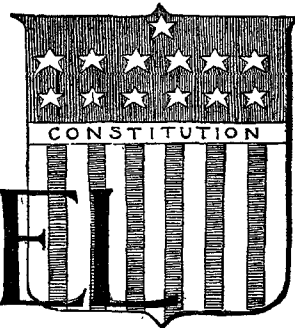
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ALONZO T. JONES,
EDITOR

NEW YORK, JULY 22, 1897.

VOL. 12, No. 29.
Single Copy, 3 cents.

The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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IN this day a person can believe almost anything except the Bible without being counted a heretic.

ABOUT the gloomiest outlook in the world is that for the ushering in of the kingdom of Christ through the gateway of politics.

A VERY poor way of making a man a good citizen is to teach him that he must educate his conscience by the laws of the State.

THE lowest conception of the character and dignity of the law of God, is that which teaches that its effectiveness depends upon its being reinforced by State enactments.

HE who insists that it is a Christian duty to vote, is not consistent if he fails to designate the party for which Christianity demands the vote should be cast. Is that party the Republican, or the Democratic party, or some other?

THE Christian patriot must be he who loves the Christian's country. But that country is a heavenly country. Heb. 11:14-16. The individual who says "my country" of any land on this earth, either does not mean what he says, or proclaims that he is not a Christian at all.

LIBERTY, like every other valuable possession, is lost

by not being put into use. "From him that hath not [or does not use what he has] shall be taken away even that which he hath." This is a law of nature. He who does not prize a thing sufficiently to use it for its intended purpose, does not deserve to have it.

"THE Lord is our Judge, the Lord is our Lawgiver; the Lord is our King; he will save us." Isa. 33:22. The Christian's life is ordered by laws which are righteous and eternal, and judgments which are infallible and irrevocable. The government of heaven is as superior to the governments of earth as God is superior to man.

What Only Can Be the End?

THE forces which worked in Greece and Rome wrought steadily and only to ruin as their end.

Those same forces are steadily at work to-day among the nations, and to no other end than they wrought before.

The forces that wrought in Greece and Rome are the chief forces at work in the great nations to-day: they are deliberately chosen to be the chief and all-guiding forces for to-day.

All through Europe, and all over the United States, to-day, the leading and all controlling forces in education are Greek and Roman. And by compulsory education laws it is sought to oblige all to surrender to these forces. But as originally these forces only ruined Greece and Rome, to compel people to surrender to these forces is only to compel them to the way of ruin.

Nor is it only the State schools that are so led; but private, denominational, and independent schools, academies, colleges, and universities, are all conducted after the same lead; so that Greek and Roman conceptions and ideals practically dominate the whole educational world of Europe and America to-day. Greek and Roman literature, ethics, philosophy, art, and mythology, are the supreme models, they are indeed the goal of all intel-

lectual effort of the students, throughout the whole educational system of our time.

But what did all this, in its veriest perfection, do for Greece and Rome?—It wrought only their ruin. It is not enough to say that all of it could not keep them back from ruin: it all only helped forward their ruin. What less can it do for people to-day? When through all the formative years of children and youth, they are caused to dwell intellectually in Greece and Rome among the Greeks and Romans of the "classic ages," what can they be expected to be, but Greeks and Romans all the rest of their lives?—just such Greeks and Romans too, as their models were. And being such Greeks and Romans as their models were, how many generations can pass ere the nations of to-day will have reached the same end as did the Greece and Rome that are their models?

To-day, in the schools, children as young as twelve years, are put through daily drills in Greek and Roman mythology. They are required to read and study the wicked and even abominable conceptions in which the myth is involved. These things they are taught and are required under penalties to learn, when it would be difficult for them to learn anything worse if they were turned entirely loose among the professional liars, thieves, adulterers and murderers, in the very dives of the worst cities in the land. And in this sink of abominable conceptions they are kept until they graduate from college or university, especially when they take the classical course.

It is nowise different when the youth are induced to take up the study of what passes popularly for art. For the chief models are Greek and Roman; and Greek and Roman art was idolatry, and Greek and Roman idolatry was abomination of every sort. Their extolled philosophy and their boasted wisdom were after the same order. Their philosophy was a lie; their wisdom was foolishness.

Such being the great forces that wrought in Greece and Rome, how could such forces work to any other end than ruin? And such being the deep and leading forces which are working to-day, by every means that can be invented, how is it possible for such forces to work to any other end than ruin?

Seeing the inevitable tendency of such education, it is not strange that sober thinkers in both Europe and America should begin to call for something better in education. In view of the situation as it really is, it is proper enough that the question should have been raised, "Does College Education Educate?" One leading educator who is striving for better things very pertinently remarks:—

"There is another and most important point at which the subject matter of an educational system touches the well-being not only of the student but of the nation at large: that is the ethical influence.

"It cannot but be manifest to every thoughtful observer that one of the most discouraging signs of the times, is the want of honest thinking and practical com-

mon sense which is daily exhibited in high places and in low, in the rulers of nations, the dispensers of law, the managers of great enterprises, and so on down to the political "boss," or, if there be a lower level, the politician of the saloon.

"Trickery and juggling with words in absolute disregard of facts; plausible expressions disguising well-known facts and the disposition to build upon inequitable technicalities in defiance of the most manifest principles of right and wrong, are the things which give daily support to the views of the anarchist who regards all law, order, and government with hatred, and is pleased to see their representatives discredit themselves and bring daily distress and alarm to those who would fain believe in an advancing evolution of the human race and a millennium in even the far-distant future."

Yet surely it should not be thought strange that these things should appear in the lives of people whose education has been largely in a literature of which the warp and woof is composed of just such things. People whose minds have been taking in just such stuff as this, through all their formative years, cannot well be expected to let out anything else in their after years.

If the nations desire anything better to appear in their characters than appeared in the characters of Greece and Rome, they will have to give their youth an education better than that of Greece and Rome. And to give the youth an education better than that of Greece and Rome, their minds will have to be fed with something vastly different from the foolishness, the chicanery, and the abominations generally that are found in the classical literature of Greece and Rome.

"Christian Citizenship" in France a Century Ago.

THE duties of Christians with respect to the State were clearly defined in the "Imperial Catechism," which was imposed upon the church in France by the new empire which had been evolved from the Revolution. They were as follows:—

"*Ques.* What are the duties of Christians, in respect to the princes who govern them? and what, in particular, are our duties towards Napoleon the First, our emperor?"

"*Ans.* Christians owe to the princes who govern them, and we owe in particular to Napoleon the First, our emperor, love, respect, obedience, fidelity, military service, the taxes usual for the preservation and expenses of the empire and of his throne. . . . To honor and serve our emperor is, then, to honor and serve God himself.

"*Q.* Are there not special motives which ought more strongly to attach us to Napoleon the First, our emperor?"

"*A.* Yes; for it is he whom God has raised up in difficult circumstances to reëstablish the public worship of the holy religion of our fathers, and to be its protector. He has brought back and preserved public order by his profound and active wisdom; he defends the State by his powerful arm; he has become the help of the Lord by the

consecration which he has received from the Sovereign Pontiff, the head of the universal church.

"Q. What ought we to think of those who should be wanting in their duty towards our emperor?"

"A. According to the holy Apostle Paul, they would be resisting the order established by God himself; they would be rendering themselves worthy of eternal damnation."

This catechism was highly approved at the time by the papacy, whose legate in France recommended its use in all the dioceses.

The "Christian citizenship" of that day failed. What will be the result to-day? In that day it professed to be following the dictates of Scripture, as it does to-day. And it cannot be denied that the principle of being in subjection to "the powers that be" applied as well in France a hundred years ago as it does in America to-day. That Napoleon was a wicked man and a despot, has no bearing upon the principle. The kind of subjection of which the Apostle Paul wrote in the thirteenth of Romans, is as proper under one government as under another. It did not mean that Christianity should be in subjection to the State, or joined with the State. It did not mean that "every soul" has two masters, of which the State is one, in the sphere of morality. And what it did not mean then, it does not mean now.

Christian citizenship is heavenly citizenship. It is a high privilege, much higher than any earthly government can grant, which is extended to men by the King of the Universe. It is a birthright privilege, obtained by being "born again," of water and of the Spirit. It is the privilege only of the sons and daughters of God.

Applying the Sunday Law in New Hampshire.

THE endeavor to make an individual or class of the people conform by law to some other individuals' standard of righteousness, naturally provokes retaliation. Instead of making for righteousness and peace, it produces exactly the opposite.

This is illustrated by the effort to enforce the Sunday law in Somersworth, N. H. A restaurant keeper is retaliating upon the mayor (who is proprietor of a livery) for having enforced the law upon the restaurants, and now a lawyer of the town, says the *Boston Globe*, of July 10, has raised the question whether the business of running the church is to be made an exception to a law which forbids all unnecessary work and noise on the first day of the week. This lawyer has, says the *Globe*, notified Marshal Heaton that he must stop the unnecessary and excessive ringing on Sunday of the Methodist Church bell, near his residence.

There can be no reason why the law should not apply as well to the church business as to any other, if it be, as said, a purely civil regulation.

THE *Golden Rule*, of June 17, states with reference to the Sunday observance feature of the Christian Endeavor

convention, that "California is in especial need of all the help Christian people can give in the maintenance of the Lord's day, because in that State especially the sabbath is rapidly becoming a holiday rather than a holy day, since there is no sabbath law there."

Does not California have God's Sabbath law,—the fourth commandment,—the same as in other States? And is a law of the State so much higher than God's law that it can make the day of rest a holy day, while the law of God can but make it a holiday? Is there less force in God's law than in man's law? Has an act of the legislature any power to produce holiness? These questions answer themselves.

"Hoist By His Own Petard."

UNDER this heading the *Lowell (Mass.) Mail*, of July 10, prints the following:—

"SOMERSWORTH, N. H., July 9.—Mayor B. F. Hanson, of this city, who is the proprietor of a livery stable, was arraigned in the police court this morning on complaint of Louis Jacques, for an alleged violation of the Sunday law. It appeared from the evidence presented in the case that horses had been cleaned, carriages washed, and teams let on Sunday, for which money was also received, on the sabbath.

"The mayor pleaded not guilty and stated that the teams which were taken out on Sunday were engaged on a week day. He also claimed that the prosecution was brought against him through spite. The court found the mayor guilty and imposed a fine of \$5 and costs. Mayor Hanson appealed.

"The prosecution is the alleged result of Mayor Hanson's action in closing soda water and confectionery stores and restaurants on Sunday, in an endeavor to enforce the laws governing sabbath breaking.

"Jacques has been fined twice within the past month in the police court for keeping open on Sunday, and Jacques states decidedly that he will not permit the mayor to run his livery stable on Sunday if he has to close."

Politics and Religion.

IN 1891 the Methodist Conference held in Des Moines, Iowa, censured the government of that State because certain laws were not more stringently executed. In a subsequent speech the governor alluded to this censure, and in course of his remarks uttered this sentiment, which seems more and more like a true prophecy as time passes:—

"I think I can safely say that, so far as worldly people are concerned, they do not believe that our politics and religion can be mixed without converting the entire mixture into politics alone in a very short time. I want to say further that those who attempt to do this will sooner or later learn that their churches have become political instead of religious organizations, and that they must thereafter be content to wield such influences over the consciences of men as other political organizations are able to do, and no greater or better."—*Signs of the Times*.

The Maintenance of a Good Cause.

It is a truth which is made prominent in the volume of inspiration that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "The words that I speak unto you," said Jesus to the Jews, "they are spirit and they are life." John 6:63. And the exhortation is given by the apostle Peter, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." 1 Peter 2:2.

The cause of spiritual truth must be maintained by the Word. The cause which opposes spiritual error must be thus maintained. The Word furnishes life and the principle of growth; and without the Word, they will soon fail and come to naught.

No man can live on an experience. He cannot live upon his opposition to something else. Nor can any organization of men maintain itself in this way. The experiment has been tried many times, and has always failed. Many a would-be Christian tries to live on an experience which he had when he first started in the service of God, or perhaps at some other special season. It seems to go very well for a short time, but he soon finds that the power of it is gone. To repeat over and over the statement of the blessings he enjoyed on that particular occasion, becomes monotonous. It soon palls upon his listeners, and upon himself. It fails to produce enthusiasm or to stir people to action. They must have something new, something fresh. This is a law of their natures.

Neither does opposition to error furnish the principle of life and growth. Of this we have an illustration in the work of the "A. P. A." This organization exists for the purpose of combatting the papacy. It maintains a number of journals, which aim to arouse public opposition to Rome by crying out the evils which are charged against her. In every way, the effort is made to spread before the people the real or supposed wickedness by which the papacy is endangering American institutions and liberty. The same thing has been done by other organizations in the past; but they have each failed and gradually faded into oblivion. The cause for which they stood had no food upon which to maintain its life. There was no life principle in mere opposition; and hence, while for a time the cause seemed to flourish, it came ere long to an inevitable decline, which could only terminate in dissolution.

It is all very well, of course, to call attention to the evil of the principles and work of the papacy, and the danger which they threaten to the national interests. But to repeat this day after day, becomes at last monotonous. No matter how great or how real these evils and dangers may be, the continual shouting of them becomes first a familiar and then a tiresome sound. Of itself, it can only tend to produce indifference, even in the minds of those who have lent their support to the work. The enthusiasm of the movement declines, and only time is then necessary for its complete extinction.

What is lacking is the power of the divine Word. It

is this alone that can cause growth in true and right principles. A bad cause can flourish upon the depravity that is inherent in human nature; but a good cause, which stands in opposition to the movements of the world's agencies of evil, must be maintained by the power of divine truth. It is not looking at error, or crying out against it, that strengthens the heart in opposition to it; but a growth in the principles of righteousness. And it is by the Word that this growth must be attained. The Word of the infinite One is itself infinite in depth and breadth, and the finite human mind can never exhaust its treasures of truth. There are always fresh revelations, new meanings and vistas of truth afforded by it to the inquiring mind; so that as one studies the Word, he becomes more and more built up and rooted and grounded in eternal principles of truth and righteousness, and hence more and more antagonistic to error and injustice, in all their forms.

All other forms of opposing evil than by the eternal Word, must certainly fail. Evil is not to be overcome by evil; the devil cannot be successfully fought with fire. We are directed to "overcome evil with good." It is the Word that makes us good, by faith in it; and by the Word must our goodness be retained, and ourselves nourished and strengthened in adherence to the right, and opposition to the wrong.

A Mystery.

ONE of the apparent mysteries of the Christian profession is the fact that so many good people who claim to believe the Word of God should be seemingly blind to some of the plainest truths of revelation.

Here, for example, are hundreds of thousands of Christian young people who have pledged themselves to "strive to do whatsoever he [Christ] would have me do," and yet deliberately and continually disobey one of his plain commands. In support of this statement we will ask who ever read a command or law of any kind plainer in its meaning than the following:—

"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."

Most of the words used in this expression of the will of the Creator are common words of one syllable. The whole expression, in point of simplicity, would not be out of place in a child's "First Reader."

Yet here are multitudes of the most intelligent young people in the land who are seemingly most anxious to do "whatsoever He would have me do," who never ob-

serve the seventh day at all from one year's end to another. It is a singular thing, to say the least.

They are careful not to worship other gods, to bow down to graven images, to swear, dishonor their parents, kill, commit adultery, steal, bear false witness, or covet; there is no question in their minds for a moment that all these are things which He would not "have me do." Yet the thing stated in the fourth precept—the very bosom—of this same law, is set aside as though it were a matter of no consequence.

Oh, well, it is said, in this one precept of the Decalogue there has been a change; and we, as Christians, now keep the Sabbath on the first day of the week, in honor of Christ, who on that day rose from the dead.

But was it not Christ who commanded the observance of the seventh day? and must not that therefore be one of the things which he would have all people do, as well now as then? Aside from the self-evident fact that a moral law must in the very nature of things express the will of Christ and be the same in all ages, it is plain that Christ himself spoke the law which commands rest upon the seventh day. For the first words of the speaker on that memorable occasion were, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." The deliverer from bondage is Jesus Christ. He it is who was divinely anointed to "proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. He it was who went before the host of Israel in a pillar of cloud and of fire; and they "drank of that spiritual Rock which followed [or went with, margin] them; and that Rock was Christ." 1 Cor. 10:4.

Would you strive to do whatsoever the Lord Jesus Christ would have you do? Then consider who it is that has brought you up out of Egypt, out of the house of bondage. Or have you not yet been delivered from the bondage of Egypt? "Out of Egypt," it is written, "have I called my son." If you are a son of God, you have come up out of that realm of spiritual darkness and bondage into the spiritual Canaan. You have left the company of the idolators, and have "come out from among them," that you might be separate unto the Lord, one of "a peculiar people," unlike the nations of the world. 2 Cor. 6:17, 18. And He who has brought you out of Egypt and its bondage says to you, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God."

Many, no doubt, fail to discern this plain truth concerning the will of God, because they are among the "wise and prudent." It is to the "babes" that truths are revealed which the "wise and prudent" fail to discern. Matt. 11:25. Human "wisdom" and "prudence" can darken the plainest language in which God's will was ever spoken. Pride of opinion is exceedingly strong. This was almost the last thing which the disciples of Christ were willing to surrender, and which darkened their minds to the comprehension of some of his plainest and most important utterances. See Mark 8:31, 32; 9:31, 32. If human

wisdom, human teaching and traditions, were set aside, there would be no disagreement among people respecting the identity of the duty imposed by the fourth commandment.

"It is certainly a great task to undertake to be at the same time a temporal lord and a religious man, because whoever considers the evangelical laws will see that the pontiffs, while taking the name of the vicar of Christ, have really created a new religion which possesses only the name of Christ; for they command poverty and wish for themselves wealth; they urge humility and themselves follow pride; they demand obedience and will suffer themselves to be commanded by no one."—*Vettori, secretary to a Catholic cardinal in the time of Leo X.*

Religion and the State.

BY W. A. COLCORD.

RELIGION and civil government occupy two separate and distinct realms.

Religion pertains to man's personal relation of faith and obedience to God.

Civil government has to do only with man's duties as a citizen.

Religion concerns man's relation to a future state and the world to come.

Civil government deals with men only in their civil relations to each other in this present world.

Religion has to do with the heart, the spring of actions, and its relation to the individual possessing it.

Civil government deals only with outward actions, and their relation to and effect upon others.

The object of religion is to regenerate men, and fit them for another kingdom, by purifying the heart of each individual.

The object of civil government is to protect men in the enjoyment of their natural rights in this life, by restraining, through fear of temporal punishment, those who would not recognize these rights from any higher motives.

Religion works from within.

Civil government operates from without.

The business of religion is to gather out of the nations subjects for a kingdom where civil governments will not be needed.

Civil government became necessary when sin entered the world. Then men became covetous, untruthful, lustful, thievish, murderous, and prone to do all evil. They then needed something more than moral restraint, or the fear of God, or even the fear of future punishment, to deter them from encroaching upon the rights of their fellowmen. But when man is redeemed, and sin is no more, he will need no such restraints. He will do right because he loves and chooses the right. Even in this world, those

who have been born again, whose hearts have been regenerated, need not the restraints of civil authority to make them do right. They do not refrain from theft, murder and adultery, because they fear what the State may do to them should they transgress in any of these respects. They do not *desire* to steal, murder, and commit adultery. They do right from a higher motive than the fear of what men may do to them. When tempted to do evil, with Joseph they say, "How *can* I do this great wickedness, and sin against *God*." Concerning such John says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." 1 John 3:9.

It is therefore evident that religion and civil government occupy two separate and distinct realms; that civil government exists and is necessary because of sin; that in proportion as men are genuinely converted, civil governments have less to do; and that finally, in the redeemed State, there will be no civil governments at all.

THE "Christian" powers of Europe are trying to make the Sultan see that he ought not to take possession of Thessaly after having conquered it. It can hardly be wondered at that they should find the task a difficult one, in view of the fact that their own example in such a case is almost always to the contrary.

Religion and the State in Japan.

BY JOHN A. BRUNSON.

HAVING given in brief outline some of the principal features of the religions of Japan, we now inquire into the relation they sustain to the State. And we remark at the outset, that owing to the indefiniteness of the Japanese conception of both religion and State, it is not easy to determine just what the relationship between them is. For example, the emperor is regarded till this day as a heaven-descended monarch, and prominent among the myriad deities of the Shinto pantheon are the apotheosized spirits of dead rulers.

Prior to the days of Jimmu Tenno, who is accounted by Japanese annalists as the first human sovereign, the Japanese believe that their country was ruled directly by the gods themselves. Jimmu Tenno himself is supposed to be fifth in descent from the sun-goddess Amaterasu, and the present emperor a direct descendant of Jimmu Tenno.

Concerning this fact Griffiths remarks: "In this enlightened age, when all authority is challenged, and a century after the moss of oblivion has covered the historic grave of the doctrine of divine right, the Japanese still cling to the divinity of the Mikado." One of the titles of the emperor is Ten shi, literally, *son of heaven*. For ages he was considered too sacred to be looked upon by the rude gaze of the populace, and even to-day no one

is allowed to look down upon him from an eminence. While residing in Kobe, it was our privilege to see his majesty as he rode by in closed carriage. Thousands of eager spectators thronged the streets, but all heads were bared, and not one, even of the most curious, was allowed to stand in upstairs windows or view the procession from any height at all.

This doctrine of the divine origin of the Mikado, that has been implicitly believed by the masses for centuries, implies an interfusion of religion and State that approximates a theocracy. And we are constrained to believe that their institutions were theocratical in former years.

Professor Chamberlain, an authority in things Japanese, says in reference to the early days of Shinto, "the Japanese had no notion of religion as a separate institution." And even after the introduction of Buddhism, the Mikado still being the "Son of Heaven," the theory of government was unchanged. But what was the extent of influence exerted by religion upon legislation does not seem to be clear. For centuries a dual form of government existed. The heaven-descended Mikado, too sacred to be serviceable, was little more than a royal figure-head, while the Shogun, or generalissimo, vigorous, aggressive, ambitious, virtually held the reins of control in his hands, and guided the chariot of State according to his own selfish desires. But with all his power he never claimed the prerogatives of the emperor. He was theoretically his majesty's servant, while in fact he was master. He upheld the popular superstition concerning the divinity of the Mikado, and inculcated reverence for his person.

The laws that were promulgated were an admixture of moral and civil duties. In the "Legacy of Iyeyasu," a code of laws numbering one hundred, sixteen consist of moral maxims, fifty-five pertain to politics, twenty-two refer to legal matters, and seven relate to episodes in Iyeyasu's personal history. There was no sharp discrimination made between law and morality—between the duties of the citizen and the excellencies of the man. This confusion of the civil and moral in governmental affairs existed till the promulgation of the constitution in February, 1889. At that time the constitution, which clearly defines the duties and privileges of citizens, was given, and since then Japan has taken her place among the constitutional monarchies of the world. It is true that even now Shinto is the national religion.

In 1868, as the result of a concatenation of circumstances partly religious, partly political, and partly literary, Buddhism was disestablished and disendowed, and Shinto again installed as the religion of State. The Council for Spiritual Affairs was established and given equal rank with Council for State. Shintoists were led to rejoice at the promise of an era of prosperity before them. But their system was too weak and shadowy to influence the hearts of the people. Buddhism soon rallied, and in consequence the Council for Spiritual Affairs was reduced to the rank of a department, then to a bu-

reau, and finally to a sub-bureau. In name Shinto is still the official cult. Certain temples are maintained out of public moneys, and the presence of certain State officials is required from time to time at ceremonies of a half-religious, half-courtly nature. But its practical influence upon the government is small. This fact is clearly shown by an article of the constitution which declares that priests and religious teachers of all kinds are not eligible to seats in the Imperial Diet. Buddhism, though disestablished, is far more potent, and in an indirect way, capable of exerting a far greater influence upon legislation.

Under the constitution a good degree of religious freedom is now enjoyed. In defining "Rights and Duties of Subjects," Art. XXVIII reads: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." This definition of rights has already proved a blessing to persecuted Japanese Christians, and has multiplied the liberties of the missionaries and enlarged the sphere of their usefulness. The wave of religious legislation has not yet reached Japan, and may the Lord restrain it till the Third Angel's Message shall have been heard throughout its length and breadth.

Sabbath Theories.

BY M. E. KELLOGG.

If a record had been made of the various and contrary positions which have been taken by the Protestant ministry in regard to the nature and obligation of the Sabbath, it would present a mass of contradictions and absurdities such as could scarcely be equalled in the whole range of religious discussion.

The latest addition to this tower of Babel that we have seen is by Bishop Vincent, of the M. E. Church. The *Chicago Times-Herald*, of May 24, reports him as follows:—

"Bishop Vincent, of the M. E. Church, talked to the students of the University of Chicago last evening on Sunday observance. He spoke in Kent Theater, and at the beginning of his address surprised his hearers by saying that he did not care on what day anyone observed the Sabbath, just so one day of the week was set apart for meditation and rest. It made no difference, he stated, whether the day was observed between sunrise and sunset, or within other division of time.

"Bishop Vincent drew his conclusions from the text that the Sabbath is made for man and not man for the Sabbath. But, although the eminent divine was liberal in his views as to the particular day to be set apart, he was equally positive in his statements as to what uses the day should be put. He said that he was in favor of a return to the old Puritan Sunday rather than have the day of rest used for anything else than religious purposes. He raised the question of how far a young man might use the day in recreation or business, concluding that the doer must be his own judge, and that society was incompetent to decide in individual cases.

"He argued, in conclusion, that for the safe-guarding of American institutions, the people must have a day of rest, and that the day should be spent in religious observance. The contrary would be certain to carry us into anarchy and ruin."

The M. E. Church ministers have very generally and strenuously maintained the doctrine of a change of the Sabbath from the definite seventh day to the definite first day of the week. To sustain this idea certain scriptures have been quoted as proof that this was an apostolic practice. True, this is nothing but a card-board theory with neither foundation nor cohesion, but at least it had the merit of being definite. Now Bishop Vincent sweeps away the whole idea of the transfer of the Sabbath from one definite day to another, and leaves the observance of the day to be determined by individual opinion!

While the bishop's theory gives up much that his church has strenuously maintained, albeit without any proof, he brings forward nothing for unanimity but much for division. But the bishop is certainly consistent in one thing. He acknowledges that society cannot control the individual conscience in the matter of Sabbath-keeping. Will all the M. E. Church be as consistent upon this point as is Bishop Vincent?

From the report of the general secretary of the Christian Endeavor society, given at the San Francisco convention, it appears that five thousand new societies have been added to the organization during the past year, making the present membership fully 3,000,000. The whole number of local societies is 50,747. The organization is strongest in Pennsylvania, where it has 3,443 local branches, New York coming next, with 3,049. The "Christian Citizenship" banner for the city which should make the best report of work done in this line, was captured by Indianapolis.

Connecticut's New Sunday Law.

A NEW Sunday law has just gone into effect in the State of Connecticut. It provides that,—

"Every person who shall do any secular business or labor, except works of necessity or mercy, or keep open any shop, warehouse, or manufacturing or mechanical establishment, or expose any property for sale, or engage in any sport, between 12 o'clock Saturday night and 12 o'clock Sunday night, shall be fined not more than \$50."

The old law provided for the observance of the day only from sunrise to sunset, and the maximum penalty for its violation was \$4. Thus it is evident that the new law is meant to be much more stringent.

THE whole number of Government chaplains in the United States is given as fifty-seven, of whom fifty-two are Protestants.

Personal to Our Readers.

WE wish a few earnest words with you. We are not given to sensationalism, but we want you to look at matters just as they are, and then help us to save what can be rescued from a sinking craft. The immortal Lincoln once said in the dark days of slavery, "These are bad times, and seem out of joint." This was true then, but it is doubly so now. Society is rotten to the core; politics is the very essence of corruption; murder and rapine stalk like giants through the land; the rich are growing richer and the poor poorer. Only a short time ago thirty thousand employes of the sweat shops of this city marched passed the SENTINEL office, having struck against the oppression and tyranny exercised over them, and now well nigh a quarter of a million coal miners of the country are arrayed against the greed and injustice of soulless corporations. An unrest has taken possession of the toiling masses that amounts to frenzy; their minds are filled with dreams of rebellion bordering on anarchy. Statesmen look into the future with deep forebodings. Men's hearts are literally failing them for fear, and the anxious inquiry on all sides is, "What shall the end be?"

The religious world is fast imbibing the idea that the solution for this intricate problem—the panacea for the gigantic evils that confront us, is to be found in a recognition of God by legal enactment as the ruler of the nation. The devil never invented a greater deception. But nevertheless plans are being laid, stakes set and lines drawn to accomplish this very thing.

Now, as never before, an opportunity is presented to tell the people what all these things mean, and the only avenue of escape from the inevitable ruin that will follow. This can be done in no better way than by inducing them to become readers of the AMERICAN SENTINEL. Will you help us to place the paper in their hands?

Now, for the purpose of introducing the SENTINEL more generally among those not now readers of it, we have determined to make the following unprecedented offer: Any such person can have the paper sent to his address until January 1st next, for only twenty-five cents. This is but little more than the cost of the white paper on which it is printed, and it is made in the hope that every member of the SENTINEL family will lay his plans to send us at least one new subscriber under this special offer, for it is our experience that these short-time subscribers invariably become regular readers. Here is an opportunity to do real missionary work in a worthy cause rarely offered.

Of the future of the SENTINEL, just a word. It will

endeavor to keep fully abreast with the times, and keenly alive to its mission. It will deal fearlessly and faithfully with every question within its province. It has in contemplation several substantial improvements, among them being a department called "Religious Liberty for Young People," which can hardly fail to interest hundreds of our young people who have heretofore paid little attention to the subject.

Can we not count on our friends everywhere for a long pull, a strong pull and a pull altogether for at least five thousand new subscriptions by September 1st?

A WARM friend of the SENTINEL at Vancouver, B.C., writes: "Please find enclosed my subscription for the coming year. The SENTINEL is, in my opinion, the best paper of its kind published in the known world to-day. I cannot do without it, nor should any thinking man."

Charity the Key to Liberty.

BY C. W. KENISTON.

God is love.

True love, forgetful of self, seeks to bless others, and is therefore unselfishness.

Unselfishness is an attribute of God's character.

Instead of seeking to gain happiness and pleasure for self, he uses his almighty power in distributing these things to his creatures.

But these gifts can only be received into an unselfish heart; so one of the conditions for the reception of God's gifts is unselfishness, or a willingness that others should be favored instead of self.

God's happiness and joy are infinite because his almighty power is exerted in the diffusion of good to his children. Our joy will be great in proportion as we also work for the good of those around us; and while thus working our power for so doing will increase and grow continually, bringing an ever-increasing return of the very things dispensed. This is the pursuit of happiness. The chance to follow this pursuit is the broadest kind of liberty, the true province of life.

God's law is the law of liberty, because the keeping of its precepts calls out the trait of unselfishness in the doer, thus opening the gate of liberty to him. Nothing but unselfish love, to God first, and then to man, can be the keeping of this law; so there must be a likeness to the character of God in the one who would keep his law before it can be kept by that one. This is wherein God writes his law in the heart. It is this unselfishness planted in the heart that moves men to the voluntary worship of God by keeping his commandments. Without it they cannot serve him nor keep his law.

This power of service is the gift of God; and the voluntary submission and desire which make it possible for

us to be recipients of this power are the first steps toward the possible practice of unselfishness and the enjoyment of liberty. This kind of service is true religion, and such as have this kind will practice it regardless of all obstacles and hardships. So the brave and loyal servants of God and his law are not the servants of compulsion, but of volition. God knew all this, and his wisdom compels not, but says, "Whosoever will, let him come." He leaves us free to serve him or not to serve him, as we choose.

Now, if God has left this power of choice with us individually, then no man or combination of men, no government or combination of the same, can have any right to interfere in any way with any one, no matter how great or how humble, in the practice of religion in the way he sees it, or in the non-practice of any. The civil law is for the regulation of civil affairs only, and may compel men while they remain among their fellows to be civil in their outward acts; but not to be religious either inwardly or outwardly.

Thomas Jefferson saw these points when he said in the Declaration of Independence that "All men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." He held that governments are instituted among men to protect them in the enjoyment of their rights, not to take them away; and this protection is what the United States Constitution was intended to impart, in that clause known as the First Amendment, which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Let each and every citizen and lawmaker, as well as all Christians, zealously cherish these rights. And, reader, consider, if your neighbor differs from you in his religious practice, he is no more different from you than are you from him; and if God in infinite wisdom has left us all at liberty to choose our own service and the manner of it according to conviction, then we ought also freely to grant the same to our fellowmen. In so doing the blessings of liberty may be gathered in rich measure; for as has been shown, the reward of unselfishness is liberty.

WHEN Mr. McAll, the founder of the McAll mission in Paris, went to that city, he knew but two French words,—"God," and "love." The prevailing religion was against him, the power of the State was not in his favor; yet by the power expressed in those two words he established his gospel mission and was highly successful in rescuing souls from the slavery of sin. He was encouraged to undertake his seemingly difficult task by these words, addressed to him one day by a stranger: "Sir, I have something important to tell you. You are now in a quarter inhabited by workmen. We all have left a religion of superstition and tyranny; if some one came to teach us a religion of liberty and sincerity, many of us would be ready to listen."

"The truth shall make you free."

Sunday Laws from a Youth's Standpoint.

BY J. F. BALLENGER.

CHARLIE—Do you really think, George, that Sunday laws are wrong?

GEORGE—Yes; I know that they are wrong.

Charlie—What makes you think so?

George—Well, I will tell you. Somebody sent father some papers called the AMERICAN SENTINEL, and I read them, and I tell you, Charlie, I got more out of them on religious liberty than I ever knew before; and father says he has, too.

Charlie—What do you mean by religious liberty? I don't know that I just understand what that means.

George—Why, that means that the Government should not make laws to try to compel men to be religious or to keep Sunday, but to leave every one free to worship God according to the dictates of his own conscience.

Charlie—Oh yes, I see; it means the same as the First Amendment to the Constitution, where it says "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." We had that in our lesson on "civil government" in school just a few days ago.

George—That's it, exactly, Charlie; Sunday laws are contrary to the Constitution and take away our religious liberty; and the paper I spoke of shows that Sunday laws are not only contrary to the Constitution, but also contrary to the words of Christ, for you know he says, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The things of Cæsar means the government of the State, and the things of God, the government of God. To keep a day as a Sabbath holy unto God is something that belongs alone to God, and the State should have nothing to do with it.

Charlie—Would it not be wrong for me to work on Sunday?

George—If you believed that Sunday is the day that God commands you to rest on and then you should go right on and work on that day, you would be sinning against God, and you would have to give an account to Him alone and to no one else. But suppose you believed that the seventh day or Saturday is the Sabbath and kept it, as many good people do, and as the commandment plainly tells us to do, and then went quietly about your work on the first day of the week, wherein would you harm any one else? Could not everybody else go to meeting or stay at home or do as they liked just the same as though you were sitting in the house or at church, or just as they do on other days of the week.

Charlie—Why, yes, I should think so. But would I not be casting a bad influence if I should work on Sunday?

George—No; not if you believed that the seventh day

and not the first day is the Sabbath. Suppose you honestly believed that the seventh day or Saturday is the Sabbath, and that you ought to keep it, and that God commanded you to work six days, and then you would keep Sunday because you were afraid or ashamed to work on that day; what kind of an influence would that be? Would that not be a bad influence rather than to go on and work on the first day as God commands you, and as He himself did? and would not the State be exerting a worse influence in compelling you to keep Sunday contrary to your religious convictions than you would were you to act according to your convictions.

Charlie—I believe it would, and I am almost convinced that Sunday laws are wrong and Sunday-keeping, too. Are you going to keep Saturday, George?

George—If I ever make a profession of religion and join a church I will keep the seventh day. I could not do otherwise, as the commandment is just as plain as words can make it.

Charlie—I wish you would bring those papers over and let me read them; I want to post up on this question.

George—I will be glad to do so, for I know you will be interested. But I suppose we will have to go, or we will be late to school. I want to see you and have another talk with you on this subject.

Charlie—All right; come over to our house next Sunday and bring your Bible and those papers, and we will study up on this question.

George—If nothing happens I will. Good day.

The Ohio Baseball Sunday Law Decision.

THE decision of Judge Ong, in the Common Pleas Court at Cleveland, Ohio, July 9, in the case of the State of Ohio vs. John Powell, representing the Cleveland baseball club, adds one more chapter to the fund of legal literature respecting the validity of Sunday laws. The substance of Judge Ong's ruling (which we take from the *Cleveland Recorder*, of July 10), is as follows;—

"It will be observed that Section 7032A provides that 'whoever on the first day of the week, commonly called Sunday, participates in or exhibits to the public with or without charge for admittance, in any building, room, ground, garden or other place in this State, any baseball playing, he or she shall, on complaint made within twenty days thereafter, be fined in any sum not exceeding \$100, or be confined in the county jail not exceeding six months, or both, at the discretion of the court.' It is perfectly apparent to the mind of the court, and we think it must be to every one learned in the law, that such a statute must and does rest for its validity on one of two predicates, to wit: it must either be unlawful or an offense to play or exhibit baseball on Sunday because it is Sunday, or it must rest, in order to be an offense, upon the fact that it is an immoral game or exhibition falling clearly within the police power or regulation, and therefore, a crime and a violation of its provision punishable as therein provided.

"Can the statute, then, be upheld, and is it a constitutional act as resting upon the predicate that it is unlawful and a crime to play baseball on Monday, or any other day of the week. If it rests upon the fact or is made a crime because it is played on Sunday, then it is clearly in conflict with the constitution and cannot be upheld, because the doctrine is well settled, and especially in Ohio, that all statutes which inhibit common labor,—statutes that refer to 'the first day of the week, commonly called Sunday,' are not enacted or enforced to compel the observance of that day as a day of religious worship, but as a day set apart by the statutes of Ohio as a day of rest.

"No statute could be upheld under our constitution for one moment that required the people of the State of Ohio to attend any kind or any form of religious service on Sunday or any other day of the week. Such an act would be clearly in violation of the spirit and language of the organic law of the State, but no more so than would be a statute which undertakes to make the omission or commission of an act a crime because it is done or omitted to be done on the first day of the week.

"Again, if the power did exist to enact the statute under consideration and inhibit the exhibition or playing of baseball upon Sunday, then it would be clearly void because it makes no exception in behalf of that class of people who conscientiously observe the seventh day of the week as Sabbath. The Supreme Court of Ohio have two or three times very distinctly declared that a statute providing for the observing of the first day of the week, as a day of rest, is void and unconstitutional unless it contains a provision exempting those who conscientiously observe the seventh day of the week as Sunday for the operation of the statute.

"Whether the legislature of Ohio may or may not enact and place upon the statute books a section that would be constitutional and valid as inhibiting the playing of baseball on the first day of the week, we are not called upon to say; but clear it is to the mind of the court that as the statute now exists, enacted and grouped among a lot of immoral games, such as gambling, sale of intoxicating liquors, etc., the provision therein referring to the game of baseball is unconstitutional and void."

This decision, while its practical effect is against Sunday legislation, still comes far short of what might have been stated with perfect truthfulness, upon the subject. The judge discriminates between rest and religious worship, two things which are distinct from each other in all ordinary cases, but which blend in one when we come to the matter of the observance of the Sabbath. Hence his argument at this point is defective. But this is purely a matter of religious belief—a truth which rests wholly upon a scriptural basis; and it serves here to illustrate the fact that a Sunday law must, in its very nature, involve a religious controversy.

The court which is called to pass upon the validity of a Sunday law cannot avoid coming in contact with a religious question; namely, whether the mere act of resting on Sunday is or is not an act of religious worship. And this is a question which no lawyer or judge, as such, is competent to answer. It is answered by revelation, and by that alone.

Hence a Sabbath law is, in its very nature, a thing which has no business outside the province of religion, and therefore no proper place upon any of the statute books of civil government.

The "Calf Path" Reviewed.

BY MRS. HENRIETTA REAMS.

THE CALF PATH.

ONE day through the primeval wood,
A calf walked home, as good calves should,
But made a trail, all bent askew—
A crooked trail, as all calves do.

Since then two hundred years have fled,
And I infer the calf is dead;

But still he left behind his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way;
And then a wise bell-wether sheep,
Pursued the trail o'er vale and steep,
And drew the flock behind him too,
As good bell-wethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made,
And many men wound in and out
And dodged and turned and bent about,
And uttered words of righteous wrath
Because 'twas such a crooked path;
But still they followed—do not laugh,
The first migration of that calf;
And through this winding wood-way stalked,
Because he wobbled as he walked.

This forest *path* became a *lane*
That bent and turned and turned again.

This crooked *lane* became a *road*
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled some three miles in one;
And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet;
The *road* became a *village street*,
And this, before men were aware,
A *city's* crowded *thoroughfare*.
And soon the *central street* was this
Of a renowned *metropolis*;
And men two centuries and a half
Trod in the footsteps of that calf;
Each day a hundred thousand rout
Followed the zigzag calf about,
And o'er his crooked journey went
The traffic of a continent;
A hundred thousand men were led
By one calf near three centuries dead;
They followed still his crooked way
And lost a hundred miles a day,
For thus such reverence is lent
To *well-established precedent*.

A moral lesson this might teach
Were I ordained and called to preach,
For men are prone to go it blind
Along the calf paths of the mind,
And work away from sun to sun
To do what other men have done;
They follow in the beaten track
And out and in and forth and back,
And still their devious course pursue
To keep the path the others do.
But how the wise old wood-gods laugh,
Who saw the first primeval calf!
Ah! many things this tale might teach
But I am not ordained to preach.

—Sam W. Foss.

This parable of the "calf path" is a telling and truthful one, and worthy of more serious thought than the humorous spirit of the poem is likely to inspire.

It has ever been the policy of the Deceiver to make a jest of the vital issues of life, and, by holding up a ludicrous phase of truth, banish all serious reflections and convictions.

Nevertheless, there is illustrated in this satire a *law of nature* as fatal to faith in God as our fallen nature and the author of the first "crooked path" can make it.

THE "CALF PATHS" OF THE MIND.

There is a well-known psychological fact known as the law of habit, which may be simply stated thus—

Every time we think, feel or act in a certain direction, there is created by that thought, feeling or action a tendency to think, feel or act in the same direction again. Every time we think, feel or act *over that line* it becomes easier to do so, until eventually, that which at first required an effort, we do mechanically without any effort of the will or intelligence.

The first thought or feeling cut out a channel or groove, as it were, which becomes the "trail," to use the figure, of all our future thoughts and feelings on that subject, until some new conviction cuts out a new channel and alters the course of our thought path; and even then our thoughts and actions often involuntarily take the old path from sheer force of habit.

This is, in brief, the key-note to all established human custom, law, usage, tradition and philosophy.

THE "CALF PATHS" OF TRADITION.

Away back at the fountain heads and springs of the human race, the ancestral fathers, heroes, and leaders of the several races set for generations to come the customs, usages and traditions which have constituted the peculiar characteristics of that race, nation, tribe, clan or family, from time immemorial.

Whatever were their peculiar conceptions of propriety, hospitality, civility, utility or devotion, they passed from being confirmed personal habits to family customs and usage, and ultimately became the written or unwritten laws of etiquette, government and religion of the tribe, clan or nation. However much they may have become expanded, modified or embellished, or degenerated in their

development, the original concept remains, time-honored and revered, because of its antiquity and family, tribal or national associations.

So natural is the tendency in the human family to follow in the wake of *established* precedent. So by the influence of earliest associations and by the power of confirmed habit do the tides of human thought, feeling and belief flow on in the old traditional ruts, enlarging, deepening, broadening, accumulating influence, prestige and power, as they flow down the ages.

Now and then a reformer, moved by the abuses and corruptions of the traditional path, and fired with zeal and eloquence for a new theory, cuts out a new channel of thought and becomes a founder of a new system, sect or government.

He, the "father" of that thought, wins "children" to his idea, and they in turn bequeath it to their children, who grow up in the path of that thought, system or creed, and so it is inherited from generation to generation, and winning new adherents from the old traditional path, it grows into a broad and beaten thoroughfare of intellectual life.

THE CROOKEDNESS OF HUMAN CONCEPTS.

That it is impossible for the path of human tradition to be anything but a "crooked" one is clearly set forth in the Scriptures of truth:—

"If any man *think* that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8:2.

"The Lord knoweth the thoughts of the *wise* that they are *vain*." 1 Cor. 3:20. Again, the Word says:—

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." 1 Cor. 3:18, 19.

And again in 1 Cor. 1:19, 20: "For it is written, I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

In 1 Cor. 2:6, 7, 8, the apostle declares, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, *that come to nought*: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. Which *none of the princes of this world knew*: for had they known it they would not have crucified the Lord of glory."

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." "Which *all are to perish with the using*, after the commandments and doctrines of men." Col. 2:8, 22.

How terrible was Christ's rebuke to the hypocrite Jews because they had "made the commandments of God of none effect" by their traditions! and he declared unto

them, "But in vain do ye worship me, teaching for doctrines the commandments of men." Matt. 15:1-9.

From the precedent of Eve's error down to this present day, all history witnesses to the Lord's testimony that this is "a crooked and perverse generation" (Deut. 32:5; Ps. 125:5; Phil. 2:15).

Since, then, it is impossible for us with our natural powers and inclinations to form true right concepts (Prov. 20:24; 21:2; 16:9, 25); since "the world by *wisdom* have not known God;" since all 'osophies and 'isms of men are "in vain" to teach us the way of truth and right, and without it we shall perish; to whom, then, shall we look for truth and righteousness and life? Where is the source, the fountain-head, of truth and life (for they are inseparable) that we may "seek" and "find" right concepts, true judgments and understanding, by which we may "make straight paths for our feet?"

The words of Jesus are our answer: "I am the way (Matt. 7:13, 14), the truth (John 17:7), and the life (1 John 5:11, 12): no man cometh unto the Father but by me" (John 14:6 also Acts 4:12).

"For with thee is the fountain of life; in thy light shall we see light." Ps. 36:9.

"In whom (Christ) are hid all the treasures of wisdom and knowledge." "For in him dwelleth all the fulness of the godhead bodily." Col. 2:3, 9.

Here, then, is the *Source* of all *true* wisdom, and knowledge, and life; and without Him we "shall not see life." John 3:35, 36. But how is He revealed to us?

Jesus has answered that too. "For it is written, Man shall not live by bread alone, but by every *word of God*." Luke 4:4. "The *words* that I speak unto you, they are *spirit* and they are *life*." John 6:63. Paul admonishes the Colossians, "Let the *word of Christ* dwell in you richly in *all wisdom*." Col. 3:16.

David testified by the Spirit of God, "Thy *word* is true from the beginning, and every one of thy righteous judgments endureth forever." "Therefore I esteem all things to be *right*; and I hate every *false way*." Ps. 119:160, 128.

"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 the marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

Ah, when the Word of God comes into our soul it breaks down all partition walls of "caste" and "set," and ploughs straight through the elegantly-paved thoroughfares of false etiquette, false creed, false sophistries and philosophies of men; for it is "no respecter of persons," titles, nor traditions, though they be hoary with age, and can number their worshipers by millions. It cuts straight through the crookedness of our old accustomed channels of thought, and it seems verily like the "dividing asunder of soul and spirit," "joints and marrow," to surrender to that Word our life-long habits of thought and action; to step out of the beaten path of custom, and walk alone with God in the "straight and narrow way

that leadeth unto life." But "blessed is he that is not offended in me," saith the Lord. Let the surgical Word do its blessed work. It is written of its mission, "I wound to heal."

It has ever been the merciful endeavor of the gospel to straighten every crooked path (Isa. 40:4), as it is the settled and malignant purpose of the Prince of Error to make crooked the straight path of the just by all "the deceivableness of unrighteousness" of which he is the master magician.

WHILE the church forces are working to have a general Sunday rest law accepted as a panacea for the ills of the laboring men, the latter are bent on settling the labor problem by a shortening of the working day. According to an outline of their plan given in the July *Christian Endeavorer*, their aim is to secure an eight-hour day of work, to begin with May 1, 1898. By this means they hope to secure work for the unemployed, two millions of whom could, it is said, be accommodated by this reduction of the working hours. Also "better work," by a reduction of the strain of ten hours' labor, and an "opportunity for social, intellectual, and spiritual culture."

These are precisely the things which a general Sunday law is professedly designed to secure. Whether the church forces will win over the federations of labor to their proposition or not, remains to be seen.

BESIDES the "Christian Citizenship League," there is in the political reform field the "Good Citizens' League," which is now fairly launched, with headquarters at Washington, D. C. The purposes of this league are defined in Article II. of its Constitution, as follows:—

"1. To unite for efficient and concerted action, and for mutual encouragement, all friends of good government. 2. To promote the study and practice of citizen duty from the standpoint of the Bible and good morals. 3. To agitate the question of purity in politics, to the end that its members, together with all other good citizens, shall be active in attending the primaries and conventions of the parties, thereby securing the nomination for public office of 'able men, such as fear God, men of truth, hating unjust gain.' 4. To foster truth, and the diffusion of knowledge concerning the principles of American institutions among all the people, the alleviation of suffering, the uplifting of humanity, and as far as possible, the abatement of poverty. 5. The social intercourse and improvement of the members."

The president of the league is Hon. S. E. Nicholson, of Indiana.

THE pastor of the South Street Methodist Church, of Brockton, Mass., Rev. O. W. Scott, in a recent Sunday discourse, advocated a "strike" of railroad men and electric men who were "compelled to work on the sabbath." He said he believed that such a strike would succeed, be-

cause of the moral and material help which would be contributed to it.

There are signs which point to a closer union of the Sunday and laboring men's movements, by which a great impetus will be given to the former.

WE have a foe to our national prosperity in private immorality. Intemperance that debauches the individual will ruin the nation. The strength of a republic is found in the character of its citizens. If anything is treason that saps the nation's life-blood, that weakens her defenses, then that is treason which robs her citizens of strength of body, clearness of brain and pureness of morals. We need a body of patriotic citizens who are brave enough to be true to themselves.—*Pastor First M. E. Church, Salt Lake City.*

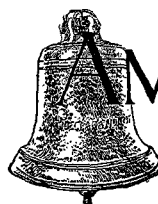
WE hope to be able in our next issue to present again the customary contribution from the pen of Jas. T. Ringgold, under the head of "News, Notes and Comments."

WE begin next week a series of five very instructive articles, by A. F. Ballenger, under the title, "The Faithful Bride and the Fallen Woman."

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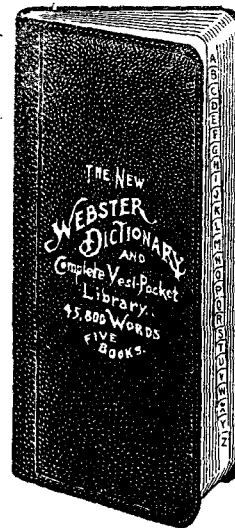
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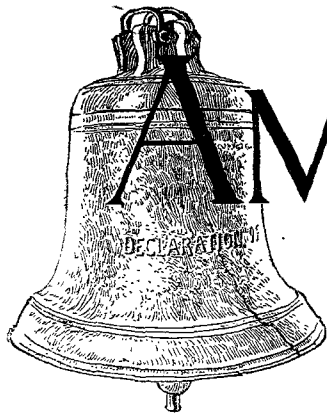
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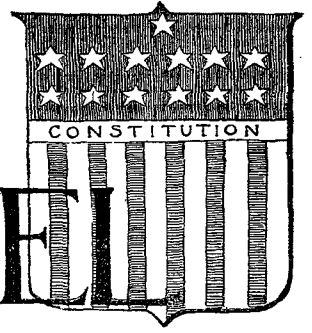
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ALONZO T. JONES,
EDITOR.

NEW YORK, JULY 29, 1897.

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"NONE are more hopelessly enslaved than those who falsely believe they are free."

ABOUT the only proof that many people can give that they are free, is that they are residents of what is called a "free country."

CONGRESS, in combination with the sugar Trust, is just now affording the country some object lessons on the point of what may be expected of a "Christian nation."

THE great gold mines just discovered in the Klondike region are as nothing in comparison with the gold mines the Trust magnates of the country have discovered in the pockets of the masses who are compelled to buy their commodities.

THERE are plenty of people in the world who are willing to "contend" for the faith, by argument or by the sword, and even to lay down their lives for it on the field of carnal strife. But it is living for the faith—living out the faith in its meekness and gentleness and longsuffering—that tests the character.

GREAT attention is being given in the religious world to some alleged sayings of Christ heretofore unknown, discovered among documents recently unearthed at Behneseh, Egypt. If people would only give as much attention to the authentic record of Christ's sayings which they have in the Bible, their time would be spent to better purpose. There is plenty of meaning yet in the familiar sayings of the Lord which remains to be discerned. It is just as well and perhaps better to discover new truth in an old saying, as to discover some new saying, especially when the authorship of the latter is involved in great uncertainty.

THE world lost freedom in the beginning by departing from the truth, by turning to paganism; and those who would regain that freedom must turn from paganism to the truth—the gospel.

Pagan or Christian—Which?

IN view of the facts of the every-day history of Greece and Rome, it is strange that anybody would ever think of giving the professed wisdom of these nations any place whatever in any system of education.

Yet, however such a thing may be excused in an education that is altogether of this world, and whose goal is only this world—education by the State—it is impossible to justify it in education that makes any claim whatever to being Christian.

Greece and Rome were absolutely pagan. Their education, their ideals, their literature, were essentially pagan. And what place can paganism ever properly have in Christian education? Pagan text-books in a Christian school! Pagan standards in a Christian education! The things are positively contradictory.

Christianity and paganism are at the most extreme opposites. Christianity came from heaven: paganism came from beneath. Christianity is of God. Paganism is of the devil. To give pagan literature preference over

Christian literature, is plainly to prefer paganism to Christianity. To give the pagan classics a more prominent place in any study than is given to the Bible, is certainly nothing else than to allow that the author of paganism is worthy to be believed and followed more than is the Author of Christianity.

In the Bible, God reveals himself as a teacher. "I am the Lord thy God which teacheth thee to profit." "Who teacheth like Him?" "Learn of me."

Shall it be for one moment allowed then, and of all people by those who profess to believe in the God of the Bible, that Socrates, or Plato, or Cicero, or any other pagan, or any other man, is a better teacher than God is?

In the Bible, God reveals himself as the Source of the highest and best, indeed of *all true*, wisdom. His word, the Bible, is the storehouse of this wisdom which he has given to the children of men.

Shall, then, the words of men, and of *such* men as were the authors of these classics, be given the preference over the word of God? Why should the words of these men, or of any other men, be given, or allowed, more prominence in *any line* of study, than is given to the word of God? and of all people by those who profess to believe the Bible to be the word of God?

Are the doubting queries of the proud ignorance of Socrates worthy of more consideration than are the certain truths of Him "that is perfect in knowledge"? Are the vain imaginings of Plato to be accepted and studied as philosophy in preference to the original ideas of Him who is very Wisdom itself? Shall the dark abominations of the mythology of Homer and Virgil and other Greek and Roman poets occupy the minds of the youth, rather than the pure glories of the heaven which has been opened to men through the moral perfection of Jesus Christ? What right to the name of *Christian* has any school, institution, or scheme of education, that does do the things here indicated?

Yet the truth is that that which professes to be Christian education, does do these very things all over this and other professedly Christian lands. One of the leading infidels of the United States was graduated from the the theological department of a college which was "founded for the purpose of fitting young men for the ministry" of the gospel, and in which all the teachers had to be Christians. And of the instruction there given he has made the following extremely suggestive statement:—

"It struck me as rather curious that in a Christian college the main drift of all its teachings was to pagan literature. Hardly any attention was given to the Bible except in a formal way. That which really interested the students and professors was Greek and Latin. Homer, Xenophon, Plato, Aristotle, Cicero, Livy, and Cæsar, entirely superseded Moses, Abraham, David, Solomon, and even Jesus. The spirit of the college curriculum was non-Christian writings."

In this statement, the students in nine tenths of the professed Christian, and even theological, institutions in our land will readily recognize their own experience. The

result of such training cannot possibly be anything else than infidelity. True it may not in all cases be the positive, outspoken, and professed infidelity of the one from whom we have quoted the above passage. It may be the infidelity of the "higher criticism," of the "Ethical Culture," of the "scientific," or of the "philosophical" style. Yet it will none the less be infidelity. It will be paganism as really as was that of the authors, in whose "learning" they have been trained.

It is a recognized fact that "first impressions are most lasting." It is a law of the mind that first impressions shall be the most lasting. In the study of a strange language, the student enters a world as entirely new as was the real world when he first became conscious that he was in it. The first thoughts and impressions that he gets in that language will be the most lasting and will inevitably color all that ever come after. Let the first thoughts that a student ever obtains in Greek, be pagan thoughts, then let him begin the study of the Bible in Greek, and the pure and exalted thoughts of the words of the Lord will be over-shadowed and darkened by the pagan notions that have already pre-occupied the mind. This is the whole secret of the "Higher Criticism," the so-called scientific study of the Bible. The first studies of these men in Greek, for instance, were in pagan Greek. All their thoughts in Greek were pagan thoughts. The whole mold and impress of their mind, in Greek, was pagan. Then when they come to read the Bible in Greek, instead of reading it with God's thoughts in it they read it with pagan thoughts only. Thus God's Greek was, in their minds, dragged down and confused with the pagan Greek. And as they knew full well that the world has got far beyond the ideas of the Greeks, when God's Greek is confused with pagan Greek, it is easy enough for them to "see" that the world has also got "far beyond" the Bible. Thus as it is perfectly proper and scientific to test pagan Greek by advanced views, and accept or reject its statements accordingly, so when God's Greek is confused with pagan Greek it is equally proper and "scientific" to test the statements of the Lord in the same way.

Thus once more, and by precisely the same means, it has come to pass that what the Greeks knew is sought after as wisdom, while what God has said is considered foolishness. And what God has said is considered foolishness *just because* of the fact that what the Greeks produced is accepted as wisdom. And the same result is fast coming to pass, that came before—by this very "wisdom" the world does not know God.

At the first, when Greek thought prevailed, "the world by wisdom knew not God." It was by means of that very Greek "wisdom" that the world was caused not to know God. This same result will surely follow to-day wherever Greek thought is allowed to prevail. And as it is indisputable that in the great mass of the educational institutions of the land—professed Christian as well as other—the whole educational system is corrupted with this same Greek and Roman "wisdom," the result can

be nothing else than that the world will again be caused not to know God: and the end of it must be only that which came to Greece and Rome.

The sum of it all is, that in anything and everything that makes any claim to being Christian education, the word of God—the Bible—must be given the leading place in every line of study that may be proposed or undertaken. And any would-be teacher who is not prepared to give to the Bible just this place in every line of study, is not fit to teach in any Christian school. Such teaching only is truly scientific as well as truly right. Only such a school can be truly called a Christian school.

It is estimated that \$2,000,000,000 of war material was afloat on the occasion of the late naval review at Spithead, Eng. "Evidently," says the *New York Observer*, "peace nowadays comes at a high price."

The Power of Christianity.

THE Christian religion is simply a manifestation of the life of Christ. The Christian is "dead," and his life is "hid with Christ in God." Col. 3:3. As expressed in the language of Paul in his letter to the Galatians, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. As "God was in Christ," revealing himself to the world, and "reconciling the world unto himself," when Jesus walked through Judea, so Christ is in his followers, and thereby God is still manifest to the world in human flesh. Col. 1:27.

This is the testimony which the world has that Christianity is true and that Jesus Christ exists to-day as the Saviour of fallen men. The world beholds him in the persons of his true followers; and beholding him, they see also his Father, of whom he is the express image. John 14:9, 10.

Christ does not give to the world hearsay evidence concerning himself. He does not ask men to believe on him because it is recorded that over eighteen hundred years ago he lived as a man on the earth, teaching the kingdom of God and working miracles. He does not ask them to believe because some person says that all this is true. To the question, Is there a Christ, the Christian answers, Yes. And to the query, How do you know? he replies: Because he is living with me. And that answer would be accepted as primary evidence in any court of law.

The world may scoff at the doctrines and creeds of the churches. It may ridicule the statements of Scripture and appeal to history and to "reason" to prove that Christianity is all a myth. But when it meets Christ face to face, it finds evidence which it cannot gainsay. All its specious arguments fall to the ground, and it is obliged to confess that there is a "mystery of godliness"—God manifest in human flesh. It sees a life that it knows is not the life of the individual as he once was—a life which bears the unmistakable stamp of the divine.

The Christian knows that Jesus Christ lives, by the evidence of his own experience; for he has been crucified, buried, and raised to life again with Christ; and Christ living in him, the world has also visible evidence that Christianity is true, and that its Saviour is no myth. It matters not that but few of those who profess Christianity have been "born again,"—that the vast majority of nominal Christians give to the world no sign of the life of that divine One whose name they have taken. If in but one individual there is presented the mystery of God dwelling in human flesh, the claims of Christianity are proved. And now, as in all ages, there are a number, scattered through all lands and among all races, through whom this testimony of a living Christ is given to the world.

This is the power of godliness which is to convince the world and draw men and women from it into the pathway of righteousness. If all the church were but in this condition, Christianity would sweep all countries like a mighty tidal wave. But when the church seeks for power from the State, as she is doing in all lands to-day, she denies before the world that Christ exists and justifies the world in its unbelief.

Reverse the Order.

At the opening of the great Christian Endeavor convention in San Francisco, the vast audience, in response to successive strokes of the chairman's hammer, responded with the words,—

"The world for Christ;"
 "The nation for Christ;"
 "Myself for Christ."

The arrangement of these phrases may have been only an accident, but this order of conquest is the one adopted by very many who start out to be reformers, with the result that no reform is accomplished. "*Myself* for Christ" belongs first in all true Christian endeavor, and then if we take care that we ourselves continue to be "for Christ," God will take care of the result in the nation and in the world.

The Christian's Warfare.

For what does the Christian soldier fight? A Roman Catholic journal, *The Pilot* (Boston), answers the question thus:—

"The Christian soldier fights for his country, sustained not by the hope of subsequent political rewards, nor even by the nobler expectation of the gratitude of posterity, but simply for the love of his country, and his conviction that it is his duty before God to lay down his life for her at need."

And this is about the idea which many Protestants hold on the same point. But it is not Bible doctrine. The very first thing Christianity requires of any person, under all circumstances, is that he lay down his life. He

must be "dead," and his life "hid with Christ in God." Col. 3:3. "Subsequent political rewards" and the "gratitude of posterity" are ruled out altogether. And God never calls an individual to lay down his life for the sake of his country. He must lay it down because it is full of sin, and take in its place the life of Christ, which is all righteousness. "Whosoever will save his life," said Jesus, "the same shall lose it." The truly Christian soldier lets Christ live in him (Gal. 2:20), and by that life wages ceaseless warfare against all sin.

Religious Liberty in South America.

THE Rev. John Lee, chairman of the Committee on Religious Liberty for Protestants in South America, is still endeavoring to get the papacy to grant religious liberty to Protestants in the Catholic countries of that continent. Having failed to accomplish anything by appeals to the pope and Cardinal Gibbons, he has finally addressed a letter to President McKinley, to which he has received through the State department the following reply:—

"On October 26th last our Minister at Lima reported that the Peruvian bill concerning the registration of the marriages of foreigners failed for lack of agreement between the two houses. The Senate passed a bill satisfactory to the foreign element, and the House of Deputies amended it by providing for civil marriage. The session came to an end before an agreement could be reached.

"On March 31st last the department advised our Legation at Lima of its hopes that Peru would adopt a marriage law more consonant with the general practice of modern nations, and expressed its concern lest the civil rights of American citizens in that quarter might be impaired through the deficiency of existing law. It was further stated that this Government would be glad to learn that the subject would be revived at the next session of the Congress and satisfactorily disposed of."

It is in respect to the marriage laws of Peru and some other South American countries that the disabilities imposed upon Protestants are most conspicuous. The papacy disclaimed all responsibility in the matter, on the ground that the restrictions placed upon Protestants were in the nature of civil regulations, and a letter received from the "Cardinal Secretary of State" through Cardinal Gibbons, stated that "the Protestants in Peru, far from being restricted in the free exercise of their worship, are rather accorded a larger degree of toleration than is compatible with a strict construction of the political constitution of these countries." Now, as ever in past times, religious intolerance seeks refuge behind the "law of the land."

The appeal to the United States Government was made on the strength of the following testimony touching the situation in Peru, in a letter from Dr. Thomas B. Wood, a Protestant missionary:—

"Since the coming of Mgr. Macchi, the apostolic delegate, to Peru, we have been falling under a series of new

restrictions beginning in December, 1893, with a local decision excluding our marriages from civil registry in Callao, and ending in November, 1895, with a supreme executive decree outlawing them sweepingly, and declaring that their previous recognition had been contrary to the constitution, without stating in what respect. The decision of 1893 specifically named the Methodist Episcopal Church as having its marriages excluded from civil registry, with no need of such specific mention, as the decision was made to cover all marriages not solemnized by a Roman Catholic priest.

"After I had started our work in Lima and transferred it from the place of its beginning to larger and more central quarters, the archbishop wrote officially to the executive, asking that my operations be stopped. His ground was not a charge that I was violating any law, but the sweeping pretension that my propaganda was from the nature of it hostile to the State religion, and, therefore, hostile to the State."

And this charge of hostility to the State is the very one which Protestants in the United States are trying to establish against their fellow Protestants who oppose the disabilities sought to be put upon them by Sunday laws. The papacy is familiar with all these make-shifts. If Protestants would not refuse to see, they would know that in this they are following in the track of the church of Rome.

The Wisdom of Faith.

THE Bible says that to suffer oppression with the people of God is better than to enjoy the pleasures of sin for a season. This was said of Moses, who chose rather to be persecuted for Christ's sake than to sit on the throne of the Pharaohs. It was faith that gave Moses the wisdom to make that choice; and events have amply demonstrated the value of that faith. To-day, as we know from the testimony of God's Word, Moses lives in the midst of the bliss and glory of heaven. But where would he have been if he had chosen the throne of Egypt? The question is answered by this incident which occurred not long ago, related in a London journal:—

"Brugsch Bey, the famous explorer of the tombs of ancient Egypt, who discovered the mummy believed to be that of the Pharaoh who oppressed the Israelites, recently found another mummy, on the coffin of which was the royal cartouche, indicating that the body was that of one of the Pharaohs. He was delighted with his discovery, and with great care packed it up for conveyance to Cairo. On arriving at the railway station, he was directed to have his 'luggage' put in the luggage-van. The Bey was concerned about its safety and insisted on its going in the carriage with him. The officials consented on the condition that the fare was paid as for a living passenger. Brugsch Bey accordingly paid Pharaoh's fare, and the mummy went in the passenger coach. At the custom house of Cairo a new difficulty arose. The custom officers demanded duty. The Bey explained that the package was the mummy of Pharaoh, and that no duty could be levied upon it. But the officers were convinced that it might be made dutiable under some cate-

gory, and they searched their list for a suitable class. Finally, they decided to charge for it as dried fish, on which a duty is imposed. The Bey scorned to contend about the small charge involved, and the mummy having been weighed and the duty paid, the dead body of Pharaoh entered the capital of Egypt as a package of dried fish. With such contempt did they treat the body of a potentate, who, in his lifetime, doubtless received the homage of all who came into his presence. In his case with startling force were the words of the prophet fulfilled that the terrible ones shall be despised and shall become as chaff. Isa. 24:5."

Our "Moral Progress."

AS SHOWN BY A COMPARISON OF THE ANCIENT GLADIATOR WITH THE MODERN WAGE SLAVE.

"*Twentieth Century*," July 17.

A LEARNED and elegant historian has devoted considerable vivid rhetoric to a presentation of the gladiatorial pastimes of old Rome. He tells us that these popular diversions were an amazing demonstration of the moral degradation of mankind in antiquity. "They display," he observes, with the irritating fatuity from which even the profoundest learning is not exempt, "more vividly than any mere philosophical disquisition the abyss of depravity into which it is possible for human nature to sink. They furnish us with striking proofs of the reality of the moral progress we have attained." Here we have an echo of the Pharisee who stood up in the temple to pray and thanked the Lord he was not as this publican.

The type of Roman imperial society being military its horrors were of a sanguinary character. The type of modern competitive society being industrial, its horrors are exempt from bloodshed, but they are horrors. Horror for horror, the ancient wage slave, the gladiator, was not more barbarously treated than the modern wage slave, the toiler. Posterity, which alone can pass final judgment upon this question, may reasonably be expected to conclude that if anything the wage slave of the nineteenth century was rather worse off than his fellow of the first.

Yet the gladiatorial shows of antiquity were undoubtedly horrible. They owe their origin, it seems, to religious fervor, and gladiators were hired at first to fight at funerals. They slew one another at great men's tombs in order to propitiate the immortal gods in favor of the deceased. The Roman nobles were in the habit of bequeathing large sums for this singular purpose. The individuals who witnessed these combats acquired a passionate taste for the excitement of them, and before very long the funeral of a rich man was the occasion for the gathering of an enormous mob eager to see the gladiators fight.

Two sons achieved some note for filial piety as early as 264 B. C. by compelling three pairs of gladiators to fight at the funeral of their father. Julius Cæsar was the

first to have these combats at the obsequies of a woman. He was so much attached to his daughter that when she died it required some unusually sanguinary fights to assuage his woe. At last the public appreciation of these contests acquired such intensity that the politicians provided them gratuitously for the voters. No candidate for high office under the Roman republic, and particularly during the career of Cicero, could hope to be elected unless he hired an army of gladiators to slaughter each other in the arena before the assembled people. . . .

The number of these trained fighters in Rome became so large during the reign of Augustus that he felt alarmed and restricted their importation. He further deemed that no greater number than 120 should fight at once. His successor, Tiberius, endeavored in other ways to abate the ardor for gladiatorial spectacles, but in vain. The nobles maintained whole regiments of fighters in private gymnasia of their own. The games attained the most colossal proportions and the slaughter was on horribly wholesale scales. Even rich tradesmen kept their gladiators and exhibited them in ferocious battles as a means of attaining social position.

To the modern mind the scene in a Roman arena is all but incredible. Tens of thousands of spectators were seated about the ring. At the signal, wild animals, lions, tigers, elephants, wolves, all made savage by hunger and ill treatment, were brought within the circle. Then the gladiators emerged by the score and fell to fighting the beasts and one another until the arena swam with blood and the ground was heaped with corpses of the slain.

The gladiatorial shows demoralized the population on a vast scale. "It is abundantly evident," says Lecky, "both from history and from present experience, that the instinctive shock or natural feeling of disgust caused by the sight of the sufferings of man is not generally different from that which is caused by the sight of the sufferings of animals. The latter, to those who are not accustomed to it, is intensely painful. The former continually becomes by use a matter of absolute indifference." This is unquestionably true. We are not to suppose that the Romans lacked the finer feelings of humanity because they took delight in the sanguinary scenes of the circus. Far from it. The contemporaries of Cicero, of Virgil, of Horace, of Tibullus, gave abundant evidence of a nobility of mind and heart. . . . It simply happened that circumstances had made them utterly indifferent to human torture in a single respect.

If this seems incredible, we have but to look at the conditions prevalent in the industrial world to-day. We see on every side an indifference to human suffering in comparison with which the ancient Roman delight in savage slaughter is almost altruistic. The wealthy classes now look upon the slow agonies of the exploited masses with amazing indifference. Nothing is more characteristic of the degraded state of contemporary public opinion

than the calmness with which revelations of the atrocity of the wagesystem are contemplated. The facts brought to light by the miners' strike are ample proof of this curious fact. One father of a family maintains six children on thirty cents a day. His seventh child died from inhaling coal gas when a month old. In one mining settlement the children fought savagely for a quart of milk until one little boy of seven cut open the head of his brother with his father's pick.

Fifty per cent. of the children in the mining camps were born dead last year. Thirty per cent. of the mothers died in child birth. The miners spend fourteen hours daily under ground. They live on meat rejected by the Boards of Health of the large cities as diseased when they get any meat to live on. They drink alcohol by the pint to keep warm in winter. Their clothing is a black mass of grimy, filthy rags. Nor are these a tithe of their ills. Every day some terrible fact is brought to light indicating that an enormous population is kept in a condition of suffering and despair absolutely horrifying. But how calm and unmoved we remain in the face of all this. The condition of the miners of this country is so much more terrible than the lot of the gladiators in ancient Rome that we should be ashamed of the comparison.

Nor is the contrast more favorable in other directions. It was shown in this city two weeks ago that the men who run freight elevators at the large receiving stations remain on duty thirteen hours out of the twenty-four at a wage of \$1.45 per day. Some of these men have families to support. The very mention of such a thing ought to make us blush with shame for our social system. Any man who observes the employes of the elevated railroad in New York can see they suffer from overwork and under pay. They are gaunt, hungry, miserable objects. Every corporation with a public franchise is an instrument for a like degradation of the working classes. These wretched men are on duty early and late. They are absolute slaves. The still more atrocious wage slavery of children is contemplated with equal indifference. When we pause to reflect upon the conditions of modern civilization we are appalled by the hideous abomination of them. Suffering, misery, degradation, exploitation, protrude themselves upon the notice of all, but we have grown so indifferent that we do not even care.

If an ancient Roman could be summoned to argue this matter with a modern American it would not be easy to see which ought to come out better in the discussion. The Roman could point out that the agony of the gladiators was a short one. They were well treated and liberally paid. They did not have to go hungry and naked most of the time. A death of utter exhaustion and debility, brought about by weary years of slow starvation and grinding penury can scarcely be preferable to slaughter in a crowded arena, with the chance of proving the victor and thus becoming the idol of the capital of the world.

The moral to be drawn from the gladiatorial shows is not that we are superior to the ancient Romans, but

that the constant presence of human suffering makes us at last indifferent to it. The whole ethical tone of society has been lowered by the conditions of modern capitalism. This is why men, otherwise enlightened enough, will calmly advocate the most fiendish cruelties in order "to keep the mob in check." Such men are as savage and ferocious as the Roman nobles in the time of Tiberius.

A True Theocracy.

BY E. J. WAGGONER.

It is quite common to speak of Israel as a theocracy. This is indeed what God designed it to be, and what it should have been, but what in the truest sense it never was. Least of all was Israel a theocracy when the people demanded an earthly king, "that we also may be like all the heathen," for in so doing they rejected God as their King. It is passing strange that people will refer to what Israel did in direct opposition to the wishes of God, as a warrant for similar action on the part of the church now, and to their rejection of God as evidence that they were ruled by his power.

The word "theocracy" is a combination of two Greek words, and means literally, "the rule of God." A true theocracy, therefore, is a body in which God is sole and absolute ruler. Such a government has rarely been seen on this earth, and never to any great extent. A true theocracy existed when Adam was first formed and placed in Eden, when "God saw everything that he had made, and, behold, it was very good." Gen. 1:31. God formed Adam of the dust of the ground, and set him over the works of his hands. He was made ruler "over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. He therefore had all power given to him. But at his best state, when crowned with glory and honor, Adam was but dust, with no more power in himself than the dust on which he walked. Therefore the mighty power that was manifested in him was not his own power at all, but the power of God working in him. God was absolute Ruler, but it pleased him, so far as this earth was concerned, to reveal his power through man. During Adam's loyalty to God there was therefore a perfect theocracy on this earth.

Such a theocracy has never existed since, for man's fall was the acknowledging of Satan as the god of this world. But individually it existed in its perfection in Christ, the second Adam, in whose heart was God's law, and in whom dwelt all the fulness of the Godhead bodily. When Christ shall have renewed the earth and restored all things as in the beginning, and there is but one fold and one Shepherd, one king in all the earth, that will be a perfect theocracy. The will of God will be done in all the earth as it now is in heaven.

But now is the time of preparation. Christ is now gathering out a people in whom his character will be re-

produced, in whose hearts he will dwell by faith, so that each one of them, like himself, may "be filled with all the fulness of God." Eph. 3:17-19. These gathered ones constitute the church of Christ, which, as a whole, is "the fulness of him that filleth all in all." Eph. 1:22, 23. So while the true theocracy is first of all in the heart of individuals who day by day sincerely say to their heavenly Father, "Thine is the kingdom," the multitude of them that believe—the church—when perfectly joined together in the same mind by the Holy Spirit, constitutes the only true theocracy that has ever existed in this earth. When the church is apostate, it seeks by alliances with the world, by assuming kingly power, to exhibit a theocratic form of government, but it is only a counterfeit form, with no divine power, whereas God's true followers, few in number, and scattered throughout the world, and unknown to the nations, furnish an example of a real theocracy.

Through the prophet who opened his mouth to curse, but who instead uttered blessings, God said of his people Israel, "The people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9. The people of God are in the world, not of it, for the purpose of showing forth the excellency of Him who has called them out of darkness. But this they can do only as God is acknowledged as supreme. The church is the kingdom in which God rules alone, and all its power is his power, its only law God's law of love. It is God's voice alone that it hears and follows, and it is God's voice alone that speaks through it.

New Jersey's Sunday Law in Court.

FOUR members of the Arlington, N. J., baseball club, were, on the 16th inst. tried in the Criminal Court in Jersey City, for alleged violation of the "Vice and Immorality" Act, the offense being that of Sunday ball playing. The trial is thus described:—

"The defendants were playing ball on the previous Sunday, and were arrested by Captain McKaig and Detective Holtic at the instigation of the Rev. T. J. Komers, pastor of the Lafayette Reformed church. They are members of the Arlington baseball club, which has inclosed grounds near the Reformed church, and they played in the presence of the officers for the purpose of being arrested and making a test case.

"Captain McKaig admitted that the Rev. Mr. Komers had walked to the station on Sunday to make the complaint.

" 'Why didn't you arrest him for violating the law?' asked Lawyer Speer.

" 'He didn't violate any law,' answered the captain.

" 'Don't you know that it is a violation of the law to travel on Sunday except in a case of necessity or charity?'

" 'I do not.'

"Lawyer Speer read the statute, which provides 'that no traveling, worldly employment, or business, ordinary servile labor or work, either upon land or water (works of necessity or charity excepted), nor shooting, fishing,

sporting, hunting, gunning, racing, or frequenting of tippling house, or any interludes or plays, dancing, singing, fiddling, or any music for the sake of merriment, nor any playing at football, fives, ninepins, bowls, long bullets or quoits, nor any other kind of playing sports, pastimes, or diversions shall be performed, used, or practised by any person or persons within this State on the Christian sabbath or first day of the week, commonly called Sunday.'

"The jury, after deliberating four hours, was unable to agree upon a verdict, and was discharged."

AN evidently timid sister—but a warm friend of the SENTINEL—writes:—

"I like the SENTINEL. It's the best paper of its kind I know of. I would like to get some to take advantage of your special offer on it but I don't know who would like to subscribe."

To all who find themselves in this situation, we would kindly suggest that they follow Job's example: "The cause which I knew not I searched out."

Connecticut's Sunday Law.

ACCORDING to reports sent us from some Connecticut journals, the new Sunday law in that State will not in most places be rigidly enforced. In Meriden, it is said, the law will remain practically a dead letter, owing to the difficulty of determining what are works of "mercy or necessity." This is certainly a just view of the statute. Even were it no infringement of religious freedom, it would still be void on the ground of indefiniteness. It does not undertake to specify what acts are to be classed as works of "mercy or necessity," and the individual is left without authority on the subject other than his own best judgment; which under such circumstances no person ought to be punished for using.

It Makes a Difference.

Popular Preacher.—It makes no difference which day you observe as the Sabbath, so that you observe one day in seven. The fourth commandment does not specify the seventh day of the week.

Sunday Law.—Allow me to make one correction. It makes no difference what day, *provided* that day be "the first day of the week, commonly called Sunday."

Popular Preacher.—Oh,—why,—yes; of course; that is what I meant. You know I am always one of your staunch supporters.

TOMMY—Pa, the Chinese invented gunpowder, didn't they?

MR. FIGG—Yes; but it never really amounted to much for killing purposes until the Christian nations took hold of it.—*Indianapolis Journal.*



THE FAITHFUL BRIDE AND THE FALLEN WOMAN.

THE last act of sin's awful tragedy is presented in the closing chapters of Revelation by means of the most startling symbolical scenes.

The two central symbols in these scenes are two wonderful women. The one wonderful because of her infinite purity, the other wonderful on account of her unspeakable shame. One is represented as "clean," the other as "filthy."

The striking contrast in character appears also in clothing. Of one it is written: "To her it was granted to be arrayed with fine linen, clean and white;" of the other, "and the woman was arrayed in purple and scarlet color decked with gold and precious stones and pearls." One is dressed in the righteousness of saints; the other is drunk with their blood. One is clad by her lawful husband, the other by those who share her shame. One is clothed by the King of heaven, the other by the kings of the earth; one with the loyal white of her heavenly King, and the other with the purple and scarlet of earthly courts. One faithfully waits for her husband from heaven, the other shamefully revels with the rulers of earth; one is a stranger to earth, the other is a stranger to heaven.

These two women have nothing in common. They symbolize opposing kingdoms; one is a friend of God, the other a friend of the world. Of one it is written: "Ye adulterers and adulteresses, know ye not that the friendship of this world is enmity against God?" Of the other,

"Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

It is hardly necessary to state that these two women symbolize two churches, one "the church of a living God," the other, "the synagogue of Satan." Paul wrote to the church at Corinth, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." All through the Scriptures a pure woman represents the true church of Christ, and an impure woman a fallen church.

Though the Lord left his church in a persecuting world, he did not leave her powerless. "Ye shall receive power after that the Holy Ghost is come upon you." "Tarry ye in the city of Jerusalem until ye be endued with power from on high." The story of the apostolic church, the church of the Holy Ghost, throbs with power:—

"All of one accord"—"a sound from heaven"—"a rushing mighty wind"—"tongues of fire"—"filled with the Holy Ghost"—"great power"—"pricked in their heart"—crying "what shall we do"—"three thousand souls" saved—lame man "leaping and praising God"—"wonder and amazement"—Pharisees frightened—soldiers afraid—hypocrites flee—Stephen steadfast—stoned to death—"Threatening and slaughter"—Saul prostrate—Paul "filled with the Holy Ghost"—"confounded the Jews"—stoned to death—dragged out of the city—resurrected—feet fast in the stocks—"midnight"—"praises unto God"—"a mighty earthquake"—"doors were opened"—"bands

were loosed"—jailer converted—Herod vexes the church—"arrayed in royal apparel"—"the angel of the Lord smote him"—"eaten of worms"—"gave up the ghost"—"great wonders and miracles"—"much people was added unto the Lord"—"of the devout Greeks a great multitude"—"of the chief women not a few"—"a great company of priests were obedient unto the faith."

Oh, what an inspiring conflict! On the one side are stones and stocks, on the other, the *Holy Ghost*; on the one side principalities and powers, on the other side, "power from on high." On the one side, the high priest and Herod, on the other side, the *Holy Ghost*. On the one side Felix and Agrippa, Cæsar and Rome, on the other, the *HOLY GHOST*.

"To say nothing of apostolic Christianity, let us ask what it was that gave the Christianity of the first two centuries such extraordinary vigor in its conflict with heathenism. An eminent writer, Gerhard Uhlhorn, has shown with a graphic hand that it was just this quality of absolute unworldliness which constituted the secret of its power. The men who conquered the Roman empire for Christ bore the aspect of invaders from another world, who absolutely refused to be naturalized to this world. Their conduct filled their heathen neighbors with the strangest perplexity; they were so careless of life, so careful of conscience, so prodigal of their own blood, so confident of the overcoming power of the blood of the Lamb, so unsubdued to the customs of the country in which they sojourned, so mindful of the manners of 'that country from whence they came out.'

"The help of the world, the patronage of its rulers, the loan of its resources, the use of its methods, they utterly refused, lest by employing these they might compromise their King. An invading army maintained from an invisible base, and placing more confidence in the leadership of an unseen Commander than in all imperial help that might be proffered—this was what so bewildered and angered the heathen, who often desired to make friends with the Christians without abandoning their own gods. But there can be no reasonable doubt that that age in which the church was most completely separated from the world was the age in which Christianity was the most victorious in the world.

"It was also the era of undimmed hope of the Lord's imminent return from glory, so that it illustrated and enforced both clauses of the great text: 'For our citizenship [R. V.] is in heaven from whence also we look for the Saviour, the Lord Jesus.'" (Phil. 3:20.)—Dr. A. J. Gordon.

This, in brief, is the history of the church of the living God, the faithful bride, for the first two centuries. At this point she slowly retreats before the scarlet woman, until she hides from view for more than a thousand years in the wilderness home prepared by her Lord. A. F. B.

REPORTS from Russia state that Russian Quakers are being made to feel the heavy hand of the government because of their refusal to engage in military service. "All accounts show," says a London journal, "that they are a temperate and industrious people. But they refuse to bear arms or to put themselves in training for killing

their fellowmen whenever statesmen fall out and give the word. This is unpardonable in the eyes of military governments. But if the authorities really knew it, these people, and all conscientious Protestants who suffer in Russia, are the best friends the government has."

Our Special Offer.

WE are glad to say that already we are receiving many substantial evidences, in the way of good words and large lists, that our special offer on the *SENTINEL* as announced last week is being appreciated. Pledges of earnest effort in its behalf come from almost every State in the Union.

One State tract society secretary writes that his State alone will increase the list 2000; another says, "The offer you make can not fail to bring a large list of subscribers. for the price is a popular one, and the paper ought to be in the hands of the people everywhere." Another one writes, "We hope to have every friend of the cause in this State, as far as possible, a subscriber to the *SENTINEL* before the offer closes." Still another says, "We have sent out circular letters to all the librarians of the churches and also isolated friends of the paper, urging that they individually try to secure subscriptions for it in the various localities where they live. We have also written many personal letters to our workers to the same effect, which we feel sure will bring some good lists." Another encloses a personal note accompanying a nice list, saying, "I wish I could tell you how much I appreciate the *SENTINEL*. I think it is growing better and better, and has a place in the cause that no other paper can fill. You can count on us here doing everything in our power to get the paper more generally read." A president of a State conference writes, "The other day I met a man who has read the *SENTINEL* for only a few weeks, and who had never before known of it, and he said, 'I am astonished at the amount and excellent quality of the matter that this little sheet contains.'" A subscriber, sending a remittance, appends these words: "I cannot do without the *AMERICAN SENTINEL*. May God grant that you may live a thousand years, for every editor seems asleep but yourself." We could fill the whole paper with similar kind and appreciative words that come to us every day, but we forbear.

We quote them simply to show the trend of feeling toward the *SENTINEL* and its work, and particularly the the special offer we are now making.

We trust our friends everywhere will do what they can to secure many subscribers under this offer, for it is our experience that these short-time subscribers invariably become regular readers of the paper, and thus ardent advocates of civil and religious liberty.

Remember that the offer remains open only until September 1st. Now is the time to take advantage of it and do missionary work in a worthy cause.

News, Notes, and Comment.

THE English and American attorney has always been notorious for his conservatism. The profession is not equally conspicuous for this quality, in France. Perhaps the difference may be partly accounted for by the fact that the French lawyer relies mainly on his appeal to abstract considerations, on reasons pure and simple to establish his case, whereas the advocate in the United States and Great Britain produces his "authorities" and brings to bear the force of history, so to speak. "It is a maxim of these fellows," said a wit of years gone by, "that whatever has been done before may be done again; this they call a respect for precedent." Constant appeals to precedent naturally imbue the mind with attachment to the past, and create mistrust and dislike of innovations.

WHATEVER the cause, the lawyer with us is the most conservative of men. "The thing as it is" suits his fancy, especially if it be a thing whose roots he can trace back into the hoary past, and whose growth he can mark through the rolling centuries. He receives, without appreciating, the suggestion that the thing as it is became so only by progress, by change, by cutting off part of this branch, by training those other limbs in a certain direction.

Now, conservatism is an excellent good thing in its way. And its way is that of a brake on the wheels of progress. To be always moving, yet to move with care and caution; to make haste slowly; to test by theory and practical experiment all suggested alterations in our modes of governing and of administration—this is the necessary condition of a healthy social organism. Violent and radical departures from the established state of things are justly to be deprecated; but decay soon attacks any system which has not the vitality that proves all things, and holds fast that which is good.

THE antiquated and cumbrous phraseology of law-papers has been the theme of satire for laymen, but it has ever had a mysterious charm for the Bar; old customs are followed centuries after they originated, and after all the conditions that gave rise to them, and, in some manner, perhaps, justified their adoption, have passed away never to return. Principles are still gravely laid down in law-books which philosophy has long since abandoned as untenable; even fallacies of definition are clung to by law-writers for no other apparent reason than because they were once enunciated, by some eminent man, who wrote in the infancy of human intelligence, or under the fatal paralysis of personal interest or ambition.

No one has been more servilely followed in this regard

than Mr. Justice Blackstone. The "hold" which his famous "Commentaries" have maintained on the legal mind is one of the most curious phenomena of psychology that have ever come under my observation. It is not too much to say that later authors, as a rule, approach this learned jurist with the awe of a neophyte at the shrine of some great god of old. The odor of sanctity exhales from the inspired pages, the words of Infallibility are received with bended knee direct from the throne.

THE work of Mr. Justice Blackstone consists of law, history and philosophy. His law is obsolete, his history imperfect and misleading, his philosophy exploded. His English is excellent I admit, but his servility is disgusting, and he does not know the meaning of manliness or candor. Even when he seems able to "think straight, and see clear," he darkens his wisdom with the clouds of flattery, and "crooks the pregnant hinges of the knee where thrift may follow fawning."

THE law with which Mr. Justice Blackstone had to deal was made by that same Parliament and King to whom Mr. Justice Blackstone was indebted for his official position. Of that law and of its makers the Justice was bound to speak with admiration, with reverence, with love, under the penalty of losing his salary. He discharged his talk with conspicuous skill; and, in so doing, he inoculated the fountain of our jurisprudence with a poison that contaminates it to this day, and will perhaps never be thoroughly eradicated.

"LAW," says Mr. Justice Blackstone—meaning by "law" the creation of the power that created him a Justice—is a rule of civil conduct prescribing what is right and prohibiting what is wrong." And my conservative profession has gone on, repeating this *dictum*, poll-parrot-wise, ever since. I have just found it in a recently issued text-book, the writer whereof shows in more than one passage that he knew better, and that he transcribed this nonsense to the bewilderment and deception of coming generations, for no other reason than because Mr. Justice Blackstone had written it.

OF course, in the eyes of the latter, the government could do no wrong. It followed that the law of that government in the mass, and in every detail, was perfect, and that whatever it required was right, and whatever it forbade was the reverse. In fact, the distinction between right and wrong was itself the work of that law. A thing was right for no other reason than because the law commanded it, a thing was wrong for no other reason than because it was prohibited by law. "Government is based

on the law of God," we were told. How then was it possible that the government should err?

* * *

It is nothing less than shameful that such erroneous views as Blackstone's should be steadily inculcated upon the minds of young men in our land. Lawyers play a leading part in our political life; they do much to guide and direct the course of public events; more than other men, they are, as a class, looked to for advice and opinion on the great problems of our complex system. What shall we say of those who pervert the understanding of our future lawyers at the very outset of their studies and do all in their power to send these young men forth to their work in the world with deluded and distorted brains?

* * *

A LAW may, it is true, command what is right. And it is also true that a law may prohibit what is wrong. But this is a mere accident in either case. The law does not command a thing because it is right, nor prohibit it because it is wrong. Neither does a thing become right because a law commands it, or wrong because a law forbids it. The right or the wrong of a thing is no element of the law in regard to it. And on the other hand, the legality or illegality of a thing has no connection whatever with its quality as right or wrong. A government may pass a law providing that its flag shall consist of red and white stripes, and fix their number; but it could not, by any enactment, make the red stripes white or the white stripes red, or make an odd number even, or an even number odd.

* * *

WE get rid of much confusion when this distinction is properly established. For instance, we are sometimes told that it is the duty of all good citizens to obey the laws. But a good citizen has only one duty, as such, in this world; his sole duty is to do right. Once we eliminate the infallibility of law as a doctrine inconsistent with the facts of history and American principles of government, we see that it is by no means unthinkable that this duty of doing right may bring a good citizen directly in conflict with human law. To assume that such a law commands what is right and prohibits what is wrong is to assume for the law-making power the right of conscience over the community. But the right of conscience is an individual right which each person must exercise for himself. The legislature cannot determine questions reserved for the tribunal set up in the breast of every man. On the contrary, the acts of the legislature must themselves be arraigned before that tribunal and the rightfulness or wrongfulness of them must be there determined as in a court of last resort.

* * *

A VERY antique maxim of the law goes with the notion that it is concerned with the distinction between

right and wrong—the maxim that there can be no wrong without a remedy. This is solemnly uttered now and then by our most erudite and profound jurists. But it is either false, or it is a mere truism. It is false, if it means that there is no moral wrong without legal redress. It is so far false, that many atrocious moral wrongs are and always have been not merely remediless at law, but actually accomplished by means of laws, sometimes passed for that express purpose.

* * *

It is a mere truism if it means that there is no legal wrong without a legal remedy. It appears as a truism in the Latin—"ubi jus iti remedium;" *jus* here means a legal right; *remedium* means a kind of action, or legal process; so that the significance of the sentence is simply that wherever a legal right exists, some form of practice may be found for its enforcement. In this sense, the maxim has been sometimes appealed to where the legislature has failed to specify the manner in which the provisions of a statute are to be availed of in the courts.

* * *

WE see, then, that the law knows nothing, and cannot by any possibility know anything, of right or wrong; but is confined exclusively to dealing with rights and wrongs. And these rights and wrongs are altogether of its own creation, and exist by virtue of its will, and may, at any time, be reversed, and converted one into the other at its pleasure. In different communities and at different stages of the world's progress these rights and wrongs differ widely; because men's notions of what is expedient, or conducive to the social welfare, are by no means fixed or universal. But right and wrong are independent of epochs, as well as of latitude and longitude.

* * *

SOUTH CAROLINA for years had no divorce law. It was the opinion of her people that it was unwise to allow the severance of the marriage tie for any reason whatsoever. There was, therefore, no *jus* of separation for husband and wife, and no *remedium*, or procedure for securing it. Then the legislature passed a law allowing divorces under certain circumstances. At once, the *jus* arose. If no particular way of sifting the facts, or of adjudicating upon them had been provided, then the courts would have supplied the *remedium*. Later still, the law was repealed and *jus* and *remedium* fell together. But it is plain that the right of conjugal fidelity and the wrong of conjugal infidelity were always the same in South Carolina as they were everywhere else, and that the absence or presence of a statute on the subject did not in the least affect its moral aspect.

* * *

It is to be hoped that some day a writer will be found who will give us a book on the general principles of law which shall be, from beginning to end, American—faithful

to American ideas, consistent with American public policy. Such a man must begin at the beginning. He must cut loose from Mr. Justice Blackstone altogether. He must frame his definitions for himself, and not copy the language of that commentator; he must carve out his conceptions as a sculptor chisels a new statue from the virgin marble, and not fancy that his task is merely the cleaning or polishing, or trimming of some ancient *torso*, dragged from the dust of the Feudal ages.



Notes from the Epworth League Convention.

BY M. C. GUILD.

THE Epworth League Convention that has just been held in this city closed last evening.

It is estimated that there were over 20,000 delegates in attendance. They came from all parts of the United States and Canada. The League was organized in 1889, and it now claims a membership of over two million.

Many of the speeches made were calculated to influence this large body of young people in favor of the religio-political movements that are now so prevalent.

The subject of "Christ in Politics" was quite fully discussed at the different places of meeting. One of the speakers, Dr. A. W. Thornton, told his audience that he spoke to a prominent politician when looking for new ideas on the subject, but the man answered flippantly, "He isn't in it."

Mr. F. D. Fuller, of Topeka, Kan., who was to speak on "Christ in Politics," told his large audience, with a good degree of consistency, that he had taken the liberty to change his subject to "The Leaguer in Politics." To some who were present this change seemed very appropriate.

Mr. Fuller plead for Leaguers and Christians generally to take a more active part in voting. He charged the running of Sunday cars in this city to the church members. In his opinion Sunday cars had prevailed because too many Christians had neglected to vote. Some who knew of the strenuous efforts put forth by the ministers and the church members who were opposed to Sunday cars at the recent election, were somewhat amused at this statement.

The speaker urged Christian voters to attend the caucus and the primary. He cautioned his hearers that they might be beaten at the polls for some time, but urged them to keep up the fight.

In the absence of one who was to speak on "Christ in Politics," Dr. Wilbur F. Crafts occupied the time, taking for his subject, "The Lord's Day and the Rest Day." He said that it was a thirty years' war before foreign missions were thrust upon the church and made a part of its work, and he counseled all the Leaguers to organize a

"Lord's Day Committee," as there never was a time when the sabbath was more imperilled and less defended than now.

Mr. Bruce L. Brice, of Clarksville, Tenn., stated that thus far the Christ like had been very singularly absent in the various political parties. He held that the present corrupt condition of politics was largely due to the unwillingness of good men to take part in political strife. That corruption exists, they realize, but fear of contamination mingled with a feeling of disgust holds them aloof from the scenes of bickering and discord. This course he thought could not be justified.

The Leaguers were implored to keep off the Sunday cars in this city, yet notwithstanding this, multitudes of them rode on the cars the following Sunday.

Among the resolutions was one pledging themselves to put forth the most earnest efforts to awaken and instruct the public conscience in regard to Sunday observance and heartily indorsing the work of the American Sabbath Union.

Resolution 7 reads thus: "We hold that it is our Christian duty to participate in all matters that concern the national, State, and municipal government, and urge and entreat our young people, without respect to their political affiliations, to ally themselves with all movements for civic reform and social righteousness."

There were many earnest speeches and many good things said at this convention. It is lamentable that such political sentiments as the foregoing should be mingled with the good instruction given.

All agreed that the present state of politics is corrupt and impure. The remedy proposed by the League is to plunge in and purify the corrupt pool.

We do not question their motives; but when will professed followers of Christ learn,—

That Christ, their Lord, never meddled with politics, though he lived in an earthly government here below, "leaving us an example, that ye should follow in his steps." 1 Peter 2:21.

That the gospel (not politics) is "the power of God unto salvation."

That the Christian's citizenship is in heaven, and that while he is in the world he is not to be of the world.

That for the child of God to plunge into the muddy pool of politics will never cleanse the pool, but that he himself will be stained and polluted thereby. "Who can bring a clean thing out of an unclean? Not one." Job 14:4.

Toronto, Ont., July 19.

REMEMBER—the SENTINEL will be sent until January 1st next, to any one not now a reader of it for only twenty-five cents.

THE first subscription under our special offer came from Nebraska; the largest single list is from Ohio, and the second largest from Virginia.

The "Civil Sabbath" in Brazil.

IN Brazil, according to the testimony of Protestant missionaries, the people of the larger cities and towns keep what Sunday-law agitators in America have termed a "civil sabbath,"—that is, a day of rest in each week, for the purpose of mere rest, and not for worship. On the question of its practical effect and utility in promoting the general welfare, Rev. D. G. Armstrong writes the following in the *Missionary Review of the World*:—

"No Sabbath! True, in many of the large cities, like Rio and Sao Paulo, all the chief stores are closed and many of the wheels of business are stopped on Sunday; but this is not due to any religious motive or any recognition of man's moral obligation to keep the sabbath. It is due only to the force of circumstances. The clerks and operatives combined and demanded of their employers one day in seven for rest and recreation, and the employers were forced to yield. But instead of spending their forced leisure in the refreshment of mind and body, both employers and employed while away the day in dissipation and pleasure, attending the theatre and racecourse, and perhaps walking through the streets in some idolatrous procession headed by Romish priests, thus ending the day more jaded than if it had been spent in the routine of business, and ill prepared for the week's labor."

Mr. Armstrong says, as will be observed, that this is no Sabbath at all. And certainly there is no Sabbath rest in such a rest day. The Sabbath rest is inseparable from religion. The advocates of Sunday laws, of whom the leaders are always clergymen, will not be satisfied with such a day of rest as is described in Mr. Armstrong's letter from Brazil. What they want is a Sunday law that will fill the churches. But there is only one way to enjoy the true Sabbath rest, and that is by that keeping of the Sabbath which is the result of faith in Jesus Christ.

Preaching the Gospel in Spain.

SOME degree of religious tolerance is accorded Protestant residents of Spain, and in the absence of permission to maintain regular houses of worship, the Protestant clergymen improve the opportunity occasionally afforded to preach the gospel to the open-air congregations which gather at funerals. One such incident is related by Rev. W. H. Gulick, missionary of the American Board, in a letter to the *Independent*, as follows:—

"A little child in the Protestant congregation in Bilbao died. There was nothing in the circumstances of the death to complicate the case. All the usual papers had been taken out, and every legal requirement had been complied with; but, when the funeral procession reached the city cemetery, the priest in charge refused to permit the burial until certain requirements imposed by himself had been met. Among other things he demanded that the parents should bring a certificate from the parish priest to the effect that the child had not been baptized in the Roman Catholic Church. This is not required by law, and the pastor refused to submit to the imposition. In the dis-

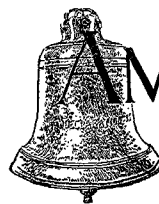
cussion that followed a large number of people gathered around the little coffin. Fortunately, the cemetery is comparatively near the town. Begging the friends to wait, the pastor ran down the hill, and quickly found himself in the presence of the mayor and of several aldermen who happened to be present. He at once explained the case, calling attention to the fact that the friends of the deceased were waiting in the cemetery. Though these gentlemen were all well-known Roman Catholics, they unanimously agreed that the official papers that the pastor showed them were quite legal and were all that were required, and they wondered that the priest in charge of the cemetery should have raised any obstacles to the burial. The mayor said: 'I will soon put it right,' and going to the telephone he called up the priest and had a conversation with him. In a moment he returned to the pastor, apologized for the annoyance that he had suffered, and assured him that there would be no further trouble.

"He hastened back, and was surprised and glad to find that the crowd had not diminished in numbers. With very poor grace the priest surrendered the coffin, and to the eighty or one hundred persons who were now gathered around the little grave, the pastor preached the gospel for more than half an hour, and the baffled priest had the chagrin of seeing that he had only provided the Protestant with an interested and attentive audience that otherwise he would not have had. And, as for himself, quite unexpectedly he had received a useful lesson in constitutional law."

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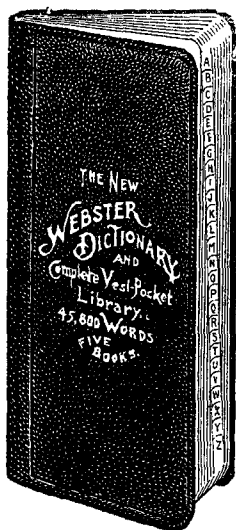
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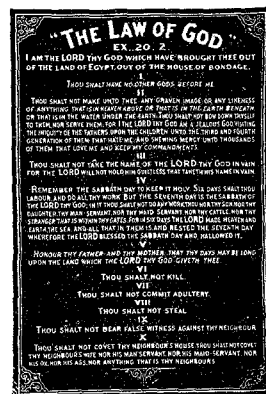
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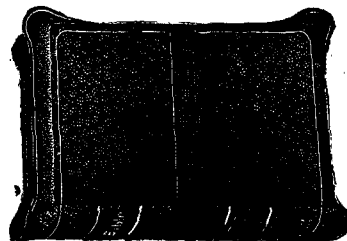
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<i>They that sealed the covenant.</i>	NEHEMIAH, X.	<i>The points of the covenant.</i>
gavest before them, neither turned they from their wicked works.	B. C. 443.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^d we are servants this day, and for 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. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan,
37 And ^e it yieldeth much increase	^e Deut. 28. 22-23	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-nīng, ^f and all they that had separated themselves

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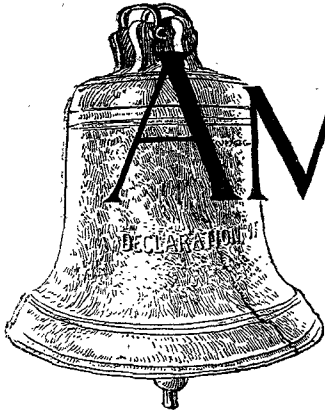
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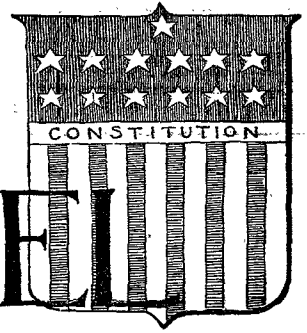
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ALONZO T. JONES,
EDITOR.

NEW YORK, AUGUST 5, 1897.

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The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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.

(Entered at the New York Post-office.)

THE service of God is not servitude.

THE preachers are not the successors of the prophets.
Only prophets can be the successors of prophets.

ENFORCED idleness on Sunday might not be so bad if the law could force the devil to be idle too.

WILL some one who takes exception to the view that politics should be kept separate from religion, please send us a copy of the moral law—the decalogue—of politics?

THE commission of Christ to his disciples,—“Go ye therefore into all the world and preach the gospel to every creature,” does not mean, Go ye therefore into all the world and control the politics of every nation.

THE person who claims to be a worshiper of God, while obeying some other power than God, by that disobedience to God proclaims himself a worshiper of a false god. In other words, we worship the power which we obey in religious conduct.

THERE is a principle in human nature which demands a pope in the Church and a monarch in the State. The divine nature which God puts in the place of human nature, substitutes the government of God for both that of pope and monarch, in the heart.

It is very surprising how small an amount of Scripture proof will suffice to convince a person of something he wants to believe; and what a large amount is required to convince him of a plain truth which he does not relish.

If the Church has the power of God, the Omnipotent, with her, why should she seek for power from the State? What else can her plea for State and national legislation be but a confession that she has lost the power of God, by having withdrawn herself from him?

The Bible Is Science.

OF all the mistakes that men have made with reference to the Bible, one of the greatest is in thinking that it is not scientific.

The truth is that the Bible is the most scientific book in the world: the foundation of, and the guide to, all correct science that is known, or that can be known, in the world.

Our word *science*, is from the Latin word *scientia*, which signifies *knowledge*. The Latin *scientia* corresponds to the Greek word *gnosis*, which signifies *knowledge*. Accordingly *science* is simply *knowledge*.

But is not the Bible knowledge? The Bible comes to the world from God: everywhere its claim is “Thus saith the Lord;” “God spake;” “the word of the Lord,” etc. “All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”

And does not God know?—He does. Is not that knowledge which comes from God for the instruction of men?—It is. Then as science is only knowledge; and as the Bible is knowledge, it certainly follows that the Bible is science.

It is true that *science* signifies knowledge of more than a common order. The Latin *scientia* signifies “being skilled in knowledge,” knowledge of a high order;

and the Greek *gnosis* signifies "higher knowledge," "deeper wisdom." But is not God's knowledge of a high order? Is not he skilled in knowledge? Is not his wisdom deep? There can be no higher knowledge than that of God. There can be no deeper wisdom than his. Therefore as science is higher knowledge; and as there can be no higher knowledge than that of God, it is certain that the knowledge of God is science, and that it is science of the highest kind. And as in the Bible the knowledge of God is revealed; and as the knowledge of God is highest science, it is certainly true that in the Bible is the highest science.

It is written: "He that is perfect in knowledge is with thee." Science is knowledge. Perfect knowledge is perfect science. The knowledge of God being perfect, is perfect science. This knowledge of God is revealed in the Bible. It is therefore perfectly certain that in the Bible, and the Bible itself, is perfect science.

Another definition of science is given as: "Accumulated and established knowledge, which has been systematized and formulated with reference to the discovery of general truths, or the operation of general laws." The Bible meets this definition more fully and exactly than any other book in the world. The Bible is the knowledge of God. This, being perfect knowledge, is established knowledge; for He is "the same yesterday, and to day, and forever," and with him "is no variableness, neither shadow of turning." In the Bible this knowledge is accumulated, "line upon line, and precept upon precept; line upon line and precept upon precept." In the Bible this perfect knowledge has been, and is, systematized and formulated with reference to the discovery of general truths, or the operation of general laws—in other words, of *principles*. According to this definition therefore, the Bible is strictly science.

Yet another statement, by a scientific writer, is that "All sciences are the products of the mind." Very good. But shall it be said that the Bible is not the product of mind? Of course it will not be claimed that *whatsoever* is the product of mind is science. But shall it be claimed that the Bible is not sufficiently the product of mind to be worthy of recognition as science? or shall it be said that it is not the product of a mind that may be recognized as scientific? All of this must be said, all of it is said, when it is said that the Bible is not science, or is not scientific.

The Bible is the word of God. Words express thoughts. The word of God, then, is the expression of the thought of God. It is therefore inevitably the product of the divine mind. And how can it possibly be said that the product of the divine mind is not science? How can it be thought that the divine mind is of such a low order that it cannot properly be considered scientific? With any recognition of God at all, no such thing can be said or thought. As certainly as God shall be recognized at all, he must be recognized *as God*. And He who created the mind, shall not He think? He who created minds whose product is expected to be accepted as science—shall not the product of His mind be accepted as science?

ence—shall not the product of His mind be accepted as science?

Science, then, being the product of mind; and the Bible being the product of the divine mind, it is certainly true that the Bible is not only science, but it is *divine* science. And when the Bible meets fully and fairly every definition of science, it is not scientific for any scientist or anybody else to say that the Bible is not science.

By all these considerations, and many more that can be given, therefore, it is perfectly plain that the phrase "Science and the Bible," that is so much used nowadays, is altogether invalid. It is unsound from the beginning, and has not a particle of merit. It is one of those boastful, self-assertive, things that are set forth with great show of knowledge, but which, having no merit of their own, are obliged to beg their way. This one begins by begging everything. It is expected that by the very weight of its appearance of superior knowledge, everybody will at once fall prostrate and humbly pray it to accept all that it is forced to beg. Instead of this, however, the brazen thing should have its mask plucked off, and itself be made to stand upon merit only. It must not be allowed to receive anything to which it cannot present a strictly just and valid claim.

Now, this phrase, "Science and the Bible," assumes, in itself, that the Bible is not science. To admit the correctness of the phrase, as it is asserted, is to allow that the Bible is not science. But why should the phrase be admitted? There is not a single definition of science, that is not fully met by the Bible as science. Strictly and truly, yea *supremely*, the Bible is science. Why then, upon what principle of reason or propriety, should this phrase be admitted as valid when on its very face it denies that the Bible is science?

If any one wants to deny that the Bible is science, let him do it. But let him do it by presenting what seem to him considerations that show that it is not science, instead of flaunting a phrase that begs all that it is bound to show. This however cannot be done: the very word, "science," itself is against it. Every accepted definition of the word is against it. The root idea of the word, the very nature of the word itself, will have to be obliterated before it can be shown, or even fairly claimed, that the Bible is not science.

There is therefore no place for any such expression as "Science and the Bible" or "The Bible and Science"; because the Bible *is* science. As the Bible is science, what such expressions really say is, "Science and Science." This indeed might be well enough, if that were meant; but when the only thing intended is the begging suggestion that the Bible is not science, there can be no place for it in the world.

No; the Bible, being strictly and truly science, the only way in which there can ever be any contrast or "conflict" between science and the Bible, is between God's science and man's science, between divine science and human science, between perfect science and imperfect science.

Between God's science and man's science, there may very easily be a contrast; but with any one who has any respect for God at all, can there ever be any question as to which justly belongs the preference or which shall have precedence?

Between divine science and human science there may indeed arise a "conflict;" but in the mind of any one who recognizes God at all and has any respect for him, can there ever be for a moment any question as to which shall surrender or give way? And when such a conflict does arise, and the human refuses to surrender, or give way, to the divine, but continues the conflict, what is that but to argue that the human is greater than the divine, and that therefore the divine must surrender and give way to the human?

But for the human to continue a conflict with the divine, and thus to argue that the human is greater than the divine, is simply for the human to supplant the divine, and itself set up claim for recognition as such, or else to claim that there is no divinity.

And this is the essential defect of the phrase "Science and the Bible": it argues that the Bible is not science, and in that it argues that the Bible is not the knowledge of God, that it is not the product of the divine mind—in short, it argues that the Bible is not of God. The phrase "Science and the Bible" is therefore infidel on its very face.

But the Bible is the knowledge of God. The Bible is a product of the divine mind. It is accumulated and established knowledge which has been systematized and formulated with reference to principles. It is therefore fully and emphatically science in every true sense of the word.

"Lo, I am with you alway, even to the end of the world." "I will never leave thee, nor forsake them." "He that is perfect in knowledge—[science]—is with thee." "The fear of the Lord is the beginning of knowledge [science]." "If thou criest after knowledge [science], and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge [science] of God." "In God, the Father, and in Christ, are hid all the treasures of wisdom and knowledge"—all the treasures of philosophy and science. That is the everlasting truth. And let all the people say, Amen.

The Sabbath for Man.

THE following truthful words concerning the Sabbath were uttered by one of the speakers at the late Christian Endeavor convention at San Francisco:—

"The land is full of very queer notions regarding the Sabbath, and many Christians have a vague understanding of it. They regard the Sabbath as a Jewish institution just as the Egyptians regarded the Nile as an Egyptian river, never thinking that the river was running hundreds of miles before it ever came to Egypt; and so it is with the Sabbath. It was in existence before the

first king was born, before Abraham was born,—it had existed all along. It passed through Jewish institutions . . . but it is not at all Jewish. Our Lord himself said that the Sabbath was made for man,—not for the Jew, not for the American, but for man wherever found."

Sunday-Law Statistics.

"In 1894," says the report of the "New York Sabbath Committee," "out of a total of 98,296 arrests by the police, 582 were for violations of the Sunday statutes, exclusive of excise cases. In 1895, out of 112,997 arrests, 1,415 were for similar violations. This increase of arrests was due to the greater efficiency with which all laws began then to be enforced, and in the case of the Sunday arrests, to the efforts to suppress illegal Sunday traffic in stores and by pedlars, on complaint of dealers and employes for the protection of their own right to the Sunday rest. For the first half of 1896, there were 431 arrests for Sunday violations, out of a total of 53,322."

Thus in the period of time which this report covers there were 2,428 arrests which were entirely needless, and the trouble and expense of which—to say nothing of the injury to the victims—might have been avoided but for the idea, handed down from the Dark Ages, that religious institutions ought to have the "protection" of the civil law.

The "Civil Sabbath" "Corpse."

THE likening of the "civil sabbath" to a corpse, which would become offensive and demand burial, was a feature of one of the speeches made at the late Christian Endeavor convention in San Francisco. The occasion was a meeting of the "Sabbath Observance Committee" of the convention at the Central M. E. Church, July 9. The speaker—who represented Wisconsin in the sabbath observance department of the society—said:—

"The holiness of the [rest] day is the soul of it. Without that it becomes a dead corpse, something that will fill the land with poison, and the land would be ready to bury the sabbath whenever the soul is taken from it. We must teach the workingmen of the land that in order to secure the rest part of the day they must keep it holy."

Now, as the "civil sabbath" does not pretend to be a holy day, but is simply a rest day or sabbath prescribed by the civil law, it is according to this speaker's language nothing else than a dead corpse, whose burial the land will demand unless it can have a soul put into it to give it life. But the law cannot put a soul into it; the law cannot impart holiness to a day or cause it to be kept holy. All that the law can do is to make the "corpse," which in itself is a menace to the whole land. Is this a proper thing for the law to do?

The words of this speaker are true. Holiness is the soul of the Sabbath; and robbed of this quality it becomes

worse than useless. But what is to impart holiness to the "civil sabbath?" There will be vast multitudes of people all over the land observing the day because the law has commanded it, and not even pretending to keep it holy, because they do not care anything about religion. The great majority of the people here, as in other lands, are not Christians—do not, indeed, even belong to any church. And to each one of these the "civil" or soulless sabbath will be as a "dead corpse"—a "savor of death unto death." This must be so, unless in some way these multitudes shall be converted to Christianity so that they will keep the Sabbath holy. But where is the promise that such a miracle will be speedily—or ever—accomplished?

Yet the churches are calling for Sunday laws—for a "civil sabbath"—as if this were the one great thing which the country needs. Do they think the country needs the polluting presence of a "dead corpse"? Do the rest of the people think so?

If not, then let us dispense with the "civil sabbath."

It should be remembered, too, that only God can make a day holy; and there is no proof that He ever hal-
lowed the day set apart by the Sunday statutes.

Wisdom and Sunday Labor.

BY H. E. OSBORNE.

As the tiny forest leaf indicates the direction of the gentle summer breeze when greater objects do not yield to its influence, so the trifling deeds of man first betray the tendency of his course. In his great efforts he is guarded. In the less important acts, the motives which prompt thereto are most clearly revealed.

In a little incident of recent occurrence, this principle served to illustrate the animus of that class of religionists who become so zealous for the formal observance of supposed religious duties that they welcome civil enactments to force them upon their fellows. The facts involved are these:—

Connecticut has remodeled her Sunday law. Conformity to the "reform" ideal was sought and partially realized. The provisions and penalties of the new law have been noticed in these columns. In a quiet rural district of this State resides an aged Christian who consistently observes the seventh day as the Sabbath, in harmony with the fourth section of God's great law. On the other six days he quietly follows his agricultural pursuits.

This devoted Christian recently received from an anonymous friend a letter enclosing a newspaper clipping quoting the revised Sunday statute. On the margin was written in ink, "A word to the wise SHOULD be sufficient." (Emphasis his own.)

This warning is but a new rendering of the old adage, "A word to the wise is sufficient." Why did the writer revise this saying, the truthfulness of which is beyond

dispute? Why did he insert for the positive assertion the doubtful subjunctive? Plainly because his faith in the wisdom of the person addressed exceeded his confidence in the application of the adage quoted. In other words, this person knew that wisdom had no condemnation for Sunday work. Had he believed that the possession of wisdom would lead to abstinence from labor on Sunday, he would have made his neighbor's future course subject to his wisdom or folly. But as the sentence was written, it clearly revealed the fact that the would-be monitor regarded the wisdom of the subject of his counsel as above impeachment. Furthermore, it degraded the author's warning from the plane of admonition and friendly caution to the lower level of bluffs and intimidations.

This man's evident conception of the relation of wisdom and Sunday labor is amply sustained by the Scriptures. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." To be wise, then, is to fear the Lord. To "do his commandments" is to give evidence of "a good understanding" possessed. Therefore, since "his commandments" declare "six days shalt thou labor, . . . but the seventh day is the Sabbath of the Lord thy God," and "in it thou shalt not do any work," how could this servant of God manifest wisdom in yielding to his neighbor's threat?

With the apostles he may say, "We ought to obey God rather than men." God has spoken, and "a word to the wise is sufficient." Therefore he still works.

Making It Easy.

BY M. E. KELLOGG.

THOSE ministers who are looking to legislation as the great and sure panacea for all the ills that afflict the nation, often express the idea that suitable legislation well enforced will make it much easier for people to do right, and much harder for them to do wrong.

In the sentiment expressed in these words, we may see a wide departure from the gospel idea of reform. The minister of Christ is looking to something beside Christ as a means of accomplishing what the power of Christ is set forth in the Scriptures as accomplishing alone. It is not questioned that civil law does deter men from committing crime, and that such laws are a necessity in the present condition of the world; but when a minister of the gospel comes to depend on civil law as the best known force for reformation, he actually admits that he knows of nothing better.

The object of the civil law is to prevent men from doing things which they want to do, but which are a damage to society as a whole. This is as far as the power of man can go. To the thief it says, Steal, and I will put you in prison; to the murderer, Kill; and you shall hang for it. The natures of these would-be criminals are not changed by the law; and let them once feel sure that they

will escape detection and the law will not deter them from the commission of crime.

But the work of the gospel is far different, far better than this. Its object is so to change a man's natural evil disposition that he will love right and truth, and would practice them even if the law were against those things. The power by which this can be done is the power of God, and that power is in the gospel. By it, the very heart of man is changed, and the whole being in all its purposes is renewed and made like Christ. Civil law can only take cognizance of the outward conduct; it cannot touch the heart. Civil law strains as well as it can the foul stream of depraved humanity; the gospel cleanses the source of the stream and makes it all pure. The civil law is content if a man does good according to its standard; the gospel makes a man good himself. The real goodness that arises from a changed heart cannot be legislated into being. Says Lacratelle, "*Les vertus nees de la religion, se cachent dans la religion meme.*" (The virtues born of religion, are hidden in religion itself.) They cannot be found outside of it.

So when a minister of the gospel turns to the civil law as the chief means to promote virtue, he has certainly mistaken his calling. An intelligent physician would recommend the best remedy he knew for a disease, and should not a minister of the gospel recommend the best he knows to cure the evil in the hearts of men? And if he recommends the civil law, what is that but saying that he knows nothing better?

It is a fact that a great many of the clergy have determined upon the renovation of the world by means of the civil law. The broad way is to be hedged full of legal enactments, making progress there extremely difficult; and the narrow way is to be, by municipal regulation, widened into a boulevard and made attractive and easy to walk in. It seems almost a wonder, since men conceive there is such a power in law, that some one of these ministers does not propose an injunction in order to shut up the broad way altogether, so that none can ever walk in it again!

Sad indeed is it that those who have been called to preach the gospel should value it so little; that those who have the promise of the power of God to reform men, should cast it aside as though it were of no particular account, and take in its place the power of human laws. The snows of Lebanon are exchanged for the muddy waters of Babylon, the cloven tongues of fire for the policeman's club; cringing fear is to take the place of intelligent faith, dread of earthly penalty that of loving service to a kind heavenly Father. So the divine Master is wounded in the house of his professed friends, and the gospel way of reformation thus cast aside by the ministry as though it were not as efficacious as man's way, is brought into discredit.

In their efforts to make the way of reform easy, they let go of the power that alone can change the heart, to take the power that can only affect the outward conduct. Such a reform from a Bible standpoint, and that should

be the minister's standpoint, is valueless; it never can accomplish any lasting, any real good.

The Israelitish Theocracy a Warning and Admonition to Us.

BY THOMAS R. WILLIAMSON.

"Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

National Reformers and those who in these times favor the enforcement of Sunday laws, point us back to the Scripture history of ancient Israel as authority for the setting up of an earthly theocracy. They say that as God approved the action of the government then when the worship of God was enforced by law, therefore God would approve now if the keeping of Sunday were enforced in like manner by earthly governments.

Now if we examine the record we shall find that after the entering of the land of Canaan by Israel, the period during which a purely heaven-made theocracy endured did not outlast the time of the judges, and during the rule of the judges the nation did not serve God through any fear of their earthly rulers, as the judge kept no court, had no army immediately at his call, was not surrounded by warriors who hastened to inflict punishment at his command, and though the judge, as in the case of Deborah, might command and lead an army, yet the people furnished that army or they refused to furnish it as best pleased them. Part of the people did not respond to the call of Deborah and Barak, and Deborah and Barak visited no punishment upon the disobedient ones. They denounced the punishment of God upon them and then left them entirely to him, and God punished them as he saw fit. That was the time of a pure theocracy, a true government of God directly over the people.

It was so in the wilderness too, the people were punished by God direct, in most cases, for disobedience to divine commands, and Moses was the direct mouthpiece of God.

Under the judges, there was no support by the people of an expensive retinue of princes and nobles in the form of a governing body surrounding the ruler, who directed all movements and who controlled all interests of State or church or family.

The government was exceedingly mild and people feared God, if they feared him at all, because he himself dealt directly with the nation.

God named and selected each succeeding judge, whether that judge were Eli, or Samuel, or Samson, or Gideon. When the people chose for themselves, as in the case of Abimelech, they generally chose badly and they then suffered for it, and in that choice they forsook the theocracy; for a true theocracy is never anything but the direct government of God without the intervention of any but inspired rulers chosen by the Deity himself.

This state of things did not continue. Israel desired a king, and God through Samuel directed that they be provided with one. They wished to be "like all the nations" (1 Sam. 8:20); and God in anger, not in gentleness, not in approval, granted their request. Hos. 13: 9-11. And though the theocracy still remained,² yet from that time it had a human mixture in it; it was the rule of God, through a king backed by the power of an army, and the king, working his own human will by means of an armed force, became to the people a god, not merely the instrument of Jehovah, but a veritable deity, served and obeyed more abjectly and servilely than God ever required any one to serve a human being. The king was god. The government was the divinity of the nation.

When the king served the Lord the people did so too, because the king commanded them to do so, and when the king became an idolater the people blindly followed their ruler because they were commanded or led by him in that direction; and if it be true, as Paul says, that "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. 6:16), then the people of Israel under the kings were for the most part servants of the reigning monarch and not servants of God. When they served God, they served him because the government bade them do so and for fear of the penalties which might be brought upon them by command of the government, and that was not genuine service of God, but service of the government; and when the government served idols the people just as readily followed the government, and so the government was to them a deity.

Twenty-one kings reigned in Jerusalem before the captivity, and twelve of them followed evil courses, and in nearly every instance the people followed the evil-minded monarch in his evil course.

After the captivity, if we accept the record as written in Maccabees and Josephus and the New Testament, we find the same state of affairs. The people were inclined to follow the government. When Ezra or Nehemiah or Zerubbabel or Judas Maccabes commanded the service of God, the people served the Lord; and when murderous Herod commanded the slaughter of innocent babes, or Annas or Caiaphas commanded direct enmity to the Son of God, the people obeyed and the rulers worked their own tyrannical wills. This is the record of theocracy as administered by human government backed up by armed force, and it is a record that shows to us in this age of progress that we had better have as clear a separation between Church and State, or religion and the State, as is possible.

The union of the two can result only in evil, for mankind can hope to furnish no greater proportion of righteous rulers now out of a given line or number than could be produced in olden Israel with their continuous line of inspired prophets and priests.

Paul warned the Christians of his day that evil men could spring up among them, not sparing the flock.

Acts 20:29,30. Scarcely an epistle has been given us from apostolic pens that does not chronicle the tendencies of Christians to depart from the truth, or the efforts of professed Christians to rule the church in their own sinful way. James calls the members of the church adulterers and adulteresses (James 4:1-5); and Jesus, in the messages to the seven churches (Rev. 2 and 3), brings charges against five churches of them, and serious charges, too, they are; and if the Bible itself tells us of failure on the part of God's people to serve him when the government was in their hands, of repeated and wicked departures from him, and even in the Christian age shows us that the Lord's people have the very same ancient tendency to depart from him—that in short, professed Christians are no fitter to trust with absolute control of State or nation than were the Israelites when God committed just such a trust to them; that his people are just as likely to stray and wander and rebel now as they ever were, we may see also that religion and the State would better occupy entirely separate spheres. Still further, we see that mixing religion and the State in European countries, mingling civil and religious affairs, has not made the governments of those countries or their people Christian, but has had a tendency to make the people formalists, and therefore hypocrites; for formalism and hypocrisy are in religion synonymous terms.

Were it possible to enforce a Sunday or Sabbath law so perfectly that every living soul would be compelled to conform to the law, it would yet remain a fact that mankind generally, in obeying the law, would, like ancient Israel, obey not from fear of God but from fear of the government, and they would therefore serve the government as a god, and would be government worshipers and not Jehovah worshipers. But to worship anything instead of Jehovah, even to worship a government instead of Jehovah, is idolatry, and cannot be acceptable to God, for "they that worship the Father must worship him in spirit and in truth." "The Father seeketh such [and only such] to worship him." John 4:23,24. This kind of worship no government but a true theocracy, without the intervention of any earthly armed force, can ever bring about or procure.

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" Luke 12:13,14. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. "If any man hear my words, and believe not, I judge him not." "The word that I have spoken, the same shall judge him at the last day." John 12:47,48. "My kingdom is not of this world." John 18:36.

If Christ, as declared in these Scriptures, utterly disclaims kingly rule or the right to judge before the last day, where and how can his professed followers acquire such power in his name? It is certain that as the theocracy that was set up long ago failed to make men serve God in spirit and in truth, and as Christ claimed no

kingly power over unbelievers before the last day and threatened the enforcement of no judgments upon them until that time, there can remain no right in his followers now to set up a civil government in his name or to control in his name any government that is already set up.

God made no mistake in establishing the Israelitish theocracy, just as he made no mistake in creating the world; but man has marred and mangled every heavenly gift that God has committed to his control, whether it be the earth, or the Sabbath, or marriage, or organized government; and it is better in the matter of a theocracy to await God's own good time. Let the Father in the times and seasons which he has put in his own power bring his king, the Lord Jesus Christ, to the world and establish the King of glory upon the throne of universal and everlasting dominion.

That will be the only theocracy worth our consideration and our contemplation.

Tallmadge, Ohio.

Cravings for Monarchy.

A FRENCH journal is quoted as saying that it was the Americans who did most to make the Queen's Jubilee a success. This is doubtless an exaggerated statement; but it shows how the American craze for that which pertains to royalty is becoming conspicuous in the eyes of the nations.

And now comes the statement from Kansas, made in all seriousness, that the feature of the "fall festivities" in that section is to be a "queen," who will be none other than Mrs. Mary Lease, the Populist orator. At least, such is the program of the committee in charge of the festivities, and they have telegraphed for her acceptance of the "honor."

The queen will wear a \$20,000 crown—a sufficient proof of the genuineness of her royalty—and will reign one week. This will be a short reign, to be sure, but it is as long as the reigns of some of the monarchs who have figured in history.

In case Mrs. Lease should decline to be a queen, it is hardly to be doubted that no very long search will be required to find some other head that will be willing, for the sake of the honors of royalty, to carry a \$20,000 crown for a week.

"Dialogues of Devils."

Diabolus.—One of the greatest foes to our cause, next to the power of Christianity, is honest industry. It keeps the minds and hands of the people busy with other things than those we would have them engaged in.

Beelzebub.—That is true; but I have a plan in mind which will remedy that.

D.—Ha! what is it?

B.—Why; I will have a Sunday law passed, making honest industry a crime one day in each week, and inno-

cent recreation as well. That will fix things just as we want them. The Christians, of course, will not be affected—they will spend the day in worship the same as before; but they are only a few. All the rest will then be where we can have full swing at them, and our job will be dead easy. We know well enough that minds and hands must have employment of some kind, and the Sunday law will give us a monopoly of furnishing the same to every one who does not care for Christianity. How is that?

D.—Good! We'll attend the reform ministers' meeting this evening, and have a committee of them sent to work the legislature right away.

Always Demoralizing.

ENFORCED leisure is always demoralizing, for when hands are idle under such circumstances, his Satanic majesty is busy finding some mischief for them to do. No enforced Sunday rest applies to him. The report of the "New York Sabbath Committee" for 1894-1896 says:—

"The general suspension of business is seized upon for illegal traffic. Large numbers of people are employed in supplying demoralizing amusements and the means of dissipation on the day of leisure, and are constantly on the watch to change the laws which stand in their way, and to stir up prejudice against them."

Of course; what other result could be expected?

Too Inquisitive.

Johnnie.—Mama, didn't you tell me I was born on Sunday?

Mama.—Yes, Johnnie; but why do you ask?

Johnnie.—Because, mama, I want to have a birthday celebration every Sunday.

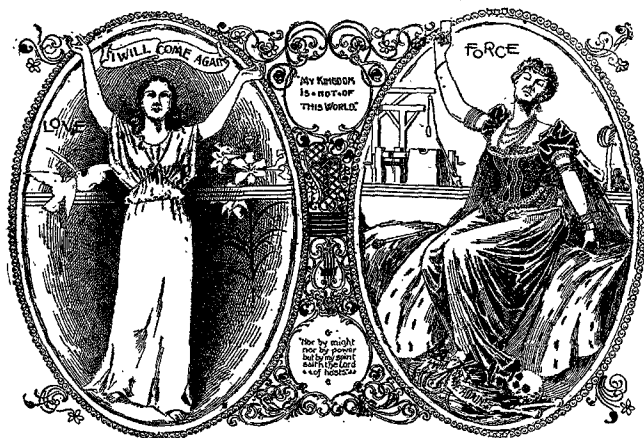
Mama.—Why, Johnnie, that would be nonsense! You don't celebrate the day of the week when the event took place, but the day of the month, and that comes but once a year.

Johnnie.—But, mama, don't we celebrate every Sunday because the resurrection of Christ was on that day?

Mama.—Why—yes, Johnnie, of course; but—but—that's different; I can't explain to you just how, but you'll understand it when you get older. Run away now, and don't be asking so many questions.

A Suggestion.

As many readers of the SENTINEL are taking advantage of our special offer to send the paper to their friends, we would suggest that it would be well to notify such friends that the paper has been ordered to their address, so that they may not refuse to take it, thinking it had been sent them without being ordered, and later they would be asked to pay for it.



The Holy Ghost and the "Holy See."

To write the history of the harlot woman, the apostate church, is but to reverse every statement in the history of the bride of Christ, the true church. Of the scarlet woman it is said, she "is fallen." From what did she fall? Why did she fall? The true church began with the "power from on high." The other church began with "false brethren," without power from on high, who followed Paul with false teaching, and who were rebuked by the Holy Ghost. Acts 15:12, 28. Two statements of Scripture will clearly contrast the true and the false:—

"He [Barnabas] was a good man and full of the Holy Ghost and faith: and much people was added unto the Lord." Acts 11:24.

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers to feed the church of God which he has purchased with his own blood. For I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them."

From the above it is clear that the power of the true church is the Holy Ghost which labors to lead men to the Lord. The apostate church, on the other hand, was to be led by men whom the Holy Spirit had not made shepherds, and who therefore were filled wholly with self, and who would consequently draw away disciples after themselves.

Of this falling away from the Lord and His Spirit to men and human power, Paul speaks more definitely. After warning the Thessalonian church against the error that "the day of the Lord is now present" (R. V.) he writes: "That day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as god sitteth in the temple of God, showing himself that he is God." After describing the result of this falling away, in the utter ruin of all who fall with it, he says: "But we are bound to give thanks always to God for you, brethren, beloved of the Lord; because God hath from the beginning chosen you to salvation through the sanc-

tification of the Spirit and belief of the truth." 2 Thess. 2:1-13.

This truth that the Holy Spirit is to sit in the temple of God, instead of the man of sin, is more clearly stated thus:—

"In whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom also ye are builded together for an habitation of God through the Spirit." Eph. 2:21, 22.

From these scriptures it is clear that the Holy Spirit, God's representative on earth, sits in the temple of God, the church, for the purpose of exalting God. "He shall not speak of himself . . . he shall glorify me." John 16:13, 14. The falling away, therefore, as above described, was the seating of man in the seat of the Holy Ghost, and the exaltation of a sinful man in the place of the Saviour of men.

There is in the true church a "holy see," or holy seat, which the Holy Ghost occupies as the vicegerent of Christ; but how changed all this in the church of the "falling away." There we have the "holy see" occupied by a man who claims to be himself the "vicegerent of the Son of God."

It is sincerely hoped that the reader will not get his gaze so riveted on the "mother of harlots" that he will fail to see the mother's characteristics in the daughters. It is also hoped that the reader will not select certain churches and declare that they compose the falling daughters. The falling away begins with the individual; and to just the extent that the Holy Ghost is unseated in the hearts of the members of your church and my church, just to that extent has there come a falling away; and then just to that extent are they a part of the great Babylonian family.

It is the province of the Holy Spirit, from its seat in the temple of God, the church, to dispense power and wisdom, to teach and govern, to plan and execute. In all things it is the privilege and place of the believer to be managed by the Spirit and not to manage either the Spirit or his brethren. "There is no man or set of men that can manage men. All ye are brethren: the Holy Spirit of God alone can do this."

The Spirit not only furnishes power but pleasure as well. "The kingdom of God. . . is joy in the Holy Ghost." Any Christian or Christian church which harbors any joy not furnished by the Holy Spirit is guilty of enthroning the world in the temple of God, and by that means becomes a member of the family of the scarlet woman. "Lovers of pleasure more than lovers of God" is the inspired description of the religious world in the "perilous times" of "the last days."

How many there are who look with scorn on the scarlet woman, yet who, because of their own friendship with the world, which is spiritual adultery (James 4:4), are themselves really members of the harlot family. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Be not drunk with the wine of Babylon, "but be filled with the Spirit."

A. F. B.

News, Notes, and Comment.

IN a certain Southern city, there is just now a rather abnormal zeal manifested in the matter of running down wicked violators of the "Sunday law." Certain Hebrews are among the chief sufferers from this spasm of virtue on the part of the municipal authorities. It is a well-known custom among the tailors of that race to take their work home and do it in their private apartments. Inasmuch as they are naturally clannish in their habits, the houses—nay, the entire neighborhoods, in many instances—wherein they elect to abide, are generally filled with them alone, so that nobody is likely to be disturbed by their pursuing their own national and traditional manner of living and acting.

* * *

It is a part of the religious life of these people to refrain from "worldly" or secular labor on the seventh day of the week. This they do in pursuance of a "commandment" which thousands of those "who profess and call themselves Christians" have read out to them in their churches on the first day of every week, without otherwise paying any attention to it whatsoever. That they may keep pace with competitors, these conscientious Hebrews must work on this first day, if they are to "observe" the seventh. The municipality in question has a "Revised Version" of its own. Therein, a certain famous text reads as follows: "One man esteemeth one day above another; another man esteemeth every day alike; let this be prevented by the police." The authorities have—in spasms—the courage of their convictions.

* * *

WHEREFORE, the blue coated missionaries of the gospel according to Puritanism are now amusing themselves in that town, and endeavoring to divert the public mind from their alleged intrigues with the gambling fraternity, by entering (with force and violence, where necessary), without the shadow of justification in law, without even the formality of "warrants" previously obtained, the dwellings of the unfortunate Hebrew tailors, dragging them forth, men, women and children, and carrying them off by scores to the station houses, all in the interest of true religion—and costs.

* * *

OF course, these "domiciliary visits" of the police, and their tyrannical behavior belong to the Russian system of civil administration, and have no place or excuse in free America. Equally of course, any policeman who might undertake thus to trespass *vi et armis* on the habitation of a wealthy citizen, or one of "high" social standing, would expose himself to the dangers of shot-gun and revolver, which, under the circumstances, would be legally as available against him as against any private person who might venture to indulge in similarly

outrageous conduct. But the average Hebrew tailor is poor, and as to his social standing, it is as the things that are not.

* * *

IN free America, every citizen is, by virtue of his citizenship, a conservator of the peace. Whatever judges may say, we must ever maintain as a political principle that no man in our country should have in this regard, rights, privileges or duties in any wise different from the rights, privileges and duties of every other man. What, then, is a policeman? He is simply a man who is paid a salary for devoting his attention exclusively to the duty of preserving the peace, etc., which duty all other free-men are expected to discharge without pay whenever occasion demands. Neither in the detection of crime, nor in the arrest of criminals, may an officer arrogate to himself other powers than those of citizenship. He may not break in a door, where the public interest would not justify another in so doing; he may not arrest without a warrant where by the general law a warrant is required; for false and malicious and causeless interference with the liberty of the citizen, he is as responsible as those are who unfortunately live without his blue cloth and brass buttons.

* * *

THE average policeman understands all this perfectly well; and he is careful not to exceed the legal limits of his authority where by so doing, he would subject himself to trouble at the hands of those who have money at their disposal, or possess that mysterious yet powerful attribute known to the initiated as "influence." When he wants to do what he knows he has no right to do, he visits the "down town" districts, and tramps about among the humble and lowly, and bullies and harries and "badgers" them to his full, and when he has the "Sunday law" as a lever, so to speak, his violations of the fundamental law of American jurisprudence and of the express language of State constitutions are hailed with delight and vociferously applauded by some excellent persons.

* * *

MANY of the Hebrews of whom I am speaking are peculiarly fitted to be the subjects of police usurpation and outrage. They come from Poland and from Russia. In their own country, violence is all they know of law. For centuries they have been ground down by the iron heel of military despotism. To them a uniform is the badge of irresponsible and often of malicious power. The notion that any one of them possesses a political "right" which a uniformed officer of the law is under any obligation to respect is a new one to them, and my observation of them leads me to believe that it can never be thoroughly comprehended or appreciated by the older immigrants, though the first generation born here, and those who arrive young enough to get the benefits of the public schools, take to freedom naturally enough.

BUT this is the inherent vice of all sumptuary laws, "which vex the citizen and interfere with individual liberty"—that they are not, and never, from their very nature can be, used for the vexation of any but the poorer classes in the community. If a rich man wants to work on Sunday, he goes to his store or office and gratifies his desire, and the policeman will never be born who will dream of objecting to the proceeding. It is only the day laborer, the toiling artisan who lives "from hand to mouth," whose scanty wage for hardest drudgery barely suffices to keep body and soul together—he alone it is whose liberty is curtailed under cover of the "Sunday law." Surely this inexorable fact alone is an all-sufficient reason why the representative body of a free government should "reform it altogether."

* * *

VIRTUE of the municipal sort is certainly spasmodic. But it is radical enough while the fit is on, in a vowed purpose, if not in execution. And so, while Sunday tailoring is to be stopped in the town unmentioned, "Sunday club drinking" is also loudly doomed to go. The startling statement is printed that there are nearly three hundred "clubs" within the city limits, and that people drink liquor in them on the first day of the week. This the "grand jury" justly regard as calculated to bring down the wrath of Providence on the wicked burg, and they propose to put a stop to it in time.

* * *

THERE are, say, three hundred clubs. About six of these are what is called "fashionable." It is not denied that the members of all six get strong liquors at their respective clubs on Sundays, and pay for the same then and there (sometimes). Now, after all the flurry and flare and fuss and feathers of the proposed "crusade" are over, what will we find? If it be true that history repeats itself, and that human nature is pretty much the same at all times, we will find this—that a few "clubs," whose members are "workingmen"—that is to say, hand-workers, of one kind or another—and who are too poor to hire more than one room for their club meetings, have been broken up; and that not the slightest attempt has been made to break up one fashionable organization, whose members are "brain-workers" of one kind or another, or else absolute idlers, but are rich enough to own or to rent an entire house to meet in.

* * *

WHEN a mechanic's club has been "raided" on a Sunday and the members walk "up town" in a body and see at the great windows of palatial mansions rich men, attended by liveried waiters, engaged in precisely the same acts for which they have just been arrested and turned out into the street, their respect for American law and American justice, for American liberty and American equality, is not likely to be much enhanced. But this is the nature, again, of all sumptuary laws. And because

of this, *their nature*, their existence is an evil and a menace; their administration a scandal and a reproach; and they ought to be reformed out of the statute book.

* * *

I HAVE no animosity toward wealth. I have no desire to excite the poor against the rich. I do not advise the raided tailors, nor the members of a raided club, to set in motion a raid against a luckier body. Two wrongs do not make a right; and this sumptuary Sunday law would be just as objectionable if it were enforced against every body as it is now, when it is only enforced against poor people. It is the principle of the thing that offends justice.

* * *

I go with anybody who happens to be going my way. And I know that there are many who will not listen to argument about principles, but will take sides with great ardor if you can point them to an undeniable evil of practice. All poor people—all toilers—all they of severe and narrow living—ought to band together against the Sunday law, if for no other reason, than that they alone suffer from its application. Its enforcement makes of them a distinct and branded class in the community. It surrounds them with police conditions on fifty-two days in the year from which the men of money are altogether exempt. It insults their intelligence and their manhood by proclaiming that they are not fit for the liberty accorded to others. It robs them of innocent pleasures. It puts a strait jacket on their bodies. It curtails the freedom of their souls by denying them the freedom of choice in their conduct that is part of American citizenship.

Ans. J. Ringgold

Sunday Enforcement in Muncie, Ind.

A PRESS telegram from Muncie, Ind., under date of July 18, gives the following with reference to the new crusade for Sunday enforcement in that place:—

"Muncie has not experienced such exciting times on Sunday for many years as to day, when the steps were taken to close every business house in the city in strict accordance with an old law. The Young Men's Christian band issued a manifesto last week notifying all who engaged in their regular vocation on Sunday that affidavits for their arrest would be filed by the members of the band. For three days the threat has been the chief topic of conversation, and it was supposed that the city would be closed up as tight as a clam to-day, and that possibly the street cars would not venture out. On the contrary, all the meat shops with a single exception, cigar stores, drug stores, ice cream parlors, and delivery wagons, bakeries, candy stores, bicycle stores, soda fountains and some groceries did business as usual, and the usual regard was paid to the saloon law. The street cars not only

ran, but the company carried out its programme at West Side Park with a band concert, balloon ascension, and baseball game, unmolested by the sheriff.

"The churches were largely attended. At High Street M. E. Church, Rev. Mr. Naftzger, the pastor, was not present, but the discussion of the threat was so warm *pro* and *con* that it was decided to take a vote as to how the members of the church stood on the Blue Law enforcement, and when those favoring the action were asked to stand, the number was, it is said, very small, and there was loud hand clapping from those who refused to arise. In the church, W. A. Thompson, one of the leading lawyers in the State, denounced the stringent action proposed, while strong arguments were heard on the other side. During the day members of the "band" were collecting evidence for affidavits to cause arrests Monday."

Sunday Enforcement in Chattanooga.

BY C. P. BOLLMAN.

CHATTANOOGA has "turned over a new leaf" in the matter of Sunday observance, and is likely ere long to turn over another. The so-called reform was on this wise:—

A new head was recently selected for the Police Board, and immediately orders were issued to close all saloons on Sunday, in harmony with the city ordinance to that effect. The saloon men—

"Grumbled and said 'twas no use;
'Twas horrid injustice and horrid abuse."

The authorities were however firm, and the saloons closed as per their order. But in all other respects the city pursued the even tenor of its way. Groceries, fruit stands, confectionaries, news stands, soda fountains, ice-cream saloons, livery stables, street-car companies, etc., continue to do business as before, and each week the saloon men grow more desperate. They demand that the law shall be enforced impartially upon all, if enforced at all, and threaten to stop even the running of the street cars unless the order closing the saloons shall be revoked.

The Police Board has replied that so far as the city is concerned there is no discrimination. The city ordinance prohibits only Sunday liquor selling and Sunday barbering and either says nothing about other lines of business or else permits them; and that while it is true that the law of the State prohibits all business alike, it is no more their place to enforce the State law than it is the business of the saloon-keepers; and that if they (the saloon-keepers) wish the law enforced it is their privilege to swear out warrants against all violators of the statute. This the saloon men threaten to do. The matter may also be brought before the grand jury, though that seems unlikely.

THE B. Y. P. U. CONVENTION.

July 15–18 the seventh annual international convention of the Baptist Young People's Union of America was in session in Chattanooga. About 7,000 delegates and

visitors were present representing every section of the United States and the Dominion of Canada. Among the addresses of welcome was one by the mayor of the city, Hon. George W. Ochs. Among other things the mayor said:—

"There is something so peculiarly American in the Baptist church that it appeals with especial force to the patriot. The church typifies liberty in its purest sense; liberty of soul, liberty of thought, liberty of action, liberty of conscience, the total separation of Church and State, the absolute independence of each separate church organization. It unites the jealous guardianship of sacred teachings of Scripture, with an equally vigilant watchfulness of the priceless jewels of liberty. In the formation of our national Constitution it was the Baptist church that stood inflexibly for full religious freedom, never receding from that position until victory was won.

"It was a Baptist pioneer, who in the dawn of our nation's history, first lighted the torch of religious liberty; he held it aloft, proclaiming that civil magistrates had no right to coerce the consciences of men, that the ritualism and formalism of a State church were obnoxious to soul liberty, that man's responsibility in religious matters was to God alone; and in spite of persecution, contumely and indignities he persevered and the sparks which showered from that blaze kindled by Roger Williams, lighted the fires which chastened our fundamental laws and perpetuated the principles which underlie the whole superstructure of our free institutions.

"By such teachings your church produces men and women who live in perfect fulfillment of our highest ideals, and thus it best serves society's needs; for the true source of a happy, a prosperous and a contented State, is a broad, liberal and independent church. These truths taught by your exalted society make your progress a resistless march of triumph and explain the marvelous strides you have made."

Nothing that the writer heard was so loudly applauded as was this tribute to the religious liberty principles of the Baptist church. But deserved as it was so far as the remote history of Baptists is concerned, it is greatly to be feared that many who bear the Baptist name to-day do not know the real meaning of the term, religious liberty. However, the official utterance of the convention concerning Sunday observance was very mild indeed. It does not necessarily include any but perfectly legitimate means. Resolution 6 reads:—

"That we pledge ourselves to renewed efforts to secure a more general and fitting religious observance of the Lord's day, and to use all rightful and available means to check the growing tendency to secularize the day and give it over to worldly business and amusements."

All this might be done without any appeal to civil law, and is what consistency demands from every believer in Sunday sacredness; but unfortunately the speeches made in support of the resolution revealed the fact that in the minds of many Baptists, among the "rightful and available means to check the growing tendency to secularize the day and give it over to worldly business and amusements," Sunday laws occupy a prominent place.

One of the speakers, a Baptist pastor from Knoxville,

in his words of welcome to those from other States, referred to the statute-intrenched Sunday of Tennessee, in these words: "We are proud to have you see among us, what others say is the truest Americanism in our fair land—an American sabbath; and we are trying to preserve it." This gentleman possibly did not know all that has been done in Tennessee to "preserve" this "American sabbath;" he possibly did not know how "soul liberty" for which Baptists of past generations contended and for which not a few of them laid down their lives, has in this closing decade of the nineteenth century been outraged in the State of Tennessee in the interests of the so-called "Americanism" which he is proud to exhibit to visitors from other States. Oh, that Baptists would be true to their history; true to the noble men and women who counted not their lives dear unto them that they might have conscience void of offense toward God; and above all, true to the principles of the glorious gospel of our Lord and Saviour Jesus Christ.

Recent Changes in Sunday Laws.

THE report of the "New York Sabbath Committee" for 1894-1896, gives the following summary of recent changes in the Sunday laws of the various States:—

"Vermont, in the revised Sunday law of 1894, omits the old-time prohibition of traveling and visiting, except for necessity or charity, and of being present at any public assembly except for worship and instruction.

"In Rhode Island, the General Law of 1896 provides for the exemption of those who keep another day than Sunday as the Sabbath.

"In New Jersey, by the Amendatory Act of April 28, 1893, it is made 'not unlawful' to publish or sell newspapers, to sell milk, to ride or hire horses and carriages for recreation on Sunday; subject to the power of the local authorities to regulate or prohibit by ordinances the acts thus made lawful, in their several municipalities.

"In Georgia, a law passed in 1895 permits the running on Sunday of special fruit and vegetable trains, under careful restrictions.

"Public ball games and other sports on Sunday, forbidden in most of the States by the general statutes, have become in some places so serious an evil by reason of the large and noisy crowds assembled and the temptation to mischief, that special ordinances have been found necessary to suppress them.

"The work of barbers, which in some States has been held to come under the general prohibition of labor on Sunday, has been forbidden by special statutes, on demand of the barbers themselves, in Missouri, Ohio, Kentucky, Illinois, Colorado and Montana, as well as in New York as mentioned above.

"California, which had been for a number of years without any Sunday law—except that, as in the other States, by the common law Sunday is a holiday, *dies non juridicus*—in 1895 passed 'An Act to provide a day of rest from labor;' it declares that 'every person employed in any occupation of labor is entitled to one day's rest therefrom in seven,' and makes it unlawful for an em-

ployer of labor to cause an employé to work more than six days in seven, except in cases of emergency. The position of California in this respect is unique, no such law being found in any other State. An unsuccessful attempt in 1895 to enact a suitable Sunday law has aroused public sentiment, and led to renewed efforts for reform.

"Oklahoma, the latest received into the sisterhood of States, has enacted Sunday laws mainly copied from those of New York.

"Idaho is the only State in the Union where as yet no statutory provision is made for the protection of the weekly rest-day.

"In the District of Columbia, the Sunday laws which were in force at the time the district was ceded to the United States, are still nominally in force. A bill is now before Congress, and is understood to have the approval of the District Commissioners, to provide more effectually for the prevention of labor and traffic on Sunday."

This summary is given as showing the trend of public sentiment in the matter of Sunday legislation. At first glance, however, it is liable to be misleading. There seems to be a trend of public sentiment in the direction of greater Sunday liberty; but this is true only of the present sentiment as compared with the sentiment prevailing at the time the old laws were enacted. It must be remembered that most of the Sunday statutes of the States had their birth before the modern era of religious liberty. As compared with more recent times, the present sentiment respecting Sunday legislation shows a marked increase in the desire for Sunday enforcement.

"Faith or Fact."

THIS is the title of a book of 331 pages, which comes to us for review from the firm of Peter Eckler, of this city. The author is Mr. Henry M. Taber, and his endeavor is to show that faith and fact are antagonistic to each other. To this end he cites a numerous array of facts bearing upon quite a wide range of topics, which seem designed to include every prominent manifestation of human thought and action to which religion has given rise.

The purpose of the author does not appear to have demanded any great effort at substantiating his "facts" by proof. For example, on page 99, he states that "Three Baptists (who religiously observe the seventh day of the week) have been for months languishing in a prison in Tennessee for the crime(!) of attending to their gardens or performing some ordinary farm duties on Sunday." But no Baptists were ever imprisoned in Tennessee for Sunday labor. Mr. Taber might easily have learned the truth on this point if he had been anxious to state the matter correctly.

As a presentation of the superstition, credulity, hypocrisy, errors, inconsistencies, follies, fanaticism, injustice, and crimes of which men have been guilty in the name of Christianity, Mr. Taber's book would be well worth perusing, provided it were a profitable occupation to peruse such records,—which it is not.

As regards its intended impeachment of faith, it is sufficient to say of Mr. Taber's book that it is based upon a false assumption and is therefore a failure from the start, as every work of the kind must be. It assumes that Christianity is responsible for all the crime and folly that have been perpetrated in her name. As well might it be assumed that Liberty is responsible for all the crimes that have been committed in her name. "Freethinkers" believe in liberty, while condemning lawlessness and anarchy. Why can they not be as fair towards Christianity?

Christianity is no more responsible for the frauds which have used her fair name to mask their baseness, than is the United States mint responsible for the counterfeit coins which rogues have put into circulation. The very fact that there have been and are spurious Christians, is proof of the value of genuine Christianity.

A United States coin is counterfeited because, for the rogue's purpose, it is worth counterfeiting. For the same reason there are counterfeit Christians. But who ever heard of a counterfeit "Freethinker"?

Faith is not superstition; it is not credulity. It is the assent of the mind and heart to the Word of God, as a revelation of truths which lie beyond the range of finite vision. It is a means of knowing all-important facts which could not otherwise be ascertained.

Gratifying Results from Our Special Offer.

NOTHING could give the publishers of the AMERICAN SENTINEL more genuine satisfaction than the remarkable manner in which its friends have responded to our "special offer," the announcement of which appeared first in our issue of the 22nd ult. A week, at least, should elapse before returns could in reason be hoped for, yet as we close the forms of this week's paper, we are gratified to state that over one thousand new subscribers under the offer have been received, and these only from less than one half the States where the SENTINEL circulates. Over fifty have sent in clubs of from five to twenty subscriptions each; long lists have come through the State tract societies and individual subscriptions are numbered by the scores. This is something quite remarkable in newspaper circulation, and especially at this time of year. It demonstrates beyond a question of doubt that the SENTINEL has a very warm place in the hearts of its constituency, for it is the love of the principles for which the paper stands in defense, and the desire that they shall be known among all men, that have led to this unselfish activity in its behalf.

We are profoundly grateful for this evidence of appreciation, and it stimulates us, as nothing else could, to redouble our efforts in giving the SENTINEL's message in no uncertain tone. So let us together, editors and readers, unite hand in hand in "pressing the battle to the gates," so that all the people in all the land may know, and know in the light of God's word, what the dangers are that threaten us, and the way of escape.

Toleration in Russia.

THE Berlin correspondent of the London *Standard* telegraphs that while celebrating Christmas eve in the German manner the Czarina was asked by her husband to express a wish. She whispered:

"Please permit a little more religious toleration."

The Czar answered, smilingly: "That will come by and by."

The Czar has remembered his promise, and has recently issued a ukase cancelling that of his father, which ordered that every non-orthodox person in Russia who married an orthodox person should sign a document declaring that he would baptize and educate his children in the orthodox faith. The ukase of Emperor Nicholas permits children of mixed marriages to be educated in the religion of their parents—sons in that of their father's and daughters in that of their mother's.

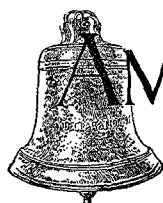
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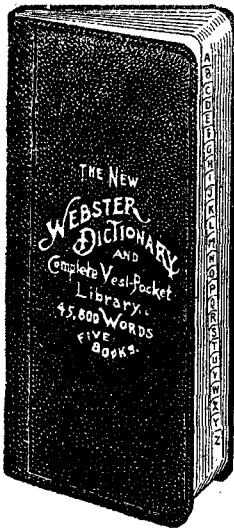
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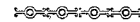
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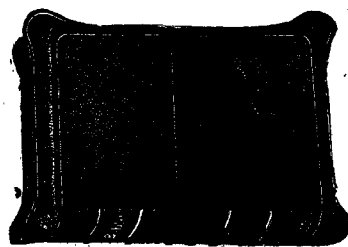
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gavest before them, neither turned they from their wicked works.	B. C. 443.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan,
37 And ^e it yieldeth much increase	^e Deut. 28. 51.	27 Mā'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

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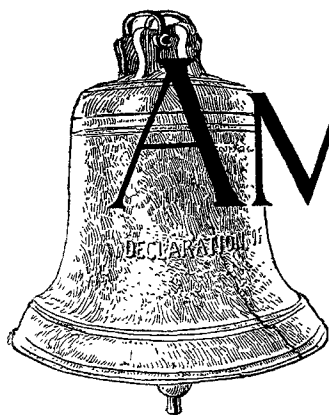
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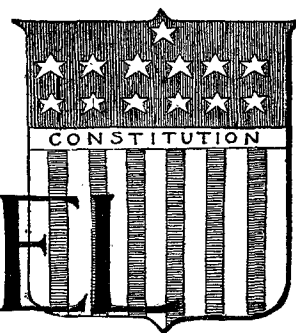
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ALONZO T. JONES,
EDITOR.

NEW YORK, AUGUST 12, 1897.

VOL. 12, No. 32.
Single Copy, 3 cents.

The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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.

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HE who does not understand his own rights, cannot be expected to know what are the rights of others, and in the natural course of events must develop into a despot.

THE government of God is the only government which guarantees every individual under it the full exercise of all his rights, and actually secures for him all that it guarantees.

THE basis of all successful government is love. When the American people cease to love the principles of liberty upon which this Government was founded, the latter must give place to a despotism.

"MANKIND could be no more justified in silencing the honest opinion of one person than that one person would, had he the power, be justified in silencing the opinion of mankind."—*John Stuart Mill.*

"EVERY institution in which the doctrine of a particular church is inculcated ought, for its own sake and the State's sake, to be guarded most jealously from any connection with State support."—*Bishop Philipps Brooks.*

WHERE in all history is there any record of a good civil government managed by the church, or conducted upon a religious basis? On the other hand, it is easy enough to point to some exceedingly bad governments

which have been run by the Church, or have been established upon "Christianity." The pagan governments controlled religion, and they were bad enough; but the papal governments, in which religion—and "Christianity" at that—was the controlling power, were infinitely worse.

This question is meant especially for the "Christian citizenship" and Christian Endeavor people.

A LULL in the battle for the maintenance of religious liberty, does not mean that the enemy is idle or has abandoned his purpose of overthrowing it. We may confidently look for him to return to the attack suddenly, and with greater power and determination than ever before.

Salvation Is Science.

THE one subject of the whole Bible, is *Salvation*. Whatever other subject may be touched upon or dealt with in the Bible, it is always subordinate to the great subject of salvation.

This fact does not stand in any way against the great truth that the Bible is science. Instead of this fact arguing for a moment that the Bible is *not* science, it argues forever that *Salvation is science.*

Instead of standing thus: The Bible treats solely of the subject of Salvation, therefore the Bible is not science; the true argument runs thus: The Bible is science; the Bible treats solely of Salvation; therefore Salvation is science.

Salvation is truly a science. It is more than a science. It is the chief of all sciences, the one most worthy of investigation. It is the science of sciences.

That Salvation is truly a science is plain from this consideration: With the *mind*, man explores the realm, and delves into the secrets, of all other sciences. Indeed "Physical Science" is defined by a scientist as "a product of *our thinking* as to external things." But while it is

with the mind that man deals with all other sciences, Salvation deals with the mind itself.

The first word in the call to Salvation is, "Repent," which is literally "change your mind." The first of all the commandments is this, "Thou shalt love the Lord thy God with all . . . thy mind." And it is written, "Be ye transformed by the renewing of your mind." "So then, with *the mind*, I myself serve the law of God."

As it is with the mind that man investigates all other sciences, while Salvation has to do with the mind itself, it is certain that Salvation is a science as truly as is any other. Shall the product of that which deals with all other things be science, and the product of *that which deals* with that which deals with all other things, be *not* science?—That will never do. Assuredly there can be no other right way than that. While the product of that which investigates all other things is science, much more the product of *that which investigates* that which investigates all other things is science.

This just conclusion demonstrates not only that Salvation is science, but that it is greater than all other sciences. Because since it is with the mind that all other sciences are dealt with while Salvation deals with the mind itself, in the nature of things it follows that the science of salvation is greater than the others. Beyond all question that which deals only with the thing that deals with all other things, is greater than those other things.

That Salvation is science is further suggested by the fact that those who are well acquainted with all other sciences, are deeply interested in this. And that it is the greatest of all sciences is further shown by the fact that those who most thoroughly understand all other sciences, are more deeply interested in this than in all the others; and while they thoroughly understand all the others, they are so deeply interested in this *that they may* understand it.

The ones here referred to as thoroughly understanding all other sciences, are *the angels of God*. Surely no man who admits the existence of such intelligences, can fairly question that the angels do, more thoroughly than all other created persons, understand the recognized sciences. Those who traverse the stellar spaces as familiarly as the florist his flowery paths—shall it be said that they do not understand astronomy? Those who gladly joined in the joyful anthem of all the sons of God when the morning stars sang together at the laying of the foundations of the earth—shall it be suggested that they do not understand Geology? Those bright minds which saw the origin of every other form of living creature—shall it be intimated that they do not understand Biology?

No, No! They thoroughly understand all these things. Each one of them understands *all* these sciences infinitely better than all men together ever understood any one science. Yet with this thorough knowledge of all the recognized sciences, the angels "*desire to look into*" the subject of Salvation. For unto the prophets "it was revealed that

not unto themselves but unto us they did minister the things that are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, *which things THE ANGELS DESIRE TO LOOK INTO.*"

The Greek word here rendered "desire" means "to set one's heart upon." And the Greek word here rendered "look into" means "to stoop to a thing in order to look at it; to look at, with head bowed forward; to look into with body bent; to look carefully into, to inspect curiously—of one who would become acquainted with something." It is the word used to tell that the disciple "was stooped down and looking into the sepulcher."

Such is the attitude of the angels of God toward the subject of Salvation. They desire to look into the subject of Salvation to become acquainted with it, that they may understand it and learn by it. For again it is written, "Unto me who am less than the least of all saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ; and to make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ: *to the intent that now unto the principalities and powers IN HEAVENLY PLACES MIGHT BE KNOWN* by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

Now if the men who are acknowledged to be the best of all men acquainted with certain sciences, should turn their whole attention intently to the investigation of another subject and should continue that to the exclusion of everything else, that subject, even though it had never before been thought much of, would be instantly raised to the dignity of a science: and not only to the dignity of a science, but to the dignity of *the leading* science. The very fact that such eminent scientists should give such attention to a subject, would of itself be the best possible evidence that they considered that subject more worthy of their attention than the other sciences; and would be sufficient evidence that they considered that a greater science than the others. And if any should treat lightly, or scoff at, such work of such men they would be looked upon as persons of inferior calibre and sadly lacking in the "scientific spirit."

Very well; here are the angels of God, who are thoroughly acquainted with all other sciences, yet turn their whole attention intently upon the subject of Salvation, and have continued to do so age after age. This is evidence enough that they consider salvation a greater science than all the others put together: the one science most worthy of their thought. This being so with the angels, is not this ample evidence that all who slight or scoff at Salvation, or who count it second to any or all other sciences, are greatly lacking in the *true* scientific spirit?

Yet further: All sciences are the products of mind. Salvation is of God. It is God himself who reveals, and works out, Salvation. It is the product of God's think-

ing. It is therefore divine science, the science of God himself.

From this and the other considerations here presented, it follows that Salvation is not only science, but that the science of salvation is the highest, the deepest, the broadest science that is known not only in this world but throughout the whole universe.

“THE mixing up of politics with religion under any circumstances, is fraught with manifold and multiform dangers. There is no tyranny so cruel, no yoke so intolerable, as priestcraft when vested with temporal authority. More political atrocities, butcheries, crimes and enormities, have been committed in the name and on account of religion, than have arisen from any and all other causes combined.”—*Bishop Venner*.

Sin and Crime.

THE minds of religious people are naturally shocked at any exhibition of what they regard as a sin; and under the influence of this shock they are prone to forget the important distinction that is to be maintained between sin and crime. A failure to observe or to respect this distinction leads to very serious results.

Religious people are shocked alike at exhibitions of both sin and crime. And there are some sins which occasion a greater shock to the sensibilities of such people than do many serious crimes. To the mind trained to revere the name of God, it is as shocking to hear the street urchin shouting profanity as it is to see him appropriating an article which does not belong to him. A mock celebration of the “Lord’s Supper,” by some persons who wished to make sport of it, would be quite as distressing a sight to Christian people as an exhibition of assault and battery. But would the one thing be therefore as properly a subject of legislation as the other?

It is very distressing to some good people to witness “Sabbath desecration.” And it distresses them for precisely the same reason that a mockery of religion would distress them. On their way to church of a Sunday morning, it may be, they pass a group of boys indulging in a noisy game of baseball. On any other day nothing more would be seen in this than an exhibition of healthy, innocent sport; but being Sunday,—the day which they regard as the holy Sabbath—the sight gives them a painful shock, and they naturally feel that Sunday baseball ought to be suppressed by law.

Now it is for religious reasons that these good people are shocked at the sight of a Sunday ball game, and it is a fact that whatever is wrong for religious reasons, is a sin. What these good people really ask, therefore, is that the civil law shall forbid a thing because it is a sin. But it is certainly true that while good people are greatly shocked at some sins, they are but little disturbed by others which are quite as bad. A sin is to be viewed in the light of righteousness,—not the righteousness of the

Scribes and Pharisees, but the righteousness of God. Is Sabbath desecration any worse in the sight of God than covetousness, or idolatry, or pride? Is the self-sufficient person who scorns the gospel offer of salvation, or the proud church member who refuses to humble himself as the Scriptures enjoin, less guilty in the sight of God,—in other words, less guilty as a sinner—than is the youth who desecrates the Sabbath? Is the one sin to be passed over while the other is punished?

From the Word of God it is plain that Sabbath-keeping is a spiritual matter, and that mere cessation of work on the Sabbath day does not satisfy the requirements of God’s law. They who worship God acceptably must worship him in spirit and in truth; and the proud or covetous person, or any person who is not truly a Christian, cannot keep the Sabbath, and is just as guilty of Sabbath desecration in God’s sight, even though he may go through all the forms of worship, as is the ball player who spends the Sabbath in recreation.

Considered as a sin, therefore, it is altogether inconsistent and improper to demand that Sunday baseball be suppressed by law. It must be dealt with, if at all, as a crime. But it is not a crime, because, considered apart from religion, it would not be condemned as wrong.

A wound to our sensibilities may be felt as keenly as would a wound to our bodies, or even more so; but this fact cannot justify the civil law in undertaking to guard our sensibilities against injury. Our training and education in religion may have been faulty. The heathen is trained to reverence his idols, and would be greatly shocked at an application to them of the doctrines of Christianity. The devout Catholic might easily be shocked at the actions of the consistent Protestant; and the good Protestant who has looked with horror on a game of Sunday baseball, may, by changing his religious views so as to regard the seventh day as the Sabbath, arrive at a condition where he would pass an exhibition of Sunday ball without any shock whatever.

Very little intellectual progress has been made in the world without a shock to some person’s ideas and sensibilities. To say that these ought to be protected by law, would be to disregard alike the lessons of history and the dictates of reason.

God deals with sin. He alone understands sin perfectly and is competent to deal with it justly and effectively. Crime is a different thing. The law of man cannot properly take any cognizance of the question whether a thing is right or wrong on religious grounds. That is the question of whether or not it is sinful; and must be left to another and higher authority than that of man. Crime must be based upon a different ground,—that of the right of every individual to liberty in the pursuit of whatever he may deem essential to his welfare. And the individual rights of all being equal, the rights of one cannot interfere with the rights of another. “To preserve these rights, governments are instituted among men;” and this alone is the province of the civil law.

DON'T forget our special offer—twenty-five cents for the SENTINEL from now until January 1, next, to all who are not at present readers of it.

Governmental Recognition of God: What Does It Mean?

BY A. G. DANIELLS.

WE believe that God is, and that His existence and authority ought to be recognized by every intelligent being in the universe.

Nevertheless, we cannot approve of the proposal to make a formal recognition of God in the constitution of any civil government. The whole idea is wrong, and the consequences must be disastrous.

In proof of this we submit the following simple, undeniable facts:—

The recognition of God is an act of faith. Heb. 11:6.

A statement of that recognition is a declaration of faith. Matt. 16:15, 16.

To incorporate in the constitution of a civil government a recognition of God, or a declaration of faith, is to insert a religious clause.

To insert a religious clause in the constitution is to give the government a religious basis.

A religious basis confers power for religious legislation.

Power to legislate on matters of religion implies power to execute religious laws.

Power to execute religious laws means compulsion in matters of religion.

To compel the conscience in religious matters is to invade the rights of men.

To invade the rights of men is to subvert good government, whose primary object is to protect those rights.

Thus it is proved that—

To insert a religious clause or a declaration of religious belief in the constitution of a civil government lays the foundation for the subversion of that government.

It is difficult to see how any one can reasonably deny the correctness of these propositions. They are self-evident. They show that the worst possible consequences will follow if the proposal of the churches should carry.

THE TRUE RECOGNITION OF GOD.

As already stated, we believe that God is worthy of the grateful recognition of every intelligence in the universe. We believe, too, that there are proper lines on which we should seek to express and secure such recognition. But we do not believe that the formal recognition of God in civil and political compacts is the proper means for the expression of such recognition.

That is not the kind of recognition God asks. It is

not the kind that will honor Him. Nor is it the kind that will benefit the nation.

The recognition that God asks of men is *personal faith in Him, and obedience to His just requirements*. To recognize God truly means to recognize the sacred rights He has conferred upon men. The only true governmental recognition of God that can be made is for the government to recognize the teachings of Christ regarding the total separation of Church and State, and to frame such laws as will safeguard the rights and liberties of all its citizens.

MR. A. F. PURDY, of Fillmore, Nebr., in sending us a club under our special offer, appends the following: "I have been a reader of the SENTINEL for several years, and it is, according to my judgment, one of the best friends this country has."

Christian Unity.

WHILE the religious world is busily devising and discussing plans for securing Christian unity, there is a true Christian unity in the world to which all are led who receive and love the truth of God. The Apostle Paul has written that in Jesus Christ—who is the embodiment of divine truth—there is neither Jew nor Greek, barbarian nor civilized, male nor female. All earthly distinctions of race, class, or condition, are broken down, and nothing is left but "a man in Christ Jesus." And this makes all believers one.

This unity, we repeat, exists to-day, as it has always existed since the day when it was first exemplified in the Christian church. Let a man who holds the Christian faith—the glorious truth which has brought to him the salvation of God—meet with others of "like precious faith," and whether it be an African, a Turk, a Russian, or one of any other race or class, there is a greeting like that between old friends, though they may never have seen each other before. They are acquainted though they have never met, and all difference of circumstances between them is ignored and lost in the significance of their one common and mighty circumstance of having been created new in Christ Jesus.

This mighty truth fills all the horizon of vision in the Christian life, and leaves no room for denominational divisions. In Christ, there is neither Methodist nor Presbyterian, Catholic nor Protestant; but the old self with all its connections and titles is gone, and only Christ is left.

Let people of all sects find the truth, and they will find Christian unity. They will find the truth when they find Christ, for he is "the way, the truth, and the life." In the same prayer in which the Saviour prayed for the unity of his followers, he said, "Sanctify them through thy truth; Thy Word is truth." By the study of the Word, and faith in it, is Christian unity to be realized.

This is not the way in which this unity is being sought by the churches. It is being sought through a confederacy; not through love, but through force; and the result will be not *Christian* unity, but a union which will bring persecution to those who put their trust in the Lord of hosts alone.

MR. J. BANTA, of Romulus, N. Y., a warm friend of the SENTINEL, and who has sent us many subscribers, writes: "I am pleased to learn that the friends are responding so liberally to your special offer. This is right, for the SENTINEL is the best little paper of its kind published anywhere, and I wish it great success."

Church and State in Australia.

As stated recently in the SENTINEL, the people of Australia are in the midst of a contest over the question whether or not there shall be a formal recognition of God in the constitution of the new Federation of the Australian colonies. The convention which met recently at Adelaide, to draft the constitution, left this recognition out, though the delegates were put under the pressure of numerous petitions from the churches asking its insertion. The churches have not given up the contest, and are now petitioning the colonial parliaments for an amendment to the constitution which will recognize God in the way they demand. One of the petitions that is being circulated reads thus:—

"To the Honorable the Speaker and Members of the Legislative Assembly of ———, in Parliament assembled:—

"The petition of the undersigned members and adherents of the ——— congregation within the Presbyterian church of ——— humbly sheweth: That your petitioners are earnestly convinced that in the Bill for the Constitution of the Commonwealth of Australia now before your Honorable House, there ought to be a recognition of the Almighty God as having sovereignty over nations and as supreme Source of all righteous law and equitable government. That this recognition could be easily and briefly effected by some such wording of the Preamble as the following: 'Whereas the people of New South Wales, Victoria, etc., in dependence upon Almighty God, have agreed to form one indissoluble Federal Commonwealth,' etc. That your petitioners therefore pray that your Honorable House will make such amendment in the Preamble to the said Bill as will embody the desired recognition. And your petitioners will ever pray."

The following counter petition is being circulated by those opposed to the Church-and-State movement:—

"To the Honorable the Speaker and Members of the Legislative Assembly of ———, in Parliament assembled:—

"We, the undersigned adult residents of ———, believing that Religion and the State should be kept entirely separate; that religious legislation is subversive of good government, contrary to the principles of sound religion,

and can result only in religious persecution, hereby humbly but most earnestly petition your Honorable body not to pass any measure or amendment for the insertion of any religious clause or declaration of religious belief in the Constitution of the Australian Commonwealth which might be taken as a basis for such legislation, but that in this respect it be allowed to remain as framed and adopted by the delegates to the Adelaide Federal Convention."

The following reasons are set forth as the basis of this counter petition against governmental recognition of God:—

- "1. Because religious freedom is right.
- "2. Because religious legislation interferes with religious freedom.
- "3. Because a religious declaration in the Constitution lays the foundation for religious laws, the enforcement of which means religious persecution.
- "4. Because faith is a voluntary act and cannot be forced.
- "5. Because, to say in the Constitution, which speaks for all the people, 'We believe in God,' would be to say what is not true, for 'all men have not faith.' 2 Thess. 3:2.
- "6. Because a religious basis to the Constitution and laws of a nation would practically disfranchise every logically consistent unbeliever; but unbelievers have the same rights in civil government as believers.
- "7. Because only that which is Cæsar's is to be rendered to Cæsar. Religion pertains to God, and is therefore to be rendered only to God. Matt. 22:21.
- "8. Because civil government can of right have nothing to do with religion.
- "9. Because, as all history shows, any legal connection between Church and State is injurious to both.
- "10. Because all force in religious matters is contrary to the spirit of the gospel, which is to teach by persuasion and conviction, and not by law or force, and law means force.
- "11. Because Christ said, 'My kingdom is not of this world' (John 18:36), and it is wrong, therefore, to attempt to make it of this world.
- "12. Because if a small concession is made to religious bigotry, more will be demanded, and intolerance will follow.
- "13. Because any movement in favor of religious legislation is contrary to the principles of Protestantism, and a virtual concession to the papacy, which for so many ages has steadily warred against liberty of conscience."

Many of our readers will recollect the time when a similar agitation prevailed in the United States, when Congress was asked by a great petition of the churches and religious societies, to make a governmental recognition of God and give governmental support to certain religious dogmas. How soon that agitation may break out again, more fiercely than ever, no one can say. It is just as likely to occur here as in any other part of the world. Human nature is the same and the demands of the churches are the same, here as in Australia. Such occurrences elsewhere should admonish all lovers of liberty to redouble their own watchfulness at home, and be prepared to spring to the post of duty at a moment's call.

The Christian Endeavor Convention of '97.

BY BAXTER L. HOWE.

ON the title page of the official programme of the 16th annual convention of Christian Endeavor, appear the following words of explanation and caution:—

"Since this is an international as well as an intersec-tional and interdenominational convention, it is confidently expected that no speaker will transgress the rules of Christian courtesy or will give cause for offense to delegates of other nations, other sections, other creeds, and other races than his own. Nevertheless it is manifestly impos-sible for the convention or for the Endeavor cause to be responsible for every utterance of every speaker among the hundreds who will have part, and it disclaims all such responsibility. It is also believed with equal confi-dence that no auditor will take offense where offense is not intended, but that all will exercise the charity which 'is not easily provoked' and which 'thinketh no evil,' and in all matters throughout the convention, will man-ifest the true spirit of Christian Endeavor."

These words contain the principle of the Golden Rule and should be borne in mind by all who speak or write concerning the work of the convention or those who took part in its deliberations.

The convention was opened by the president, Francis E. Clark. Rolla V. Watt extended a welcome to the del-egation from abroad, and assured them that here (in California) bigotry was confined to a few narrow minds. "Here all men are allowed to worship God according to the dictates of their own consciences." We would to God that this was true of every State and government repre-sented by the thousands who came to San Francisco to attend this convention. With a much stronger desire we wish that we might see this principle of "allowing every one to worship according to the dictates of his own con-science" welling forth from the hearts of these earnest, enthusiastic Endeavorers.

All the provisions made for places of meeting were used; and the second night an overflow meeting for about two thousand people was held in the street.

Many of the speakers seemed to realize the need of earnest Christian work for backsliders and sinners, and appealed to all Christians to let the work of God take deep and fast hold of the individual heart and then carry the same blessed truth to friend and neighbor. Said one speaker: "Men will not be saved by legislation, but by thorough consecration and true Christian Endeavor on the part of the church."

Another class of equally earnest and influential speakers also see the need of reform, but see no difference between the manner in which the simple Man of Nazareth advanced the kingdom of God in the earth, and the prim-aries, caucuses and polls of to-day. By this element much is made of earthly governments and our relation to them as Christians. One speaker, in dwelling upon this sub-ject, said: "Our Christianity is identical with our citizen-ship. The best American citizen is the best Christian, and

the best Christian is the most loyal American." Some of these men plead eloquently for a church party that will mass the church vote for men who will pledge themselves to the principles of the church.

While there was an apparent union of purpose, and a determined loyalty to the Endeavor Union, these two ideas of reform were very noticeable throughout the con-vention. What the enemy of all true Christian endeavor is seeking to do is to draw all these earnest souls, who are striking at the evil where God is seeking to destroy it (in the individual heart), into the scheme of saving the world by nations. If the great Union is deceived into massing its thousands to save the world by the civil law, the Christian Endeavor Association will go down in ignominious ruin.

Christ is *the* head of the church, and he has, by the right hand of God, been exalted far above *all* principality and power and might and dominion, and *every* name that is named *not only in this world*, but also in that which is to come . . . and has been made head over *all* things to the church. Then if the church wants any help where must she go? To the highest power—the Head—most certainly. May God give those who see the enemy advancing to overthrow a work that was started and has been carried forward in good faith, the grace to "Cry aloud and spare not" and show God's people their trans-gressions.

Our citizenship is in heaven from whence we look for our Lord. We are ambassadors for God. We are stran-gers and pilgrims on the earth. We are in the world, but not of the world.

In the opening of the convention, while the leader smote four times with the Carey hammer upon the desk, the thousands present pledged themselves to take the world for Christ, the nation for Christ, the family for Christ, and themselves for Christ.

When Christ would save the world he first "emptied himself," became a little child, lived the Christ life in the family, and went forth to live, suffer, and die for the world.

Sacramento, Cal.

Not Based on the Law of God.

• It is a common idea that certain human laws are based upon the law of God. For example, it is frequently asserted that the common statute against "Sabbath desecration" is based upon the fourth commandment of the Decalogue. There is an assumption in this which is but little, if anything, short of blasphemy. Does man's law rise higher than the law of God? Is the divine law a mere underlying principle upon which man needs to rear the superstructure of thought and expression which will apply it to human affairs? To affirm such an idea would be to deny that God has the attributes of deity. No; the law of God is as high as heaven itself and cannot be made a basis of anything by finite man. Moreover, it

is perfect, and therefore will allow of no additions. Human law cannot be based upon divine law. Human law can be based only upon those principles of justice which govern the relations of each man to his fellows. If it is not based upon this, it has no foundation in truth and right.

In Jail in Pennsylvania for Not Keeping Sunday.

IN the year of our Lord eighteen hundred and ninety-seven, in this present month, in the great commonwealth of Pennsylvania, and in a town named after the chief founder of this free Government, a good man is sent to jail for refusing to keep Sunday. In a letter to the SENTINEL he tells the story of his experience, as follows:—

“Washington Jail, August 4, 1897.

“EDITOR AMERICAN SENTINEL: At my trial before Justice Berry, of West Washington, yesterday, the charge against me was that of servile labor on Sunday. They proved by witnesses that I carried a stand and box a distance of a block and a half. I replied to the charge, pleading my case by the principles of God's Word. The justice showed me every mark of respect. After my reply the squire said he respected the stand which I took in harmony with my convictions; and while making out my commitment he said he would be willing to trust me to take it myself to the sheriff's office. When I entered the jail the inmates flocked around me to learn why I was put in; and when I explained they expressed their disapproval,—some in a rather profane manner. A colored man came to me and wanted to know if I had not preached in their church a couple of times (stating name of the church). I said, yes. He said he was a member of the church and that his wife had been telling about me and described me, so he had recognized me when I came in. Then the prisoners wanted me to preach to them that evening and I did so. I spoke from Isa. 52:3. They took a vote to have preaching each evening during my stay. The vote was unanimous in favor of gospel services.

“The prisoners number in all about forty-two. My sentence is for six days. The Lord willing, I hope to find a man to continue services after my release.

“My jailer is glad of the work I am doing and gives me encouraging words. The prisoners are friendly. But I would exhort all my brethren and sisters not to court persecution in any way; for prison is prison, and the influence is exceedingly bad, almost beyond description. One is brought in contact with criminals of every class and description, with their profane language and other forms of vice.

“The Sunday reformers put people in such places for Sunday work. If they would stop and reflect for a moment, and consider what an influence they are placing those under whom they send to prison, it ought to make them shudder to think of meeting the action in the Judgment.

“Yours in the faith once delivered to the saints,
“W. H. ARMSTRONG.”

The fact that the sentence is light and the officers of the court and jail kindly disposed towards Mr. Armstrong,

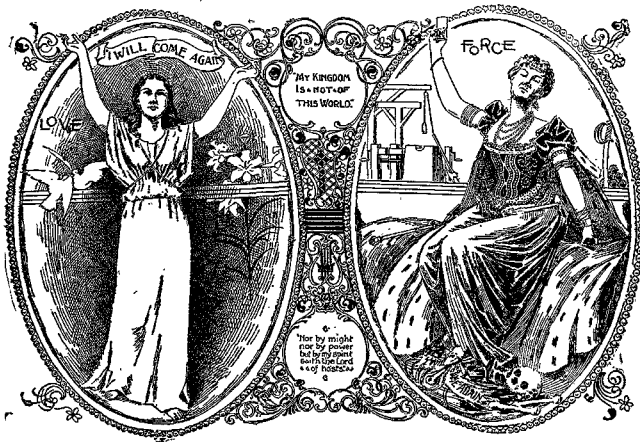
does not in the least palliate the evil of the principle upon which he was committed to prison. Pennsylvania has a law on her statute books which commands all persons in the State to keep Sunday, by refraining from “any worldly employment or business whatsoever” on that day; and to this law she has rigidly held notwithstanding there has been much agitation in recent years to secure its modification or repeal. The lenient treatment which is in many cases accorded the victims of the Sunday law by judges and sheriffs is prompted by their sense of right and justice, and is not at all justified by the statute. And as mild measures and treatment fail to accomplish the end sought by such laws, others more severe will be resorted to, without any change in the principle upon which they rest; until finally the death penalty itself will be the reward of those who persist in their refusal to honor a religious institution in which they do not believe. All this is contained in principle in Pennsylvania's Sunday law as it stands to-day.

No Conception of their Own Rights.

FROM a personal investigation conducted amongst the immigrants from some of the more despotic governments of Europe, it appears, says a writer in a New York daily, that these victims of oppression have, for the most part, become so confirmed in the soul slavery which was their lot in the Old World, that they are utterly ignorant of the fact, and cannot be made to grasp the idea, that they have personal rights, which both individuals and governments are bound to leave inviolate. Only their children, born and reared in this country, are capable of assimilating the knowledge that they have a birthright to liberty.

With such facts before us, it is not difficult to perceive the providence of Him by whom all men were created equal, in setting up this free Government for a beacon light of liberty to the oppressed in all the world. But is it not true to-day that this Government has so far departed from the plan of the Creator, that it is most frequently the case that these downtrodden victims of European despotism, meet on these shores the same injustice and oppression, in a slightly less degree, from which they sought to escape by crossing the seas? Without the promulgation of the doctrine of individual liberty made by our heroic forefathers who put forth and maintained the Declaration of Independence, and founded a great republic upon the American Constitution, what would have been to-day the condition of the masses of mankind, under the rule of the classes?

It is bad enough, certainly, as it is. But when this Government shall become—as it is fast becoming—a despotism like those of the Old World,—when Liberty is chained and dies in her own home—when the experiment of a “government of the people, by the people, and for the people” proclaims itself a failure—a condition of things will be reached which only the coming of the Lord can relieve.



The Fourth Century and the Nineteenth Century.

THE Church having commenced the treasonable work of placing man in the seat of the Holy Ghost in the temple of God, and thus having lost the "power from on high," she naturally sought for power from beneath, the only power remaining. A church will have power—if not the power of God, then the power of men. Ministers filled with the Holy Ghost will add men to the Lord; but ministers, of every church and at all times, if they are not filled with the Holy Ghost, will seek power by leading away disciples after themselves.

How many ministers to-day who bear the Protestant name are resorting to the most humiliating methods to fill their pews and platters—to lead disciples away after themselves. They are doing just what was done in the third century and onward by the "falling away" which made the papacy; and at the same time talking wisely of the apostasy in the early church. And when the faithful watchmen point to the parallel between the fourth century and the nineteenth, and warn men against the nineteenth century image of that fourth century church, they are declared to be enemies of Christ just as the faithful at that time were declared to be.

We are tracing the tracks of the scarlet woman through the early centuries for the sole purpose of showing that the trend of the popular church to-day is in the same path. Every point made has its parallel in the Protestant churches to-day, and we sincerely hope that the reader will see it and take warning. If the world has a seat in your heart while you profess to be Christ's, it matters not what church you belong to, you are covered by that symbolical robe of purple and scarlet. "Come out," is the call. Let the Holy Ghost sit in the temple of God. Dethrone the world, the flesh, and the devil, and let the Holy Spirit occupy the "holy see" of your heart, and thus escape the falling away of the nineteenth century.

Having lost the power of God, the bishops of the early centuries made use of worldly methods to gain disciples, and thus obtain power. Bishops vied with bishops in "methods of reaching the masses."

One method is thus described and indorsed by Augustine, sometimes called a saint:—

"When peace was made [between the emperors of Rome and the Church] the crowd of Gentiles who were anxious to embrace Christianity were deterred by this, that whereas they had been accustomed to pass the holidays in drunkenness and feasting before their idols, they could not easily consent to forego these most pernicious yet ancient pleasures. *It seemed good then to our leaders to favor this part of their weakness*, and for those festivals which they had relinquished to substitute others in honor of the holy martyrs, which they might celebrate with *similar luxury*, though not with the same impiety."—*Aug. Epist., p. 29.*

By such means did the early church seek and obtain the power of the world.

Look on that picture, then on this, from a prominent minister of a popular Protestant church:—

"The Church has gradually toned down her testimony, then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them under the plea of 'reaching the masses and getting the ear of the people.' The devil has seldom done a cleverer thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people with a view to winning them into her ranks."

"This thing is working rottenness in the Church of God and blasting her service for the King. In the guise of Christianity it is accomplishing the devil's own work. Under the pretense of going out to reach the world it is carrying our sons and daughters into the world. With the plea of 'Do not alienate the masses by your strictness,' it is seducing the young disciples from 'the simplicity and the purity that is toward Christ.' (R. V.) *Professing to win the world, it is turning the garden of the Lord into a public recreation ground.* To fill the temple with those who see no beauty in Christ, a grinning Dagon is put over the doorway."

"It will be no wonder if the Holy Ghost, grieved and insulted, withdraws his presence; for what concord hath Christ and Belial, and what agreement hath the temple of God with idols?"—*Archibald Brown, in "Devil's Mission of Amusements" endorsed by Spurgeon and Needham.*

Hear this from the author of the "Spirit-Filled Life":—

"It is positively painful to see the substitutes that are being tried to-day for the power of the Holy Ghost. Miserable substitutes are they all! One church is trying this plan, another that, and not one of them has found a new plan that is a permanent success. They are floundering, and some of them are foundering, and no wonder. It will be no loss to the kingdom of God if churches which ignore the Holy Ghost should founder. Let us go back to the Pentecostal methods. The trouble is that the churches have lost their way to that 'upper room.' Let a church only find her way back there, and obtain her Pentecost; let pulpit and pew be baptized with the Holy Ghost *and with fire*, and the people will come running in to see it burning. That church will not need to cater for amusements as a bait to catch the masses, but the people will come crowding into her pews, climbing into them as Zaccheus climbed into the branches of that sycamore tree when he wanted to see the Lord; for the people still want "to see Jesus," and they have heard that he is "to pass

that way." We cannot improve on Pentecost's methods."—*The late Jno. MacNeil in "Spirit-Filled Life," pp. 112, 113.*

And now let the reader weigh every word of the following faithful witness as found in the most influential Methodist publication in America:—

"The pulpit has come to be a stepping-stone. In the lower ranks of the ministry it is a stepping-stone to the higher, and in the higher ranks it is a stepping-stone to the high offices of the church. In the rural districts the average preacher employs his ministry to help him into a city church, and in the city the preacher in the suburbs faces toward the great central churches. I do not stop to note and name the noble exceptions—the godly men who in the suburbs and in the country are doing their work with Christly unworldliness. I state the general deplorable fact, known and read of all men, everywhere recognized, and honored and acted upon in the administration of the Church—the degradation and shame of the ministry, the curse of the churches. How rare is it that a preacher of the gospel refuses a high ecclesiastical office tendered him! Preaching the gospel is not accounted by us the greatest work in this world—the highest position and honor ever conferred on mortal man. We sometimes write this noble sentiment and praise it with our lips, but in our hearts and lives we scorn and trample on it. We account a great many things higher than preaching the gospel—yea, almost any semi-secular office of Church or State that seems to offer higher worldly honor or larger salary.

"And so we are constantly drawn off, and almost every man seems to have his price. Professorships, lectureships, secretaryships, editorial tripods, agencies, political office, real estate speculations, almost everything and anything tempt and draw away the ministry from their heaven-appointed work. To this there are noble exceptions; but this, I repeat, is the drift, the dominating spirit everywhere recognized and honored and acted upon in the high councils and administration of the church. From these high places this spirit descends through all the lower ranks of the ministry, corrupting the aspirations of our young men, and poisoning the very fountains of ministerial supply.

"Let us now note how this our lack of undivided purpose of the Christly consecration to the great central ends of our ministry vitiates our entire ministerial life, and first, our inner spiritual life at all points. We lose faith in gospel preaching and the Christly passion for saving perishing men, and half unconsciously fall into the spirit and methods that help us climb the ladder of ecclesiastical position and honor.

"In the same way our studies are vitiated. Instead of the Word and in the Word, its inner spirit and life, Christ, the cross, the pentecost, we read and study almost everything else—apologetics, dogmatics, 'the genuineness,' 'the authenticity,' magazines, reviews, the latest book about the Bible, the latest moralizing novel. The literary and scientific spirit, as antagonistic to the spirit of our mission as mammon itself, possesses us; and we come to our people with sermons far away from the spiritual wants and daily lives of people. Toiling, tempted, starving for the bread of life, we give them husks. This is the complaint of the people against the pulpit as I hear it on all hands to-day.

"Thus our preaching is vitiated. The style of preach-

ing that saves perishing men, that the common people hear gladly, that succeeds among the slums, . . . that steadfastly withstands the popular vices that are steadily creeping into our wealthy churches, is not the style that helps us into the wealthy churches, the doctorates, and the high offices. So our preaching becomes careful and timid, without moral earnestness and without power.

"In the same spirit, lecturing is largely taking the place of preaching the gospel. . . . I can but look on with sadness when I see one of these men descend from his high calling to the lecturer's platform: and standing there in the awful presence of two or three hundred unsaved young men and women, give off for an hour a Christless, gospelless lecture, employing the lecturer's tricks to call forth clapping. O for some Whitefields and President Finneys to call us back to gospel preaching, and show us how to save the people, the churches, the nation."—*Ignotus in "Christian Advocate" (N. Y.), Feb. 25, 1895.*

"The nineteenth century," says the late Dr. Gordon, "is presenting almost the exact facsimile of the fourth century in this particular. The notion having grown up that we must entertain men in order to win them to Christ, every invention for world-pleasing which human ingenuity can devise, has been brought forward till the churches in multitudes of instances have been turned into play-houses, with theater-boards announcing the courses for the gay season, boldly set up at the doors; and there is hardly a carnal amusement that can be named, from billiards to dancing, which does not now find a nesting-place in Christian sanctuaries. Is it then Phariseism or pessimism to sound the note of alarm and to predict that at the present fearful rate of progress, the close of this decade may see the Protestant church as completely assimilated to nineteenth century secularism as the Roman Catholic church was assimilated to fourth century paganism?"—*From "How Christ Came to Church," by the late Dr. A. J. Gordon, pp. 81, 82. Copyrighted by the American Baptist Publication Society.*

This is just what the faithful witnesses for the truth have been saying for years. They have been saying "that the nineteenth century is presenting almost the exact facsimile of the fourth century."

What next? After the Church of the fourth century had filled its churches with unconverted men, the next step was to obtain power from the Roman government to control them. The Church next asked to be clothed with the purple and the scarlet robe of royalty and to sit on the scarlet beast, on the throne of earthly dominion.

A. F. B.

MR. W. H. CHANDLER, of Coatsville, Penna., a short time since, ordered the SENTINEL and premium Bible, as advertised in another column, and, upon their receipt, writes: "My Bible and paper received. The paper alone I think is worth the money paid for both, and ought to be in the home of every family in the land."

"THE law knows no heresy, is committed to the support of no dogma, the establishment of no sect."—*Judge Samuel F. Miller.*

News, Notes, and Comment.

AGAIN a correspondent calls upon me to "explain" myself. This it is to write over a signature. I have sometimes lamented the absence of personal responsibility in American journalism—have wished that our papers would have the name of each editorial contributor printed at the end of his article. But I see now that anonymity is not without its advantages, at any rate, for the writer. If he overstates or understates or blunders in any way, the "Messrs. Editors" are promptly called to account, and, save as it may affect his chances of promotion on the "staff," the individual escapes.

* * *

YET the use of a signature undoubtedly tends to make the writer careful and painstaking about what he writes. One is more fearful of saying the wrong thing, and of saying the right thing in a wrong way, than when he is sheltered under the ægis of the collective "we." And I believe that the influence of the signed paper is vastly greater than that of the unsigned. The reader may not know his man. But it is something for him to be reminded through the name affixed that he is addressed by a being like unto himself, and not by a mere abstraction, or "composite body."

* * *

BUT to my correspondent. He wants to know why I take it upon myself to say that a lawyer cannot dispute the decision of a court as to what is the law, while such privilege is open to an ordinary layman, and he observes that this was not the view adopted by Mr. Lincoln. The answer cannot properly or profitably be given in a single paragraph.

* * *

EVERYBODY knows that, in order for men to get along together in a high state of civilization, certain fictions are necessarily assumed to be true. Some of these are social. Others are legal. Legal fictions may be compared, in the operations of the body politic, to the square root of minus a in the operations of algebra and of the higher mathematics. There is admittedly no such thing as the square root of minus a ; the very definitions, the basic assumptions of algebraic science expressly repudiate it, and render its existence impossible. Yet we have a symbol for this non-existent thing, and we assume, therefore, that it does exist. We carry out long and complicated calculations in which it frequently appears, and is dealt with just as we deal with the square root of plus a . The result thereof is materially affected by its presence, and the processes in which it plays a part. These results are practical and real, and by means of them we may build a railroad, a locomotive or a steamboat.

* * *

It is so in jurisprudence. On that broad, and some-

times dangerous, yet often salutary consideration known as "public policy" is based the acceptance of certain general rules which are the expression of that which is not. But working under these rules, the affairs of human life are administered, if not in consonance with exact justice, yet so as to preserve the public order, and keep the popular mind in a reasonable state of content. More than this it is vain to expect of any machinery that is the work of mortal hands.

* * *

ONE of the most important of all legal fictions is that every person knows the law. This applies to civil as well as criminal jurisprudence. If I commit a trespass, ignorantly, on another's land, the owner is entitled to damages, though they may be merely nominal. If I do in a strange country what is therein forbidden it is no excuse for me that the same act was not only tolerated but commended in my own land, and that I had no reason to suspect that the rule was otherwise abroad. So far, the assumption that every person knows the law is applied with absolute strictness.

* * *

BUT, now, as a matter of fact, nobody knows the law. This is, among other reasons, because the law is human, and therefore its language needs an expounder. The merchant does not know the law; and, accordingly, he consults counsel. Counsel does not know the law; so he asks the court of first resort to say what it is. This court does not know the law; therefore the judge signs and seals the "Bill of Exceptions," in order that the highest State court may pass upon the points involved. If a "Federal question"—that is to say, a question under the Federal Constitution or a United States statute—be in issue the Supreme Court at Washington is the tribunal of last resort. But, like the judges of the highest State court, the members of this august body do not profess to know the law. They listen, for information, to the arguments of eminent counsel; they consult authorities for light; they discuss with each other, carefully and laboriously, all aspects of the case before them. And then they deliver—what? Not the law as it must be taken by all men, for all time, but the opinion of all or a majority of the judges who are at the time upon the bench, as to what is the law governing the particular case before them.

* * *

THERE is no finality even here. Sometimes a "re-hearing" is granted, and the court, after more mature deliberation, or upon the strength of new points adduced, or new authorities cited, reverses its decision. Always, there is a chance, owing to the infinite variety of circumstances, that a case apparently exactly similar to one already decided will to the court present some variance calling for a decision of a different kind from that deliv-

ered in the first. New judges succeeding the present members of the court may take exactly the opposite view to theirs where the facts are to all intents and purposes identical.

* * *

From all this we see that human law differs radically from physical law, for example, in that it is, in the last analysis, a matter of opinion and not a matter of demonstration. Change your professor of natural philosophy as often as you please—you will get the same statement of the law of gravitation. Change your judges, and you will very probably change your law and get new ideas of constitutionality, interpretation and application.

* * *

This judicial opinion, which is the law for the time being, binds an attorney as it does not bind the people at large. Setting aside matters of conscience, all are bound alike to obey the law as it is judicially construed. But the attorney, who is an officer of the court, who holds his position subject to its judgment upon his conduct as such, who comes before it to inquire concerning its judgment on certain facts, is, according to the etiquette of the profession, debarred from criticising the court's conclusions. He is like to a military officer attending a council of war. He gives his ideas; he argues his positions; he defends and attacks a series of propositions. But when he and the rest have all exhausted their resources and the commanding general has ordered that a certain movement shall be undertaken, it would hardly be considered appropriate in him to return to his men and denounce his superior's estimate of the surrounding conditions and determination as to the most advisable course for his army, under the circumstances.

* * *

And here I am reminded of that fine and philosophical distinction made by Cardinal Newman between assent and belief. I cannot agree with that master of beautiful English in his position that belief is a matter of will. If I remember rightly, he boasts—he always gloried in the extent and intensity of his "faith"—that he was able to believe in the liquefaction of the blood of St. Januarius, and in the "winking virgin" by merely resolving (through grace, of course) to do so. This is beyond me. Nevertheless, I cheerfully concede that belief is one thing and assent is another.

* * *

And I suppose that assent to a court's opinion of the law is all that can be demanded of an attorney. There is certainly no obligation on him, when he takes his place on the Bench of the Supreme Court, to officially indorse the opinion of any or all of those who have preceded him, or of those with whom he thus becomes associated, "Respect" fairly sums up his accepted duty in this regard. Not even assent is required of him.

It is manifestly impossible to keep the action of the Supreme Court of the United States altogether out of the domain of politics. The fact that it has frequently to deal with matters over which contending statesmen have striven fiercely before the people, concerning which party platforms have given forth no uncertain sound, which have aroused the fiercest passions, and have been keenly discussed from every possible standpoint by a ubiquitous press, exposes its work to all the dangers and all the advantages of the widest publicity. And this suggests some points of peculiarity in the composition of the Supreme Court which are not generally attended to, and may form the subject of a future contribution.

Ans. J. Ringgold.

Sunday Enforcement in Muncie, Ind.

In our last issue, we made mention of the inauguration of a crusade by the "Young Men's Christian Band" of that place, for the enforced observance of Sunday. From a report published in the *Indianapolis News*, of July 30, it appears that the movement has already borne fruit, but not of a very Christian character.

Recently, this "Christian Band" published in all the papers in Muncie, a pronouncement, setting forth the character of the Band and its intentions. This manifesto declared that "The Young Men's Christian Band is an organized body of earnest Christian young men, who are banded together for the purpose of doing 'whatsoever the Master would like to have them do.' Their motto is 'Not to be ministered unto, but to minister.'" It stated that for a long time the members of the band have viewed the "wholesale desecration of the Christian Sabbath" and the decrease of Sunday observance as being "one of the greatest dangers to our Christian nation and to Christ's cause." Also, that "decadence of Sabbath observance is an outrage on labor and capital." It recited the fourth commandment, which commands the observance of the seventh day as the Sabbath, and quoted also the Indiana statute for Sunday observance, as being "based upon this divine law,"—forbidding all secular labor except works of charity and necessity, and all rioting, hunting and fishing on the first day of the week—and warned all grocerymen, meat markets, bakeries, fruit stores, confectioneries, notion stores, bicycle shops, ice cream parlors, tobacco stores, and even drug stores and news stands that the running of their business on Sunday could not be considered a work of necessity or of charity. The closing paragraphs read thus:—

"Without fear or favor, and with no other than a Christian motive, we call upon every person who has been following his regular vocation and doing business on Sunday to close up and observe the day as a day of rest. We also invite and urge the hearty coöperation

and assistance of every loyal citizen, young people's society and church society in enforcing the law by filing affidavits against any and all who are found doing business contrary to the spirit of the law on Sunday.

"Beginning with Sunday, July 18, the members of our band will make affidavits against any and all persons engaged in the above named businesses whom they may find selling on Sunday.

"With malice toward none and charity for all,' we are the

"YOUNG MEN'S CHRISTIAN BAND."

The membership of the band is said to include four Sunday-school superintendents and five Christian Endeavor presidents.

On the Sunday following this pronouncement the stores were open as usual, and members of the band were seen at several places of business collecting evidence for the prosecution of proprietors for Sunday work. This did not tend to make the majority of the citizens feel more pleasantly disposed toward the band.

Monday evening, July 26, a meeting of the band was announced at the office of their attorney, in the business section of the city. Several members were present at the appointed hour and were waiting the arrival of the president, who had gone to the house of a clergyman to get some resolutions that had been passed on the subject of Sunday enforcement by the Ministerial Association. At this juncture three of the "best citizens" of Muncie, as they are called, entered the place of meeting, for the purpose, as alleged, of talking matters over and getting information of the band's intentions. However this may be, a fist encounter was the result, in which blood flowed freely. While the members of the "Christian Band" were doing their best to avoid defeat in this carnal warfare, the president arrived, bringing the resolutions and a revolver which he had borrowed from a friend for anticipated emergencies. The president entered with ardor into the fray, and at once brought his revolver to bear upon the forces of ungodliness, but happily without serious results, owing to the fact that his friend had taken the precaution to load it with blank shells. Cries of "murder!" and "help!" issuing from the meeting place quickly called a crowd of several hundred citizens to the scene, with several policemen, by whom the contestants were taken in charge and escorted to the police station. Afterwards those of the "Christian Band" who took part in the encounter swore out warrants against their opponents charging them with assault and battery, upon which charge the latter must stand trial in September.

To such results does the combination of force with religion lead. Having started out to enforce a religious institution upon the people of the town, it was perfectly consistent with this step for these representatives of this "Christian Band" to use fist and revolver in fighting the battles of their cause. It was all simply the use of force.

But force is not to be combined with Christianity.

Force is an element of carnal warfare; and the Christian's warfare is not with carnal weapons, but with the "sword" and power of the Spirit, which God has provided for the conquering of all opposition to the cause of righteousness and truth. 2 Cor. 10:3-5.

Persecution in New Brunswick.

BY G. E. LANGDON.

B. R. BLEAKNEY, a member of the Seventh-day Adventist church at Goshen, Albert Co., N. B., was summoned recently to appear before Justice Robeson for "plowing on the Lord's day" (Sunday). It was a strange sight to see a criminal(?) going to court with a Bible in his possession with which, to defend himself.

For years Mr. Bleakney has been a deacon of the Goshen Baptist church, but last summer he, with his wife, was expelled, as was said, "not because we do not consider you Christians, but because you are not in harmony with the church."

His arrest is a clear case of persecution. He lives on a back road, and the nearest house in sight of his work was two and one half miles distant. The informant is a maid about fifty-six years old, who lives two miles from Mr. Bleakney's under a big hill. She has left her home and spent several Sundays spying around so she could be disturbed with his quiet work.

When it was learned that she could not induce other magistrates to engage in the inquisitorial business, one willingly volunteered his services. Rather than not prosecute the peace-loving Adventists, the case was submitted to him. Not being satisfied with the fines stated in the "Lord's Day Act" of New Brunswick, which fixes the maximum penalty at four days' imprisonment or \$8, this justice sought to place the fine under another code, where \$40 could be imposed. This code was entirely beyond his jurisdiction, and the case was withdrawn.

After the court was ended the justice(?) stepped up to Mr. Bleakney, who had made no remarks, and said, "You needn't feel too keen, sir, for we have two more cases against you, and we'll show you that you'll have to obey."

It is a shame to our country that laws fit for the Dark Ages are on our statute books, to be used against inoffensive, God-fearing people, by every capricious person who can skulk through the fields and woods for miles in order to find an old neighbor over sixty years old, seeking to eke out an honest livelihood, and following the perfect Pattern in working six days and resting on the seventh.

It will not be out of place in closing to say that the better class of people are not in sympathy with this effort to deprive a man of his civil rights and his "soul liberty." Mr. Bleakney found many friends who were not anxious to see a person persecuted for conscience' sake.

At Tupperville, Ont., August 10, Mr. Y. Bell, an observer of the seventh-day Sabbath, will be tried in the civil court for having done work on Sunday.

Another "Great Discovery."

ANOTHER "great discovery" has been made by "prospectors" in search of Biblical support for Sunday observance; and Mr. Gamble's great "find" of a perambulatory attachment to the ancient weekly Sabbath, must now sink into insignificance. For this new "great discovery" brings to light nothing less than a plain, unequivocal command, "On Sunday thou shalt rest."

The discoverer is the *Ram's Horn*, a Chicago journal which has made quite a reputation in the religious world. Contrary to Mr. Gamble's style, however, the *Ram's Horn* brings out its discovery in the form of mere casual mention, thus: "It is true that there is a more profound objection [to the Sunday newspaper] in the fact that it is hostile to the law of God, which says, 'On Sunday thou shalt rest.'"

The exposure of such a "nugget" as this—worth millions if it is only genuine—ought to create a great rush to this new Klondike of the Sunday supporters; only—what must be very disappointing—the *Ram's Horn* omits to tell where it is located. When its latitude and longitude become known and when it is proved that this wonderful nugget is genuine gold, there will be the greatest excitement and joy in the Sunday camp that was ever known.

But meanwhile it is all a question of only "when."

A CONGRESS to consider the question of Sunday enforcement was recently in session in Brussels, Belgium. It was decided that Sunday rest could be applied to nearly all the industries in the country, and a special effort will be made to secure a cessation of Sunday work by the the railways.

Card.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

Such donations should be sent to W. H. Edwards, the Treasurer of the Board, 1730 North Fifteenth Street, Philadelphia, Penn.

THE statement is made by Hon. Carroll D. Wright, the well-known statistician, that "every dollar received in revenue from the liquor traffic costs the Government of the United States *twenty-one* dollars."

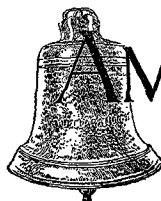
To Our Friends.

WE wish it were our privilege to look into the face and shake the hand of every member of the SENTINEL family, but this is impossible. We wish also that our circumstances were such that we could respond to every letter containing subscriptions under our special offer that have come to us during the past two weeks, but we cannot well do this either. However, we want you all to know that the SENTINEL gratefully appreciates the self-sacrificing efforts that are everywhere being put forth in its behalf. In hundreds of instances, we know that the letters of remittance have come to us watered with a tear and hallowed by a prayer, that the "silent messengers" will go forth to bless those who receive them. With such a spirit back of the message the SENTINEL bears, is it any wonder that the people are ready to respond, and send us such lists as we are daily receiving? Certainly not; for that is the chord, when touched, that moves the universe to action.

"OURS is a civil government, strictly and exclusively; its jurisdiction extends over only civil affairs. A Christian government implies a State religion. Religious liberty does not mean liberty for the Christian religion alone."—Rev. J. L. Wilkinson, Baptist.

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PRINCIPAL HAUGHEY, of the South Lancaster Academy, writes us that the outlook for that worthy institution the coming year is very encouraging. Quite extensive preparations are making along various lines of improvement, and arrangements have been made whereby students can secure an education at the lowest possible rate. The location of the school is excellent; the discipline is first class, and the student who cannot succeed under the environment of South Lancaster Academy, would fail anywhere. Catalogue giving full information can be had by addressing Prof. J. H. HAUGHEY, South Lancaster, Mass.

WE this week place in our columns the new advertisement of Union College, of Nebraska. Among the many attempts to establish colleges and normal schools in and about Lincoln, which is known as the city of schools, none has met with more de-

cided success than this institution, and the secret of it is found in its method of conduct. Its students are in demand everywhere as teachers, missionary workers and business men, for their reputation has gone out ahead of them as young men and women of sterling mental and moral worth.

We could say much more in favor of this excellent institution, which ranks as one of the best in the State, but forbear. We would advise those in proximity to it, to write for catalogue, or any other information desired, addressing, UNION COLLEGE, College View, Nebraska.

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BY ROSALIND AMELIA YOUNG,
A Native Daughter.

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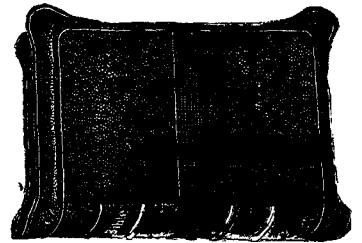
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gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^a we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^a Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan,
37 And ^e it yieldeth much increase	^e Deut. 28. 22. 51.	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-nīms, ^f and all they that had separated themselves

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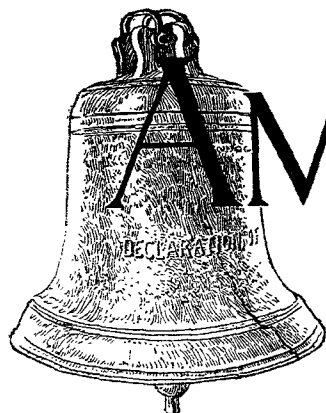
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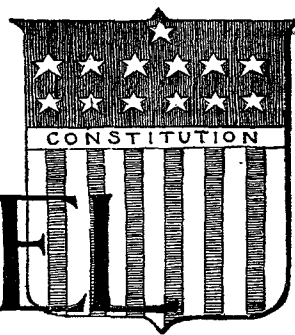
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EDITOR.

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NO SENTINEL next week. The next issue will be dated September 2.

It is never the legitimate business of the State to use its power in an attempt to settle a religious controversy.

ALL religious legislation is an effort to compel the carnal mind to act like the spiritual mind; in other words, to do an impossibility.

RIGHTS are independent of citizenship. The foreigner who becomes a naturalized citizen of the United States, neither loses nor gains any natural rights by the process.

THE power of the State, exercised through the policeman's club, may soften the head, but it never softens the heart. The gospel, on the other hand, works by softening the heart.

THERE is much more honor given to the Deity in writing his name with a capital initial, than in trying to compel people to act in conformity with the religious ideas of some person or sect.

A "GOVERNMENT of the people, by the people," whether by the majority or a small part of the people, cannot be a government of God. Any attempt to make it such can be nothing else than an effort to exalt man into the place of God. God governs by spiritual agencies alone. His rule in the kingdoms of men is only that of "an overruling providence."

"You are a good man; but we have a law, and the law must be obeyed." If this is a valid ground now for sending an individual to jail for working on Sunday, why was it not a valid ground for putting to death Him who taught a religion contrary to the law of the Roman State in the days of Pontius Pilate?

ONE very important question now before the American people, whether they are aware of it or not, is that of whether there shall be set up in this Government a State or national "conscience." Such a thing, of course, could not exist in peace with the individual conscience, and the latter would be forced to surrender or involve its possessor in persecution. Every Sunday law sets up a State conscience in the matter of the observance of the Sabbath.

God the Teacher In the Sciences.

THE mistake that men make in thinking that the other sciences are not to be found in the Bible, is second only to the mistake that they make in thinking that the Bible itself is not scientific, and that Salvation is not science.

God is the Author of all true science, and to all who will have God for their teacher He will give knowledge of the other sciences as well as of the science of Salvation. He has done this before, and the fact is recorded that all may know that he will do it always for all who will have him for their teacher.

Solomon was but a youth—about eighteen—when he became king of Israel. Yet with God for his teacher, in a short time he became the greatest scientist that ever lived either in ancient or in modern times.

He knew thoroughly the whole range of Botany "from the cedar that is in Lebanon to the hyssop that springeth out of the wall." He knew just as thoroughly, zoölogy and ornithology and entomology and ichthyology. For he spoke not only of trees from the mighty cedar of Lebanon to the tiny hyssop, but "also of beasts, and birds, and creeping things, and fishes."

Solomon was better acquainted with all these sciences together than any other man has ever been acquainted with any one of them. Yet this was not the complete range of his scientific attainments; for he was just as well acquainted with meteorology and others as with any of the ones named. Nor did he hold this knowledge in any exclusive spirit. He taught it freely to the people; and to all people, too, for they came to him from all nations to hear his instruction in science and philosophy. Thus a thousand years before Christ, hundreds of years before the so-called and boasted wise men of Greece had ever breathed, there was in Israel an understanding of science that has never been attained in any nation since.

Nor did this knowledge pass away with Solomon. Four hundred years afterward, when the first captives were taken from Jerusalem to Babylon, Nebuchadnezzar had a selection made of certain youth from among the Jews to be taught in the learning of the Chaldeans. These youth were selected upon both their mental and physical standing. They were chosen by a strict examination. The requirements, in the examination which they must pass, were that they should have "no blemish" but should be "well favored, and skillful in all wisdom and cunning in knowledge, and understanding science, and such as had ability in them."

It is well known that at that time Babylon itself stood high in scientific attainment; and was qualified to conduct an examination in science. And it is a fact that there were found even among the youth of the Jews those who were able successfully to pass such an examination. The fact that the Jewish youth understood these things, demonstrates that the sciences were understood and taught in Israel; and shows that the scientific instruction established by Solomon had remained among the people of Israel and was still taught in their families and in their schools.

Among these Jewish youth selected to be taught in the Chaldean learning, were Daniel, Hananiah, Mishael, and Azariah. Daniel was about eighteen. At Babylon they were put under the Chaldean instructors to be taught. They remained in the Chaldean school three years. At the end of that time there was an examination held. The result was that of all who were in the school, none were found as learned as these four youth.

Nor was it only the other students in the school that were surpassed in knowledge by these four. They outstripped all the men in the empire. For "in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

No man can teach what he does not know. No man can teach ten times more than he knows. This testimony therefore shows that Daniel and his three brethren knew ten times more than did the men who were over them as instructors. It must be borne in mind that Babylon is held even at this day, to have been then well versed in a number of the recognized sciences. All these things were

certainly taught in that school where were these four young Jews. Yet when examination came these four were found to be ten times better versed in all these things than were all the professed wise men in all the realm. And that is certainly ten times better than were their own Chaldean teachers.

Well then, since no man can teach ten times more than he knows or understands, the question is, How did these youth learn what the examination demonstrated that they knew? Whence came to them this knowledge that was so far beyond that of all the wise ones of Babylon, including their own teachers?—Here is the answer: "*As for these four children, God gave them knowledge and skill in all learning and wisdom.*"

God was their teacher. This is why they learned so much more than all the teachers knew who were placed over them as instructors. God was Solomon's teacher; and this is why he too had understanding in philosophy and science beyond all that the rest of the world knew or that it has ever known since. These examples are sufficient to make it plain that God is a capable instructor in the recognized sciences as well as in religion. Yea, more than this: these examples make it perfectly plain that God is a better teacher in all true philosophy and in all true science, than is any man or all men together. The idea that true science can be taught without God; or that heathen infidels and atheists are better able to discover it than God is to teach it, is a most pernicious error.

These examples are given in Holy Writ to teach all men that God is as ready and willing to be their teacher in all these things as he was to be the teacher of Solomon and the four brethren in Babylon. God will teach people to-day as truly and as fully as he did those in that day. All that is needed is the faith and devotion in people to-day, such as was in those of that time. There is no respect of persons with God. God favored Solomon and Daniel and his brethren, no more than he is ready to favor every soul every day. Let men, youth and children to-day choose God for their teacher in all things, as did Solomon and the four in Babylon, and they will find him to be to-day the all-efficient teacher that he was then in all philosophy and all science—we say *not* "as well as in religion," because the religion, the Salvation of God which is by faith of Jesus Christ, is both philosophy and science.

But people do not believe, even many professed Christians do not believe, that the religion of Christ is philosophy; they do not believe that the Salvation of God is science. They do not believe that even the recognized sciences are known to the Lord or that, if known to him, he cares to teach anything concerning them. They do not believe that the Bible is science, nor do they believe that the Bible knows anything of the recognized sciences. They do not believe that God will teach these things to men. Therefore they go to the heathen, to infidels and atheists, to learn all that and think that such men are wondrous wise, and that they themselves are wise, in

following the "science" of such teachers, that is without God, that leads away from God and from faith in his word, his wisdom and his power.

A good illustration of this is found in the fact that Harper's "Haydn's Dictionary of Dates," the standard work on the dates of important events, says that the sun dial was invented by Anaximander, who lived about 530 B. C., when there stands in the Bible that is in everybody's house the plain circumstantial mention of "the sun dial of Ahaz" which shows that the sun dial was in use in Jerusalem two hundred years before Anaximander ever breathed. Thus it is expected that the people shall give to Anaximander credit for the invention of a thing that the Bible shows was in daily use two hundred years before he lived. If that was indeed a thing so new in Greece that Anaximander could claim it as an original invention, then the belated science of the Greeks may sincerely be deplored. But as for us we must be pardoned for not believing that Anaximander was the original inventor of a thing that we know was in use two hundred years before he was born. There are in the Bible more interesting facts and truths than many people think.

Oh that those who profess to believe the Lord would believe him indeed! Oh that they would believe that he is what he is! Oh that with a whole heart they would choose him, for all that he is to the children of men, that they might find him to be the great, wise, and blessed teacher that he is to all who will choose him for their teacher in all things. "Behold, God exalteth by his power: who teacheth like him?"

Human Law Cannot Deal with Sin.

God's law fixes the penalty for Sabbath desecration, and what right has any man or any government to change that penalty? "Sin is the transgression of the law"; and "the soul that sinneth, it shall die." Thus says the Word of God, and that Word is truth, and must stand. Nothing short of the death penalty for Sabbath desecration, therefore, can be just. No other penalty than this was inflicted for it, when God inflicted the penalty upon the transgressor. If the Government therefore is to deal with Sabbath desecration, it cannot properly prescribe anything else than the death penalty for every instance of transgression.

The Lord, however, makes a further provision for the transgressor. He provides that the sinner who repents and exercises faith in Jesus Christ, shall be pardoned. Can the State also make this provision? Can it say to the transgressor, Repent, and you shall be pardoned? That is a just provision, certainly, for it is made by the Lord himself. But the law of the State can contain no such provision, for it would amount to a total nullification of the law itself.

It is plain, therefore, that human law cannot undertake to enforce the law of God, or to deal with anything

as a transgression against God. It cannot enforce morality or punish immorality. It can, properly, undertake only to restrain men from the commission of such deeds as interfere with people in the exercise of their natural right to "life, liberty, and the pursuit of happiness." Upon this ground the law prohibits stealing and murder, and not because these acts transgress the law of God or are of immoral character. The proper aim of human law is to provide all persons the opportunity, so far as human power can secure it, of enjoying the life which the Creator has given them, and the opportunities this life affords for the pursuit and realization of happiness, without molestation from their fellow-beings.

But this does not afford the law any just ground for undertaking to prohibit the desecration of the Sabbath.

A Plausible Project.

THE ministers of San Francisco, Oakland, and Alameda, Cal., have formed an alliance for the purpose of supplying the citizens with instruction and guidance in practical politics, so that the conscientious voter may know how his vote should be cast to advance the cause of righteousness. This scheme has a very plausible look upon its face. Who should know how to vote righteously better than the clergy? Who are more interested in promoting the cause of righteousness in the earth than those of high station in the churches? So plausible is this that it was long ago thought of and put into effect in nearly every country of the civilized world. That is to say, the management of political affairs was put into the hands of the very good men who stood at the head of affairs in the church. And the result was that the civil governments became no better, but a great deal worse.

"Oh, but it is going to be different this time. It is true that the church people never managed politics with good results before, but they are going to do better now. They are going to avoid all the mistakes that were made before." Will they? Where is the evidence of it?

THE doctrine that an individual is morally bound to obey every requirement of the Government as being an act of God, depends for support upon the idea that God and not man made the governments of the earth. To expose the folly and wickedness of this idea it is only necessary to ask if the United States Government and the Turkish government were made by one and the same being. What God makes, is perfect; but where is there a perfect government on the face of the earth? The imperfections of all human governments stamp them as the work of finite man.

How far short the best human government falls in practice, of the ideal set up in the theory upon which it is built, may be seen from the miscarriage of the principle of majority rule in our own country, as set forth in an-

other column. When the United States is spoken of as "this free Government," the speaker probably has in mind the theory of popular government, with the principles of liberty which it incorporates. In practice, there is very little room for the exercise of individual choice in the filling of public offices and the enactment of State and national laws. The choice in such matters lies with the political "boss" and his henchmen who control the party, and the man of wealth whose gold can support a campaign and purchase legislation. So that, however the pious citizen may aim to cast his vote for the glory of God, he finds himself obliged in reality to follow the lead of some politician to whom very likely the words of Scripture would apply that "God is not in all his thoughts." In theory, the Government is "of the people, by the people, and for the people"; in practice, as seen to-day, it is "of the people" but not by or for them. This is not the fault of the theory; it does not argue any lack of wisdom on the part of those who made this an independent Government. It is only the natural selfishness of the unregenerate heart manifesting itself in popular government, through the opportunities which present-day conditions have put within its reach. Selfishness seems to have quite as full opportunity given it to do its baneful work under a popular government, as it has under a monarchy.

Persecution in Austria.

IN Austria, one of the most religious countries of Europe, it appears that an individual who acquires the idea that it would be wrong for him to violate the divine command, "Thou shalt not kill," at the order of the government, and acts upon his conviction, is looked upon as exhibiting all the symptoms of lunacy. So we may conclude from the following, published in the *Independent* (N. Y.), of August 12:—

"Dr. Bela Skarvan was a Hungarian army physician on the staff of a military hospital. Six weeks before his time of service expired he informed his superiors by writing that, as he was an adherent of Count Tolstoi, he could no longer be a member of any military organization, and declined to serve any longer. At first the medical staff thought they had to do with a lunatic; but finding Dr. Skarvan firm in his convictions, his arrest was ordered and inquiries instituted as to what had best be done. He was examined before the military authorities and remained inflexible, and then, after some more weeks in jail, sentence was pronounced on him. For entertaining revolutionary ideas he was to be deprived of his rank and condemned to three months' hard labor in jail. Further, the University of Innsbruck, from which he had received his doctor's diploma, was requested to take his name off its books; and in order that his utter ruin might be secured, an order was issued prohibiting him from practicing as a physician in any part of the Austro-Hungarian dominions."

Very likely Dr. Skarvan was deemed guilty of a treasonable lack of "Christian patriotism."

The Kingdom of God Not of This World.

BY A. SMITH.

ANY man in the world has a natural right to remove from the land of his nativity to any other country, and, by prescribed formula, to change his citizenship if he chooses to do so. Moreover, he has a right to return to his native country, as a citizen of his adopted country under its protection, as a foreigner in his native land. To advocate this principle in a legitimate way is not in any sense anarchistic or treasonable.

The kingdom of God is as real and tangible as any earthly government, but more completely perfect. This kingdom is also called the "kingdom of heaven," Matt. 13:24; the "commonwealth of Israel," Eph. 2:12; and a "holy nation," 1 Peter 2:9.

Of this nation, any one may become a citizen by adoption through faith in Jesus Christ, the king. All such are called citizens. See Eph. 2:19 and Phil. 3:20, Revised Version. All others are called aliens, strangers, foreigners, etc. See Eph. 2:11, 12, 19.

In becoming a citizen of the kingdom of heaven one thereby ceases to be a citizen of any nation of this world; and all that he is, and all that he has on earth, is transferred to the nation of his adoption. He cannot exercise any earthly franchise or engage in political discussions disconnected from the interests of the kingdom and glory of God without the loss of spirituality, and the disfavor of his heavenly King.

For obvious reasons, the land of one's nativity seems dearer than any other in the world; yet, to the child of God, all earthly countries become the same, though differing in natural aspects and political environments; he being a stranger and foreigner on earth wherever he may go.

It is the duty of the citizen of the kingdom of God to lead a quiet and peaceable life wherever his lot on earth may be cast, to observe the laws and usages of the respective governments, even though oppressive, so long as to do so will not violate the principles of the government of God.

A citizen of the kingdom of heaven need not go from nation to nation on any mission or duty without the protection of his King. Of God's ancient people, it is written, "When they went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong: yea, he reproveth kings for their sakes." Ps. 105:13, 14.

Earthly governments are usually represented in the Bible by wild beasts. All beasts are proper creatures of God, useful and beautiful in their sphere. But a beast cannot be a Christian in the likeness of God; no more can any nation which God symbolizes by a beast. The Government of the United States is represented by a two-horned beast. See Rev. 13:11.

Jesus said, "My kingdom is not of this world." John 18:36. Again, to his people, "Ye are not of the

world, but I have chosen you out of the world." John 15:18. And again in prayer to the Father, concerning his people, "They are not of the world, even as I am not of the world." Chap. 17:14. Therefore, if his kingdom is not of this world, and his subjects are also not of this world, but hold their citizenship in heaven, they have no proper citizenship in this world, although that right may still be recognized by their fellowmen.

Paul said, concerning the kingdom of God, "The weapons of our warfare are not carnal." 2 Cor. 10:4. All agencies and implements of destruction used in war, and all methods of coercion employed in civil life are carnal methods, *absolutely disallowed in the kingdom of Christ*. Jesus said of his people, "The devil shall cast some of you into prison." Rev. 2:10. But he gives no commission to his ambassadors (ministers of the gospel) or any of his subjects to imprison the devil or any of his followers; much less to act as the devil does toward their fellow-religionists or anybody else.

State Religion.

BY M. E. KELLOGG.

A DISTINGUISHED Catholic theologian, in an article upon the subject of labor and religion, written for American workingmen and published in the *Catholic Mirror* of July 24, says:—

"As the State (any State) has no religion and can have none, and yet it is dependent upon it for its own very life, it should foster and encourage the private enterprises that teach it, and which try to enforce it upon the individual character to reach the body politic."

In regard to the above statement, it may be said, first, that if by "religion" Christianity is meant, and that therefore the continuance of a State is dependent upon its promotion of the Christian religion, the argument will not hold, simply because it is not true. The Roman State, firmly united to Christianity, as the author above quoted conceived it, fell; while the Chinese State, which antedated the Roman State by several centuries, has survived it by centuries. Many other States which have fostered and protected "Christianity" have fallen and perished. It may be greatly doubted if the Christianity that will allow itself to be fostered and protected by a State is of as much value as a preservative as are some other religions.

To day the world wonders at the vitality of the Ottoman Empire, which persists in living in spite of the concert of European doctors which have again and again assembled for its post-mortem. Lately it has shown so much vigor that the Christian press refer to it dolefully as the "rehabilitation of Turkey." No one who has studied the subject doubts that the chief reason of this reserve vitality and life of the Turkish State is religion; but it is the religion of Mohammed. So we repeat, if the writer above quoted means Christianity by the word religion, his logic is extremely faulty.

But there is another point suggested by his statement: Can a State have religion? As regards this, it is certain that it cannot have religion like a person. Circumcision is one of the requirements of Mohammedanism and baptism one of the requirements of Christianity, but the Ottoman State cannot be circumcised, neither can the German State be baptized. In fact, none of the individual acts required of a believer in any religion can be performed by a State. Hence, a State cannot have or practice religion as individuals do.

But we are accustomed to speak of "State religion," and States do have religion in a certain way. They throw the mantle of their favor and protection over and around one religion. When the Ottoman Empire thus favors Mohammedanism, it makes it the religion of the Ottoman Empire or State, and when any State whose people profess the Christian religion, by its laws or in any way, do the same thing for "Christianity," fostering and encouraging it, then that State has religion, the "Christian religion," in the only way that a State can have religion.

There may of course be degrees in the closeness of the connection of a religion and a State. It may be tacitly understood and adhered to, or there may be a distinct pronouncement of the same. Furthermore, a tacit agreement, relying on ancient and well-established precedents, may be more active and stronger than an absolute pronouncement, which the people have outgrown, and which, for this reason, is not lived up to. In other words, the thing itself is of more account than the name of it. Viewed in this light, more States have religion than we have imagined.

A Chief Magistrate Invites Anarchy.

THE tendency of the times to "take the law into one's own hands"—which means to set passion in the seat of justice—was illustrated in a marked manner recently in West Virginia. The matter has elicited general newspaper comment, as well it might. The facts and their significance are well set forth in the following from the *New York World*:—

"W. S. Kimes shot Ben Hall three times for 'alienating the affections' of his (Kimes') wife. On trial Kimes received the purely nominal sentence of twenty-four hours' confinement in jail and a fine of \$100.

"Governor Atkinson has now remitted even this trivial sentence, and in doing so he has preached an extraordinary and dangerous doctrine from the chair of a State's chief executive. 'My only regret,' he says, 'is that Kimes did not kill Hall. He ought to have done so.' 'Every man who has a soul in his body will agree with me that he ought to have killed him.' . . . 'Kimes did what every man should have done under the circumstances, except that he should have practiced with a revolver or double-barreled shotgun, so that when he made the attempt he would have brought Hall down.'

"That is to say, Governor Atkinson has issued a proclamation setting aside the laws of his State against mur-

der and manslaughter, and notifying every man whose wife may go astray that he may kill the man who becomes her companion, without the slightest fear even of a fine.

"The fact is, as every intelligent person knows, that no man ever 'alienates the affections' of a wife. It is safe to assume that in such cases the alienation was effected long before the other man came upon the scene, and in face of the obligation resting upon every husband to retain the love and regard of his wife. When a governor not only uses his pardoning power in one case, but in effect promises to use it in every case, to shield murder done for this cause, thus authorizing jealous and hot-headed men to make themselves judge, jury and executioner, without even hearing testimony, that governor becomes an enemy of the law which he is sworn to maintain, an instigator of crime and its official protector."

Minority Government in the United States.

Albert Hart, in "Christian Register."

THE most familiar principle of American politics is that the majority invariably rules. This principle is supposed to be the foundation of popular government, to distinguish republics from oligarchies and monarchies, and civilized republics from anarchies: it is the stock theme of those who boast of the free system of America. It is the principle nearly universal in clubs, meetings, and stock companies.

The principle of the supremacy of the majority is supposed to apply with peculiar force in the United States, where a long course of political training has accustomed people to submit to a political defeat without a military struggle. Where, in a Spanish-American State, a party beaten at the polls takes refuge in a revolution, we comfortably assure ourselves that we are willing to wait for a slow change of public opinion; and we compare ourselves favorably with people who consent to accept "the will of an autocratic emperor or of a titled House Lords."

In practice there is not and never has been in the United States, or elsewhere in the world, such a thing as majority government. If we have never known the will of an absolute monarch or the weight of a small, conquering host, we nevertheless submit regularly and patiently to the rule of a fraction of the population. Out of our population of seventy millions, nearly half is cut off from voting because of its sex; and all the male children and minors are also excluded. Unnaturalized foreigners are in most States not allowed to vote. The total number of voters in 1896 was only about sixteen millions; and of these only some thirteen millions, perhaps, actually cast votes for presidential electors.

Assuming that all the persons who cast their votes are actuated by intelligent principles, the political machinery in use in the United States, is, nevertheless, so arranged as to prevent the will of the majority of voters from prevailing. Most elections are but a choice between two complicated propositions. Shall the representative

of one party, with its variety of schemes and policies, be chosen? or shall a man who has another set of promises be preferred? Shall a member of a legislature be chosen who will vote for three measures of benefit to his community and for two which will bear against those interests? or another person, who will vote for four measures in favor of his district and for only one against it, but who is notoriously venal? The poor majority finds itself confused, and in most cases ends by voting the straight ticket put up by the party with which it is in general most in accord. Where the country supposes that two tickets represent two distinct lines of policy, what is the guarantee that the party which gets the majority will press that issue to a settlement?

The voter is not able to bring up for a vote men who do distinctly stand for his principle, because the nominations of candidates are in few hands. In the city of Greater New York the "Republican organization" numbers, perhaps, five thousand persons, the "Democratic organization" not many more; and the "organizations" nominate the candidates. In such a case it is nearly impossible for voters, in large districts, to know the character of candidates put forward. Add to this the fact that most municipal and many State tickets are made up by a previous combination, the friends of one candidate agreeing with the friends of a candidate for a different office that their votes shall be joined for both persons, and we have a state of things in which the shrewd and able minority which controls the party machinery must in most cases impress its candidates, and thus its policy, upon the blundering majority.

Another political engine distinctly intended to further minority government is the Gerrymander. Its effect, wherever applied, is so to combine groups of votes as to enable the minority party to elect more persons than are chosen by the majority party. Further, without any such jugglery, our peculiar system of presidential elections is such that it is a well known fact that at least three Presidents of the United States have received a smaller number of popular votes in the aggregate than their defeated opponents.

In carrying on popular elections, third parties and third candidates favor minority government, because, under the almost universal American custom, a plurality of votes elects, so that persons are very often chosen who have less than a majority of the votes cast. A more serious disturbance is bribery. It need hardly be pointed out, in a country in which money is regularly used in many States at every important election, that buying votes is a transfer of a national majority into a ruling minority, and, eventually, if unchecked, into an oligarchy of men rich enough to buy votes on a great scale.

Quite aside from party fealty is the practice of "log-rolling." This exactly corresponds in legislation to the making of slates in elections. A agrees to vote for B's amendment, if B will vote for A's; and A and B, com-

bined, thus force through a measure neither part of which could perhaps have secured a majority upon its own merits. In Congress the practice of log rolling has been elaborated into a system by which bills of the greatest importance become laws. The so-called conference committees are, in effect, a machinery for framing bills which have no majority in either house. In theory they are formed to draft some middle measure by which each house may yield something in the point in dispute. In practice they frame new measures, including details not voted for or insisted upon by either house. The conference committees are merely a delegation of the power of the majority to a small minority.

The natural result of the complications which prevent the will of the majority from being ascertained, or, when ascertained, from being carried out, leads directly to the most objectionable form of minority government; namely, to one-man power. The agent through whom the majority is now usually compelled to yield to the minority is the political boss, whose rule is extending from the great cities into State politics, and is threatening national politics. He alone is able to make a combination of men and measures which, through our peculiar political methods, may receive the legal plurality of votes. He heads and represents the majority in a small clique of political leaders who control a section of party, which is dominant in the party itself; and that party has the support of the majority of voters in a city or a State.

The noteworthy thing about the whole system is that the majority still appears to retain its powers.

Dispensing With State Prayer.

THE legislature of Kentucky, some time since, passed a bill appropriating \$300 to pay for prayers by the chaplain during its session. When this fact was known, the "Jessamine Liberal League" protested against the measure through the press and served notice that it would get out an injunction restraining the State treasurer from disbursing public funds for such a purpose. When the bill came to Governor Bradley, however, he refused to sign it, and is alleged to have said in reference to it that "to pay for praying for such a legislature would upset the whole plan of salvation." State Treasurer Long is also reported as adverse to the measure, and is quoted as saying that "it had long been a custom to pay for prayer in the legislature; but the new constitution had forever set such an unjust and unwarranted thing aside as nothing short of a species of petty robbery in the name of religion." So it appears that the Kentucky legislature will, for a time, dispense with official prayers.

It is certainly true that to take money from the people by taxation or any other method of compulsion, to expend for religious purposes, is wholly contrary to the plan of salvation; for that plan knows nothing of compulsion. In this matter, therefore, Kentucky is setting an example worthy of imitation by her sister States.

A Significant Incident.

BY S. S. CRAW.

As a grand climax to the day's proceedings at the Chautauqua Assembly in Champaign and Urbana, Ill., August 6-15, the following episode took place on Sunday the 8th inst.:—

A large cross without decoration of any kind was held by an attendant at one side of the stage, and a large American flag at the opposite side of the stage. While the grand old song "America" was being sung by the assembled thousands, the cross and flag were borne toward each other, the flag being caused to fall in graceful folds about the cross.

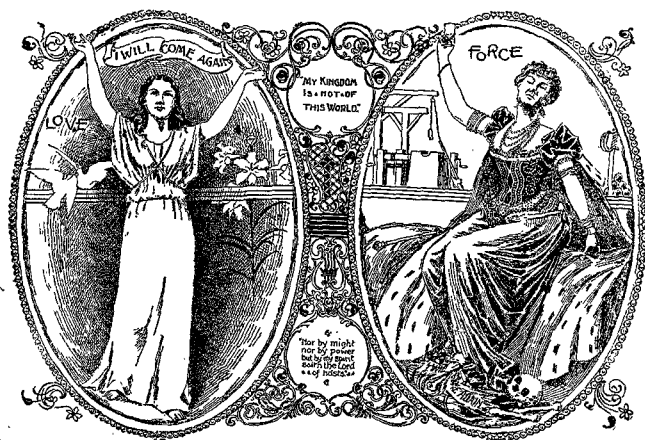
To the casual observer, perhaps, there is nothing significant in this transaction; but to the student of prophecy, to those whose attention has been called to the spirit of the times in which we live, and to those who discern which way the wind is blowing, so to speak, that one event means a great deal, and the idea carried out to its logical conclusion means nothing less than a union of Church and State.

To this end the leaders of all the different religious societies are laboring. Deny it as they will, it is bound to crop out here and there, either at Chautauqua assemblies or at some of their great conventions.

In conversation with the ordinary individual, when the subject of religious liberty is presented to him and the danger is shown him of a union of the ecclesiastical with the civil power in America, about the first dodge that he makes is to cite our national Constitution and quote the First Amendment thereto with great gusto; but how many are there out of a thousand or out of ten thousand who are aware that our Government, executive, judicially and legislatively, has committed itself and established a precedent that is a menace to our liberties. All it requires is a practical application, and we would have the Dark Ages over again and thereby would history again repeat itself. The camel has his head already in the tent, and it is only a question of time and a short time at the longest, when his whole body will be inside the tent; and then what?

And what makes this thing all the more difficult to believe is that Protestants are helping it along. Were the papacy at the helm it would not be wondered at so much perhaps. However, the papacy is only biding her time, and when the final blow is struck that will deprive us of our liberties, America can thank so-called Protestantism for it. Let us study our Bibles more diligently and see for ourselves whether these things be so.

"THAT which is protected by government may justly be compelled to maintain it. I would like to see all church property in the land taxed to the last dollar's worth."—
Rev. Dr. Shipman, Christ Church, N. Y. City.



The White and the Scarlet, the Conflict of Colors.

"THE marriage of the Lamb is come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen clean and *white*."

White is the royal color of the kingdom of heaven. "The Ancient of Days did sit whose garment was *white* as snow." "And he was transfigured before them. And his raiment became shining, exceeding *white* as snow, so as no fuller on earth can white them." "The angel of the Lord descended from heaven . . . his raiment *white* as snow." "He that overcometh shall be clothed in *white* raiment." "I counsel thee to buy of me . . . *white* raiment that thou mayest be clothed." Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in *white*." "Though your sins be as scarlet they shall be *white* as snow." "Wash me and I shall be *whiter* than snow." "I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and tongues, stood before the throne, and before the Lamb, clothed with *white* robes and palms in their hands." "And *white* robes were given unto every one of them." "And unto her was granted that she should be arrayed in fine linen clean and *white*, for the fine linen is the righteousness of saints."

From this it is plain that the white robe is heaven's symbol of *power* and *purity*. It is the only robe which the Lord, the lawful husband, ever places upon his wife, the Church. In this white robe she faithfully waits the return of the Lord. To accept any robe from the hand of another is to be untrue to her absent Lord.

"I saw a woman sit on a *scarlet* colored beast. . . . And the woman was arrayed in *purple* and *scarlet* color, and decked with gold and precious stones and pearls."

Purple and scarlet are the royal colors of earthly rulers. "If thou canst read the writing and make known the interpretation thereof, thou shalt be clothed with *scarlet* and have a chain of gold about thy neck, and thou shalt be third ruler in the kingdom." "*Purple* raiment that was on the *kings* of Midian." "And the soldiers . . . put on him a *purple* robe, and said, Hail, *king* of the Jews." "And they stripped him and

put on him a *scarlet* robe, . . . and mocking him said, Hail, *king* of the Jews."

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls." Where did this woman get her gaudy attire? Not from the lawful husband of the Church, for he clothed his bride in *white* raiment. "They which are gorgeously apparelled . . . live in kings' courts." The sad truth is, the woman has forgotten her lawful Lord and has exchanged her white robe of heavenly purity and power for the purple and scarlet robe of earthly kings. And what did this earthly power cost this fallen woman? She paid an infinite price. It cost her all. She is now only a harlot, soon to be hated even by those who now share her shame.

What a faithful picture of the apostate church of the Dark Ages. She deliberately solicited civil power at the hands of the Roman emperors. She disdainfully doffed the pilgrim white and donned the purple robe. She threw away the "sword of the Spirit" and grasped the sword of civil power. Thus attired she sat no longer in "heavenly places in Christ," but in earthly palaces arm in arm with Caesar.

No longer in possession of the Holy Spirit, the shield against heretics (Acts 5:9-13), she now sought the civil arm. She passed from the "everlasting arms" of her lawful Lord into the arms of earthly emperors. Let her tell the shameful story herself:—

"For *many* ages after the conversion of Constantine it was easier for the church to repress heresy by invoking the *secular* arm than by organizing tribunals of her own. . . . But in the thirteenth century a new race of temporal rulers rose to power. . . . Philip Augustus was refractory toward the Church in many ways. . . . The Church was as clear as ever upon the necessity of repressing heretics, but the weapon, *secular sovereignty*, which she had hitherto employed for the purpose, seemed to be breaking in her hands. The time was come when she was to forge another weapon of her own; . . . which in the task of detecting and punishing those who mislead their brethren should employ all the minor forms of penal repression while still remitting to the *secular* arm the case of obstinate and incorrigible offenders. Thus arose the Inquisition."

The reader is now invited to look in another direction, and with Christian candor see if he does not discern some traits of the mother of harlots in popular Protestantism of to-day. Bear in mind that the "mother" began to fall when she became worldly, when the church began to be filled with unconverted men and women. Wealth and luxury and fashion took the place of poverty, plainness and purity. Let the author of the Fletcher Prize Essay, Rev. George Guirey, a prominent member of a popular Protestant church, point out the similarity between the mother and the daughters:—

"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 Church in

the Roman empire in the fourth century is repeating itself in the United States to day? . . . The enervating influence of wealth, luxury and fashion tells upon the church, producing spiritual declension, neglect of holy vows, and indifference to responsibility. The blandishments of the world are too much for human nature to withstand. And we see the sad spectacle of the great moral and religious activities of the Church dropped down into the rut of the ordinary routine of mere business officers, while her beautiful and glorious life is *shorn of its spiritual power*."—*The Hallowed Day*, pp. 57, 58.

It was after the Church of the fourth century was "shorn of spiritual power" that she sought the civil power. It is the inexorable logic of cause and effect that the Church "shorn of spiritual power" should grasp after the civil power. This is certainly what the Church of to-day is doing, and strange to say, this is just what this Protestant clergyman advocates. On the same page he thinks that the Church "with her vast resources and advantages" consecrated to the service of God, "and with the *leverage of civil law in her hands*," could accomplish great things for God.

To-day the lobbies of the halls of legislation are fast being crowded as in Constantine's day with clergymen in quest of the purple and scarlet robe—the leverage of civil power. Within a few years this sentiment has been reinforced by what is known as the "Christian Citizenship" movement. A few of many quotations from its advocates will show that the Church is seeking civil supremacy now as in the fourth century. The following from a prominent speaker at the Boston Christian Endeavor convention shows that the fatal fall of the Church of the fourth century is regarded as a triumph:—

"In less than three centuries from the ascension of Christ, *Christianity*, in the person of Constantine the Great, had ascended the throne of the Cæsars and wrapped itself in the *royal purple* and ruled the *Roman empire*."

With the false idea that the Church triumphs when she wraps herself in civil robes and rules the nations, the reader will not be astonished at the following utterances from the leaders in the new movement called Christian citizenship. They are all, save one, quoted from official reports of speeches made at International Christian Endeavor conventions held in Boston and Washington:—

"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*."—*Official Report, Washington Convention*, p. 109.

"Christians must arise in the interests of righteousness and *take control of civil affairs*."—*Official Report, Boston Convention*, p. 103.

"We have a right to make and enforce human laws that shall call for the observance of the laws of God." *Official Report, Washington Convention*, p. 304.

"When the primary and the prayer-meeting are held on the same night the true prayer-meeting is the pri-

mary."—"Christian Citizenship," by Rev. Carlos Martyn, p. 65.

Pages of such quotations might be presented, but these must suffice.

Oh, where are the Spirit-filled men and women who will call the churches to repentance,—call them away from the political primary back to the prayer-meeting of Pentecost? Where are the men and women clothed with the "power from on high" who will persuade them to turn from the purple and scarlet of political power to the snow white robe of the Prince of Peace? These are perilous times. Reader, have you received "power from on high?"

A. F. B.

Duty of Obedience to Civil Rulers.

"Bible Echo," Melbourne, Aus.

Or the Christian's duty to respect, obey, and pray for civil rulers, the Bible speaks in plain terms. It says: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." "I exhort, therefore, 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." "Honor all men. Love the brotherhood. Fear God. Honor the king." "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."

LIMIT OF OBEDIENCE TO CIVIL RULERS.

But it should ever be remembered that honor and obedience to earthly rulers are always to be rendered in subjection to the will of God. While they are the "higher powers," they are not the highest. "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province," says Solomon, the wisest king who ever sat on a throne, "marvel not at the matter: for He that is higher than the highest regardeth; and *there be higher than they*." Eccl. 5:8. While the law of the king is supreme in civil things, the law of God is over and above all law. In any case of conflict between the two there is but one course left for Christians to pursue,—*"we ought to obey God rather than men."* Acts 5:29.

It is too evident to need discussion that the law of Him who made us must stand first. Therefore, if civil rulers require idolatrous worship, all men have the right, with the three Hebrew captives, to say, "We will not serve thy gods, nor worship the golden image which thou

hast set up." If they forbid the worship of the true God, all, like Daniel of old, may fearlessly continue to worship him. If they require the observance of some other day as the Sabbath than the one ordained by God, all have a right to disregard such requirement, and to keep the day divinely set apart and blessed. Nay, more; it is the duty of all to do so.

The Authority for Sunday.

It is not often that the advocates of Sunday rest feel called upon to bring forth out of its obscurity the Scriptural authority for Sunday, being for the most part content to rest upon the assumption that the day so generally observed throughout the Christian world must be the Scriptural Sabbath. Occasionally, however, the disembodied spirit, as it were, of Sunday authority is called upon to materialize, for the edification of its adherents and the discomfiture of those who believe in the day set apart by the Creator. The results obtained are not always satisfactory to the former.

One occasion of this kind is reported from Ellis Mound, Ill. Two members of the Missionary Baptist church at that place, Messrs. Denson and Atteberry, by name, were put on trial for heresy, in having "gone off with the Advents." The former is an adult, possessing a good knowledge of the Scriptures and ability as a speaker and writer, while the latter is a youth of sixteen years, who at the time of his trial had been studying the Bible only a few weeks. Accordingly, Mr. Denson's case was disposed of by simply calling upon him to state whether he kept Saturday or Sunday, after which he was expelled from the church by a vote,—only four voting out of a membership of one hundred and twenty. The consideration of young Mr. Atteberry's case, however, was deemed a fitting opportunity to "expose the fallacy of the seventh-day theory," which the pastor of the church, or "moderator," proceeded to do, as follows:—

Moderator.—"Willie, did you ever work on the first day of the week, the Lord's day?"

Willie.—"I have worked on the first day of the week."

Mod.—(After expressing some regret and making some further remarks) "Willie, don't you believe the Saviour rose from the grave on the first day of the week?"

Willie.—"Yes."

Mod.—"Did he not meet with his disciples on the same day?"

Willie.—"Yes."

Mod.—"If they met for worship on the first day of the week, should we not do the same?"

Willie.—"They didn't meet for worship."

Mod.—"Then what did they meet for?"

Willie.—(Quotes from the Bible) "They were assembled, the doors being shut for fear of the Jews." (Laughter at the moderator's expense.)

Mod.—"Did not Paul meet with the church at Troas and break bread on the first day of the week?"

Willie.—(After opening Bible and reading from Acts 2:46) "If breaking bread makes a day sacred, then all days are sacred."

Mod.—"There; that will do. Sit down. As I said before, we don't want to discuss this subject. I only ask these few questions to show the fallacy of the seventh-day theory. Sit down." (Mr. Atteberry's case was laid over for further consideration.)

Those in the audience who were not entirely satisfied with this materialization of evidence for Sunday's claims, could reflect for their consolation that this was but a small part of the evidence that might have been given,—that there was much more that might have been brought out, *just as good as this!*

THE Czar, or rather, the church authorities by whom the Czar is controlled, have taken the matter of Sunday rest in hand, and advices from St. Petersburg report him as "promulgating a decree prohibiting under severe penalty any form of labor on Sunday or on the fourteen principal Russian feast-days." The Greek Catholic church, like the Roman Catholic, understands that Sunday, as a religious day, rests upon precisely the same authority as do the other feast-days of the church. The authority for one and all is church authority, and nothing more.

Should They Not Be Ashamed?

BY C. F. ADAMS.

"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also into writing." The proclamation that he made was for the restoration and rebuilding of Jerusalem. (At the time mentioned, the Jewish nation was subject to the Medo-Persian kingdom.)

Upon Ezra, the priest, rested the burden of this work. When they had chosen from all the tribes of Israel, men fit for the work, and all was ready for their journey to Jerusalem, "then," writes Ezra, "I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken to the king saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against them that forsake him. So we fasted and besought our God for this; and he was intreated of us."

The principles of the gospel have been always the same. The people of God back in that day professed to

that earthly kingdom that God would protect them against their enemies. They now saw that their path was beset with foes and they must either depend *wholly on God*, as they said they would, or go to the king for protection, thus denying their profession.

Ezra says, "We fasted and besought our God for this: and he was intreated of us."

The church *to-day* claims the Lord as her glory and strength and that she must, in her controversy with evil, use the "sword of the Spirit, which is the Word of God."

Notwithstanding this, a large portion of it, associated in organizations, such as the "National Reform Association," "American Sabbath Union," "Women's National Sabbath Union," etc., are saying in word or action what was said in a speech by W. F. Crafts, in a plea for legislation in behalf of the church, made before a committee of Congress in 1888. He said, "What we ask for, is law;" and why do they ask for law? It is to furnish them power to overcome the world; yet all the while they are professing that "*This is the victory that overcometh the world, even our faith.*" All this they do and are not ashamed.

"O, Consistency, thou art a jewel!"

If the church would but practice what she preaches, and possess what she professes, the world would see her good works and be led to glorify our Father which is in heaven.

Hastings, Iowa.

A Baptist Clergyman on Sunday Laws.

In pleasing contrast with what is usually put forth from the "orthodox" pulpit on the subject of Sunday laws, is the following from a recent discourse by Rev. Dr. Read, pastor of the First Baptist church of Los Angeles, Cal. His reasons for opposing the Sunday crusade certainly commend themselves to the candid judgment:—

"First, this movement is contrary to the plain teachings of the Bible. In Luke 20:25, our Lord said: 'Render therefore unto Cæsar the things which be Cæsar's, and to God the things which be God's.' This divine law is our warrant for a complete separation of Church and State. Jesus himself would not allow the sword to be used in his defense.

"Religious duties should be enforced only by religious motives and moral means. The observance of the Lord's day is a religious duty, and hence should not be enforced by civil penalties. All that the State should be asked to do for Christians in anything pertaining to religion is to afford them protection, in the exercise of their natural and inalienable rights.

"And it is self-evident that in this respect all persons have equal rights. The Jew has as good a right to worship on the seventh-day Sabbath as the Christian has to worship on the first day, . . . and any civil statute which imposes any disability upon the Jew or upon any Sabbatarian is obviously wrong.

"It is claimed by the advocates of this movement for

Sunday laws that it is wholly as a rest day, and not as a religious day that they ask the State to require the observance of the Lord's day. But I ask these men if they would consent to have the State pass a law requiring all business to be suspended on Wednesday instead of Sunday? Having conscientiously observed the first day, . . . would they be willing to lay aside their business for another day and so forego all the profits of their business for one sixth part of their secular time? But this is precisely what they propose to compel every conscientious Jew and Seventh-day Adventist and Seventh-day Baptist to do! Thus this proposed law interferes not only with religious obligation, but also with one's duty to support his family, by honest toil. When the citizen shall rest, how he shall rest or where, is a question with which the State has nothing to do, any more than it has with the ways and times of his activity. If the State may prescribe when the citizen shall rest and how long, on the ground that such rest promotes health and morality, then it should go farther and prescribe what church he shall attend and what forms of religious worship he shall observe!

"Again, this proposed Sunday-closing law is in direct conflict with the First Amendment to the Constitution of the United States, which guarantees religious liberty to all citizens.

"And yet again this proposed law is in direct opposition to all our Baptist principles and our splendid history in the past. From the beginning we have been the champions of freedom and we shall be to the end. During the last two years in our own beloved land under the Stars and Stripes of our beautiful flag, there have been more than one hundred cases of relentless persecution in Tennessee and Maryland. Godly men have been fined, put in prison, and even in the chain-gang with the worst of criminals; all, and only, because they did not observe the first day of the week as their day of rest and worship.

"And last, I believe that all such efforts to promote religion and morality are not merely failures, but are worse; they are criminal blunders, inasmuch as they do most certainly exasperate and disgust many citizens who are not Christians, and turn them away from the churches, and from the Bible, and make it very much more difficult to bring them under the influence of our holy religion. Moreover, such a resort to force in efforts to secure the proper observance of the Lord's day is a virtual confession of the inadequacy of moral motives and moral suasion. And let it be known that any observance of the Lord's day which is not the free choice of the soul itself is not pleasing to God and will not receive His blessing!

"As Christians let us be faithful in testimony for the truth and for duty, and live right lives, and then leave every man with his God and his own conscience; let us ask protection and only protection from the State, rendering to Cæsar the things which be Cæsar's, and to God the things which be God's."

THE *Independent* (N. Y.), of August 12, gives the following item of news from Spain, which contains a lesson in religious liberty:—

"For many years Pastor Fritz Fliedner, son of the famous Kaiserswerth reviver of the order of deaconesses, has been the leading missionary of Protestantism in

Spain. Among his successful operations has been the establishment of a Protestant college in Madrid, costing \$50,000, which is now under roof and rapidly approaching completion. This success has aroused the opposition of the clericals, and the bishops of Vitoria, Santander, Leon and Valencia, together with the archbishop of Burgos, have united in a strong appeal to the government, demanding that this insult to the religion of the State be stopped, and that the noble sacrifices of the people for the preservation of the integrity of the State be rewarded by such protection to their religious rights. At latest reports the government has ignored this appeal."

Trial of Mr. Bell, of Tupperville, Ont., for Sunday Desecration.

THE following notes relative to the trial of Mr. Bell, at Tupperville, Ont., for Sunday work, as announced in our last issue, are from a letter by Eld. P. M. Howe, a member of the Adventist community at Chatham, Ont. Elder Howe was present at the trial, and sends the following under date of August 11:—

"Brother Bell asked me to talk for him in the case. They brought only three witnesses against him. The constable laid the complaint. The chief witness, Mr. McKay, swore that he was forty rods or more away from Mr. Bell at the time, and that he thought Mr. Bell was working. When I asked Mr. McKay what he was doing so far back on his farm on Sunday, he replied, 'I was salting my sheep.' He thought that was a work of necessity and did not think Mr. Bell was doing work of necessity, for he had a horse in the field. The justice refused to take any of the testimony in cross-examination. The whole matter was illegally conducted from start to finish.

"We explained Brother Bell's reasons for pleading 'Not Guilty,' and held that the enforcement of the statute as now amended would involve every farmer in trouble if he had an enemy who wished to take advantage of it to get revenge.

"All testified that Brother Bell was a kind, good neighbor, and very accommodating. He had furnished wheat for seed and flour for bread for a long time to the chief witness who came into court to swear him into jail if possible. It is a singular fact that Sunday laws are all based on false premises, and when enforced, nearly every case is so obscure that men must be found who will swear falsely to secure conviction.

"Brother Bell works every Sunday, but has been careful to go back into his fields. I visited his place yesterday, and the potato patch where he was seen July 25th is about eighty rods back from the road. It is fifty-five rods from where his neighbor was salting sheep, with several rows of thick high corn growing between.

"The justice in summing up the case said that this trouble had all arisen over a little matter of difference in religious belief; but in his mind he believed that the testimony taken showed that Mr. Bell had worked on the sabbath, the 25th of July, and other sabbaths. I asked him if he was trying Mr. Bell for sabbath breaking; so he corrected himself and called it the 'Lord's day.'

"He said he felt like being very easy with Mr. Bell, be-

cause of his peculiar belief about keeping Saturday, but the law of the land must be obeyed. Therefore he would only fine Mr. Bell \$5 and costs, or fifteen days in jail, with ten days to pay fine or take an appeal."

Upon notice being given that the case would be appealed, the justice concluded to dismiss the case, without costs, which was accordingly done.

THE National Reform Association is in the field again with a call for a national convention to be held in Philadelphia, December 7-9, for the furtherance of National Reform plans. This means that another special effort will be made this winter to force the Government to profess Christianity, by act of Congress.

THE *Atlanta Journal* (Ga.), of August 2, makes mention of the arrest of Dr. Joseph Jacobs, proprietor of a drug store in Atlanta, for doing work in his store on Sunday. The Sunday law of Georgia has been quite generally disregarded by merchants and business men throughout the State, and the case of Mr. Jacobs will test the practicability of enforcing it to the letter upon all classes of citizens.

Sunday at Atlantic City.

ATLANTIC CITY, N. J., is enforcing a Sunday-closing ordinance which "regulates" the running of amusements on that day. The following cases of arrest have been reported:—

G. DeDoneau (Parisian Illusions); convicted and sentenced to ten days in the city jail.

John T. Flood & Co. (Merry-go-Round); bound over to court.

Haines & Clements (Toboggan Slide), H. Gable, manager; tried and sentenced but served with writ of certiorari, and case will be reviewed in the Supreme Court.

This list is furnished by the mayor of Atlantic City.

THE following letter from a subscriber in Missouri is appreciated: "I am seventy-six years old, and am afflicted in many ways, but when I received your invitation to kindly aid in securing a few subscribers under your special offer, I thought how pleased I would be if I could send you even one subscription, but I am glad to tell you that I have been able to secure five, for which I enclose the money, and I hope to send you others before the offer closes. I have been a constant reader of the SENTINEL ever since its first issue, and I prize it highly. My prayer is that God may bless it and every one employed thereon."

ELD. D. F. CURTIS, of Wasioja, Minn., a veteran minister and staunch friend of the SENTINEL, in sending in his third subscription order, says: "I rejoice to learn of

the additions to your list under the special offer, and could but wish that it might increase to 100,000. May the Lord bless the SENTINEL to the good of the people everywhere."

The Last Call.

IN accordance with the usual custom of the office, no paper will be issued next week, hence this is the last opportunity we will have of speaking a word concerning our special offer before reaching the limit of its duration. To say that we have been gratified at the response fails to express our feelings; and more when we say that there seems to be no abatement of interest, but rather an increase. As we go to press, we are close to the three thousand mark of new subscriptions, and nearly all have been received in a little over two weeks. We wish that the SENTINEL family could have an opportunity to glance over our daily mail, and note the sentiment pervading the letters containing subscriptions.

Something of the interest manifested may be judged when the fact is known that nearly two hundred individuals have sent in clubs, some of them containing as high as thirty-five and forty names. One man in Montana forwards a list of thirty-six subscriptions as the result of two afternoons' effort among the business men of his town. An old lady over eighty years of age, who was an eye-witness of the thrilling scenes surrounding the martyrdom of Elijah P. Lovejoy, and in whose breast beats as strongly as ever the true principles of religious liberty, writes that she could not keep her room when she read our special offer, but felt impelled to go out and work in its behalf, and as the result forwards us a nice list of subscribers. We might multiply incidents of this character to almost any length, but it is not necessary. We simply mention them to emphasize the character of the constituency back of the SENTINEL.

And now less than two weeks remain before our special offer closes. Will not those who have not, as yet, because of force of circumstances, done anything in its behalf, secure for the paper at least one new subscriber? Is this unreasonable? Is it asking more than we can expect?

Jefferson in his day declared the time would come when the people would grow careless of their liberties. Will any one, alive to the events transpiring around us, deny that that time is now here? Certainly not; and it therefore behooves every lover of his country who prizes liberty of conscience to keep his eyes open and help to tell the people what all these things mean. So, under these circumstances, every effort made to circulate the AMERICAN SENTINEL is but a labor of love put forth to

bless humanity. Who would hesitate to lend a helping hand? We believe not one; and therefore we confidently expect that the next ten days will roll up a list exceeding what we have already received. Shall it not be so?

Just Our Aim.

MR. A. P. BRANAMAN, of LeRoy, Illinois, in remitting for a club of SENTINELS, says: "I am glad to tell you that the SENTINEL is gaining ground here. Wage the battle on the strongest foundation, which is the plain truth; give the people to understand the times in which we live, and what manner of men we ought to be."

A WARM friend of the SENTINEL writes us from one of the western States saying, that in conversation with a member of the conference committee, it was thought feasible to recommend that the workers throughout the conference be invited to devote two or three hours each day for several days canvassing for subscriptions to the SENTINEL under its special offer. Is not this an idea worthy of consideration?

Remember This.

REMEMBER our special offer closes September 1st, and in order to secure its advantages our friends must not wait until that date before sending in their orders.

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1. Write names plainly.
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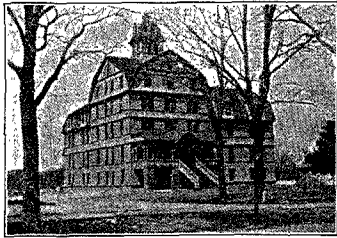
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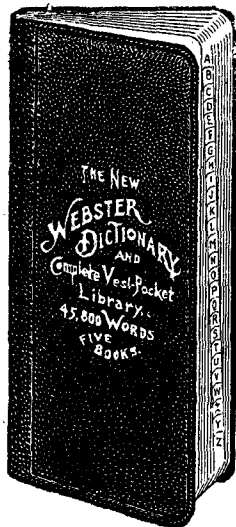
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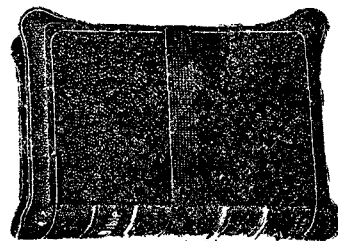
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<i>They that sealed the covenant.</i>	NEHEMIAH, X.	<i>The points of the covenant.</i>
gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Kē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^a we are servants this day, and for 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 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
37 And ^e it yieldeth much increase	^e Deut. 28. 51.	

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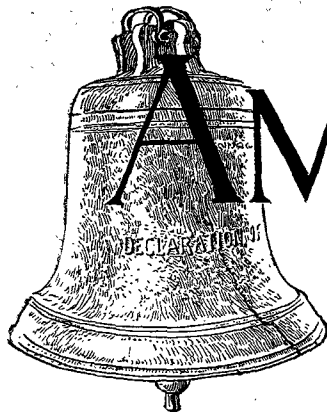
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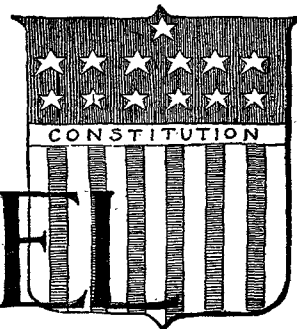
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ALONZO T. JONES,
EDITOR.

NEW YORK, SEPTEMBER 2, 1897.

VOL. 12, No. 34.
Single Copy, 3 cents.

The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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.

(Entered at the New York Post-office.)

"We ought to obey God rather than men."

THE State is political; Christianity is not and cannot be, political.

CHRISTIANITY knows but one creed, and that is, "I believe the word of the Lord."

It is not possible that "civil righteousness" should be either civil or righteous.

THE aim of the SENTINEL is to be intolerant of no man, and tolerant of no wrong principle.

THERE can never be any permanent national prosperity which does not go hand in hand with justice.

FROM a political point of view, there is no subject more important, or one less understood, than that of natural rights.

LOOKING towards the Christian's country, the view is the same in all countries. Hence the Christian can feel as much at home in one part of the earth as in another.

THE man who asks people to believe that the first day, or any day, is as good as the seventh day which God sanctified, asks them to put no difference between a holy thing and that which is common.

Fashion in religion, like fashion in anything else, is of the devil. Religious legislation is always an effort to force people to follow the religious fashions of the times.

IN secular matters the minority can properly acquiesce in the decision of the majority; but in religious matters this cannot be. In religion no man can determine duty for his neighbor; the majority cannot decide for the minority. Hence a civil government cannot justly undertake to be religious.

Science With the Bible, and Without the Bible.

SALVATION is the one great subject of the Bible.

Other things are referred to, and to some extent discussed in the Bible; but always in subordination to the one great and only *subject*, which is Salvation.

Salvation itself is science, and while this is treated in the Bible as the one great science—the science of sciences—yet other sciences are not ignored, but are often referred to.

It is true that in the Bible no science is considered without God; yet this is nothing against its being science. The idea of science without God is a vain and fallacious thing, infinitely more incongruous than the drama of Hamlet with Hamlet left out. It is a palpable contradiction, for how can there be true knowledge where the very Source of knowledge is ignored?

In all science without God, "There is a painful uncertainty, a constant searching and reaching for assurances that can be found only in God." In all the discussions of such science there is betrayed a conscious inability, sometimes acknowledged, to trace things back to the first great principle, to that which is fixed and final, and where the mind can rest in assured certainty.

In the Bible, however, that is, in science with God, there is none of this uncertainty. In that there is no feeling about for a standing place; there are no proffers of "a working hypothesis;" but everything is placed at

once upon God as the origin and ultimate of every phenomenon, the sure resting-place of the mind after every "last analysis."

In science without the Bible, that by which things are held together is Cohesion. But when it is asked, What is Cohesion? the only answer is "That by which things are held together." In science without the Bible, that by which all things are held up or held in place, is Gravitation. But when it is asked, "What is Gravitation?" the only answer is, "That by which all things are held up or held in place." But such answers as these are not answers at all: they are simply the saying of the same thing in another way.

Yet it is a fact that such is just the instruction that is given in the books, and such is the teaching that is given to students. But by it the mind of the student is caused to travel in a circle, and is left wandering there, ever inquiring and finding no certain or satisfactory answer. It is proper for a student to ask, "What holds, in their places, the worlds and all things?" And it is proper enough that the answer should be, "Gravitation." It is then proper for him to ask, "What is Gravitation?" But it is not in any sense proper to answer that, "Gravitation is that by which all things are held in their places." It is proper for the student to ask, "What is it that holds things together?" And it is proper enough that the answer should be, "Cohesion." It is then proper that he should ask, "What is Cohesion?" But it is not in any sense proper, nor is it at all sensible, to answer this question by saying that "Cohesion is what holds things together."

Yet that and such as that throughout the curriculum, is what is offered as science. It is science without God, science without the Bible; but it is not genuine science. By it, all that any person can ever know is merely something *about* things; he cannot know the reality of the things themselves.

In science with the Bible, it is altogether different. In that, when a child or a student asks, "What holds all things in their places?" he can be told that it is Gravitation. And when he asks, "What is Gravitation?" he can be answered, "God made the worlds by his Son, who, being the brightness of his glory, and the express image of his person, and *upholding all things by the word of his power.*" Heb. 1:1-3. Thus, gravitation is the power of God manifested in his word through Jesus Christ. When it is asked, "What holds all things together?" and it is answered, "Cohesion;" and when it is asked, "What is Cohesion?" the true answer is, "God hath translated us into the kingdom of his dear Son, . . . by whom all things were created, visible and invisible, whether they be thrones or dominions or principalities or powers, all things were made by him and for him; and he is before all things and by him *all things consist*"—[hold together]. Thus Cohesion is the power of God manifested through Jesus Christ our Lord.

All things came neither by evolution, nor by the "nebular hypothesis," but by the word of God. For "by

the word of the Lord were the heavens made and all the host of them by the breath of his mouth. For he spake, and it was." And "Through faith we understand that the worlds were framed by the word of God, so that things that are seen were not made of things which do appear."

Gravitation was taught in the Bible more than twenty-three hundred years before it was discovered by Newton. That the air has weight and that dew is formed by distillation, was taught in the Bible more than twenty-five hundred years before science without the Bible had "discovered" it. That there is a difference in the radiance of the stars, and not simply a difference in their distance, was declared in the Bible more than fifteen hundred years before modern science had learned it. That there is healing in the sunshine was taught in the Bible twenty-three hundred years ago, and medical science has only lately "discovered" it. The science of meteorology—the sources of the wind and the rain, the circulation of the waters and of the atmosphere—was revealed in the Bible more than twenty-five hundred years before science without the Bible had become at all acquainted with it.

The world of science and philosophy to-day is going farther and farther astray, "in wandering mazes lost," because of its persistent ignoring of God in the Bible. By such pretended knowledge and wisdom the world is fast coming to the point where again it does not know God. And through the glamor of this so-called science and philosophy, even the professed Church of Christ is fast forgetting God.

He who believes the Bible and thus becomes so acquainted with God and the power of his word, that he knows and rests with perfect confidence in the knowledge that God possesses and has revealed in the Bible a philosophy and a science that is as far beyond any that this world ever knew, as heaven is higher than the earth, is counted as fairly beyond the pale of respectability. But all that makes no difference with the truth. And it is the everlasting truth that in the Bible there is more and better science, truer and more profound philosophy, than this world ever knew or ever can know without that book.

God is. He is the former of all things. He is the only true teacher. He is ever ready and is waiting to be the teacher of all. He will willingly teach all who will be taught by him. And to all such he will teach all knowledge and all wisdom, all science and all philosophy. For in him are hid all the treasures of philosophy and science, and ye are complete in him who is the head of all principality and power.

Doing Evil That Good May Come.

UNDER the heading of "The First Sunday Law Case," a late issue of the *Providence Journal* contains the following:—

"A certain deacon in a Connecticut town, feeling that

the new Sunday law ought to be enforced, purchased a pound of crackers of a fellow-citizen on the first day of the week for the express purpose of having him hauled into court. The seller was promptly acquitted. This is a further indication of the impracticability of the law; but the interest in the case lies in the conduct of the deacon. It never occurred to him, apparently, that his zeal had led him into an unneighborly and unchristian action, and that he who tempts a man to break the law is as much to blame as if he had broken it himself. But Sabbatarian enthusiasm plays the deuce with moral perceptions."

War and the Duel.

A DUEL is a combat between two individuals. War is a combat between two nations. It is a duel on a grand scale.

In this country duelling is condemned. The individual who engages in a duel is regarded as lacking in the essential elements of moral character. He is classed with the gambler and with those who yield to the control of vice and passion. Yet the same ones who thus condemn the individual duel defend the national duel as an entirely proper and even honorable proceeding. The vast majority of the church people take this course, and even go so far as to maintain military organizations in their own midst. And while they justify duelling between nations, they affirm that the combatants in such a case may be "Christian" nations.

Such inconsistency is of course perceived in those nations of the Old World occupying a lower plane of virtue than that on which this country assumes to stand; and they are not slow to point it out. The following from the *New York Journal*, of August 25, sets the case before us upon its merits, and might be read with profit by several millions of our "Christian citizens":—

"If France and Italy had any wish to know what is thought in the United States of duelling they have been fully informed. The press of this great country has spoken copiously, with the set-to of Prince Henry and the Count of Turin for a text, and it is decided that the duel is nonsense—that nothing could be more irrational than to endeavor to determine the merits of one question by settling the merits of another; that for the Count to prove himself a more successful swordsman than the Prince left as it was before the disputed point of Italian courage in Abyssinia.

"This is true, as obviously true as that man is a fighting animal. But it is unfortunate that the philosophers of Italy and France can inquire with force whether if we are so convinced of the folly and essential savagery of the duel, we ought not to sink or sell our navy and disband our army. For, after all, what argument is there that tells against the duel which does not also bear with equal weight against war? What does war prove except the superior strength or courage of the victorious nation? The duel between individuals and the combat between peoples are alike an appeal to force—the last arbitrament, to which we still resort in common with the lower animals.

"While every nation of Europe is armed to the teeth,

waiting like a Klondike miner with his hand on his pistol to repel any attempt to jump his claim—while there are more soldiers in the civilized world than any other age ever saw—it is rather queer to witness the duellist haled before the court of reason and required to listen to philosophical lectures delivered with a Quaker accent.

"And the Italian or French defender of the practice of private war may express interest in the phenomenon of the survival in full strength of the spirit of the duellist among people who have abandoned the duel. In an industrial community such as ours, where the theory is received that the law affords reparation for all wrongs, and that it is disreputable as well as foolish for individuals to fight, the peaceful citizens desire that their government—which is themselves in the aggregate—should be guided not by Christian maxims of non-resistance to evil, but by the duellist's code. They wish their government to be sensitive upon the point of honor, to respond to rudeness by laying its hand upon its sword, and to resent an affront or avenge an injury precisely as the whiskered pandour and fierce huzzar would be expected to do by his duel-approving comrades.

"It is all utterly unreasonable and perfectly human."

Romanism in the United States Navy.

SOME idea of the manner in which Romanism is intrenching itself in this Government, may be gained from the following letter written by an officer on the U. S. battleship *Oregon*, to a Protestant minister, and published in the *Herald and Presbyterian*, of August 25th (the names of the parties in the correspondence being suppressed, for politic reasons):—

"*Dear Friend*:—I will write you these few lines concerning a little incident which happened on board the United States ship *Oregon*, last Friday, to let you know how things are going in this grand United States navy.

"Last Friday was, as you know, Good Friday, quite a day among the Catholics. Early Friday morning, just before breakfast, there was an order issued by the captain that there would be no meat eaten by the crew or officers that day, which caused quite a bit of dissatisfaction among some of the men. But that was only a 'starter.' About 10.30 A. M., a big, burly priest came on board ship, and the whole crew had to attend a meeting in the officers' quarters, where they had a great many large candles burning and a lot of other foolishness. All the officers, with the exception of two, were dressed in big robes of white. When the priest left the ship all the crew were lined up on the quarterdeck, and, as he went over the gangway, the captain gave the order to salute him, which they all did with the exception of thirty-four, myself among the thirty-four. And we were every one of us punished for not saluting the priest, under a charge of not obeying orders.

"When I enlisted in the navy I did not think I was joining a Catholic institution, and I told the captain so, and he came near putting me in the brig (ship's prison) for saying it to him. Now that the officers know I am against the Catholics, I expect that they will make my life miserable the rest of my time on the *Oregon*, just because I let them know I am an American.

"Now, I would like to have you advise me on this subject. I have already been told by an officer that the best thing I could do was to get out of this, and, if I did not, I would be disrated to a seaman.

"April 22, 1897."

THE Bible Sabbath begins and ends at sunset. The Sunday sabbath begins and ends in the darkness of midnight.

Political Prayer.

It is not very consistent for a journal which is published in the interests of the papacy, to decry that which savors of the papal principle of union of Church and State; but it is plain that papal journals can see the evil readily enough and know how to state the truth when it is a case of union of the State with some other religion than the papal. The *Catholic Mirror*, for example, takes occasion from some recent utterances by the Senate chaplain of Congress, while in the discharge of his official duties, to comment upon the folly of political prayer. The *Mirror* says:—

"The offensive practice of Protestant ministers making 'prayers' of a certain character in legislative or political bodies has been often noted, and every now and then something of the sort occurs in Congress. Then there is a laugh from the irreverent, or an expression of disgust from serious and sensible people who feel that by these exhibitions religion is brought into discredit.

"A few days ago the chaplain in the Senate, Rev. Hugh Johnson, delivered one of these political prayers, in which he said:—

" 'We recognize Thy hand in this work of commercial legislation now near completion in so short a period of Congressional history. We thank Thee for the courage, the disinterestedness, and the generosity exhibited by Senators and Representatives, and that party interest and feelings and local interests have been subordinated to the expressed will of the majority in this legislation.' "

"The reverend gentleman, it may be explained, alluded to the tariff bill. Not a few persons, it is to be feared, will be profane enough to give expression to a good deal of mirth at the idea of the 'courage, disinterestedness and generosity' of the Senators and Representatives in connection with the pending 'work of commercial legislation.' It will be hard to believe that the hand of the Almighty directed some of the proceedings of the honorable members who have been laboring over the complicated and difficult schedules recently in Washington.

"Such 'prayers' have a sound of cant and hypocrisy, and it is not just to term them prayers at all, but rather political speeches. No clergyman of decent instincts and of proper reverence for the Almighty would address such offensive instruction to the divine Author of all things, patronizingly informing him of the satisfaction of critical observers here below with his direction of mundane things."

"Fashionable Deseccration of Sunday."

UNDER this heading a New England journal says:—

"The church-going element of New England is stirred because the aristocratic sojourners of Newport turned last Sunday into an occasion of merry-making. First the nabobs had their showy carriages manned by lackeys in bottle-green livery bowling along Bellevue avenue and the ocean roadway until it seemed as if every swell turnout in the country was in the procession. Then Oliver H. P. Belmont gave a reception which was attended by a small army of well-dressed men and women and which was enlivened by the music of a brass band. Besides this there were eight more elaborate receptions including one given by Chauncey M. Depew. At the Casino, dinners were given by the dozen, the guests numbering all the way from ten to twenty, and in other ways the decorum prescribed by Christianity for observing the sabbath was trampled upon."

A Sunday law is essentially a restriction upon the poor. It can never be anything else than class legislation. The unfortunate circumstances which surround the poor sufficiently emphasize the contrast between them and the rich, where no Sunday law exists. And anything which tends to deepen this contrast, as a Sunday law does, can only tend toward anarchy and revolution.

Official Religion.

"CONVERTED BY MISTAKE."

"Present Truth," London, Eng.

It is well known that the larger part of the population of Europe that turned from their native paganism to the papal church in early times were converted in the mass; that is, the chief of the tribe, for political or other reasons, cast in his lot with the imperial religion, and his people followed him in religion as they followed him in war. This notion of religion, which left no place for a change of heart and life, was thoroughly papal and has always been the religion of the natural man. It was against this religion of lifeless form that the Protestant Reformation lifted the standard, calling men to personal faith and to the new birth by the incorruptible Word. To the survival of that old idea of religion is due the crusade in all Christendom for religion and morality by politics and religious legislation. Men whose religion is but a cloak easily conceive the idea of forcing others to wear the same cut of garment.

Apropos of this subject of official religion, the *Echo* has recently reminded us that a Tartar tribe in Russia was last century "converted" to Mohammedanism by an official's blunder:—

"They were converted by mistake—by a slip of the pen—in a fit of absence of mind. Up till then the Kirghiz Tartars were Shamanites—worshippers of nature, spirits, and ancestral ghosts, as all the Central Asiatic tribes

were before the advent of Mohammedanism, and as some of them in obscure regions still are. In communication with the Kirghiz chief, he was addressed as Mohammedan by the Russian Minister. His tribe was supposed to be Islamic, and was officially described as such. After a time the St. Petersburg officials discovered that they had made a mistake. 'You might have made Christians of them, once you were about it,' exclaimed the head of the orthodox faith. They might. But there the Mohammedan designation was in the official records of the empire, and Mohammedans the Kirghiz had to be, willy nilly.

"The spectacle presented by a Christian State persuading a nation to embrace Islamism was curious. Of course there was no compulsion. The Kirghiz Khan, being a polite man, made no bother about the affair. He became a passable Mohammedan. And of course, his tribe followed his example. They are not very strict Mohammedans. Much of their old Shamanic faith still survives.

"A still more curious example of chance in religious acceptance is that of Russia herself. When Vladimir sent envoys abroad—to Byzantium, among other places—in search of a new religion for his subjects, he was induced to become a Christian because of the splendor and the riches of the Christian capital. God must have specially favored a State so opulent, he argued. So his heathen Muscovites were officially informed that Christians they must become. But there was another Mohammedanism which was then competing with Christianity. But abstention from strong drink was one of its commands. It is historically known that this was the Russian peasant's objection to embracing the prophet's faith, then triumphant in Central Asia and Asia Minor."

"Civil Righteousness" and Religious Prejudice.

THE Martinsburg, Pa., *Weekly Herald*, of August 12, makes this allusion to the recent arrest of W. H. Armstrong, in that State, for "Sunday desecration":—

"The evil power of 'civil righteousness' and the religious prejudice of a lot of 'good' church people is in sad evidence at Washington, Pa. Rev. W. H. Armstrong, a devout minister of the church of the Seventh-day Adventists, was last week fined and imprisoned in the Washington county jail, for serving God according to the way he believes. His arrest was due to a number of 'zealous' church people, who charged him with 'Sunday desecration.' The first words of the justice of the peace before whom Rev. Armstrong was brought, were: 'There is a nest of Adventists in town that will have to be cleaned out.' Thus religious jealousy and prejudice was allowed to prejudice his case. Religious persecution and not the evidence, decided.

"The same forces are organizing for an aggressive campaign against 'sabbath desecration' as they term it, in Bedford County and similar persecutions are bound to follow. How rapidly the events are leading us up to a closer union of Church and State. Reader, if you are in favor of complete religious freedom, express your sentiments without fear of preacher or people, and help stay the tide that is trying to sweep away our civil and religious liberties."

Crumbs.

BY S. O. JAMES.

SATAN delights in oppression and succeeds in persuading a certain class of minds that even in its worst forms it is only wholesome discipline and that they themselves are the divinely-appointed agents to administer it.

It is a good thing to seek for glory, honor and immortality with the hope that by patient continuance in *well-doing* we may have eternal life, but let those who are seeking to force measures which can be secured only by the spirit of meekness, gentleness and love beware lest their power be suddenly wrenched from them and their glory turned into shame.

THE *freedom* with which some men attempt to lay down the rules of religion for others is not the *freedom* that comes from God.

MEN take *liberties* that bind their own souls in the worst of bondage.

HONEST men are sometimes misled with regard to methods. Peter used the sword for his Master's sake, but the Master's timely and mild rebuke, so useful to him in future life, seems of little worth to the hasty impetuous throng who *will have him* to be king of this nation.

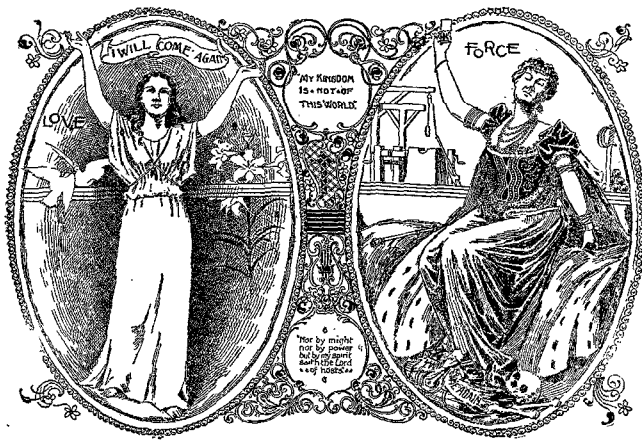
NO MAN can of himself free himself from the bondage of sin into which all have fallen, but when freed by the Great Emancipator, the Lord Jesus Christ, he immediately partakes of his spirit and heartily desires that others may taste the sweet boon. It then becomes his business to learn what will enslave and what will tend to freedom.

HAPPY is that soul who can see that it is not necessary to deprive any of one God-given right in order that others may be free or have a greater measure of freedom.

A LARGE company of Christians are now praying for a Sunday law; in other words, they would have the great God so move upon the minds of a majority in this nation that a stringent law would forbid all labor upon a day which he has never in any sense made sacred,—thus robbing that part of the people who keep the day he *has* blessed of one sixth of their time. By what mysterious principle in logic or precedent in the dealings of God with men do they expect an answer to their prayers?

OH that men in their work of Christian endeavor would study more carefully and prayerfully the things that are characteristic of God, of his law, and of his people and work, as well as those peculiar to the enemy.

"THE carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Yet in the face of this plain Scripture declaration, men will pass laws to *enforce* the law of God.



"I Sit as a Queen." "Christ Has Come."

"I sit as a queen and am no widow and shall see no sorrow." These are the boastful words of the fallen woman, the fallen Church of all the Christian centuries. She has been clothed with the purple and scarlet of civil power, and has seated herself as queen beside the Cæsars on the throne of earthly glory. Her waiting for the return of her loving husband is ended. He had given her His promise as the Prince of Heaven that he would return for her. With tender loving tones he told her of his infinite love and of his untold riches, and of his sure return. "Let not your heart be troubled. . . . In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." To the plaintive reply, It will belonesome when you are gone, he had quickly answered, "I will not leave you comfortless." "I will pray the Father, and he shall send you another Comforter." "He shall not speak of himself, but whatsoever he shall hear that shall he speak; and he shall show you things to come. He shall glorify me; for he shall receive of mine and show it unto you. All things that the Father hath are mine: Therefore said I that he shall take of mine and show it unto you." "Lovest thou me?" "I have loved thee with an everlasting love." "If ye love me keep my commandments."

Oh what a divine story of infinite love! How could this woman so quickly forget "the chiefest among ten thousand," the one "altogether lovely" who poured out his princely life to redeem her? How could she part with that snow white garment which had been given by her faithful Lover, every thread of which he had woven amid weariness and woe, and washed in his own blood—how could she bear to be clothed in that blood-stained robe of purple and scarlet which cruel hands had placed on her pale and patient Lord? How could she receive the crown of a queen from the power that had platted that crown of thorns? How could she forget his love? How could she send him that cold and cruel message of rejected love, "I sit a queen and am no widow." Cæsar is now here—a

cepted Lord, and she has ceased to look for the return of her lawful spouse.

This is the sad story as told by the Lord himself; let us now trace it in the annals of history. A single paragraph will tell how in the fourth century and onward, when the Church became wedded to the State, the doctrine of the personal second coming of Christ was rejected, and the adulterous union of the Church with the Roman empire was declared to be the fulfillment of the "blessed hope" of the apostolic church:—

"This state of matters, however [the general belief in the literal second coming of Christ], gradually disappeared after the end of the fourth century. The change was brought about by two causes,—first, Greek theology, which reached the West chiefly through Jerome, Rufinus, and Ambrose; and, second, the new idea of the Church wrought out by Augustine on the basis of the altered political situation of the Church. . . . He himself had at one time believed in it; he too had looked forward to the holy Sabbath which was to be celebrated by Christ and his people on the earth. But the signs of the times pointed to a different prospect. Without any miraculous interposition of God, not only was Christianity victorious on earth, but the Church had attained a position of supremacy. The old Roman empire was tottering to its fall; the Church stood fast, ready to step into its inheritance. It was not simply that the world-power, the enemy of Christ, had been vanquished; the fact was that it had gradually abdicated its political functions in favor of the Church. Under these circumstances Augustine was led, in his controversy with the Donatists and as an apologist, to idealize the political side of the Catholic church,—to grasp and elaborate the idea that the Church is the kingdom of Christ and the city of God. Others before him may have taken the same view, and he on the other hand never forgot that true blessedness belongs to the future; but still he was the first who ventured to teach that the Catholic church, in its empirical form, was the kingdom of Christ; that the millennium kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact. By this doctrine of Augustine's the old millenarianism, though not completely extirpated, was at least banished from the realm of the dogmatic. For the official theology of the Church it very soon became a thing of the past; certain elements of it were even branded as heretical. It still lived on, however, in the lower strata of Christian society."—*Encyclopedia Britannica*, Vol. XVI, p. 317.

Turning now from the "mother" to the daughters, of the Reformation periods, let us see if they are not repeating the history of the mother of harlots. Through all the long night of apostasy the Lord has had a faithful bride who was true to his love and who was making herself ready, and patiently "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." As above stated, they were regarded as heretics by the reigning queen, and "confined to the lower strata of Christian society;" but this great truth *lived* in the same lowly "strata" in which Christ *planted* the truth, when he taught it to the fishermen.

At the dawn of the Reformation the "blessed hope" was revived.

"The German and Swiss Reformers all believed that the end of the world was near."—*Ib.* 318. After the successors of the early Reformers had become entangled with human governments "they took up the same ground in this respect which the Roman Catholic church had occupied since the days of Augustine."—*Ib.* 318.

We will let the late Dr. A. J. Gordon, that godly Baptist minister, who though dead yet speaketh, state in his kindly way the present attitude of the daughters of the Reformation periods, on this subject:—

"It is to be regretted that our Protestant Christianity, in its separation from Rome, never passed entirely out of the baleful shadow of this pseudo-millennium. For many to this day confound the Church with the kingdom, and apply the promises of the glory of the age to come, to the present triumphs of the gospel. God forbid that in the slightest degree we should undervalue the missionary and evangelical victories which have so signally marked this century; but if we are tempted to predict the speedy conquest of the whole world to Christ through these successes, we need to be admonished to speak according to the Word. The present is the dispensation of election; the declared purpose of preaching the gospel to the Gentiles in this age is *to take out of them a people for His name* (Acts 15:14), and it is a premature grasping of the kingdom to apply to this period those glorious predictions of universal righteousness in the age to come, with which Scripture abounds."

Next let a prominent Methodist clergyman, signing himself "Ignotus," tell in his powerful style another phase of the same truth:—

"Our ministry have been dazzled and bewildered by the splendor of our unparalleled material progress. They have shared it and have been lifted by it out of the poverty and sacrifice of the fathers, clothed in purple and fine linen, and made to fare sumptuously every day. They have come to glory not in the cross, but that in preaching the gospel they have gotten beyond all its crucifixions and sacrifices, and that henceforth the world would be saved by our national progress and our splendid ecclesiastical equipage.

"All this we have accounted the good time coming, the breaking of the millennium. This is the style of boasting and conceit that has characterized our pulpits for the last twenty years, and now we awake—if we do awake—to find our progress has been material and selfish—progress toward death. I am not saying that our nation is near its downfall, but I do say we are rapidly hastening in this direction. We need only to make progress. The inevitable tendency of our current economics and politics is to anarchy through tyranny, rebellion, revolution."—*Christian Advocate*, Feb. 14, 1895.

We will now submit a few quotations from the leaders in that gigantic movement of the churches called "Christian Citizenship," to show that the control of civil affairs by the Church is now, as in the days of Augustine and onward, coming to be regarded as the fulfillment of Christ's promise to come again:—

"Not until the kingship of Jesus is established over our land and the world, and his teachings made the rule in public affairs, will the Christian Citizenship League have achieved its purpose to prepare the way of the Lord.

And then it shall be found that not only has the way for his coming been prepared, but that he has indeed and in truth come."—*The Christian Citizen, the organ of the National Christian Citizenship League*, Dec., 1896.

This is exactly what the mother of harlots said in the fifth century when she had gotten control of public affairs and seated herself as a queen on the throne of the Cæsars. She said, "Christ has come."

"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."—"Official Report," *Boston Christian Endeavor Convention*, p. 214.

This is just what the mother thought to do, but instead of clothing politics in "white raiment" she made her own white raiment scarlet with sin, and then she thought she had reformed politics, and that she was ruling as the handmaid of the Great King, when in reality she was ruling as the "great harlot" the arch-enemy of the Great King.

"What is my work as a member of a good citizenship committee? It is to enthrone Christ in every town and city in the State, to have every mayor and councilman a Christian, then Christ will rule."—*Official Report, Boston Convention*, p. 215.

An official description of the Christian Citizenship meeting of the Christian Endeavor Convention, held on Capitol Hill, Washington, D. C., July 11, 1896, reads thus:—

"Never before has our government permitted the area around the Capital, the very heart of the nation, to be used for other than governmental purposes. And indeed a governmental purpose was that, since the 50,000 represent nearly 3,000,000 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."—*Official Report*, p. 289.

Pages of similar quotations might be submitted, but these must suffice as samples, showing that the Roman Catholic conception of the kingdom of Christ pervades the Protestant churches. It is this papal conception that is spurring them on to gain control of civil affairs that they too may sit as queens and be widows no longer.

Meanwhile the faithful bride prepares and waits. Meanwhile she listens to the tender messages brought by the Holy Spirit from the loving Lord who shows her "things to come." Like Stephen, filled with the Holy Ghost, she looks up to heaven and sees her husband seated at the right hand of God. As he passes from the holy to the most holy apartment of the heavenly sanctuary she follows with her loving looks. To the Spirit's tender message from Him, "Surely I come quickly," she lovingly answers, "Even so, come, Lord Jesus."



THE *Wesleyan Methodist*, of July 7, takes occasion to refer to the AMERICAN SENTINEL as being "out and out infidel, and preposterous in every way." We think this will be news to most of our infidel or "freethought" exchanges. Is it because the SENTINEL is the only paper in the land which sets forth the Bible as being the truest and highest science, and God as the author and teacher of all true science, that the *Wesleyan Methodist* charges it with being altogether "infidel"?

THE occasion of this pronouncement by the *Methodist* came about on this wise. An inquiry came to it from a correspondent in Michigan, couched (in part) as follows:—

"A few days ago a small paper called the AMERICAN SENTINEL came into my hands, in which was a communication opposing the amendment to the Constitution of this Government by which we shall recognize the name of God as the supreme ruler of the universe and arbiter of nations, claiming that it would lead to a union of Church and State, which I perceive to be a preposterous idea. Is not God the Creator of all worlds, the Giver of all life and intelligence to all rational beings, and are they not all dependent upon Him for every blessing enjoyed, both temporal and spiritual, and can there be anything wrong in acknowledging his supreme authority and our inferiority, seeing that he is infinitely wise and just and good, and that his goodness extends to every creature and is stamped upon every object in creation?"

The *Methodist* printed this communication, and added the information to which we have referred.

OF course God is "the Creator of all worlds, the Giver of all life and intelligence to all rational beings," and they are "dependent upon him for every blessing enjoyed, both temporal and spiritual," etc. The SENTINEL has never denied this; on the contrary, it has taught it in every issue. Nor has it ever contended that there would "be anything wrong in acknowledging his supreme authority and our inferiority." It is part of the mission of the SENTINEL to urge all persons to do that very thing. Did any "out and out infidel" organ ever adopt this course?

BUT note this point: an *individual* acknowledgment of God as the Creator and Sovereign of the universe, and of his claims upon all men, is a different thing altogether from a *governmental* acknowledgment of this kind. The SENTINEL would be well pleased to see all individuals in

the land confess their dependence upon God and his right to their allegiance and service. But it objects to any action of this kind from the Government.

WHY? and wherein is the difference? Simply because governmental recognition of God is *opposed* to individual recognition of him. It is opposed to any recognition of God that is pleasing to God himself. For true and acceptable recognition of God is of faith; but governmental recognition of God is of force, and not of faith. The Government would be nothing without force; and whatever the Government does, is carried out not by faith, not by love, nor by persuasion, but by force. The Government never wastes one moment in arguing with or beseeching individuals to secure compliance with its wishes. It simply puts its desires into the form of enactments, and he who fails to comply therewith does so at the peril of his property and his personal liberty.

A GOVERNMENTAL recognition of God, therefore, means a recognition of him by the force of the pains and penalties which the government has at its command for the execution of its purposes. When the Government makes a recognition of God, it means that you must recognize God in precisely the same manner, no matter whether you believe in it or not, or be counted out of the Government altogether. For the people being the Government, what the Government does is done by the people. You are either not of the Government, or else you participate in the Government's action. If you are a part of the Government, you must conform to the Government's religion. If you are not a part of the Government, you must suffer the penalties which belong with disfranchisement.

THE complexion of the Government, of course, is continually changing. It alters with every election. Its requirements are constantly varying. And to all these changes, the participant in the Government must conform. When the Government changes its manner of recognizing God, he must change with it, no matter how it may suit his own convictions. When the Government endorses a religious dogma—as for example, the dogma that Sunday is the Sabbath—he must likewise endorse it, though he may not in the least believe it to be true. This leaves no room for faith; it cuts squarely across all individual freedom of choice. And therefore it is, as before stated, opposed to the only recognition of God which he can accept. "Without faith it is impossible to please Him."

THERE are a multitude of participants in State and national government in this land who do not believe in God at all, and therefore do not believe in any recognition of him. And there are multitudes more who do recognize him, who would be certain to dissent from his recognition provided by the Government. Either

these would have to be counted out of the Government, or the governmental recognition of God would be a lie and a piece of base hypocrisy; for when the Government speaks, it speaks for all those composing it. It would be a lie and hypocrisy in the case of every dissenter from it; and in a land where there is so little unanimity of religious belief as is seen here, the dissenters would be by no means few. Many of these, however, for the sake of policy, would pretend to acquiesce in the popular view; hence the recognition of God could not fail to be a lie and a piece of hypocrisy at the very best. At the very best it would be a base insult to Him whose all-seeing eye discerns the secret motives of men's hearts. And who cannot see, in addition to this, the religious controversy, the struggle for supremacy between the sects, which such a proceeding would necessarily engender?

* * *

FOR all these reasons the SENTINEL is opposed to a governmental recognition of God; and for being so opposed, it is denounced by the *Wesleyan Methodist* as being "out and out infidel, and preposterous in every way." If to oppose a lying, hypocritical act alike insulting to God and unjust to man, is "preposterous," then we prefer to be preposterous; and we will let the *Wesleyan Methodist* occupy the opposite ground.

* * *

It is announced from Rome that the pope is disappointed in the encyclical put forth by the Pan-Anglican Conference of the Anglican church, because it not only does not favor a closer union between the English and Roman churches, but advocates "resistance to the usurpations of the holy see."

* * *

THE United States has sent a representative of its War Department, in the person of an aged general of wide experience in the military affairs of this country, to inspect, and of course report upon, the development of militarism in Europe. In fact, it is said that he has already sent two reports of his observations to the War Department regarding the conduct of the late conflict between Turkey and Greece,—and that now he remains to witness the autumn maneuvers of the German army. To the traveler through Germany, and the transient resident in its garrison towns, which term might apply to most of the German towns and cities, it would seem that the business of Germany is war, and that all its commercial and other prosperity is used but as a means to further the one great end of development of militarism. The American general is well qualified by his intimate knowledge of the terrors and barbarities of battle, and the impossibility of reconciling the end and purpose of a military life with the requirements of a Christian life, to warn the government of this country against the further development of militarism in the United States. It would be an unexpected thing if he should do so. But he could

have no better text for such a warning than the great military plays which he is now witnessing.

Intolerance in Manitoba.

RELIGIOUS intolerance has shown itself in Manitoba. The situation is set before us in the following letter, from a reader of the SENTINEL in Winnipeg:—

Winnipeg, Manitoba, Aug. 23, 1897.

EDITORS AMERICAN SENTINEL: I write to inform you that the spirit of persecution has again broken out in this province. During the present summer three of our people have been arrested in different parts of this field for Sunday labor. The first was Jacob Nickel of Morden, who was released and sent home when it was found he would go to jail rather than pay a fine. This occurred in June.

Last week John McKelvy was incarcerated in the jail at Portage La Prairie, for Sunday work. His time in jail was to be five days, which will expire tomorrow, August 24.

Last Friday Edward Kelly of Winnipeg was summoned to appear the next day, to answer to the charge of carrying on his ordinary occupation on "the Lord's day, commonly called Sunday." I enclose an extract from the evening edition of the *Free Press*:—

"On the docket of the city police court this morning, appeared the name of the well-known barber, Mr. Edward Kelly, who is charged with violating the Sabbath ordinance by shaving customers on Sunday. This case is likely to develop into one of the most interesting that has ever come before the police court. Mr. Kelly is a Seventh-day Adventist, and in accordance with his religious belief he observes Saturday as the Sabbath day. On that day his shop on Market Street is closed. On Sunday, however, Mr. Kelly keeps his shop open for his customers. It is understood that the Barbers' Union is behind the prosecution in this case.

"Mr. Kelly discussing the matter this morning, said: 'I observe the Sabbath day and keep it holy as my Bible teaches me. The Sabbath day, according to my Bible teaching is Saturday and on that day my shop is never opened. I have arranged with my customers to shave them on Sunday. This is a matter of conscience with me and I consider this prosecution an injustice.'

"'But your religious beliefs will scarcely be accepted as excuse for violating the laws of the land?'

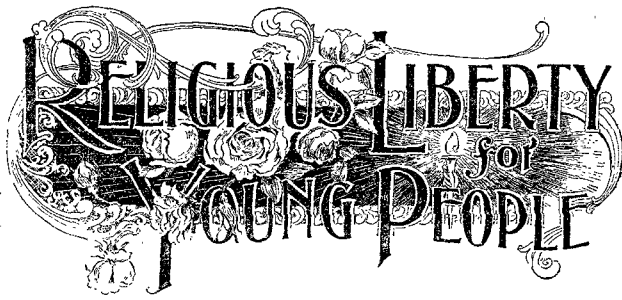
"'I am obeying the laws of God. I will obey the laws of man when they do not conflict with the laws of God, but when they do I will not raise man above God. I will go to jail before I will submit to injustice. If by going to jail I can help mankind to see the truth of the gospel I will willingly go.'

"The case was enlarged until Monday at Mr. Kelly's request. On Monday he will be ready to submit his defense to the court."

On Monday the case was again enlarged till Friday, the 27th. Mr. Kelly desires to become acquainted with the law in the case, and carry it to the Supreme Court if convicted in the lower courts. We await the outcome with deep interest.

Yours truly,

W. H. FALCONER.



We have opened this department for the express purpose of directly introducing ourselves to the younger portion of the large and growing SENTINEL family, in whom we feel a deep personal interest. Soon they will enter life's duties in earnest, and it should be with the widest comprehension of what that implies. We shall seek to fill the department with matter interesting, timely and instructive. We hope it will meet a genuine demand, and help to awaken a lively interest in one of the most vital subjects that can engage the attention of young people at this time.

A Short Talk on Natural Rights.

ONE of the first things that it is important every individual should have some knowledge of, is the subject of natural rights.

We cannot ignore rights. We have rights of our own, which we want other people to repeat. And other people have rights, which we ought to respect, but are not always careful to respect. No one is too young to possess rights. They belong as well to the baby in its cradle, as to the grown-up man or woman.

Nothing comes more natural to the average little boy or girl than to want to do something which will interfere with somebody's rights. Of course, they do not think of it in this way; they are thinking of their own amusement or of getting something that they want. They like to tease little folks smaller than themselves, just to see them get angry without being able to "pay back." They are quite apt to believe that "might makes right," or at least to act among their playmates as if they believed this. They do this without thinking of anything but their own amusement and satisfaction, but when they are treated in this way themselves, they have a keen sense of its injustice. They feel instinctively that they have *rights*, which are being invaded.

The rights that we and all other people have, come from God, and this is what makes them sacred. What God gives us, nobody has any right to take from us. God meant that we should all have rights or privileges, and be free to enjoy them: and anyone who interferes with them is interfering with the plans of God. It is a shocking thing that a mere creature of God's hand should seek to amuse and gratify himself by marring the designs of the Creator.

God is our Creator. He gave all living creatures their life, and he gave it so that they might enjoy it. He did not make any of his creatures to be miserable. So every person has a right to life and a right to liberty, and such things as he must have to enjoy life. This is what some of the great men who lived here a hundred years ago, said in the famous Declaration of Independence. Here are some of their words: "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." These truths, they said, are "self-evident;" that means that they are so plain that no argument is needed to prove them. It means that everybody who has intelligence ought to know without being told, that God has given all persons an unalienable right to life, liberty, and the pursuit of happiness. So then we all ought to know this much about the subject of natural rights. And we ought to act as though we knew it, too.

Most young boys are very apt to forget, or to act as if they never knew, that all God's creatures have a right to life and happiness just the same as man has. For instance, as they walk through the fields or woods and spy a bird upon the fence or the limb of a tree, their first thought, very likely, is to find a stone or other missile to throw at it. They do not mean to be cruel; they are only thoughtless; but thoughtlessness is one of the worst things in the world. Thoughtlessness causes a terrible amount of suffering, not only to the lower animals, but to human beings. Let us suppose, my boy, that your aim was true, that the stone did what you meant it to do, and the bird dropped dead to the ground. What have you done? You have taken away life; but can you give life? No; you could not put life into the very smallest insect. The greatest man in the world, or all the men in the world together, could not do it. It required infinite power and wisdom to give life to that little bird; but you, just for a moment's "fun," have taken this away, and it is gone forever.

The great God gave that little bird a right to life; he gave it power to fly through the air, he gave it a joyous freedom, an eye to be pleased with nature's beautiful forms and colors; he gave it a *right* to the enjoyment of these things: and this God-given right you and other equally thoughtless boys take away just for the "fun" of it. What must the great Creator think of such cruel and wanton interference with his plans? Is he pleased with it, do you think?

But boys are not the only ones to blame; far from it. Think of the deliberate slaughtering of these beautiful feathered creatures of God's hand, just to enable silly girls and women to conform to the *fashion* of wearing birds in their hats! Fashion is one of the cruelest things in the world. And in this case it is one of the wickedest. And yet some people who call themselves Christians will take away the most sacred God-given rights from his creatures, just to conform to worldly fashion.

Let us treat all God's creatures—even the insects that mind their own affairs and harm no one—as we would want to be treated if we were in their place. Let us remember that God-given rights are sacred things; and let us pause and think twice before we stretch out our erring hands to mar the handiwork of the infinite God—before we wantonly take away something that is infinitely beyond our power to restore. It is the Creator himself who has told us that we should be careful to do to others what we would want others to do to us.

A Lot in It.

"MAMA, why did Cain kill Abel?" asked Charlie, looking up from Doré's picture of the murder of Abel in the large family Bible.

"I think it says somewhere," said Mrs. Ross, rather absently, without glancing at the eager face of her boy on the floor, "that it was because Cain's works were evil, and his brother's righteous."

Charlie's face was puzzled and unsatisfied.

"But why, mama, did he want to kill Abel, if Abel was doing right?"

"Because Abel's right doing condemned his wrong doing, and made him feel uncomfortable."

"But, mama, now think real hard, and tell me why Abel's right doing made him feel uncomfortable?"

"Why—why—because," said Mrs. Ross, slowly, "I suppose it annoyed him just as it annoys us to have people differ with us in opinion, and question our judgment and works."

Charlie thought a moment. "Yes; that's it. It annoyed me yesterday when Esther would not agree with me about how to sharpen a pencil. Cain wanted his own way, and of course did not want any one to have any other way than his. It's quite natural, isn't it, mama? But after all, mama, why couldn't Cain have his own way?"

"He could. No one hindered him that I know of. Did any one hinder him?"

"N-No," said Charlie, slowly; "but everybody knows that it wasn't right. Why wasn't it right? What is right, any way?"

"Why, right is right," said Mrs. Ross, "because it is right."

"What made it right?" questioned Charlie.

"O I do not know that I can explain it so you can understand. It is right because it is in the very nature of things. The universe could not exist if right were not right. Why, Charlie, it's the very nature of God himself."

"Did God tell Cain and Abel what was right to do?"

"Yes," said Mrs. Ross.

"And you say he is right. Then he must have told them to do what he is."

"That's just it, Charlie."

"Then Cain must have been angry at what God is, if Abel did what God is."

"Abel was representing God," said Mrs. Ross, "and it must have been as you say." Mrs. Ross laid down her sewing as if a new thought had come to her. "Can you tell me any text that tells what God is?"

"God is love," answered Charlie promptly.

"Yes; then love is right. What is it that makes you trust me, Charlie?"

"Your love," said Charlie, smiling. "It's because I know you love me."

"Then because I love you, you trust me, and can safely do anything that I tell you to do, because my commands are the commands of love. And you know I will not tell you to do anything but what will be for your good. Because God is love, and love works only good all his creatures may safely trust in him, and do just what he says. Abel did this. He recognized that God is what he is, that is, love; and obeyed his commands, believing in their blessing to him. God's commandments are just what God himself is, and the word God comes from the same word as good. He is the supreme Good."

"But when Cain heard God's commands, he did not believe in them, and did not do them, and this shows that he doubted that God was what he was, and trusted in himself as being better, wiser, and higher than God. In fact, dear, when any one sets his way above God's way, he puts himself in the place of God in his own estimation, at least."

"Yes," said Charlie, "I heard papa read the other morning about a 'man of sin,' who opposed and exalted himself above all that is called God. But mama, I never knew before what there was in one's own way. Why, there's a lot in it," said Charlie, wrestling with a set of suggestions he could not put into words.

"So there is," said Mrs. Ross, looking far away. "There's Calvary and the dark ages in it."

"What you mean, mama?"

"You asked me why Cain killed Abel," said Mrs. Ross.

"Yes; and you said it was because his own works were evil and his brother's righteous."

"Yes; and then we found that right was the very expression of what God is, and that Abel was expressing God's own nature, and that Cain was angry about it."

"Yes, mama, here it is in the Bible: 'And God said to Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if not, sin lieth at thy door.'"

"Now, Charlie, what was Cain really angry at?"

"At God," said Charlie, in an awe-struck tone.

"Yes, Charlie; and now I will ask you why did Cain kill Abel?"

"Why, really," said Charlie, slowly, "it was to get rid of being reminded of God; to get God out of the way. He really hated God."

"I believe that that was the bottom reason. Cain

did not know all that was in his heart; but hate was there, and it is directly opposed to love, and God is love. Abel was representing God to Cain, and Cain could not bear his meekness and love. Did he leave him alone then? Did he give him liberty to go on representing God?"

"No, mama. Even after God spoke to him he still kept his anger. It says that when he was walking in the field with Abel that he rose up and slew him."

"Now, Charlie, was that blow struck only at Abel, or would he have killed any and every one who represented God as did Abel? Would he have hated the same God likeness in every one?"

"Everybody," said Charlie. "It was not Abel as a person that he was mad at, but God."

"Who has most fully represented God's love to this world?"

"Jesus," said Charlie reverently.

"Yes, and were there any Cains in his day?"

"Oh yes, mama; I see what you mean. The high priests, the scribes, and the Pharisees, and the mob that shouted 'crucify him.'"

"Now, Charlie, why did they kill Jesus?"

"For the same reason that Cain killed Abel,—because they could not bear God's love. They did not want to even have a God over them, but wanted to rule themselves,—wanted to show themselves to be God, and get God out of the way, and every one that reminded them of him."

"Can you think of any angel who wanted to have the highest place?"

"Lucifer," said Charlie.

"You may turn and read what is said of his ambition in Isaiah 14:12-14."

Charlie read, "How art thou fallen from heaven, O Lucifer, son of the morning. . . . for thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God, . . . I will be like the Most High."

"Then Jesus says he beheld him fall like lightning from heaven, that he is now the god of this world, that it is his spirit that now worketh in the children of disobedience. There are two classes of influences at work in the world, and we may choose which influence we will come under. One influence is of God, the other of Satan. One leads to right doing, one to wrong, one to love, the other to hate, one to liberty for all, the other to bondage and persecution. In love is life and every blessing of full liberty; in self is bondage, destruction and death. You can see how choosing wrong, how setting up one's own way above God's way, leads to hatred of those who take an opposite course, and who represent God on the earth by obeying his commandments. The disobedient in all ages have been persecutors, and in times past, because they had power to do so, have imprisoned godly persons, have had them burned at the stake, tortured and put to death as Cain did Abel, and as the Jews did Jesus, simply because they were so deceived by choosing wrong that they wanted to get God out of the way. But

in getting God out of the way, they cut themselves off from the only source of love, life and liberty, and left for themselves and their followers only isolation and death. The history of many a nation who has forsaken God shows this to be the truth.

"Now can you see clearly why Cain killed Abel?"

"Yes," said Charlie, "and there's a lot in it,—a whole lot in it. I should think people better read God's word, and do as he says, so that they will be safe, and kept from being on Cain's side of the question against God and his people; for there's a whole lot in it." F. B.

Religious Liberty.

RELIGIOUS liberty is simply the liberty to worship or not to worship God, unmolested by the State, whose province it is to control men's actions by physical force.

Religious liberty, in its accepted sense, is an inherent right to every man, and is not transferable.

Every man is possessed of a will and the power to exercise it. In religious matters there is, in the economy of God, no such thing as compulsion. Every individual is left free to obey or not to obey, just as he sees fit. Christ himself declares, "If any man hear my words and believe not, I judge [condemn] him not." John 12:47. One man may consider it his duty to obey the word of God, another may not so regard it. It is the right of all men to follow the dictates of conscience, no matter what their opinions on the subject may be, unmolested by police authority, so long as in its exercise they do not deprive anyone else of an equal right.

Home Work.

WE design to make this department intensely practical by providing interesting studies in different phases of the question of religious liberty, and also by arranging for home work.

There are many remarkable instances in history where the rights of conscience have come in conflict with the powers of the State, and some of the utterances of those against whom the laws were directed are memorable, and should be indelible stamped on the minds of all. Here is one:—

"Let us reject this decree. In matters of conscience the majority has no power."

Who said this and what were the circumstances surrounding its utterance? What was the result?

We would suggest that our young friends look the matter up, and write out a concise statement of the case, say not to exceed 250 words, and if you will forward the same to us, we will be glad to give space in this department to the one which, in our judgment, seems to be the most meritorious. From whom shall we hear first?

Our Special Offer Closed.

WITH this issue closes our special offer on the SENTINEL. When we determined to make it, it was with some misgivings, fearing that the hot weather, the hard times and the busy condition of our friends would militate against its success. However, we had faith to believe that the principles for which the paper stands in defense where so strongly entrenched in their hearts that when an opportunity was offered to do missionary work in its behalf, it would be embraced. We are glad to say that we have not been disappointed. The time for work was only about one month, yet during this period we have received nearly 5000 new subscribers. Considering all the circumstances, we think this quite remarkable; indeed, in conversation with a newspaper man a few days since, when he was apprised of the results of the offer, he could hardly believe us, and declared that there was not another paper in the United States with an equal circulation that could accomplish the same results in the same time and with the same effort. We told him frankly that we agreed with him, from the fact that we did not believe there was another paper in the land that had the constituency back of it that the SENTINEL had, and that there was where the secret lay.

Now, just a word to those who have so cordially responded to this offer. We thank you most sincerely for the effort, and desire to assure you that it will be our earnest endeavor to make the paper more than ever reflect the spirit of the message it bears. We shall bring it into the closest possible relationship with all the people, and will try to make its teachings so clear, so lucid, so forcible and convincing that they cannot but arrest the attention of those into whose hands it falls.

We have introduced into this issue some improvements which we trust will be appreciated. More are to follow. It is our ambition to make the SENTINEL so valuable a paper that anyone who has once been a subscriber will feel that in failing to read it, he will sustain a personal loss. We want its weekly visits to be warmly welcomed by every member of the SENTINEL family. And now, we sincerely hope that your kindly interest in the paper will not cease, but as opportunity presents cooperate with us in raising the circulation of the only paper of its kind in the United States till its influence shall be felt throughout the length and breadth of the land.

MR. D. DICKIE, of Orchard Lake, Mich., writes: "I am becoming more and more interested in the SENTINEL, as it is a staunch advocate of equal rights for all and special privileges for none. Our present condition is of our own doing. The majorities have voted for it. Now we are in a bad fix, and how shall we extricate ourselves? Experience is generally a dear teacher, but the lessons learned are salutary if heeded. The crisis through which we are passing is a most striking example of man's inhumanity

and injustice to his fellow-man. May the SENTINEL raise its voice like a trumpet for the right."

A Suggestion.

WE have received several orders to discontinue copies of the SENTINEL sent to parties under our special offer, because of the impression that they would later be asked to pay for what they themselves had not ordered. We would again suggest the propriety of those who send the papers in this manner, notifying the parties to whom the paper is mailed that it is sent them free of cost.

MR. R. G. W. COLLINS, of Dodgeville, Wis., in remitting for twenty-four subscriptions, says: "I enclose you a list of subscribers I have secured for the SENTINEL, which includes some of the best men of the city. I have not been well or could have done much better. Success to the little giant."

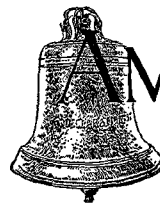
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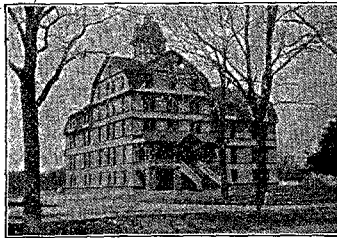
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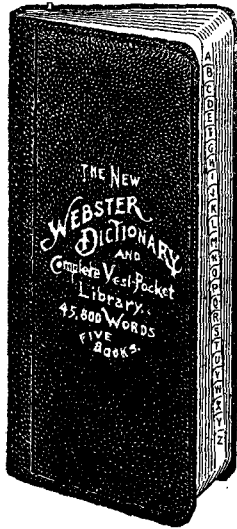
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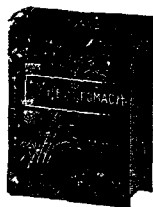
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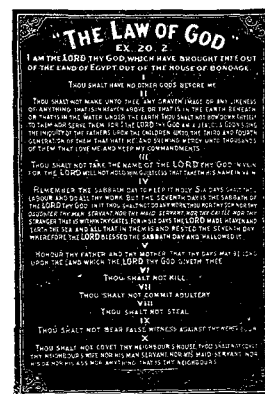
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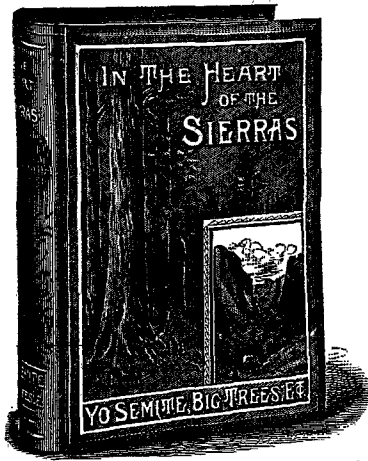
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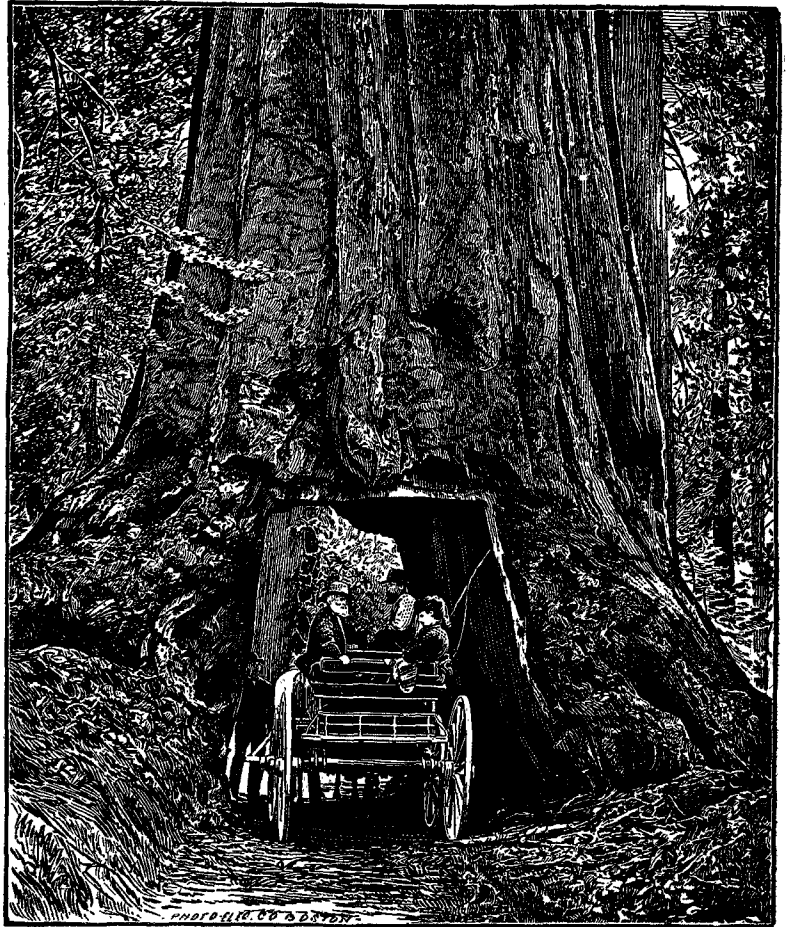
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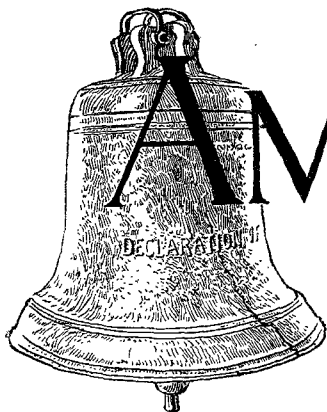
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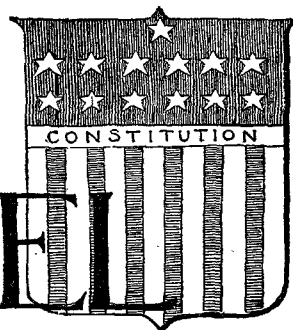
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AMERICAN SENTINEL



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

ALONZO T. JONES,
EDITOR.

NEW YORK, SEPTEMBER 9, 1897.

VOL. 12, No. 35.
Single Copy, 3 cents.

The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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.

(Entered at the New York Post-office.)

ALL just legislation is not for the purpose of making men do right, but of compelling them to respect human rights.

If God had intended that men should be compelled to do right, he would have made it impossible in the first place for them to do wrong.

STATUTES and decisions of courts that are not entitled to respect do more to produce anarchy than all the incendiary speeches that were ever uttered.

It does not belong to man to say what is morally right. Only God can tell that, and he makes it clear to each individual by his Word and his Spirit.

A MAN-MADE sabbath law is a robbery upon both man and God. It robs man of his freedom of choice, and it robs God of the service which might be rendered to him through man's free choice in Sabbath-keeping.

SIN cannot be separated from the individual sinner. A "corporation sin" is simply the sins of its individual members. A corporation, as such, cannot sin. If it could, it could repent, and be saved, as such; and we would have in heaven the spectacle of saved corporations,—a strange sight, indeed.

It is impossible that Christians should let their light shine before men by a strict observance of Sunday, because in this there is no light. The world is getting to understand the subject well enough to know that there is no

good Scriptural argument in favor of Sunday as the Sabbath. Hence they can see in strict Sunday observance only an exhibition of fanaticism or hypocrisy.

WHETHER the Sabbath shall be preserved or lost, is not the question that is before the American people, or any people. The question is whether the soul shall be lost or not, and this is the question of whether an individual—any and every individual—shall believe on Jesus Christ for salvation. To the soul that thus believes, the Sabbath cannot be lost; and to the soul that does not believe, the Sabbath counts for nothing. Let ministers and religious workers therefore seek to have souls believe on Jesus Christ, and not to have the Sabbath "preserved" by legislation.

The Science of Salvation.

THE angels of God are acquainted with all the natural sciences, yet they are more interested in the science of Salvation than in all the other sciences.

This testifies that in the estimation of the angels, the science of salvation transcends all other sciences, and is more worthy of their attention than are all the other sciences together.

The prophets were acquainted with natural science, yet the only use they ever made of this knowledge was to employ references to it as a means of making clearer to men the science of Salvation. This testifies that in their estimation the science of Salvation transcends all other sciences.

Solomon was a universal scientist. He knew more of all the sciences than any other scientist knew of any one of them. For twenty years he taught the sciences to the people. Yet, after all, he sums up all in the words, "Let us hear the conclusion of the whole matter; the sum of all that hath been said is, Fear God and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

This, being the candid conclusion of the greatest scientist that ever lived, is worthy of respect as valid testimony to the fact that the science of Salvation is more important than all other sciences together.

It must be borne in mind that the science that Solomon knew, was divine science; it was science learned under the teaching of the Lord himself. It must be borne in mind too that the prophets and all the other writers in the Bible, wrote only under the inspiration of God, they wrote as they were moved by the Holy Ghost; then the fact that the Lord himself in writing for the instruction of men that which is most for their good and the best for them to know, put all the stress upon the subject of Salvation. Other sciences are glanced at, yet only for the purpose of making plainer to the understanding the subject of Salvation. This testifies that in the estimation of the Lord the science of Salvation is more important than all the other sciences; and all who believe in God can only acknowledge that it is so.

Why is this so? How is it that God gave to Solomon and to Daniel such deep knowledge in the sciences, and yet has not preserved for men any treatise nor even a single chapter on any science except the science of Salvation? There is a reason for this, and the reason is that Salvation is the one thing that men need first of all, and more than anything else, or than all other things together.

Solomon indeed had understanding of the sciences more than any other man who ever lived: yet a man might have all that, he might understand all that, as Solomon did, and what good would it do him, if he did not have the science of Salvation first of all? Solomon had it all; yet when he turned his heart from God, from the science of Salvation, what good to him was his knowledge of the other sciences? How much power was in the sciences to hold him back from sin? How much power was there in his great scientific knowledge to keep him back from his natural self, and from the devilry and corruption that was in him.

Everybody knows that when he turned his heart from God's science, from the science of Salvation, though he had all the others, he was just as bad, he was just as wicked, he was as thoroughly swallowed up in idolatry and every profane practice, as though he had not known the A B C of anything.

Here we see a master mind; and yet the one who had such an understanding, such wisdom, in all the sciences, demonstrated in his life that all such knowledge is absolutely impotent for any good in a man or to a man, without the science of Salvation being there to control, and hold in righteousness the balance over all.

Mention was made a moment ago, of the fact that God did not bring to us any of Solomon's treatises on science. Now we call attention to the fact that he *did* bring to us a record of Solomon's life after he turned away from God. He did bring to us a record of the enormous failure which that man made in spite of all this knowledge, when he forgot the science of Salvation. Why, then, did God consider it more important for you

and me to record all that man's life after he turned from God, than to bring to us a record of the scientific instruction that he gave? The record of the failure, the enormous failure, made by Solomon is of more value to mankind than would have been all the scientific teaching that Solomon ever spoke put in a book for mankind to-day. Because in that failure it was demonstrated to all the world how altogether vain and less than nothing, is all knowledge of all things without the knowledge of the salvation of God.

Another great example is seen in the Greeks. The natural mind never can attain to a higher, closer, or more perfect thinking than the Greek mind did. In that is portrayed the perfection of human thinking without God.

But what did it do for them? That is the question. What did their literature do for them? What did their philosophy do for them? What did their art do for them? What did their religion do for them?—It sunk them into such wickedness as is unfit to mention.

Rome learned from Greece and followed her example and came to the same end.

It must be borne in mind that the Greeks and Romans were not low, degraded, ragged, ignorant heathen; they were aristocratic, cultivated, and most highly educated heathen. The things which they knew and taught are the pinnacle to which teachers of to-day aspire. Julius Cæsar was one of the most accomplished men that ever lived—in courtliness, etiquette, æsthetics, and manners generally. But, what was his character? The most guarded description of it, to be anywise full or fair, would be unfit to print.

Therefore, when the fact stands thus demonstrated in threefold measure before the world, of the absolute impotence of every effort of the human mind in its perfection to attain to any good when the heart is turned from God, what can the Lord do for the world if these three world-lessons will not teach the people? What can he do for men if they will follow in that way, in spite of these examples of solemn warning? In all this history, men are taught the impotence of the highest effort of the mind in all branches of science, art, and literature, to do men any good, to keep them back from sin, to lead them toward any good of any kind whatever, when they forget the science and literature of Salvation, which God has given to purify the hearts of men.

Religious Office Seeking.

It is announced from Washington that the news of a vacancy in the grade of chaplain in the army, has brought in applications from three hundred ministers for the situation. This matter being under the direction of the war secretary, that official has fixed an age limit for the office, and has decided to require a physical examination of candidates, as in other departments of the service.

In the service of God the office seeks the man, and

not men the office. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16:9. God wants men; and when he finds a man that he can use, he has an office to put him in. The true Christian is never an office-seeker. He simply seeks to know and do the will of the Lord, and be faithful in whatever work God may call him to. There could be no stronger proof needed that the office of army chaplain is not of God's establishing than the fact that it is besieged by applicants and is under the control of the civil government.

"Christian Citizenship" Committee Work.

SOME idea of the systematic work being done by the "Christian Citizenship" movement for the furtherance of its cause, may be obtained from the following sketch of some of the committees now engaged in active work in the State of Illinois:—

"1. *Committee on Legislative Departments.*—This includes committee on the board of aldermen, county commissioners, the legislature of Illinois, and the Congress of the United States.

"2. *Committee on Executive Department.*—This includes the town officers, assessor, collector, etc., the mayor, with the departments under him, the sheriff, coroner, etc.; the governor, secretary of state, etc.; the president, the army, navy, and other great departments of the General Government.

"3. *The Judicial Department.*—This includes justices of the peace, county, State, and United States judges, and judges of the Supreme Court of the United States.

"It is expected that these three committees will learn thoroughly what these different departments are. They will learn who are our representatives in these different departments. They will report from time to time on their actions."

"5. *Committee on Sunday Rest.* It is expected that this committee will report as to whether there is any work done on Sunday, except works of necessity or mercy. If the members of the committee find that there is such work done, they will recommend a plan to the full committee for causing such unnecessary Sunday work to cease.

"6. *Committee on Obedience to All Laws, by Members of the Full Committee and Their Friends.*—This committee is to carefully digest the local laws and the laws of the State, and see whether there are any laws that have been unnoticed and are thereby being violated, and make a full report of the situation."

"8. *Committee on Notification.*—This committee will consist of the secretary and his assistants, and the duties will consist in notifying every member, associate member, or honorary member, of the various caucuses, primaries, and elections to be held. It will also notify the members of the regular and special meetings of the general committee.

"9. *Committee on Candidates.*—The duty of this committee will consist in making sketches of all candidates that are to be voted for at the various elections. It is expected that the records of the candidates will be care-

fully examined and truthfully reported to all the members of the general committee.

"10. *Committee on Patriotic Celebrations.*—It will be the duty of this committee to cultivate a higher appreciation of the value and sacred obligations of American citizenship. They will urge the best methods of celebrating Washington's birthday (and Lincoln's birthday, if it seems best), Decoration day, and Fourth of July. They will stimulate not only the holding of meetings, but the decoration of the houses with American flags, etc. It is expected they will work especially among the young people, including the children of the public schools."

This sketch is taken from the August *Christian Endeavor*. It is probable that in other States the work is similarly organized, and certain that it will be soon, if not so already. It will be seen that every candidate for office under this Government is to be brought to the test of "Christian citizenship," and if he does not pass the test, the whole force of the organization will be brought to bear, so far as it can be, to defeat him.

Of course such an organization will not indorse any candidate who is not in its view a Christian; and thus it will seek to impose a religious test for public office, contrary to the national Constitution.

How much real Christianity there is in this movement may be determined by a comparison of the work outlined above with the work of Jesus of Nazareth when he walked and taught in Judea, and with the gospel commission given by him to his disciples, just prior to his ascension.

True Christian Endeavor.

BY H. F. PHELPS.

"I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3.

This is true Christian endeavor; and this is individual work. "Examine yourselves, whether ye be in the faith," is another exhortation to true Christian endeavor.

Some people are calling for a church party, that they may secure the election of church members to office, and clothe them with civil authority to examine others who may not be in harmony with their faith. They are calling for a church party, that they may bring all dissenters into the unity of their belief by the power of the State. This is not true Christian endeavor, as history will testify.

There was a church party in the time of Constantine, with which he exchanged his influence in religion for the influence of the church party in political matters. Thus an unholy alliance was formed, and the church party led the empire to ruin. This was not true Christian endeavor.

Inasmuch as the formation of a church party in this

century is for a political purpose, for the sake of controlling the civil power in the interests of the church; and inasmuch as the logical result of the existence of such a party will be another such an unholy alliance as was formed in the fourth century; it follows that the logical result of such an alliance will be the ruin of this nation; and as the influence of this nation is world-wide, the ruin will be world-wide.

True Christian endeavor will not bring ruin, but salvation; for self-examination and keeping the unity of the Spirit, will bring the peace of Jesus Christ, which is salvation. True Christian endeavor is to follow Christ, and no one will deny but that Christ was the greatest leader in religious thought that the world has ever seen. He could have formed a church party, but he did not. He could have become a political leader, but he did not. And at one time when some of the people were determined to make him such, by making him king, he departed from them and hid himself. Christ made no mistake in thought or act. And the very fact that he did not form a church party nor become a political leader, nor even a religio-political leader, is evidence most positive that the followers of Christ should not attempt such a thing; and that such a course is not true Christian endeavor.

The example that Christ set is for believers to follow. Christ "emptied himself," and became a little child, that he might save others. And the fact that he did this is positive proof that salvation is not in a church party or any of its methods. Christ was emptied of himself who was all righteousness, and he who knew no sin became sin for us; and this is positive proof that we, who are all sin, must be emptied of self, or made righteousness in him, that we too may be instruments of salvation to others. And as Christ in the emptying of himself became a little child, so we too must become as little children; for it is said of us: "Except ye be converted, and become as little children, ye shall in no case enter into the kingdom of heaven."

As Christ was emptied of himself that he might save others,—not by the control of primaries and caucuses; not by or through a church party or a political alliance; not by the power of the civil arm, but by the power of his own love and goodness; "by the power of the Spirit of God,"—even so the Christian must be emptied of self and become as a little child, that others may be saved,—not by a church party, or by political methods; not by the power and authority of Cæsar; but by the power of divine love, manifested in and through the believer.

This is true Christian endeavor. And the spirit of true Christian endeavor will lead the believer, as it led the Apostle Paul, not to be critical of others, but "giving no offense in anything," "in all things" to approve himself, even "unto much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power

of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 7:3-10.

Let our good Christian endeavor people make a note of all this and follow, not their political leaders, but the Word of God. In so doing the blessing of heaven will follow them.

Religious Liberty in the South Sea Islands.

BY E. HILLIARD.

IN the South Pacific Ocean, near 21° S. latitude, lies a little kingdom known as the Tongan or Friendly Island kingdom. Its present population is 20,000. The inhabitants are of a dusky skin, and their habits and manner of living are similar to the people of the other South Sea Islands.

About seventy years ago, missionaries were sent among these Tongan Islanders to convert them to Christianity. As the result of a few years' labor, the entire population, nearly, accepted Christianity, and a marked change in religious customs was manifest. Idol worship and heathen superstition was exchanged for the worship of God and the principles of his Word. Everything has been gradually revolutionized until slight traces only of former times can be seen.

The methods of governing the people also have been changed. As far as the writer has been able to learn, Church and State were kept separate until the year 1887. About this time, some difficulty was experienced with a certain clergyman in the Wesleyan church. He withdrew from that religious body, and became a bitter enemy to it. Soon after, he became an active politician in the affairs of the kingdom. He was appointed a prominent position by the aged king, and soon after he became installed in his office, he inaugurated a plan for a new church organization. Other government officials coöperated with him in executing this plan, and by so doing flagrantly violated the governmental constitution which they had adopted.

In the granting of religious liberty, this constitution says, in its Declaration of Rights, Article 5: "All men are free to practice their religion and to worship God as they may deem fit in accordance with the dictates of their own conscience, and to assemble in such places as they may appoint." It was adopted in 1875, in the reign of George Tubou, amended by the legislative assembly in 1880, and ratified by the same body in 1882. The leading ones in the adoption of this constitution were the leaders in the open violation of the principles of religious freedom which it guaranteed to the people. Many things are labeled religious freedom, which strongly

savor of religious bigotry, intolerance and even open persecution.

This was the case with this new church organization. Of course the church must have a name; and so the name of "Free" Church was given to it. It was a free church as long as men and women joined it of their own free will; but its members were not entirely made up of such ones. Some were compelled to join. Nearly all of the members of the old organization (Wesleyan) were natives, whose forefathers had been converted from heathenism to Christianity. When persuasion failed to woo them to the so-called Free church, then force was used and the power of the government brought to bear upon them, as the following sworn statements will show:—

THE SWORN STATEMENT OF A NATIVE.

"I, ———, make oath, and say as follows: On Monday afternoon, February 7, 1887, I heard the inspector of police tell the governor of Nina Fooou that the Nina Fooou fakaogos—i. e., Wesleyans—were to be sent by the government to him to do as he liked with, but he was not allowed to go off his premises. Early Tuesday morning I saw some men tied under the trees at the governor's place. This was at six o'clock. At about 8 o'clock, I saw the people, five men and one woman, brought by the police from the shade, and the men tied to stakes driven in the ground in front of the governor's house, exposed to the sun. I saw two men flogged, and I believe there were more. I saw two men, a native minister and a man with a red shirt on, repinioned. The men had their wrists tied behind them, and their elbows lashed together as close as they could be brought by a man applying a knee to the back, and so getting a 'purchase.' I do not know when the people were first tied under the trees. Later on I saw a native minister carried away, as he had fainted, and they placed him under an orange tree. This was about an hour and a half after he had been put in the sun."

This oath was taken in the office of the British Vice Consul. Another swore to the following:—

"I, ———, do hereby swear that on the morning of the twelfth inst., I witnessed several natives being thrashed and brutally treated in front of ——— (a high chief's) house, he himself watching the whole proceedings. Upon making inquiry, I found they were Fakaogos (Wesleyans) who had refused to join the Free church. They came from a village about twelve miles from Nukualofa. They were thrashed until they could scarcely speak; some fainting and others with blood streaming down their faces, were at last compelled to give in and become converts to the Free church."

THE AFFIDAVIT OF A EUROPEAN.

"I, ———, was at ——— on January 22, 1887, when a whole lot of painted men, naked to the waist, came up to turn the Wesleyans to the Free church. I recognized some of them. A man was asked to turn over, and he would not. He was then violently pounded with guns, and they threatened to club him. He did not turn over and they shot his pigs."

All of this cruel work was carried on in utter disregard of the constitution of the kingdom, which guarantees religious freedom to the people. When the spirit of

revenge roots deeply in the soil of the human heart, government constitutions and laws are incompetent to restrain. It may have its beginning in the heart of the individual, but it is not always confined to that individual. Sometimes it breaks away, overflows its confines, and becomes a torrent that sweeps millions into the abyss of eternal ruin. Often personal hatred is meted out upon helpless, innocent subjects under the cloak of piety. The ones that carried on the fiendish work in the above-mentioned place will not admit for a moment that it was religious persecution; and yet church matters were the primary cause all the way through.

One of the singular features of this persecution is, that there was not a particle of difference in the creed of the old organization and that adopted by the new. It was simply a resolute determination on the part of one man, who was afterwards joined by others, to break up the old church, that a new order of things might exist under new leaders. How contrary such a spirit is to that of the meek and lowly Nazarene, who said, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Not one of Christ's true followers ever raised a hand to compel any one to observe any religious institution, join any church, or accept any religious dogma. Men who are acquainted at all with the Saviour of mankind, know that he will not accept a coerced subject, and they never will go beyond persuasion, which, backed by the Spirit of God, is the only method of saving souls for whom Jesus died.

Tonga, Friendly Islands, South Pacific Ocean.

An Uncertain Sound:

BY DAVID M. TRAILL.

OUR esteemed contemporary, *The Ram's Horn*, in its issue of August 7, gives an interesting account of an interview between a correspondent and "the only temperance cabinet officer," Secretary of the Navy John D. Long. After some excellent points on the good to be gained by abstinence from intoxicants, the writer proceeds as follows:—

"Then I turned to a purely religious subject and asked: 'Is prayer for divine guidance offered in the bi-weekly cabinet meetings, and do you as a Christian often feel God's presence there?'"

"'Why, no, of course not,' he answered, 'The meeting is just like any other business conference.'"

"'But do you not need wisdom from every available source at such times?'"

"'We certainly do need wisdom,' he replied lightly.

"'And is not God the source of all true wisdom?' I insisted.

"'Yes; of course,' said he.

"'And do you not desire the prayers of the Christians upon the Cabinet deliberations?'"

"'They can pray if they wish to,' he answered seriously, but with a view-point exactly opposite to the one I presented.

"Far be it from me to criticise the Christianity of this honored body or any member thereof. But it does seem that there is something lacking in such a picture of the heads of an avowedly Christian nation directing the affairs of its people with no open acknowledgment of or request from the professed Ruler and Governor of that nation! Is not the ideal of every earnest Christian and may we not hope in the next century to have a Theocracy, where the chosen chiefs of the people will actually consider God as their Ruler and Head, and will accordingly openly invoke his presence in their midst and earnestly plead for his help in their undertakings?"

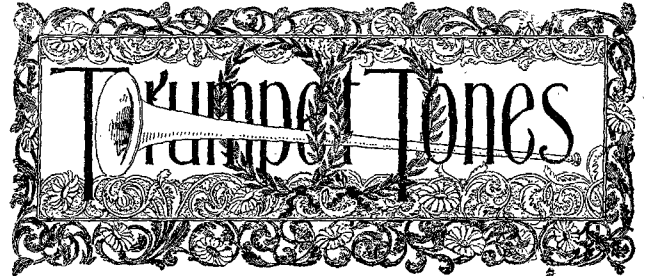
It is indeed extraordinary what false conceptions some honest and evidently intelligent persons will form of the duties of the cabinet and other governmental officers. The cabinet officers, on entering office, are sworn to fulfill the duties of their respective positions in accordance with law. Now the Treaty with Tripoli, made in 1796, and which according to Article VI of the Constitution is the supreme law of the land, declares that this nation is in no sense founded on the Christian religion. Why then should these officers turn the business conferences of the nation into prayer-meetings and so violate the spirit of the supreme law of the land? True that the Supreme Court has declared this to be a "Christian nation," but the decisions of no court are infallible and those of the Supreme Court have frequently already been reversed both by itself and by the people, and it is possible to do so again.

Furthermore, if some of the cabinet officers should decide to hold a prayer-meeting, according to what form of worship ought they to pray? Should our Catholic Attorney-General or the Catholic Secretary of State decide to get a priest to perform mass with all the accompanying Credos, Ave Marias, genuflections and signs of the cross, what would the *Ram's Horn* think of it? And *vice versa*, would not our Catholic fellow citizens have a right to object to the Protestant form of worship in the same case? We would like to suggest to the *Ram's Horn* that it might be more in accordance with God's plan if public servants, in seeking wisdom from above, would follow the example of Daniel and Solomon as regards the time and place of their supplications. See Dan. 2:17-23; 6:10; 1:20; 1 Kings 3:5-12.

The writer is also much mistaken in supposing that an American Theocracy is the "ideal of every earnest Christian." Doubtless many honest but misguided persons are grasping at this *ignis fatuus*, but Bible-studying Christians know that a Theocracy will never be inaugurated till "He comes whose right it is." Ezek. 21:25-27. Our Saviour disclaimed the present kingship of this world. John 18:36. It was offered to him (Luke 4:5, 6) by the prince of this world (John 14:30; 12:31; John 9:24; 2 Cor. 4:4), but refused under present conditions. On another occasion some good-intentioned but mistaken individuals tried to elevate him to the throne by force, but he very effectually prevented it. John 6:15.

If the writer of the above quoted article would seek the knowledge of God's plans of government for this world

and compare them with his own plans, he would readily see that the "something lacking" is in his own view and not in that of Secretary Long. The *Ram's Horn* would not then give such an "uncertain sound" and would do more effective work in preparing the readers for the great battle between truth and error, between a false theocracy and God's system of government.



What of the Night?

Watchman, what of the night? Watchman, what of the night? The morning cometh, and also the night!—Isaiah.

Some Signs of the Times.

From "Are We Nearing Anarchy?" by Chas. W. Super, President of Ohio University.

It is sad to think that though Christianity has for eighteen centuries been proclaiming peace and good-will to men, no professedly Christian nation is yet ready to beat its swords into plowshares and its spears into pruning hooks.

Turning now to our own country, what are some of the signs of the times? . . . What evidence, for example, do they furnish regarding security to life and property and the impartial administration of justice? One thing is plainly evident—there is a growing disregard of human life. Fifteen years ago less than a thousand homicides and murders were committed in the United States. Within this time the record has been getting steadily darker. In 1888 the number was 2,884; in 1890, it was 4,290, and in 1895 it passed the 10,000 mark.

That these figures are not an exaggeration will be clear to any one who takes note of the contents of the daily newspaper. There is no nation in Europe whose government collects statistics that has one-fourth as many homicides in proportion to the population. We have even passed Italy in this respect.

This growth of savagery is attributed, and no doubt justly, to the increasing laxity in the administration of our criminal laws. On the one hand, the law-abiding [?] portion of the people have lost confidence in the courts, and rather than take the risk of allowing vicious criminals to escape, they dispose of them when caught, red-handed. On the other hand, the criminally inclined exercise less restraint upon themselves, and run the risk of acquittal after they have been arraigned. It is not prob-

able that a man who has murder in his heart usually deliberates carefully before the commission of a crime, but the uncertainty of conviction is "in the air"—is a theme of common conversation and has a baleful influence upon the minds of those who prey upon the public peace.

Either the standard by which the public judges its law makers is more rigorous now than formerly, or the quality of the article is very inferior. It is, however, certain that an extraordinarily large number of persons are eager to serve the government, whether Federal, State, or municipal, in almost any capacity. If there ever was a time when the officesought the man that time is not now. With every succeeding change of administration, the number of these increases. With the elective offices the case is hardly, if at all, different. For every seat in Congress, in the State legislatures, in municipal councils and even in school boards, there are usually from five to ten times as many candidates as can be elected.

What can we say of the sense of commercial integrity now prevalent among us? There is a widespread conviction that for a number of years there has been an increasing laxity in this respect. Men past middle life who have been engaged in mercantile pursuits for thirty or forty years, say that more persons now, than ever before, buy goods which they have no intention of paying for; or if they expect to pay when purchasing, they soon find it easier to repudiate their obligations than to meet them. To pay debts is hard work when it demands careful economy and self-denial; it is doubly hard when the repudiator loses nothing of his former standing in the community.

In many States laws seem to have been purposely framed to shield the debtor who does not want to pay. The assumption is that men get into debt unwittingly, or through the wiles of those who have something to sell, and not by a voluntary act. The enormous number of failures that have occurred during recent years, are for the most part caused by "inability to make collections." Let any one take the trouble in any small municipality where everybody is known to everybody else, to ascertain the number of persons whose commercial honor is beyond question, and he will probably be surprised at its smallness.

Coincident with the desire of so many persons to serve the public at the public expense, is the willingness of legislative bodies, no matter what their name, to appropriate money for the establishment and maintenance of all manner of public and private enterprises. Ours might be called an era of confiscation. There is much talk by public servants on the importance of economy, but nobody is willing to economize. Thousands of cities and towns have not only taxed themselves heavily for street paving, water works and other public improvements, but

also to assist private enterprises that could not exist without such aid. . . .

In most cases where large or relatively large sums of money are voted away by legislative bodies, charges of venality are freely made, and when they are sustained or can be made probable, the culprit or the suspects are voted out of office. But usually their successors are no better—proof enough that our standard of public morality is low. We seem to take it for granted that such offenses must come, even if we are willing to bring woe to him by whom they come. Furthermore, it is loudly asserted that in this country the churches, the great bulwarks of conservatism, have lost their hold upon the masses, especially in the large cities. The alleged reason is that the membership of the churches has, in a great measure, forfeited its character for uprightness, for fair dealing and for sympathy with the toiling millions.

Many of the struggles inaugurated by labor against capital are more or less tinged with hostility to the Church. We are told that many of the clergy are more eager to hypnotize capitalists in order to get their money for some pet project, than to lead them to right living; that if a man is a liberal giver to ecclesiastical enterprises no questions will be asked as to his moral character, that this eagerness to get money for the church extends beyond its membership, and that the clergy are chary of denouncing bad men, no matter what their business, if they will only "shell out;" that the distinction between church membership and non-church membership is virtually obliterated; together with much more of the same sort. No careful observer will admit these charges in all their breadth, but who will dare say that they are largely false.

The decay of the old-fashioned orthodoxy has gone no farther among a certain class than it was a hundred years ago, but it has become more general. Has the spirit of brotherly love taken its place? The weak, the down-trodden, the oppressed and the neglected, are in many places yielding to despair. Having no hope or sympathy in this life and no expectation beyond, what is left for them but a practical application of the motto, "Let us eat and drink, for to-morrow we die." If the rich and the well-to-do make this their philosophy of life and are actuated by no higher motives for themselves or their children, can we consistently expect anything from the rest?

MR. J. ALEX. CHILES, attorney-at-law, Lexington, Ky., in remitting for several subscriptions he secured for the SENTINEL, says: "I am a constant reader of your invaluable paper. Every week it comes fraught with good, instructive and profitable information on topics of vital importance, and so much interested am I in the dissemination of these principles that after having read the paper, I take pains to place it in the hands of others. You are doing a great and good work. May you be blessed in it."



IN Baltimore during the past two or three months, there has been quite a controversy going on between a Catholic priest by the name of O'Keefe on the one side and several clergymen of the Methodist Episcopal persuasion, the Methodist Protestant school, etc., on the other. The debate has been marked by the acrimony that too often characterizes ecclesiastical disputes, and the "calling of names" has been painfully frequent and severe. The subject-matter of the discussion is that old topic, "Sunday" and "The Sabbath."

WHEN some man greater than Buckle or any of his imitators shall arise, to exhaustively study and impartially delineate "The Genesis of Ideas," we shall have the most interesting and important book that the race can use. And the most curious and instructive chapter in that work will be the one that deals with the origin of the Sunday notion, and its strength and persistence among the Protestant denominations, who, in everything else, are hysterically hostile to the authority and the practices of the Roman church.

FOR everybody knows that the statements made a few days ago by one of the Protestant divines who has plunged into the midst of the fray in question, to the effect that for the "observance of Sunday," we have "the practice of Christ and his apostles," and "a divine command," are absolutely erroneous. The Catholic father, of course, has the decided advantage here, and he is quick enough to seize it. In very vigorous and perfectly sound paragraphs he exposes this fallacy and brands the devotion of Protestants to Sunday as the badge of a servitude which they repudiate to the dominance of his church.

THE reverend father is perfectly correct in this statement. It is really not a question of religion at all,—this substitution of Sunday for Saturday as a day of "religious rest." It is a question of history, pure and simple. This history is studied by Protestant divines in embryo, when they are preparing for their life work, just as it is studied by those who are qualifying themselves for the Roman Catholic priesthood. About many matters in human history there are disputes; facts themselves are sometimes contended for and against with much display of learning; how admitted situations came about and who was really responsible for certain things is frequently

debated with zeal and bitterness. But there is no doubt and no room for doubt, concerning this Sunday question. Catholic, Protestant and agnostic have only to be sincere, and they will speak with one voice on the subject.

THE Founder of Christianity was a Jew, and he observed the "Jewish Sabbath." The first apostles were Jews, and they did the same thing. Their converts were, in the beginning, all of their own race, and it was never suggested to them that it was obligatory or expedient that a change should be made from this ancient, established and commanded way. We have a very clear account of the expansion of the Christian cult, so as to include Gentiles as well as Jews within its fold. We know that the extent to which the newcomers were bound to conform to the requirements of the Mosaic law gave rise to some discussion. And we are able to trace, though perhaps a little obscurely, the gradual increase in the proportion of Gentile to Jewish Christians, and side by side with this increase, the gradual rejection of the "Jewish Sabbath," and the adoption of Sunday in its stead.

NOW the various stages of this process do not bother the good Roman Catholic in the least. He opens his "Labbaeus"—that monument of Jesuit industry which contains in many ponderous volumes the "decrees" of many ecclesiastical councils, some of them long since denounced as mythical by certain inquirers. And, turning to the words "*dies dominicus*" he gets a long list of references to search out, to discover just how and when there accumulated around Sunday that "sanctity" and "holiness" which in the days of the Master and those who surrounded him pertained to the seventh day alone. It was all the work of "the church"—"the Holy Catholic church."

AGAIN and again does the "Holy Mother" warn her children not to "Judaize" (*sic*) by showing external respect to the Sabbath. Penalty after penalty is laid upon those who shall fall into this heretical custom. It is evident enough from these "decrees" that a strong antipathy existed at a very early date between the "orthodox" Hebrews and the Christians. Probably the work of conversion never made very great progress among the Hebrews at any time. The Gentile Christians were particularly anxious to be distinguished in the eyes of other people from the Hebrew race at large, because there was a great aversion to these last among the population of the Roman empire, easy enough to understand from their haughty exclusiveness, and not necessarily implying any reflection on their manner of life. Hence "the church" frequently enjoins a total disregard of the Hebrew Sabbath.

BUT Protestantism knows no "Labbaeus." Its ostensible essence, its one and only excuse for existence, is

the utter repudiation of "councils," general and special, and of all their works. The Word of our Lord and Saviour is its code of laws, its only authority for points of religious faith and of religious practice. Not what has "the church" desired, but what did He do and say, is the sole question with which Protestantism has any concern. And upon "this rock" does Protestantism split to pieces when "the Sunday question" is in issue. Within the compass of divine revelation, as Protestantism receives it, there is no warrant, either in language or action, for the injunction not to "Judaize" by observing the Sabbath. Gentlemen who undertake to deal with this matter from the standpoint of the Protestant pulpit simply invite disaster and reproach.

* * *

"MAN," says Macaulay, "is so inconsistent a creature that it is impossible to reason from his belief to his conduct, or from any one portion of his belief to another." This general axiom is so commonly illustrated in the daily life around us that its manifestation occasions no surprise to any observant mind. But I think it is a little remarkable to find men clinging with peculiar and conspicuous tenacity to the one article of their professed belief which gives the lie to all the rest—the insistence on which is utterly inconsistent with all their other professions, and which cuts the very foundation from under the entire fabric of their avowed faith. And this is the psychological phenomenon presented by thousands of Protestants in their position on the Sunday question.

* * *

FOR, I verily believe that there is no point of their entire theological system which these men would not sooner give up than this dogma of Roman Catholicism, that Sunday shall be substituted for the Sabbath. This badge of their servitude to Rome they flaunt in the face of the world, as if, in good sooth, they were proud of the collar that they wear. Calling upon all good men and true to unite against this enemy of American institutions, seeking to exclude the members of Rome's communion from all public positions of honor and trust; crying out in the next breath that the work of Romanism in the effacement of the Sabbath day shall be perpetuated as an "institution," and submission thereto be made compulsory on all by means of penal enactment; and declaring that beside this great issue, all that Luther and Melancthon and Calvin and Wycliffe stood for is dwarfed into insignificance! Surely, there is something anomalous here.

* * *

It must be borne in mind that the point is not the manner or way in which Sunday is to be observed. It is perfectly true that in this regard there is a great difference between Catholic practice and Protestant practice.

The chief observance exacted by the Roman church is attendance at "mass," at least once during the day. For the balance of the time, the faithful, it seems, are left pretty much to their own devices. On the other hand, most "evangelists" deem it righteous to abstain throughout the whole twenty-four hours alike from labor and from diversion. But this distinction is immaterial. *To observe, or mark out, or distinguish, the day from other days in any fashion whatsoever on religious grounds is to accept the Roman Catholic church as a religious ruler and guide—to acknowledge her supreme authority, to confess her right to command us that we shall leave undone the thing that the Master did, and do, instead, in the name of His religion, that which he never did. Thus millions of Protestants weekly pass under the yoke, and, *mirabile dictu*, they are proud of it!

* * *

VERY suggestive is the announcement lately made in our European dispatches that Pope Leo is studying "the arbitration question" with deep interest. The desire to pose as the arbiter of international affairs is no new thing at Rome. The popes have ever been keenly alive to the exaltation of such a position, and the hold it would give them on the minds, if not the affections, of mankind. There was a time when this position was claimed as a matter of right by the successors of St. Peter. Gerohus, a writer in the twelfth century, published a work containing a scheme for universal and perpetual purification, "as feasible certainly," says Mr. Hillam, "as some that have been planned in later times." According to this scheme, all disputes between governments were to be referred to the pope; any sovereign refusing to abide by the decision of a controversy was to be excommunicated and deposed, and every other monarch was to attack the recusant at once, under penalty of the same treatment. Later on, Innocent III. claimed that his spiritual authority included a right to decide all issues that might arise between one nation and another or between rival claimants to a throne.

* * *

THERE is comfort for the true friend of humanity in the present condition of European affairs. No matter whether "the Powers" are afraid of each other, whether each has about as much to manage as it is equal to, whether anarchism makes them shy of war, whether they dread the cost, or mistrust the practical value of the big ships they have built of late at such tremendous expense—whatever the motive, the peace of Europe is to be preserved by common consent. "So mote it be." And there is good reason to believe that this healthy state of mind will endure for some time to come, and differences, as they arise, will be settled by arbitration, instead of by an appeal to arms. But it is not likely that the Pope of Rome will ever be selected to arbitrate an international disagreement.

For only nations or the rulers of nations can be allowed to sit in judgment on the affairs of nations. It is simply unthinkable that such matters should be intrusted to the discretion of a private citizen. And, hard as it is for popes and some other people to realize the fact, the "holy father" is now, has been for many a day, and is likely to remain, a private citizen, and nothing else, so far as this world and this world's business are concerned. It may be true—and, if true, it must be a great comfort to the venerable Leo—that the hold of the papacy on the minds and hearts of its children has been rather strengthened than relaxed by the taking away of the temporal power. Perhaps its influence over personal thought—in the domain of mind—is greater than it was under the conditions of the past. But Rome is not at present a member of the family of nations to arbitrate or terrify.

* * *

THERE is another conclusive reason why the Powers should never select a pope to decide between them. Just as the Bible cannot be used in the public schools except as a sacred book, so the pope can do no public act except as pope. To recognize him as such, by charging him with the performance of a public duty, would be to pave the way for a return to mediæval conditions. Custom would, as it so often does, gradually ripen into right. Men's minds would be accustomed to the idea that there was something about the pope which peculiarly qualified him to guide their destinies, and thus the path be opened for usurpation. Let us hope, then, that papal interest in arbitration may remain purely speculative for some time at least.

Ans. J. Ringgold.

Christian Endeavor Convention at Sioux Falls, S. D.

NEVER has our city been so excited and so filled with enthusiasm as during the Christian Endeavor Convention held here August 19-23.

The sides of the streets, the show windows of all the business houses, and some of the residences, were decorated with the colors of the society—white and yellow. On every hand were seen their banners, consisting of a square flag divided in a straight line between the upper left-hand and lower right-hand corners. The lower part is yellow, the upper part white. In the upper right-hand corner is the monogram C. E., and along the dividing line were the words, Sioux Falls, and in the lower left-hand corner was the number '97.

The first meeting of the convention was held in the large Germania Hall. It was the occasion of extending the welcome of the city to the Endeavorers. President Langdale introduced the speakers. The first was Mayor

Stites, who said he welcomed them because "We believe that your society will be and is a powerful aid in the advancement of Christian thought, and the consequent promotion of the best American citizenship." Miss Mary V. Olmstead, president of the city Union, said: "To the committee of '97 is given the privilege of welcoming a gathering which claim a rearguard of 6,000 members throughout this young State. To-night the Christian Endeavor Union reaches its decennial milestone. In 1887, eight societies and 200 members; in 1897, nearly 200 societies, with a membership of 6,000."

Mr. G. F. Knappen welcomed the convention in behalf of the Epworth League. He welcomed them because "You are instruments in the hands of God in tearing down the strongholds of Satan."

Rev. T. L. Fisher, in behalf of the churches of the city, said he welcomed the convention because they *stimulated patriotism*; because the work of the Endeavorers was to overcome denominational names. "A lack of unity is the cause," he said, "of our inefficiency. You will bring about this unity. I welcome you because you are the bodyguard of Jesus Christ."

In his response, W. H. Mullins said: "The work of Christian Endeavor is to put patriotism into politics." "We can serve Christ in no better way than by placing good men into office." "Our object is to unite all the people of the world into one."

In their business session six resolutions were adopted—the third of these reads as follows:—

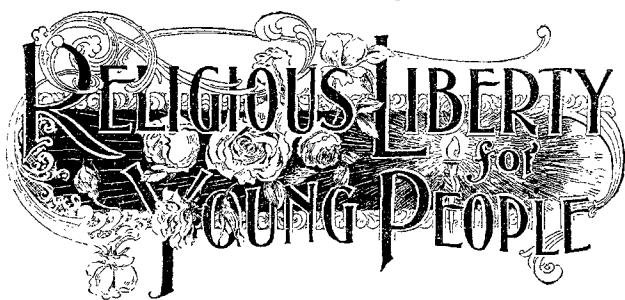
"It is with alarm that we view the increasing desecration of the Sabbath, and we would urge upon all Christian Endeavorers the necessity of keeping sacred the Sabbath to our Lord's service and of taking steps to protect the sanctity of the day and also its civil observance. We also heartily commend the action of the Sioux Falls Retail Clerks' Union in denouncing the desecration of the Sabbath."

In an out-door address, Saturday evening, on Christian Citizenship, Fred B. Smith said: "The foundation of this government rests upon the maintenance of the Christian Sabbath. Do away with the Sabbath and the Government falls." Such statements as these make it plain how a disregard of the Sunday sabbath can be construed into treason. We may then look for a fulfilment of Rev. 13:15.

Hon. H. H. Russell, superintendent of the Anti-Saloon League, in an address given Friday evening, urged the necessity of enforcing the "Sunday-closing law." Of this it may be said that to close saloons on Sunday is a very doubtful kind of temperance measure. I doubt if there is a saloon-keeper in this State but would rather have a Sunday-closing law on our statute books than not. He knows that his sales of liquor will simply be greater on the day before; and by closing on Sunday his nefarious business will be given the sanction of law. The scheme is altogether one to enforce the sacredness of the Sunday sabbath.

G. W. ROGERS.

Sioux Falls, Aug. 29.



Some Questions.

1. What is an "unalienable right"?
2. What is the difference between *right* and a *right*?
Has any person a right to do wrong?

Can Proper Sabbath Observance Be Enforced by Law?

LET us look at the question a moment. What is the Sabbath?—A day set apart by Jehovah for religious worship. How must it be observed? Christ in John 4:24 says, "God is a Spirit; and they that worship him must worship him in spirit and in truth."

First of all we want to clearly and distinctly understand that no service is acceptable to God that does not come from the heart—that is not done willingly and gladly. Now true Sabbath-keeping is something more than just to refrain from physical labor on that day in strict compliance with the letter of the law. The person who truly observes the Sabbath does so because he loves to do as God commands, and through this cheerful, willing obedience he is led to view Jehovah as he is—the Creator of the heavens and the earth and all that they contain.

But suppose a man should say, "I don't believe in God. I don't believe one day is any better than another, and therefore I see no necessity of esteeming any one day above another?" Has he not a right to this opinion? Surely he has, just as much as any one else has to believe God to be the being the Bible describes him to be.

Now suppose, in compliance with a law of the land, this same man should refrain from work on the Sabbath day—go to church and to all outward appearance act just like those who were true worshipers.

Is that heart worship? No; because he doesn't believe in it. How does the Bible say God regards that kind of service? Read Romans 14:23: "For whatsoever is not of faith is sin." Then Sabbath-keeping by this man, without a change of heart, would be to him sin, and "the wages of sin is death." Such a man would be pretending by his actions to believe a thing in which he had no faith, and such a person we call a hypocrite—one of the most despised of all men.

Therefore it is absolutely impossible for the civil law—which takes cognizance only of outward acts and not the thoughts and intents of the heart—to enforce true Sabbath-keeping, and when it tries to do so it can only make hypocrites.

W. E. C.

Who Made the Trouble?

"MAMA, here is a picture of a prophet and a king, and the king is saying to the prophet, 'Art thou he that troubleth Israel?' What had the prophet done to make trouble?"

Mrs. Ross thought a moment, and then said, "That must be Elijah you are thinking of; but before I answer your question, I want you to hand me the Bible, and I'll read you the prophet's answer. 'And he answered, I have not troubled Israel, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and hast followed Baalim.'"

"O, then, it was not the prophet that made the trouble, and the king was wrong in blaming him; was he, mama?"

"Yes; it was Ahab himself that had brought the trouble on the people by forsaking God, and breaking his commandments."

"How did it bring trouble, mama?"

"In the same way that it always brings trouble for people to forsake the commandments of God. In forsaking God and his law, they cut themselves off from the source of love, as I have often told you before. The law says, 'Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself.' The love of God alone will enable one to love his neighbor as himself, and make him carry out the Golden Rule that says, 'As ye would that men should do unto you, do ye even so to them.' This is the law. Ahab had forsaken this principle, and led others to do the same, until great trouble was in the land. He married a very wicked woman called Jezebel, who was an idolator. She served self, and had that idol represented in a god called Baal. Baal was the name of the sun-god. She was a sun-worshiper."

"And was it very bad to worship the sun? What harm could it do, mama, to bow down to the sun?"

"To this sun-god the people ascribed human passions, so that the sun-god was only a representative of themselves, and in reality it was self-worship. In the worship of the sun, they did the vilest kind of things, and broke every commandment of God, corrupting themselves in the name of religion. They got drunk, were gluttons, committed adultery, bore false witness, coveted, and broke the Sabbath. They went to great lengths in their wicked worship."

"But, mama, we read of people doing these same things to-day without being sun-worshipers." "Self-worship is the same thing, and the world is full of it," said Mrs. Ross.

"But how did it trouble Israel? Israel were God's people. They did not need to be troubled by all this, did they? Couldn't they do right even if others did do wrong?"

"Yes, certainly. There's nothing on earth to hinder people from doing right. But for all this wicked men and women can make it very hard and painful to do right."

"How, mama?"

"Well, Ahab and Jezebel were the king and queen of Israel, and they had set up this vile worship. They had altars all through the land, and 450 priests, with many singers, and great display. They enticed the people to come and worship Baal, and drew them away from God. Those who saw where this idolatry would lead, and who determined to be true to God, were persecuted: for Ahab and Jezebel and those who worshiped Baal were determined that the whole kingdom should join them in the worship of Baal, and they would not allow any one to worship God openly. Those who were brave enough to do so, were put to death. Jezebel tried to put all the prophets to death."

"She didn't kill Elijah, though. Couldn't she catch him?"

"Not very well; for God protected his servant. He permitted her to kill a great many others to show what was in this sun-worship, for there was persecution and death in it."

"But, mama, what did the king blame Elijah for if he had done nothing to trouble Israel?"

"Something had happened that made the king feel that Elijah was greatly to blame."

"What, mama?"

"About three years before this, Elijah had reproved the king for his wickedness. He said to him then, 'As the Lord liveth before whom I stand, there shall not be dew nor rain these years, but according to my word.'"

"Why, mama, how did Elijah dare to say that? Could he stop the rain?"

"No, not of himself; but he had read what God had said would happen to those who forsake his law. He knew that it was written in the Book of Moses that curses would come upon those who were disobedient, because there is nothing but cursing in the way of transgression. Famine, pestilence, plague, war, desolation and distress, all follow in the wake of evil. The nations who forsake God thrust aside his protecting hand, and invite the satanic hosts to hover over them, and a land like the garden of Eden becomes a wilderness under the influences of the evil one."

"When Elijah said there should be no rain, he knew he was in harmony with the truth of God, and that if he asked for the drought he would ask for that which was sure."

"And didn't it rain?"

"Not for three years and a half. Of course famine followed. People had nothing to eat, and the beasts of the field died, and great distress came upon the people."

"Ahab thought that all this happened because Elijah had shut up heaven. He was very angry, and tried to find the prophet so that he might put him to death; but God cared for him."

"But, mama, this did make it hard for the people. What good did the famine do?"

"The Bible says when the judgments of the Lord are

in the land the people learn righteousness. You know, dear, when the storm broke on the sea last summer, how the people who had been swearing, smoking, reveling and talking unbelief, suddenly began to pray and to call for God to save them."

"Yes, I remember."

"So it was in this famine. The people in their anguish began to inquire why all this evil had come, and if it was because they had forsaken God? and they began to desire to go back to him who was full of blessing."

"And did they, mama?"

"Yes; you will have to read the story for yourself. God showed the poor, bewildered people by a great sign that he was the true God, and that Baal-worship was all a delusion and a wicked thing."

"And then did they get something to eat?"

"Yes. Elijah went up into Mount Carmel, and began to pray for rain. He prayed seven times."

"What did he want to pray so many times for, mama? Couldn't God hear at first? God must have known all about it anyway. I don't understand why he prayed seven times."

"Well, Charlie, prayer does not change God's mind. He knows what he will give us when we ask. But Elijah needed to pray to get his own heart and mind into the right condition to receive the promised blessing. You know sometimes mama promises you something that you ask for a great many times before she gives it to you, because she is waiting for you to get into a condition of mind or body in which it will be a blessing to you. Perhaps, if God had sent rain the first time Elijah would have been forgetful of the power of God, and thought he had a great deal to do in bringing the rain."

"Did the rain come, mama?"

"O yes. It came in great showers all over the thirsty land. When Elijah saw the first cloud he ran to Ahab, and told him to hurry home; for there was a sound of abundance of rain, and the prophet was so glad that he ran all the way to the palace before Ahab's chariot."

"I suppose the people all repented then, and praised the Lord for his blessing of rain."

"Some did return to God, but many others grew harder than ever, just as Pharaoh did in Egypt, and just as the people on the boat did when the storm was over. When Jezebel heard all that Elijah had done, she sent word to him that she would kill him, and he fled for his life, though it had been proved that he was not the one who had troubled Israel, but it was those who had forsaken God."

"Are there any troublers in Israel now, mama?"

"Yes, I am sorry to say that there are many who are substituting the traditions of men (and some of these traditions are Baal traditions), for the commandments of God, and they are much annoyed at those who love God and keep his commandments."

"But there's one thing; they can't go as far as Ahab and Jezebel went in troubling Israel."

"That is yet to be proved, my dear. But whatever

others do, let us see to it that we ourselves are not making the trouble by forsaking God and his good commandments. And now while you read the story, I must go and look after dinner."

F. B.

Why We Have Rights.

God is the Creator of all beings upon the earth. But it is not merely as the Creator that God reveals himself to us in his Word and in his works. In these he reveals to us his *character*.

God might have made men without giving them any *rights* at all. He might have made them merely for his own amusement, as boys make their play men of snow, or as dolls are made for the little girls.

He might have made mere automatons,—that is, people who would have no will or choice of their own in anything that they did, but would act just as some power outside of themselves obliged them to.

Some people wonder why the Lord did not make automatons who would have been compelled to do right, instead of men and women who have the power to choose to do right. Such people seem to have no idea of the value of freedom.

The Bible tells us that "God is love." It is this that God reveals to us in his Word and in his works. This is his *character*. Everything that God does is prompted by his love for the beings he has made.

This is why he has given to us those unalienable rights that are spoken of in the Declaration of Independence.

God made all his creatures to be happy; so he gave them a right to life, to liberty, and to all things that they must have to make them happy. God himself never takes any of these things from us; but sometimes men take them from us, and sometimes we lose them by not caring enough for them ourselves.

If we were automatons we would never have any character. If we only did what we could not help doing, we would have no credit, nor any blame, for doing it.

We all like to have credit for doing well, and God means that we shall have credit for it. When we come to the end of this world, he is going to say, "Well done," to everyone who has done well here in this life.

It would only be ridiculous to say "Well done" to an automaton. So God gives us all *freedom of choice*, in order that we may have the credit of having done noble deeds of our own free will.

God has a character, and his design is that the beings he has made in his own image, shall have a character. We would not be in God's image if we had no character. What an honor it is that God has bestowed on us in making us in his own image! This is the highest proof that he does not mean us to be slaves.

God's character is love, and he wants men to have the same character that he has. Did you ever know any one of a very loving nature who did not want to be loved

in return? This is the way it is with God. He is more loving than any of us, and he wants to be loved in return by all the human family.

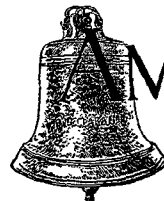
So he wants love to be our character, the same as it is his. But if we should do right only because we had to, there would be no love in that. If you, my boy or girl, did what your father and mother wish you to do, from no choice of your own but only because you could not do differently, would they see in it any proof of your love for them? Of course not; and so we must have freedom of choice to show our love for God.

How perfect and how beautiful is God's plan for the happiness not only of himself but of all his creatures! And how strange it is, and how wicked, that anyone should interfere with this plan, and try to take away man's freedom. Yet this is just what men have been doing all the way along in the world's history since Cain killed Abel; and they are doing it still.

Men are trying to have laws made to compel other people to do right, or rather to do what they think is right, for it does not rest with man to say what is right, but only with God. One of the most common ways in which some men try to compel others to do what they think is right, is in passing laws to compel people to keep the Sabbath.

God does not want any one to be compelled to keep the Sabbath. Real Sabbath-keeping is one way in which men can show their love for God. Yes; it is one of the greatest and most important ways in which men may show that they love God. And God longs for their love, and in the highest degree deserves to have it. But when men pass laws to compel people to keep the Sabbath, they not only rob the people of their God-given freedom of choice, but they rob God himself of the love which would come to him through the free choice of people in the keeping of his holy day.

The men who make such laws do not generally realize how they are interfering with God's perfect plan and robbing him, and what a wicked thing it is. We must do what we can to enlighten them and save them from the consequences of such terrible mistakes.



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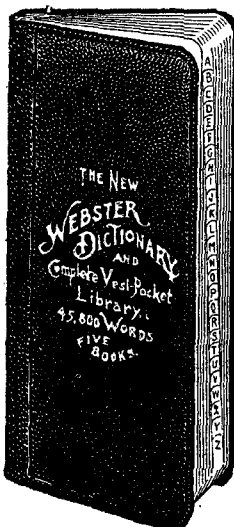
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Below is part of page 608 of our Combination Bible. The following Key shows how it is to be read:

KEY—The first **RV** on page 608 appears in verse 37 of the 9th chapter, before "dominion." In the King James Version the reading is "dominion over our bodies," etc. By referring to the foot-notes it will be seen that the word "dominion" is changed to "power." Hence the Revised Version reads "power over our bodies," etc.

In the 38th verse the King James reads, "because of all this;" by reference to foot of page it will be seen that the Revised Version reads, "yet for all this."

In verse 28 there is an **RO**, which denotes an omission. Refer to the foot-notes and "(having)" will be found. Every omission is placed in a parenthesis in the foot-notes, and the Revised Version in this instance reads, "every one that had knowledge and understanding."

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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} Levites, and ^{rv} priests, ^{2h} 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-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-e-mī'ah,

3 Pāsh'ūr, Ām-a-rī'ah, Māl-chī'jah,

4 Hāt'tish, Shēb-a-nī'ah, Māl'luch,

5 Hā'rim, Mēr'e-mōth, Ō-bā-dī'ah,

6 Dān'iel, Gīn-nē-thon, Bā'ruch,

7 Mē-shūt'lām, Ā-bī'jah, Mīj'a-mīn,

B. C. 445.

Deut. 28.

48.

2 Kin. 23. 3.

2 Chr. 29.

10; 34. 31.

Ezra 10. 3.

ch. 10. 29.

2 Heb. are at

the sealing,

or, sealed.

h ch. 13. 1.

3 Heb. at the

sealings,

ch. 9. 38.

g ch. 8. 9.

4 Or, the

governor.

b ch. 1. 1.

c See ch. 12.

1-21.

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;

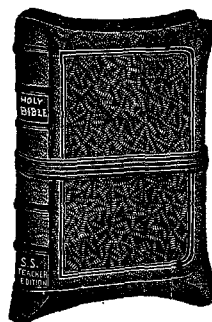
29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō'seg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give ⁴ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:

31 ^k And if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, that we would not

37 power 38 yet for all this—our—our 9 namely, Jeshua etc. 14 chiefs 28 Nethinim,—peoples—that had—(having) 30 peoples 31 peoples—(it)—a—

forgo 33 meal—(an) 34 (the)—(among)—according to our fathers' houses, 35 manner of trees,



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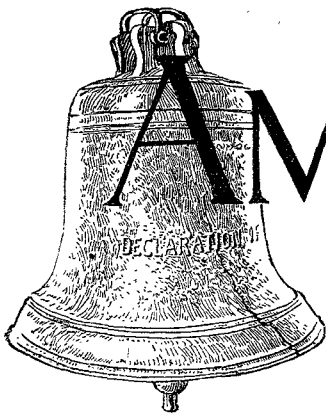
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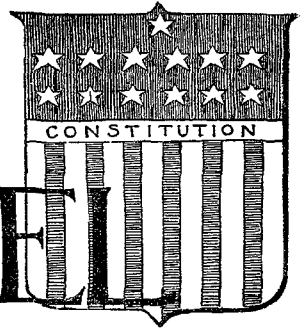
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GOD made men different from one another; he gave to each an individuality. But there is a power working

in the world that tries to force men to act as though they were alike,—a power that sets fashions and prescribes customs for men in dressing, eating, thinking, and worshipping,—a power that has a few worldly moulds in which it would have all human thought and action run. All this is directly contrary to the plan of the Creator.

HUMAN law is powerless to stay the flood of degeneracy which is sweeping in upon the world in these last days. Human law can (to a large degree) prevent crime; but it cannot prevent that corruption of the heart which incites men to the commission of crime. There must be laws against crime; but our hope of safety must be not in legislation, but in the saving power of God given to the world in the gospel, both for society in general, and our own selves in particular.

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The sciences are not what the world needs to-day, first of all. More than all else, the heart needs to be purified, the soul needs to be saved, the whole character rebuilt, the mind transformed into the very image and glory of God, so that the life shall reflect his righteousness, to make manifest the knowledge of God alone to all the world. Though men have all that all the sciences can give, it will profit nothing without salvation; for it will be but a little while till they will have none of it at all.

There is another thing: God wants all men to think right on every subject. There are men to-day thinking

on scientific subjects, but they do not think right. They get so far along that they find no place for God at all. The man without God, without the guidance of the thought, the mind, of God, is not able to think right on these subjects. And the mind is not right until it is renewed in the image of Him who created it. The mind is to be transformed, renewed. We are to have another mind altogether. Every thought is to be brought into captivity to the obedience of Christ.

That is the work of salvation. It is to restore the image of God in the soul; to bring the mind where it will be but the reflection, the outshining, of the righteousness, the thought, of the living God. When that is done, and the work of God is finished in this world, in making known the knowledge of God to all people, then the Lord will open to men the whole universe for all eternity. Then all these other subjects will be open for our study, and the Lord can say to us, Go where you will, I can trust you. The wide universe is open to you. There is nothing kept back from you. It is all your own. It belongs to you. Go where you please, stay where you please, do what you please, *think on whatever subject you please*, delve into it as deeply as you please, you will do it rightly.

This is not at all to say that men are utterly to ignore all other sciences till we reach the other world. It is simply to say that the science of salvation is to lead in the study of all others. Has not the Lord set us an example as to what attention we should pay to these things, and what use we are to make of them? What is the purpose of reading and studying upon the other sciences?—That these may help us better to understand and to teach the things of the science of salvation, than we could do without that knowledge. That is the use made of them in the Bible. By this the Lord shows us that the science of salvation must take the lead of all the other sciences known in the universe.

It must take the lead of all others in this world, and when we get into that other world it will still take the lead even there. For “the cross of Christ will be the *science* and the song of the redeemed throughout the ceaseless ages of eternity.”

When the Lord has shown how absolutely vain is all science, all learning of all kinds *without his salvation*, then we say again, What can he do for men if these things which he has set before the world will not instruct them that that is not the way to take? If men will not be instructed by these things to take the right way, to allow that God’s science is the chief, and that what he knows is the best, then how can mankind hope to escape the evil that has come upon all these that have gone before?

The science of God’s salvation is the one thing for men to know, first of all; that it may lead us, guide us, balance us, and hold us everywhere in all things, and against all things evil. And it will do all this. That is the blessed truth:—

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles

the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.” Eph. 3:8, 9.

What is that mystery of God?—“Christ in you, the hope of glory.” Christ the power of God, and the wisdom of God, the gospel, the power of God unto salvation—that is the mystery of God; that is the science of salvation. That is the scientific truth, around which all other sciences center. That power of God unto salvation every man must have to hold him back from the evil that is in him. The evil that is born in every man will carry him to perdition, in spite of all science, all literature, all art, all religion, that the world can furnish, or that it ever could furnish, unless he lays hold upon the power of God unto salvation, which comes to men by faith of Jesus Christ.

Without that power in the heart, even the science which God taught—to say nothing of the literature, the art, the religion, and all that the heathen taught—is impotent to hold back man from sinning. Without that, every vestige of evil that is in a man will show itself, in spite of all the science that he can ever know.

The mystery of God, which is Christ in you, the hope of glory; Christ the power of God, and the wisdom of God; Christ and him crucified—that alone, that all in all, that over all, in all, through all, now and through eternity,—that is the science of salvation, the chief of all sciences. That is the science which leads all other sciences, which rightly takes precedence of all, and which must guide in the study of all. Let it be so with all forever.

Then let the Lord by his Spirit so draw us to himself; let the heart be so opened to that power, to the fellowship of that mystery, to the Spirit of God, that he may implant there Jesus Christ, his grace and his virtue. And as we hold our hearts open to him always, and to none but him, as a flower to the sun, we shall obtain in all its fullness, his righteousness, his power, his salvation, his mercy, his truth, his joy, his gladness, his peace—O, and his eternal life!

Religious Controversy.

For several years a controversy has been in progress in London, Eng., over the question of teaching religion in the Board (or public) schools. A large party composed of adherents of the Established church demand that religious instruction be given the young pupils in the schools, and a spokesman for this party has recently laid down the proposition that “no instruction is worthy the name of education unless it rests upon religious faith, influencing character by religious motives, and regulating and restraining conduct by religious sanctions.” If the church party wins in the contest, the basis of the religious instruction given is to be, the Bible, the Lord’s Prayer, and the Apostles’ Creed.

The contest is said to be raging now with great bitterness, and people in this country should take warning from such object lessons and carefully avoid all ground for such unhappy controversy here. Religious teaching cannot be put upon a par with the teaching of arithmetic or geography. All true religion is taught by the Word of God and the Holy Spirit.

A VICTORY has been scored at Cleveland by the church party who are working to secure Sunday observance by law. On August 31, Judge Neff granted a temporary injunction against Sunday ball playing in that city, and this is regarded as a fatal blow to Sunday sport there.

Nations and War.

BY T. R. WILLIAMSON.

WHY is it that the very words "nation" and "war" seem almost to be synonymous terms? No sooner does a feeble State begin to push its puny head up into political air and to struggle for a breathing space and standing room, but it must strive with competitors for a bare existence. There seems to be an idea abroad that there is not room enough for any State, whether it be large or small, to live within its own borders.

A province becomes a duchy, the duchy gathers an army and forthwith expands into a State of power and pretensions. Its ruler audaciously robs a contiguous realm of part of that realm's territory and fights through a term of years for possession of his new acquirement, and thus a powerful kingdom is established, a covetous eye is cast over a mass of adjoining States, they are annexed with their consent more or less forced, and the kingdom has become an empire, and the end is not yet; the empire reaches after more and still more possessions; it has become one of a family of empires, each wanting the earth, and every step of the history of each of those countries has been a war.

This is very like the story of the growth of every important nation in the world; war, war; either threatened or actual, upon any or upon no provocation. Look in any direction we may and each independent State appears like a gigantic individual whose face wears a continuous scowl. The ugly look is sometimes thinly wreathed with smiles, but no one is deceived thereby; the smiles are those of one whose both hands are armed and whose intentions are known to be hostile.

The constant, constant strife and rivalry for power, place, preferment, employment, wages, upon the part of human beings, is seen in magnified proportions and more forbidding aspect in the case of nations. For a nation to entirely disarm is to invite encroachment or revolution.

When an individual refuses to carry weapons, to have hem in the house, or to resent affronts and injuries;

when meekness is made an attribute to the character, it seems as if all surroundings become hostile, and octopus tentacles of ill will reach toward the defenceless seemingly from every quarter; and a nation living with peaceful intentions toward its own and other peoples, unarmed and following only the pursuits of peace, with no menace in its looks and naught but friendliness in its life, would perish from the face of the earth before the covetous propensities of the national beasts of prey around it. Such a nation in this world is impossible except it be a scattered people as the Christian nation, the isolated, earth-strewn Israel of God.

The King of such a people, breathing peace to all, could not live upon earth. He was crucified because he was of a loving and a peaceful nature. Peace is not the natural condition here, nor is it permanently desired by the world's people. Nations are armed for battle and desire to show their powers.

But the increase of Christ's government "shall be peace as long as the moon endureth."

Tallmadge, Ohio.

"Faith Cure."

It seems evident that the boasted enlightenment and progress of the nineteenth century has done little if anything to free the minds of the masses of the people from superstition. For never, apparently, were there so many bogus "healers" in the country claiming to exercise divine power, as there are to day; and all seem to be doing a thriving business.

The term "faith cure" is commonly applied to the work of these frauds, about which there is, in strict truth, neither faith nor cure. The only "faith" that is present in such cases is a blind confidence in the powers of the "healer," and the only cure that follows is a product of the imagination or of the unseen spiritual agencies of evil.

There is a true faith cure; and its existence is argued by the presence of that which is counterfeit. Not only this, but that we have reached a time when it is to be especially manifested, is indicated unmistakably by the marked revival of superstition which is seen in the land to-day. It is the devil's plan to flood the world with counterfeit imitations of that which is genuine, in order that people may be deceived and accept the false for the true.

What, then, is true faith cure? The answer is simple. It is the power of God manifested in the healing of disease through faith. And what is faith? Is it a mere blind confidence in somebody? Is it something devoid of reason? No; certainly not. There is nothing more reasonable than to believe in the power of God.

We see the manifestations of God's power on every hand. What is it that causes life and growth in all the world around us? It is not our power; no, nor the power of any man nor of any government. Is it then power

that creates itself? To believe this requires the credulity of a "freethinker." If power could create itself, the problem of a "perpetual motion" would have been solved long ago. If nothing could create something, could not man, who is much more than nothing, create something? Yet he cannot create the very lowest and simplest form of life.

Faith is the characteristic of the Christian. The Christian knows God, for he has experienced the power of God in making him a new being—giving him a new creation. He has experienced crucifixion and death of the "old man"—his former self—with Jesus Christ, and with Christ he has been raised up and exalted to heavenly places, and experiences the divine life working in him, which is Christ living in him. When Christ lives in an individual, that individual cannot be ignorant of him. He is in the closest companionship with Christ, and can only look with pitying amazement upon the one who would try to persuade him that Christ does not exist.

Thus knowing the Lord, knowing God's companionship and power in his own experience daily, and seeing God's power in all the forms of life and growth around him, is it unreasonable that he should believe in that power? Would anything be more unreasonable in him than that, knowing this, he should refuse to believe in that power?

The Christian believes that He who created all things and maintains them in life, can heal the sick of all diseases. This is only reasonable in the highest degree. He believes that God's Word is true; and finding that Word full of gracious invitations to ask of his heavenly Father for that aid which it is beyond his own power to supply, for the healing of both body and soul, he simply takes God at his word, and thus experiences true faith cure. It is the same power, and the same faith, whether it be for the healing of the body, or of the soul. The soul of the unregenerate man is sick unto death; and that which is called conversion, is its healing,—a true instance of faith cure; for it must all come through faith.

Faith being thus in the highest degree reasonable, is the direct opposite of superstition. The two cannot go together. The superstitious person knows nothing of true faith, and the man of faith is never superstitious. And wherever faith is not, there superstition has access. Faith, not education, is the safeguard against superstition. Faith, indeed, is itself an avenue to the highest education,—the knowledge of God. But that education which is without God, prepares no one to detect spiritual error when it appears in the form of truth. And this is abundantly proven by the ease with which "educated" people fall victims to the "faith cure" "Christian science," and kindred delusions of the times.

Faith cure—the genuine—is all right; it is the only salvation for the race, or for any individual. And therefore it is of the utmost importance to each individual that he should obtain the genuine faith cure, and no counterfeit; for it is something each one must obtain for himself.

Truth and Freedom.

JESUS said to the Jews (and the words apply equally to all people), "Ye shall know the truth, and the truth shall make you free."

In this, as in everything else that Jesus said and did, he was revealing the mind of God, his Father; for he came to manifest his Father to the world. It was the Father who spoke through Christ, in all that Christ said.

God wants every person to know the truth, and he wants them to know it in order that they may be free. God has no use for slaves. Only in freedom can an individual serve him. The service of God is to love God and do what he has commanded because we love him and our fellow creatures. In love there can be no slavery.

The truth of God delivers the soul from bondage. And no chains or fetters that can be forged by man can shut out this truth from the soul. God's truth breaks the bonds of a perverse disposition, of evil habits, of fear, and of everything that can hold back the soul from the pathway of righteousness that leads to eternal life.

If we would be free we must know "the truth." But what is this? The answer is found in the words of Jesus, "I am the way, the truth, and the life." We must know "the truth as it is in Jesus." Is this a narrow view of truth? No, indeed; it is the broadest view of truth, the *only complete* view of truth that can be had.

He who sees not Christ in his investigation of truth, sees not enough of the truth to escape falling into many delusions concerning it.

God wants all persons to serve him; not for his good, but for their good—in order that they may realize all the good and the happiness that life can contain. And to serve him they must be free; no forced service can be acceptable to him. No plan to force men to serve him can for a moment have his approval.

And to be free, men must know the truth,—which is to know him who is "the truth"—"Christ, the wisdom of God and the power of God." In the spiritual life—which is the true life—knowledge is not power, save as it is the knowledge of Christ as the power of God unto salvation. He who holds this knowledge, and only he, has truth and freedom.

Overlooking Parental Duty.

THE *Union Signal*, of August 26, says that where there is a tendency in the denominational school to leave the spiritual development of the young people under their care entirely to the church, the result is, invariably, that there has sprung up in the college itself a worldly spirit utterly destructive of all spiritual growth. This shows that the moral training of the youth must not be left to the church; and it might just as truthfully have been added, that where the moral training of the youth is left to the schools and colleges, the same spirit destructive of spiritual growth generally takes possession of the pupils.

Parents and guardians must do the first and most important work in religious training. The denominational school and the church can at best do little more than supplement the work that is done in the home.²

THE press reports contain an account of a recent case in England against the *London Times*, under the old law of 1781, for advertising a Sunday concert contrary to the act. The judge avoided the issue by a legal subterfuge, ruling that the statute had not been violated inasmuch as "admission" to the concert was free, although it was a fact that the seats had been previously paid for. Such an evident disinclination to enforce these antiquated religious statutes, in the land of their origin, ought to be brought to the attention of Canadian and American judges who are so zealous in the enforcement of these laws which they have derived from England.

A Conversation.

BY J. E. EVANS.

MR. A. TO MR. B.—How do you regard this subject of religious legislation, or Church and State?

MR. B.—I have always been opposed to a union of Church and State in America.

MR. A.—You do not, then, believe in Sunday laws?

MR. B.—I certainly do. We must legislate for the masses, to secure the laborer against the mercenary employer. If we do not, the working class will have no Sabbath, and will be compelled to work seven days in the week.

MR. A.—But suppose a firm has in its employ those who keep the seventh and those who observe the first day of the week as the Sabbath, which day shall be selected as the day for rest?

MR. B.—We must legislate in favor of the greatest number.

MR. A.—The majority might be those who observe the Sabbath of the fourth commandment.

MR. B.—It does not make any difference which day we keep. If you count from Monday Sunday will be the seventh.

MR. A.—Suppose a man has seven sons, and when he dies he makes his will to the effect that his first son shall have \$500, and each of the first six sons are to have the same amount, but the seventh son shall have \$1,000. Now do you think that the first son could contest the will in court, saying that he was the seventh? They would say, You are not the seventh, but the first-born. But he would say, "That depends on where you begin to count." Again, we read in the Word of God that Enoch, the seventh from Adam, prophesied of the second coming of Christ. Would it be possible to make Adam the seventh?

MR. B.—We must have one day in common, when all

can unite in worshiping God. The comfort and wish of the majority must be considered. If we allow each person to select his own day of rest, society would be broken up and there would be no order.

MR. A.—Then if this nation should go through the experience that France did at one time, and the majority should decree that we should have no Sabbath, I suppose you would submit gracefully.

MR. B.—We do not ask that those who keep the seventh day shall be compelled to work on that day, but that they shall not work on the first day.

MR. A.—The poor man has a large family to provide for, and it takes all that he can earn during the six days to secure for them the necessities of life. He conscientiously believes that he should observe the seventh day as the Sabbath; but he must submit to the wish of the majority, and be robbed of one seventh of his income, notwithstanding he has the God-given right to work six days. Do you think that is just?

MR. B.—This is a Christian nation, and I suppose he would have to abide by the will of the majority, or go where he could keep whatever day he chose.

MR. A.—We speak of the Christian religion because it is the religion of Christ. But when the people desired to make him a temporal king, he declared plainly, "My kingdom is not of this world." His people are said to be pilgrims and strangers on the earth, chosen out of the world, and that *they seek* a country. If all were Christians it could only be a nation of Christians. The majority are not Christians. A large portion of those who profess to be Christians, are Catholics, and they tell you that this is a Catholic Christian nation. Of course, it would have to be decided who are Christians, and all who could not pass the examination would have to find some other place or suffer death. This is not at all imaginary. It has already been worked out. Christian, is Christ-like; but do statistics indicate that this is a Christ-like nation?

MR. B.—If men will not do what is right of themselves they should be compelled by the law. Look at Great Britain. The union of Church and State has been a great blessing to that country, and has made it what it is.

MR. A.—I suppose you are an American citizen, and as such you believe in the principles underlying the Declaration of Independence and the Constitution of the United States.

MR. B.—Yes, sir.

MR. A.—Do they not both say, that religion or the duty that we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience? George Washington said, "The Government of the United States is not in any sense founded on the Christian religion." And General Grant believed that Church and State should be kept forever separate.

Those who founded this nation came here to secure "a new order of things." The old order was a union of Church and State, which brought about the persecution from which they fled. Still they persecuted one another, and that spirit lingered until "the times of '76." Then the laws of this Republic were based upon principles which would, if faithfully followed, have made further persecution impossible. Prior to this the Baptists and the Quakers experienced the evil results of the unholy alliance of the religious with the civil power. Then how can you believe that the union of Church and State has been a great blessing to Great Britain?

Mr. B.—What is good in one country may not be good in another. The same principle holds good in regard to eating and drinking. What agrees with one may not agree with another at all. We are commanded to obey the powers that be.

Mr. A.—But the powers that be differ greatly in their requirements, and the laws of a country are continually changing. Therefore the logic of your argument leads you to the position that whatever is, is right. But you will not be ready to admit this. The Saviour made this point clear when he said, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." There are certain duties that we owe to God alone. These are moral or religious duties. The duties we owe the civil government are purely civil. The moral law is the sum of all morality, and God alone can enforce it, for it takes cognizance of the thoughts and intents of the heart. The Inquisition was the logical result of man taking the place of God.

Mr. B.—Are we not told to submit to every ordinance of man for the Lord's sake?

Mr. A.—Yes. But a little further on in the same chapter we read, "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." And you will see that we could not endure anything wrongfully for conscience' sake if we submitted to every ordinance that man might consider it his duty to enforce. The experience of those who had Daniel put into the lions' den, and of those who caused the three faithful Hebrews to be cast into the heated furnace, ought to teach us the folly of trying to regulate religion by State law. Moreover, the angel that liberated the imprisoned disciples commanded them to go and do the very thing which the civil authorities had forbidden. To preach Christ a king was contrary to all Roman law, yet when they were again arrested Peter said, "We ought to obey God rather than men."

New Orleans, La.

The True Recognition of God.

"Southern Sentinel," Melbourne, Aus.

God is worthy of the grateful recognition of every intelligence in the universe. We believe, too, that there are proper lines on which we should seek to express and se-

cure such recognition. But we do not believe that the formal recognition of God in civil and political compacts is the proper means for the expression of such recognition.

That is not the kind of recognition God asks. It is not the kind that will honor him. Nor is it the kind that will benefit the nation.

The recognition that God asks of men is *personal faith in Him and obedience to His just requirements*. To recognize God truly means to recognize the sacred rights He has conferred upon men. The only true governmental recognition of God that can be made is for the government to recognize the teachings of Christ regarding the total separation of Church and State, and to frame such laws as will safeguard the rights and liberties of all its citizens.

Church and State in Australia.

THE CHURCH BESIEGING THE COLONIAL PARLIAMENTS.

BY W. A. COLCORD.

HAVING failed to secure from the Federal Convention the religious declaration in the Constitution which they desired, the leaders in this movement now purpose to accomplish through the Colonial Parliaments what they failed to get in the convention. Says Professor Rentoul, of Melbourne:—

"Let the churches unite to see that this great blunder is not perpetuated. . . . Let them bombard Parliament."—*Melbourne Argus*, May 7.

From this it will be seen that this whole movement is a church affair, led on by certain church leaders. That the latter do not take their defeat in the convention with the best grace is evident from a further statement by the same gentleman:—

"The convention, by their refusal, have simply forced upon us, needlessly, the labor and expense of having this good thing effected through the respective colonial legislatures."—*Melbourne Age*, April 26.

But this being the only course left to secure what they demand, they purpose pursuing it. Their plan is to enter the arena of politics, turn the churches into political machines, and "bombard Parliament." That none may think we are overstating matters, we will give a few further proofs.

At a meeting of the commission of the Presbyterian Assembly, of Victoria, held May 6, the "Public Questions Committee" submitted a report in which they say:—

"The committee ask the commission's special authority to use all efforts to secure concerted action on the part of the various churches in the respective colonies of Australia and Tasmania, so that the various Parliaments shall be effectively moved to decide in favor of an amendment in the preamble of the Constitution, giving effect to the people's wish that there should be recogni-

tion of God as Ruler of nations and Source of righteous law."—*The Argus*, May 7.

The next day the Assembly passed the following motion:—

"That in view of the coming general elections, ministers be instructed to press upon the people the imperative duty of supporting only such candidates as will vote for Scripture instruction in the State schools, and such as promise to maintain the recognition of God in the Constitution of the proposed Commonwealth."—*The Age*, May 7.

And the moderator of the same Assembly, in the course of an address delivered at a meeting of the Presbyterian Elders' Association, held in Melbourne, May 5.—

"Reviewed the history and the special influence of the Presbyterian church, and stated that its present great duty was to see that modern democracy was not an unchristian and godless democracy."—*The Age*, May 6.

The South Australian Anglican Synod is likewise bent on doing the same thing, as the following will show:—

"At the meeting of the Anglican Synod to-day, the standing committee was instructed to take any steps necessary to secure the recognition of divine providence and the belief therein as the best foundation of the nation's well-being in the proposed Federal Constitution before its final adoption."—*The Argus*, May 7.

And the Sydney Council of Churches has passed the following resolution:—

"It is hereby resolved that a petition be prepared and presented to Parliament (to be signed by the chairman on behalf of the Council), urging the insertion of the said clause before the Constitution is adopted by the legislature of this colony."—*Adelaide Daily Telegraph*, April 30.

These are sufficient to show the plans that are being laid, and the steps that are being taken, to unite religion and the State in Australia.

Enforcing the Sunday Law.

"Bible Echo," Melbourne, Aus., July 19, 1897.

This week we have additional evidence that the Council of Churches is a religio-political organization whose chief aim is to unite Church and State and enforce religious dogmas, chiefly the Sunday institution, on the people by law. The following is from the *Sydney Morning Herald*, of July 5:—

"As a result of the recent deputation from the Council of Churches to the colonial secretary, the inspector-general of police (Mr. Fosbery) forwarded instructions to heads of the police in the eastern suburbs that the sabbath observance law must be strictly obeyed by all shopkeepers. Yesterday the police were very busy all the morning in notifying the various shopkeepers of the fact. The instructions to the police are that the law is to be rigidly enforced."

Here is proof of what the church leaders are after in

their vociferous clamors for what they are pleased to call a "recognition of God in the Constitution." They simply want a constitutional basis for enforcing religious observances on the people by law. They want laws to force upon men the observance of a day which God has never commanded them to observe. This is what they mean by recognizing and honoring God.

Let those who fear God and desire to keep *His* law, have nothing to do with this movement. It is not Christian. Christ forces no one to serve him, neither has he commanded men to keep Sunday in opposition to the law of God, which commands them to keep holy the seventh day. Christ kept the Father's law and taught others to keep it, and the true followers of Christ will do the same.

Papal Infallibility.

"Herald and Presbyter," August 11.

A ROMISH priest preached on this subject a few sabbaths ago. His method of proof was as follows:—

"The church cannot err in proclaiming doctrines. There can be no new dogmas of any kind whatsoever. The doctrines taught are those given to the church by Christ himself. 'Go therefore, teach ye all nations, teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world.' Matt. 28: 19, 20.

"Here we have our Lord giving to his apostles the power given to him from on high. In delegating that power he strengthens it by telling them that he is with them for all time. So there is no danger that they will fail. They will be infallible because God is there with them to help them to accomplish their duty. Therefore, infallibility is a gift of God to St. Peter and his successors."

Christ's address quoted from Matthew was not to Peter, but to the eleven disciples (see verse 16). As it was physically impossible that the eleven should teach all nations, the command was evidently given, not to them only as individuals, but to all who should believe on him through their word. John 17:20. What he commanded them he inspired the evangelists to record. The infallibility is in the Scriptures, which were written for our instruction. But if it was in the apostles, as this man claims, what right has he to take ten from eleven, leaving one as the only infallible apostle, with authority to transmit his exclusive prerogative to a long line of successors, some of whom were notoriously wicked? No wonder that Rome withholds the Scriptures from the people. If they could read that twenty-eighth chapter of Matthew for themselves, they would see that Christ has no idea of giving Peter any exclusive position or authority. If Peter was to be his vicegerent, if the other ten and all the rest of the "five hundred" were to look up to Peter as their sole and infallible leader, that was the time for our Lord to say so, and to emphasize the duty of obedience to the head of the church.



THE "American party," as it has just christened itself, has assembled fifty delegates, representing nine States and one territory, in convention at St. Louis, and has permanently organized for open political work. Of course its declaration of faith embodies a strong attack on the Democratic and Republican parties, both of which are denounced as "false to the doctrines and principles of equality and a standing menace to popular government." Language of this sort is usually the accompaniment of the birth of a new political organization. Such a body must give some *raison d'être*. If the political future of the United States be safe in the hands of either of the two great parties who now contend for its mastery, the newcomer is an intruder, unnecessary and undesirable.

BUT our country has gotten along with substantially the same politics, and same party representatives of politics, for more than a century, and gotten along fairly well. Every candid man acknowledges that the purest patriotism is compatible with either the tendency to minimize Federal authority for which Democracy stands, or the disposition to rely rather on the government of Washington than on the States for the promotion of the general welfare and happiness of the people, which is the inspiring spirit of Republicanism. So long as the battle between these two great conceptions is honestly waged, the citizens are safe. Nor is there any serious danger that the pendulum will swing too far in either direction, while the people are true to themselves. Centralization reached its climax just after the civil war. A country which so triumphantly emerged from the unprecedented conditions of "reconstruction," with its institutions substantially unimpaired, and throttled "Caesarism" as it did secession, may count with confidence on its ability to take care of itself.

AND the waging of this eternal war between the forces of local self-government and the forces of centralization to which Democracy and Republicanism are devoted is the one great business of Federal politics. All the important legitimate considerations which enter therein are fairly comprehended in this issue. Other matters are of detail—eddies on the surface, giving no indication of the general course of either stream, possessing but transient interest, passing and coming with no effect of permanent consequence on the progress of events.

IF, then, the two great organizations really exhaust

the possibilities of our national political life, why a new party? Is it gotten up to deal with a matter not legitimately within the scope of free American politics? Does it represent an un-American idea which it proposes to carry into effect by un-American methods? There is a hostility to "aliens" discernible in its platform which is strongly suggestive of this notion, and it appears to be held by some who profess to be cognizant of the facts. "The separation of Church and State" is among the things which are called for. But will the new party stand up manfully and sincerely for any such thing? Will it, for instance, denounce the Sunday laws, the employment of public chaplains, the exemption of church property from taxation, the reading of the Bible in the public schools, and all similar outward and visible signs of the inward and intimate union of Church and State which exists in this country to-day?

THE States are the places to begin this work. Create a healthy rational public opinion in the respective States, so that their statutes and their customs may reflect the absolute and unqualified acceptance of the American doctrine of separation between Church and State, and the few instances where this principle is violated in the course of our Federal administration will soon disappear of themselves. A more sublime mission for any man or set of men to embark in could not well be conceived. I wish I could believe that there is a prospect of its being assumed by disinterested patriots in every county and township of the land. But I see no reason for believing that the St. Louis movement indicates anything of the sort.

ONE does not expect uniform scientific accuracy in the utterances of an orator whose main object is to "make a point" for or against some man or thing. Nor is the language of avowed eulogy to be sifted and criticised after the method applicable to the definitions of mathematics. And, finally, a bishop may fairly claim some license in the way of hyperbole, which would be generally denied to a mere layman. But these general propositions, like most other human words, are subject to some limitation.

I AM moved to the above remark by the fact that at several law school commencements recently held, the chief speaker has seen fit to quote, with apparent or express approval, the famous assertion of good old Bishop Hooker to the effect that law "has her seat in the bosom of God." Taken in connection with the occasions mentioned, this oft quoted statement is either meaningless, or utterly false, as well as absurd and blasphemous.

THERE is law which all Christian people regard as the expression of Deity's will—it is made up of moral pre-

cepts, or a law enjoined on the race, and of physical processes, or a law observed and formulated by the men of science. All the operations of nature that we see going on daily around us, Christians refer to the Maker and Director of the universe. They also believe that His will has been expressed for their guidance, as well as in the course of the flying bullet, or the running of the rivers. But neither the moral nor the physical law is within the purview of a lecture course at a law school. And any other religious dogma has as much application and relevancy to the commencement exercises of such an institution as this statement of Bishop Hooker's.

* * *

On the other hand, applied to the law which lawyers have to deal with, and which the students thus addressed have been investigating, the language of Bishop Hooker is preposterous and wicked. All of this law, from the inception of social development to the highest and most complex system of civilization, is the work of men's hands, and of their hands alone. There is nothing whatsoever sacred, or divine anywhere at all in or about it. It arose from human necessity, just as clothing is adapted to our natural wants. But a suit of clothing may just as fairly and reverentially be said to owe its origin to Deity as any human law, "common" or "statute."

* * *

"GOVERNMENT" is a machine, likewise, of human construction alone. It is a means or way devised by men for the enforcement and application of the common will known as "the law." It has no sanctity, nor peculiar claim to unwilling respect, save in so far as it can coerce. No individual is under any obligation to surrender his conscience to its decrees. On the other hand, its action adds nothing whatever to an existing moral obligation. Right and wrong are matters of that law which has its seat in the bosom of Deity. Human law knows nothing, can, from its very nature and its origin, know nothing about either.

* * *

THESE fundamental truths cannot be repeated too often, or insisted upon too strenuously, while Bishop Hooker's words are quoted and indorsed. It is treason to American institutions for any speaker to instill into the minds of our young men the subtle poison of this idea that there is something sacred about human law and human governmental machinery. Thus are they induced to receive the old conception of the divine right of kings in a new form, and one more pernicious and demoralizing than it ever assumed in the worst days of its practical application. For to believe in the divine mission of the community is a mental slavery infinitely more deplorable and hapless than to worship at one man's feet, as the Heavenly-appointed ruler of our lives.

* * *

THESE young aspirants for the bar ought rightly to

be told that the subject of their studies is not only destitute of any trace of divine authority, or sanction, or character, but that it is a piece of human patchwork, which, in its glaring inconsistencies, its false assumptions and ridiculous requirements, its cast-iron conservatism, its cumbrous methods, its lethargic movements, its extravagant cost, and in many other regards, is a standing reproach to those that made it, and the most serious reflection on human intelligence that can be found. The more intelligent among them discover all this before they come to receive their diplomas. What is the use of inflicting cant upon them?

* * *

EVERY young attorney should shake off all awe of this human legislation and practice, and recognizing its manifold imperfections and flaws, should make it a part of his life-work to reform it as much as he may. The opportunities to know where the evils lie, and to intelligently work for their mitigation, are given to lawyers as they are given to no other men in the land. It is unfortunate that those best qualified to help the progress of the race in this matter should be rather inclined to accept the situation as they find it, than to bestir themselves for the adoption of better things. The aim of the "commencement orator," it seems to me, should be to counteract this tendency as much as possible, and to set the young practitioners hot upon the trail of abuses, with a zealous ambition to reform them.

* * *

At this writing it seems assured that the New Orleans bishopric of the Roman Catholic church, recently rendered vacant by death, will go to the celebrated Bishop Keane, erstwhile of the Catholic University at Washington. Public attention is thus called anew to the strange controversy which has for some time been going on in the Catholic church of this country between the "liberal" and what would be called in Europe the "ultramontane" wings of the priesthood. The Vatican has long taken a deep interest in her United States affairs. She seems at times to cherish a hope that, should her European influence gradually slip away from her, the loss will be more than compensated by accessions on this side of the water.

* * *

How to make the most of her chances here is the disputed problem with her leaders. Some years ago we had what was called the "Cahensley movement." This resulted from a suggestion by a foreign prelate that immigrants to this country should be always served by a priest of their own nationality—thus preserving, as far as possible for the church, the distinctions of race prejudices and race customs which our naturalized citizens bring with them from their various native lands. The best thought of the Roman church prevailed against this innovation.

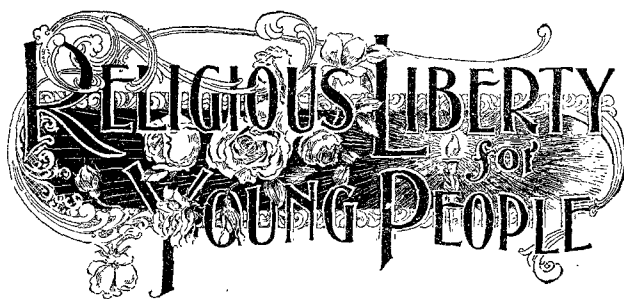
BUT a little while afterwards the cry arose that teachings of a "broad" and liberal sort were undermining the strength of the church in the United States, and weakening the hold of the priesthood on the minds and hearts of their charges. This was the state of affairs which Cardinal Satolli was invested with the duty of inquiring into and reporting upon. One of the results of the cardinal's inquiries was the removal of Bishop Keane from his place at the Washington University and his call to Rome, where, we are told, he was awarded a comfortable position on the "staff" of Pope Leo. It was generally supposed that this was the last to be seen of the too-liberal bishop in our country. Now, Satolli has gone back to Italy, and Bishop Keane returns to us, and is made the incumbent of one of the most important sees in the country. The change probably marks a reversal, or, at any rate, an important modification of the strict policy favored by Satolli. Roman diplomacy is always astute, and nowhere are the signs of the times more carefully studied than in the ancient palace on the banks of the Tiber. Concessions to the spirit of liberty that prevails in the United States are now in order. These may produce no rupture or schism in the church, but will they really strengthen it? Is there any alchemy of mortal mind or thought that can fuse together the doctrines of liberty and infallibility?

Geo. T. Ringgold.

Coal Miners Shot Down.

AS WE go to press the newspapers are full of the account of the shooting down of nearly one hundred unarmed Hungarian miners at Hazleton, Pa., by Sheriff Martin and thirty-eight deputies. It seems that the miners were marching along the highway from one mine to another when they were intercepted by the sheriff, who ordered the company to disperse, and upon refusing to do so, and showing signs of ignoring his word, orders were given to fire, which was done with the above results. It is reported that all but five of the dead and wounded were shot in the back, which would indicate that much of the firing was done after they had started to flee away. The particulars are too meager to express an opinion as to the merits of the case.

We believe in upholding the majesty of righteous laws at any cost, but at the same time we are free to say that our sympathies are with the struggling miners who through the greed of soulless corporations are in many cases reduced to starvation's very door. It is occurrences like these, likely to happen any day, that are filling men's hearts with fear, for they can see in them the precursor of a coming storm the like of which the world has never known. It is but a fulfillment of the prophecy of James 5.



Why George Didn't Go Fishing.

"HELLO, George; say, don't you want to go fishing to-morrow?"

George Sellers, the person thus addressed, was a youth whom Father Time had just ushered into the 'teens. At the sound of a familiar voice he looked up from the paper he had been reading, upon the front porch of his home, and saw his young playmate, Fred Atkins, looking at him from the roadway a few rods distant.

"Yes," he said, in reply to the query that had reached him, "I'd like to go well enough, but"—

"Well, come on and go," said Fred. "My brother Will got home from college this morning, and we're going to the lake to-morrow, and I know where there's some fine fishing."

"Well, I'd like to," said George, rather slowly, "but to-morrow's Sunday, you know, and my pa wouldn't let me go."

"Why, is that so? I thought he worked on Sunday himself," was Fred's reply.

"So he does; but he says I've got to keep Sunday, and that he would keep it if it wasn't for losing his job. They had a meeting of some kind in town the other night that pa went to, and he says they're going to have a law passed to make everybody keep Sunday; and then he's going to keep it."

"Can't he keep Sunday if he wants to without having a law to make him do it?" queried Fred, in a tone of surprise.

"Well, he don't think so, I guess," answered George. "He says he can't afford to lose his job, so he can't keep Sunday till they have a law to make everybody stop work Sunday, so that nobody will lose their jobs."

"What makes him think he ought to keep Sunday, anyway? Does he read it out of the Bible?"

"No; I never heard him read anything like that out of the Bible; but he said when he got home from that meeting he went to, that the man who spoke told them that Jesus Christ kept Sunday. He had a saw there like carpenters use, and he held it up and said it was the saw that Christ laid down every Saturday night."

Fred laughed. "That's a likely story; I don't believe he had any saw that Christ used, any more'n he had a piece of Noah's ark."

"Well, I don't know as he said that, exactly, but he

made pa think so, and a lot of others, I guess. It was the first time they had ever been to such a meeting."

"How did he know that Christ worked on Saturday?" asked Fred. "Why," he continued, after a moment's pause, "I heard my Sunday-school teacher say that Christ's parents were Jews, and if that's so they must have kept Saturday and Christ must have kept it too."

"Yes, that's so," commented George.

"What else did he say?"

"Oh, I don't know," said George, "I didn't listen to all pa said about it. Oh yes," he added, with a sudden recollection, "pa said he told them he never heard of anybody gettin' poor on account of keepin' Sunday."

"Then I don't see what he wants of a Sunday law, or what the people want of it, if folks who want to keep Sunday can get along all right without it," observed Fred. "If the Lord wants people to keep Sunday can't he take care of them when they do it?"

"I should think so," said George; "ma says the Lord takes care of everybody, and if he takes care of people when they're doing wrong, I should think he'd take care of them when they do as he wants them to."

"If your pa believes this, what makes him afraid to begin keepin' Sunday right now," Fred ventured.

"I don't know," George answered, reflectively, "unless it's because he isn't sure God wants him or anyone to keep Sunday. He was lookin' in the Bible the other evening, turnin' over the leaves and hunting for something that he couldn't find, and after a while he asked ma how the preachers knew that Sunday was the Sabbath, anyway. And ma she said she didn't know, but she guessed it must be so if the preachers said so."

"I've always thought," observed Fred, "that the preachers knew a lot more about some things than they could get out of the Bible. I guess that's one reason why I never cared much about goin' to church. Well," he added, as he turned to go, "I'm sorry you can't go with us to-morrow, and as long as your pa can't find anything in the Bible that says it's wrong, I should think he might let you. I know the Bible says the seventh day is the Sabbath, but that's Saturday and not Sunday, and nobody but Jews keep Saturday."

"Yes," they do," replied George, quickly; "some Christians keep it; ma knows of some that do. There were some people in the town where she used to live that kept it. I don't remember what she called them, but they weren't Jews."

"I wonder how they managed to live and not work on Saturday?" queried Fred, pausing, "Saturday's the busiest day in the whole week."

"That's so; but they got along all right, and they were strict in keepin' it, too, ma says."

"And did they want a law to make other folks quit work on Saturday?"

"No; I guess no one ever heard of such a thing as that. They probably thought if the fourth commandment said to keep the seventh day, that was all they

needed. And I should think," added George, "that it would be, if it was the word of the Lord."

"Yes; so should I," said Fred. "Well, good bye, and if I were you I'd tell your pa he must find me a Bible text for keepin' Sunday if he wanted me to keep it."

"I'll do it," answered George. "Good bye."

The Object of Civil Government.

WE have seen that all persons have rights; and that these rights are given each person by the Creator, and are unalienable.

We have seen also why it is that the Creator gives to each one these rights,—that it is because he has a purpose to be fulfilled in each member of the human family, and a claim upon each one, which would utterly fail if men were not left free to choose between good and evil. Only in this way can God receive what is due him, and man attain to the highest pinnacle of blessing.

But how are these rights to be preserved? How are the life and liberty of each one, which God has given them, to be protected from violence and destruction in this evil world?

Is each one to defend his own rights, using what force may be necessary to repel any invasion of them?

If it were left that way there would be no government at all. There would be no laws against crime, and each one would determine for himself what was a punishable offense and what punishment was deserved by the offender. And he would decide this, as individuals are so prone to do, not after calm reflection, but under the excitement and anger which the offense produced.

In addition to this, his rights would be defended by no power stronger than his own arm.

Such a state of things would be anarchy, worse than anything that we have seen or imagined.

To avoid this, men have formed civil governments; and by means of these, laws against crime are enacted by assemblies of chosen men; the person accused of wrongdoing is tried by men who can proceed in the matter with calmness and impartiality; sentence against the offender is executed without anger, haste, or barbarity; and the power of the whole people together is exercised to defend the rights of each individual.

The Declaration of Independence sets forth the purpose of civil government, in the declaration that "to preserve these [unalienable] rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Thus it is seen that the civil government exists for the benefit of the individuals who enter into it. But the natural tendency in governments is to reverse the proper order, and to hold that the individual exists for the benefit of the government.

When this is done, the rights of the individual, instead of being protected by the government, are sacrificed to the government. Human life and liberty, which the

Creator gave to man, and which no government can give him, are considered to be at the disposal of the government. This perverted state of things—this false conception of the purpose and province of civil government—has come to be the prevailing one all over the world.

Thomas Jefferson, who wrote the Declaration of Independence, said: "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. . . . The idea is quite unfounded that on entering into society we give up any natural right."

And when society, or the government, tries to compel us to give up some of our natural rights for the sake of its purposes, it is going contrary to God's order, and our obedience must be to God rather than to it.

Civil government is not the greatest thing in the world. It is, as we have seen, only an instrument to serve something else; and that which it is designed to serve must be greater than it. And that greater thing is MAN.

Man is the most important thing in the world,—the crowning work of God's creation. Man is made in God's own image; to him alone, of all things in the world, is given this overwhelming honor.

The civil governments were made by man; but man himself is the work of the infinite God.

Man, it is true, seems but an insignificant thing,—a being of faults and weaknesses, appearing only for a moment, as it were, amidst earth's myriad forms of life and then passing again into oblivion. And of himself he would be only this.

But ah, he is connected with the purposes of God, which reach throughout eternity! Can this be said of any civil government? No, indeed; earthly governments are but transient things; once dead, they have no future. But who can fathom the eternal purpose of Jehovah in the creation of man? To what heights is man, in the unfolding of that purpose, to attain in the eternal ages?

And that this life may afford the conditions suitable to man's preparation for the future life, civil government has been instituted here by the ordinance of God. But it derives all its importance from the greater importance of man,—the importance of the human individual.

God deals with man individually; his eternal purpose relates to each individually; and in his view, which shows all things truly, no one individual is of more importance than another. He gave his only-begotten Son to save you, reader, as an individual,—not partly to save you and partly to save some one else, or many others, but *wholly* to save you, wholly to save each one by himself, of the human family.

And this reveals the estimate which God has put upon the *individual*,—a value which far transcends any that can belong to earthly governments.

THE proper study for mankind is God.

Step Out.

WE cannot hope to make this department what it should be without the active coöperation of those for whom it is specially intended.

Abraham Lincoln was counted as a learned man, but it was not because he had read many books. The secret lay in the fact that he appropriated, digested and made his own personal knowledge that which he gleaned from the few books he actually perused. So, in this work, if we want to really master the underlying principles of religious liberty, so that we can turn them to account,—know how to apply them to specific cases, it is necessary that we make them a part of our being, and to do this one should read, discuss, ask questions, and then put his thoughts on paper. This will teach clearness of idea and exactness of expression.

Have an idea and then learn to state it clearly so that everybody will understand what you mean when they read your writings.

Some people have a reputation for being "deep writers"—and rather difficult to understand. In the majority of cases this lack of clearness is due to the same cause that makes it impossible to see an inch below the surface of the Missouri river—mud!

We speak thus plainly of this matter, for we want our young friends to understand that "writing for the press" is not such a wonderful thing. It's simply having an idea and then expressing it in a clear and entertaining manner. This comes only by practice, and we therefore urge the readers of this department to lose no time in developing their talents along this line, and no subject is more fruitful with ideas and themes than that of religious liberty.

Let us hear from you. You will find in the SENTINEL a warm friend of every effort to rise from your present surroundings to something higher.

W. E. C.

Union College.

THE advertisement of this institution of learning has appeared in our columns for some little time, because we know whereof we speak when we say that it is in every way worthy of patronage. It affords facilities and opportunities that can be found in but few other schools, and those who contemplate taking a course of study should not fail to investigate its merits. The president, in response to an inquiry as to its prospects for the coming year, writes: "The outlook for Union College is very promising. Many young people are seeking ways to secure the benefits that come through a training such as this institution can give. Not a day passes without receiving letters from young men and women who are making arrangements to be present with us the coming year." Besides the courses of study already arranged for, a new course for teachers has been prepared and is offered for entrance the coming year. This course supplies a need

that has long been felt and will meet with general favor. The college is open September 15, and is prepared to receive all who seek an education of the highest order." Any one desiring information should address, N. W. Kauble, president, College View, Nebraska.

The Reason Why.

THE *Signs of the Times*, in its issue of the 2nd inst., thus speaks of the interest of the people in working for the SENTINEL:—

"A brother in Waukon, Iowa, over seventy-five years of age, recently secured eight subscribers for the AMERICAN SENTINEL. Our older brethren are prone to deem themselves on the retired list, while there is still work that they can do. Here is an example for them. The SENTINEL is always full of that information for the want of which the people of the United States are being unwittingly led into the delusive web of Church and State union."

This is only one of more than a score of similar instances where men and women passed their allotted span of life, did valiant service in securing subscriptions for the SENTINEL under our late special offer. Their hearts were bound up in the work, and they couldn't help it.

MRS. J. M. ABELL, of Elmhurst, Cal., in remitting for her subscription, writes: "I have watched every advancing step the SENTINEL has made from its first number, and more than once has my heart beat faster at its intrepid uplifting of truth and freedom as revealed in the Word."

MR. L. E. HILDRETH, of Stoughton, Wis., in sending a club of twelve subscriptions to the SENTINEL, says: "The AMERICAN SENTINEL is one of the best antidotes I know of to administer to the average politician who finds himself in the bewildered condition incident to the button-holing Church and State lobbyists who besiege him in the halls of Congress."

ELD. H. F. PHELPS, of St. Paul, Minn., press agent of the International Religious Liberty Association, of that State, and who has done much to disseminate the principles of religious liberty among the people of the Northwest, writes saying: "I want to say for your encouragement that I have read the AMERICAN SENTINEL from its very first issue, and feel that I am in a condition to judge of its merits, when I say that the last is the very best—the best of the wine at the last of the feast. In the beginning I used to wonder if there was enough to the subject it treated to keep it running right along without becoming exhausted, but there seems to be no end. More and more and better and better is the story now. Long may it live and much good may it do."

A WARM friend of the SENTINEL, from Nebraska, thus speaks of the Young People's Department lately begun: "I am very sure this is a move in the right direction. Our children ought to know more of the fundamental principles of religious liberty than the most of them do, and the simple manner in which the subject matter is presented cannot fail to awaken an interest never before known; and more, I mistake greatly if those of older years are not among the most interested readers of this department."

Card.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

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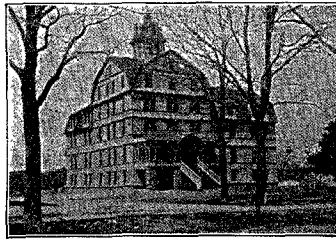
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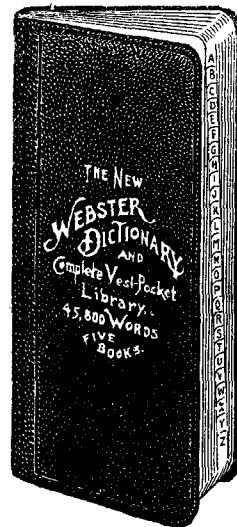
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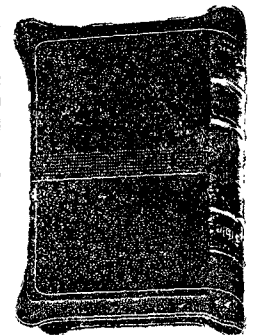
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25 Re'h'm, Ha-shab' nah, Ma-g-s'-
 jah, And A-h'i'jah, Ha'nan, A'nan,
 26 Ma'vuch, Ha'rim, Ba'q-nah.
 27 ¶ And the rest of the people,
 the priests, the Lev'ites, the porters,
 the singers, the Neth'i-nims, and all
 they that had separated themselves

28 Behold, *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:*
 29 And *it yieldeth much increase.*

d. Deut. 28. Exod. 9. 28.

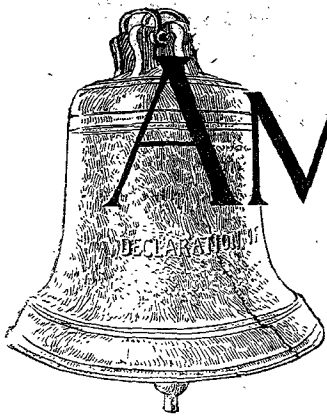
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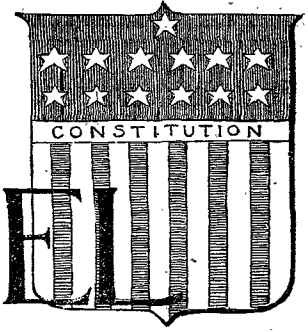
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ALONZO T. JONES,
EDITOR.

NEW YORK, SEPTEMBER 23, 1897.

VOL. 12, No. 37.
Single Copy, 3 cents.

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RENDER to Cæsar the things that are Cæsar's, and to God the things that are God's.—Mark 12:17.

It is not more legislation that the people need, but more religion.

WE would not discount law; we want good laws, and we must have them; but we want also something to make such laws effective.

LAW is the instrument and public sentiment the power which makes it effective. There can be no good government without a good public sentiment; and public sentiment cannot be created by legislation.

THERE is but one genuine "sure cure" in the earth today, and that is the grace of God. The richest man has not money enough to buy it, and the poorest has not poverty enough to shut him from it.

THERE are a great many people in this country who seem to be not yet convinced that two wrongs do not make right. A lynching, for example, is an effort to set one wrong right by perpetrating another.

THE "sabbath laws" of the States are as numerous and as well enforced now as they were fifty years ago; yet they have not prevented the incoming of a flood of moral degeneracy since that day.

"THE powers that be are ordained of God;" but this fact does not set the fiat of civil government above the commandment of Jehovah.

NO MAN or assembly of men have the power to manufacture right, or to absolve any individual from the obligation to obey the dictates of conscience.

THE weekly Sabbath is a holy day, because God made it holy, and it is impossible to change this fact. And being a holy day, its character cannot be other than religious. Any other kind of weekly sabbath is a counterfeit.

THE Sabbath is God's, but he forces no man to keep it. Why should men go further than God and try to force people to render to God the tribute of Sabbath observance.

"Who Is He That Condemneth?"

"God sent not his Son into the world to condemn the world."

And to his disciples forever he himself says: "As my Father sent me, even so send I you."

Then no Christian is ever sent to condemn anybody in this world. No Christian has ever been made a minister of condemnation.

As to transgressors, the only office of law is to condemn. Then, as no Christian is ever sent to condemn, no Christian is ever sent to enforce law or to demand of others the enforcement of law.

As the only office of law, with respect to transgressors, is to condemn; as in this world there will be in every place, transgressors of law; and as no Christian has ever been made of Christ a minister of condemnation; it is certain that no Christian has ever been made by Christ a minister of the law.

Therefore it is perfectly certain that all these preach-

ers, people, organizations, and combinations, professing to be Christian, who are making such a clamor for the enactment and enforcement of law, have forgotten the mission of Christ and of Christians in the world and are engaged in a work to which the Lord never sent them.

The Son of God was not sent to condemn the world, and he did not condemn. He said: "If any man hear my words and believe not, I judge him not; for I came not to judge the world."

When there was brought to him for judgment that woman who had been taken in the very act of gross sin, he said to those who brought her, "Let him that is without sin among you cast the first stone at her." And when none could cast a stone because they themselves were wrong-doers,—none were without sin,—and they all had gone out and left him alone with the woman, he said to her, "Woman, hath no man condemned thee?" And she said, "No man, Lord." Then said the Son of God, "Neither do I condemn thee. Go, and sin no more."

Now all who believe on him are counted the sons of God. And to all such he says, "As my Father hath sent me, even so send I you." "Condemn not, and ye shall not be condemned."

Therefore it is perfectly plain that all these preachers, people, organizations, and combinations, professing to be Christian,—professing to be the sons of God—in all their work of throwing stones at supposed or even actual transgressors, in condemning them to arrest, fine and imprisonment, have forgotten the spirit and the method of the Son of God. In all this they have taken upon themselves an office, and are performing a work, to which the Son of God was not sent and which he never performed; and to which they as sons of God were never sent and which as sons of God they never can perform.

Condemnation is not what the world needs. The world is already condemned, overwhelmingly condemned, and needs no more condemnation. Every soul in the world is already condemned many times over; for all have done wrong many times over. For every wrong deed each soul is condemned by the law of God which he has certainly transgressed: and in addition to this, each one condemns himself, and has already many times condemned himself for the wrong things that he has done. With everybody thus doubly condemned, and many times at that, surely it is not condemnation that this world needs.

Now what kind of a spirit can it be anyhow that cannot be content without heaping more condemnation upon people who are already condemned, even to death, many times over? Surely it can be only a spirit of vindictiveness akin to that of the devil himself, that cannot be satisfied with seeing people twice condemned many times over, but must hunt out and spy and set traps for opportunities to condemn them yet more.

In no such business as that will or can the disciples of Christ ever be engaged. These are of another spirit. "For God sent not his Son into the world to condemn the world." And "As my Father sent me, even so send I

you. . . . Receive ye the Holy Ghost." This is the spirit that characterizes the children of God, the disciples of Christ. It is the Spirit of Christ; and "If any man have not the Spirit of Christ, he is none of his." Being the Spirit of Christ, it does the work of Christ. He condemns not.

God knowing that men are so fully condemned already; and not being of such a vindictive spirit as to want to put more condemnation upon people already doubly condemned; sent not his Son, nor his Spirit, into the world "to condemn the world, but that the world through him MIGHT BE SAVED."

It is salvation, not condemnation, that the people of this world need. And what a fearful perversion of things it is, when people professing the knowledge of Salvation, and professing to be the preachers and ministers of salvation, turn to preaching and ministering condemnation instead of salvation—and this too upon people who are already doubly and many times condemned.

There is more power in salvation, than there is in condemnation, to turn and hold people away from wrong courses. When the Lord Jesus said to that woman who was actually guilty of gross wrong-doing, "Neither do I condemn thee, Go and sin no more," there was more power in that gentle, forgiving word to turn her into the way of righteousness and to keep her there, than there ever could be in all the condemnation of all the Pharisees in Judea and in the United States put together.

Oh that professed Christians would be Christians indeed. Oh that they would study to represent Christ indeed. Oh that they would court his Spirit, instead of indulging the vindictive spirit that cannot be satisfied without condemning people who are already repeatedly condemned even to death.

"Let this mind be in you that was also in Christ Jesus." "God sent not his Son into the world to condemn the world; but that the world through him might be saved." "As my Father sent me even so send I you. . . . Receive ye the Holy Ghost." "If any man have not the Spirit of Christ, he is none of his." "As he is so are we in this world." "Condemn not and ye shall not be condemned. Forgive and ye shall be forgiven."

Teaching the Heathen.

THE civilized nations of the West are busily instructing the nations of the Orient, but not in the ways of righteousness and peace. Their teaching is almost wholly of that "art" which is the opposite of peace. Says an English journal:—

"The Great Powers are glad to send competent military and naval instructors to Asiatic lesser powers, to drill their men and teach them war. They compete with one another to get the orders for arms and war supplies. There are said to be about two hundred German instructors in China, working to get China into a "fit" condition. When the "Christian" West gets the heathen East well

versed in the art of war, it is not difficult to see that both together will fill the earth with such war as never was.

"While thus the nations are fulfilling the numerous scriptures which speak of the state of unrest and strife which is to close the history of the earth, what is the religious world doing to fulfill those scriptures which show that, before the coming of the Lord, the gospel of his kingdom will be preached as a witness to all nations? There is something more important for all Christians than the questions of territorial extensions and political combinations which agitate men's minds. The gospel is for sinners, no matter where they are or who they are, and the order of the Lord to every believer is that his invitation shall be taken to them. Yet Europe alone spends a thousand times as much on war as all Christendom spends on missions."

Helping Our Enemy.

"Sunday School Times."

REVENGE is a poor investment. The best way to "get satisfaction" out of one who has injured us is to help him to be a less injurious sort of person. We cannot do this by scowling at him, turning our backs upon him, or retaliating against him. If he is affected with moral poverty, we must enrich him. If he is a small pattern of a man, we may help him to grow by setting before him a pattern of largeness. But our contempt is not likely to enrich him, nor to cause him to wax larger and nobler. The very best thing that we can do to our enemy is to afford him all the moral help in our power. To make him better is to better all who have anything to do with him.

Christianity.

"God was in Christ reconciling the world unto himself."

The great trouble with men is that they have gone away from God, and have become enemies in their minds by wicked works.

They have gone so far away that they have lost sight of God; their minds have become so confused that they have forgotten him; their eyes have become so blinded that they cannot see him; their hearts have become so perverse that they cannot discern him even though they be standing in his very presence.

"There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes."

This is the kind of world that God had, and has yet, to deal with. Yet in Jesus Christ he came and dwelt among men to reconcile the world unto himself. He sent not his Son into the world to condemn the world; but that the world through him might be saved. He made peace through the blood of his cross that he might reconcile all things unto himself. And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight.

Thus to a world steeped in sin, God brought reconciliation: with a world overwhelmed with rebellion he made peace. To the people of this world, God sends neither condemnation nor antagonism, but peace and reconciliation only.

In Jesus Christ is this peace and reconciliation given to the world. All who truly receive Christ truly receive this peace and reconciliation. And every one who receives this peace becomes a peacemaker in the world and to the world—he preaches only peace, peace to all, by Jesus Christ. Every one who receives this reconciliation, in it, and with it receives also the ministry of reconciliation—he antagonizes nobody, he condemns nobody, he ministers reconciliation to all, he persuades men to be reconciled to God.

"All things are of God who hath reconciled us to himself and hath committed unto us the ministry of reconciliation. To wit: that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation."

"So then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God." Thus every Christian is an ambassador for Christ to the world: he is an ambassador of peace, an ambassador of reconciliation. No Christian is ever an ambassador of condemnation, of legislation, nor of law: every Christian is an ambassador of salvation, not condemnation; of justification, not legislation; of the gospel, not the law.

Every Christian preaches *peace* by Jesus Christ; for he is our peace and Lord of all. To the Christian is committed no ministry but the ministry of reconciliation. To him is committed no word but the word of reconciliation. No Christian has anything to do with governing or managing men: his business is solely to serve the Lord, to beseech other men to be reconciled to God, and to persuade them to serve the Lord.

The bane of Christianity, and the curse of the world, ever since the days of the apostles, has been the consuming desire of professed Christians to "boss" other people and to control and run the world. But God did not send Jesus Christ on any such mission as that, nor has he ever sent any Christian on any such mission. For "as he is, so are we in this world."

"We have seen and do testify that God sent his Son to be the Saviour of the world." And he never attempted

to save anybody by superintending the police, by running the politics of cities, by regulating the affairs of the State, nor by any other worldly means or method. He sought to save men only by spreading the knowledge of God and winning men to God. He did it only by ever revealing to men the Fatherly love and care of God for all mankind. When he found himself obliged to tell the scribes, the pharisees, and the lawyers, that they were hypocrites, it was not done in a spirit of denunciation; but rather with sorrow that such was the truth and that he was obliged to state it.

It is eternal life to know God and Jesus Christ whom he has sent. God desires that all men shall have eternal life. And as nothing but the knowledge of God can bring eternal life, the Lord Jesus came into the world to give to men the knowledge of God. This was his sole mission to the world. To this one thing all the faculties and energies of his whole being were devoted.

This is the sole mission of Christians in the world. Men need the knowledge of God to-day as much as when Jesus was in the world. Yet Jesus is not now in the world as he was then. But believers in him are here *in his stead*. These are sent as was he. And as he is so are we in this world.

Christians are sent, as verily as was Jesus, to be the saviours of the world—not of themselves nor by themselves, but of God and by God. Jesus said of himself, "I can of mine own self do nothing." He did not come to save men of himself and by himself: he came to save the world by bringing and revealing to men the knowledge of God. So likewise Christians are not sent to save men of themselves nor by themselves, nor by any plans or methods of their own; but by bringing to men and holding before the world *the knowledge of God*.

This is the only mission, the sole purpose of existence of Christians in the world. To this one thing all their faculties and energies are devoted. And wherein any Christian comes short of this, so much he fails of being the Christian that Christ has sent him to be in the world. Here is the Lord's design for every believer: "Now thanks be unto God who always causeth us to triumph, and maketh manifest the savor of his knowledge by us in every place."

Thus the purpose of existence of the Christian in the world, is to glorify God, to make manifest the knowledge of God in every place, and so to bring to men eternal life. And every sincere Christian shuns, as he would a viper, anything and everything that would tend in the least degree to exalt itself against the knowledge of God. He brings every thought into captivity to the obedience of Christ, in whose stead he is in the world. The only person whom he ever has any ambition or desire to control, is himself. The only rulership he ever cares for is that over his own spirit. The only power that he ever chooses to exercise over flesh, is power over *his own flesh*.

This is Christianity—the Christianity of Christ. These are Christians, for they are like Jesus. God is seeking for such. The world needs such, that it may find the knowl-

edge of God and Jesus whom he sent, and may have eternal life.

"An Extraordinary Utterance."

WHAT the New York *World*, of September 16, styles "an extraordinary utterance," was delivered in this city on the preceding Sunday, by a Roman Catholic priest, "Father" Ducey. He said:—

"No law of man which conflicts with the law of God can exact obedience and submission from men. There is a higher law, as Seward said before he was stricken down for his efforts to preserve the independence of man. And we claim to-day, as moral teachers, that the higher law still exists. And no laws passed by corruption in the interests of trusts and monopolies, against the interests and welfare of God's creatures in contradiction of the laws of God, are binding on the conscience of any man."

The *World* says it feels in duty bound to protest against "the dangerous doctrine preached" in this utterance, and inquires:—

"What is it except an incitement to every man, no matter how ignorant or reckless, to become his own interpreter of the validity and the justice of laws? What practical difference is there between the anarchism of Goldman and Most, ranting against all law, and this broad assertion of the existence of a 'higher law' in the consciousness of men? Who is to decide when 'the law of man so conflicts with the law of God' as to relieve men from obedience? Is it to be Father Ducey or his hearers? And what will become of government or of society if this doctrine of every man his own judge is to prevail?"

Does the *World* mean to deny that there is any "higher law" than the statutes of men? If so, it is most certainly in the wrong.

And if there be a "higher law" which is binding upon the consciences of men—even the law of the Most High God—what attitude shall men assume toward it? When man's law comes in conflict with it—as it has very often done in the history of this world—who is to point out the duty of the individual? Will the State do it? The State says, Obey my laws. But in case of a conflict between them and the law of God, the individual's duty is to the latter. There is no condition or circumstances whatsoever under which any individual is absolved from the duty of obedience to the law of God.

How then is the duty of the individual to be determined? That is the inquiry of the *World*. Does the individual become "his own interpreter of the validity and the justice of laws?" No; not in the case of the Christian; far from it. But that is the way it appears in the eye of the State. And the State usually proceeds to deal with him accordingly. This is precisely what happened in the case of the martyrs who went to the dungeon and the stake for conscience' sake.

It is the function of conscience to guide an individual in choosing between right and wrong. It is not the busi-

ness of the State to define right and wrong. The State is exercising its legitimate function when it is protecting the individual in the enjoyment of his rights. Nor can conscience, alone, define right and wrong. Conscience must be educated in the principles and precepts of right and wrong, as revealed by a higher authority, before it can become a safe guide. The Word of God defines right and wrong for every individual; the Spirit of God illuminates the Word of God in the mind, when its meaning is earnestly and prayerfully sought, so that the pathway of right and duty is clearly seen. And thus the individual is not alone,—a self-constituted “interpreter of the validity and the justice of laws”—though he appears to be so in the eye of the State. The State deals with him as such; but God sees to it that nothing befalls such an individual that is not for his own good.

The genuine Christian is never an anarchist. His doctrine is the doctrine of the Prince of Peace. No anarchist, no foe of law and order and peace, was ever at the same time a humble, conscientious, prayerful student of the Word of God.

The really “extraordinary utterance” is not that given by “Father” Ducey, but that made by the *World*, in asking “what practical difference” there is between this obedience of conscience to the higher law of God, and “the anarchism of Goldman and Most, ranting against all law.” That is an extraordinary question, indeed.

The “Sabbath Logion.”

No small amount of discussion has arisen in the religious world over the alleged discovery of certain unknown, or lost, sayings of Christ, one of which relates to the Sabbath and has been designated as the “Sabbath logion.” “Except ye keep the Sabbath,” it declares, “ye shall not see the Father.”

Whether one of Christ’s sayings or not, it is true, and it may well be read with an emphasis on the word “keep.” Not everything is Sabbath-keeping which claims to be such. God has not left it to the caprice or short-sighted wisdom of man to determine what is a proper observance of the Sabbath. In the fourth commandment he has said, “Remember the Sabbath day to keep it holy”; and a further commentary upon this point is given in Isaiah 58:13, 14.

God made the Sabbath for a purpose; and that purpose must be fulfilled. Only that is true Sabbath-keeping which fulfills that purpose. What that purpose is we are told in the words of God to his chosen people: “Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” “It is a sign between me and the children of Israel forever.” Ex. 31:13, 17. See also Eze. 20:12, 20.

The Sabbath is a “sign” between God and his chosen people. His chosen people are the children of faith, the

seed of Abraham, or children of Israel. See Gal. 3:7, 29; Gen. 32:28. But of what is it a sign? We find an answer in the words, “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 Creator is the true God; and in the keeping of his Sabbath we find a sign that we are worshipers of the true God. It makes all the difference in the world to the worshiper whether he is worshiping the true God, or some other. And in the Sabbath he is to find an evidence that he is truly a worshiper of Jehovah. But this he cannot do unless he keeps it holy, as God has specified. Otherwise he will see nothing of God in the Sabbath, and it will be to him but as any other day of the week.

Politics and Religion.

A WRITER in *The Vanguard*, Mr. John Ratliff, argues for the union of religion and politics, and lays down the principle that a man’s religion and his politics are not divorceable. This is a principle that is getting a good deal of sanction in the religious world at the present time.

How is it when two “Christians” conscientiously vote, one the Republican ticket and the other the Democratic ticket, at an election? Is Christianity joined to opposing political principles? If so, there are occasions when it opposes itself.

Mr. Ratliff speaks of “political sins.” What is a “political sin?” It is the support of the “other faction,” or the “other party,” of course. A definition of “political sin” would amount to this and nothing more.

Who can make a just standard of right and wrong but God alone? Men have set up many standards of right and wrong, but they have all been unreliable, because they were the work of fallible beings. In politics we have only those standards of “right” which men have set up; and we find as many such standards as there are parties.

To make men understand right and wrong,—to convict them of sin, in other words—is the office work of the Holy Spirit; and to impress the truth upon the soul, the Spirit uses the Word of God. But politics commands neither the agency of the Word nor of the Spirit.

In Judea, over eighteen hundred years ago, Jesus Christ walked among the people, and taught them of the kingdom of God. He is the perfect example for every Christian. To the extent to which he engaged in politics, the Christian may rightfully engage in politics. To the extent to which he sought to get control of earthly power, the Christian may properly exert himself for that purpose to-day.

Jesus Christ was the mystery of the manifestation of God in human flesh. And every true Christian presents the same mystery to-day, for in him Christ lives and

manifests himself to the world. In his true followers Jesus Christ lives on earth to-day, and what he does to-day is what he did in Judea so long ago. For he changes not, but is "the same yesterday, and to-day, and forever." If he was a politician then, the Christian will be one now. But if not, then the Christian will not concern himself in that way.

Is Our Government Intolerant of any Religion?

BY M. E. KELLOGG.

THE *Christian Citizen* quotes from Daniel Agnew, LL. D., ex-chief justice of Pennsylvania, the following statement:—

"I have shown that this is a Christian nation—that this continent and the provinces were settled by a Christian people—that the States formed from them continued Christian, and set the legal evidence of their belief in their early constitutions—that other religions are exceptional, and were tolerated for individual conscience' sake only—that the Constitution of the United States formed by the same people, contemporary with their State constitutions, and with identical provisions for the toleration of individual freedom of conscience, expressly reserved to them all their ungranted rights, among which are their Christian institutions—that the Constitution itself carries internal evidence of its Christian character, that its continued existence rests on the fabric of the States; and that infidels, pagans, cavaliers and Mormons derive from it no support in their warfare against Christianity. I have shown, also, that the safety of this Christian character, peace, order and prosperity demand its citizenship to be protected against promiscuous and loose naturalization."

Of Dr. Agnew the *Citizen* says: "The opinions of such a man cannot fail to be of great importance to all thinking people. Recently he delivered an address, which has been published, the purpose of which is to establish the Christianity of the Constitution of the United States."

But if the nation is so overwhelmingly Christian, as Dr. Agnew holds, and "the Constitution itself carries internal evidences of its Christian character," what is the need of any further tinkering of the Constitution? If the inside of the Constitution is right, the outside surely ought to be, especially when the nation is Christian anyway!

To the statement of the venerable doctor, that other religions than Christianity are only *tolerated* in this country, we strongly demur. An Austrian, a Spaniard, or a Russian may properly use the term as expressive of the attitude of those governments toward a Jew, a Mohammedan or an infidel; but an American, never! According to the letter and spirit of the national Constitution and the genius of the American Government, the Christian no more tolerates the Jew than the Jew tolerates him. If one holds another view it is because he has grown up cherishing a false and alien idea of the principles of the United States Government.

It is true that some of the early State constitutions, following in the line of the colonial charters, which were granted in the days when the Church and State were firmly united, did establish religions which were not annulled by the United States Constitution, but an example of liberty was set in that great charter, and those States which had a religion incorporated in their constitutions have either abolished the religious parts of their constitutions or these have become atrophied by long disuse.

But a determined effort is being made to animate those dead constitutional provisions, to change the great Constitution which towers above them all and to make it an engine of tyranny. Religious despotism is embedded and ingrained in the hearts of men or else it could never continuously rise, as it does, to blast and curse the earth. It is as much out of place in our land as a snake in a fair garden, but it is here, and unless it is crushed out it will spoil our fair inheritance.

The "Continental Sunday."

FROM statistics published by a reliable European journal, it appears that so far as concerns the cessation of Sunday work, the "Continental Sunday" will bear comparison with the "American Sabbath."

In Germany, we are told, all employers of labor in industrial lines of work are forbidden either to compel or permit their employees to work on Sunday. This prohibition does not apply to persons working alone, or to those engaged in agriculture, fishing, or the professions or liberal arts.

In commercial establishments (such as retail stores, banking, insurance, and similar institutions) all work is prohibited during the first days of the three special holidays of Christmas, Easter, and Pentecost, and is limited to five hours on all ordinary holidays and Sundays.

The individual German States may extend these restrictions at their pleasure.

In Austria, there is a general prohibition of Sunday work, the only general exception being for work that is deemed absolutely indispensable and for commercial establishments, in which Sunday work is permitted during six hours of the day.

In Switzerland, no woman can work on Sunday except at home or in a small shop, and no minor (a person under eighteen years of age), except in a few specified industries; and adult males are allowed to do Sunday work only in some specified industries, and in certain cases of emergency, the nature of which must be demonstrated.

In England, a distinction is made between the work of adult males and that of women and minors. The former are not restricted in the matter of Sunday work, but no woman, "young person" or child can work in factory or workshop on Sunday except in certain special cases. Jews are allowed to work on Sunday provided they observe Saturday as a day of rest.

In Germany, Austria and England, much of the legislation governing Sunday work is of recent origin, as late as the year 1895.

It will be observed that the prohibition of Sunday work is more rigid in Austria and Germany than in England; yet in the latter country the Continental Sunday is not nearly as conspicuous a feature of the week as in the former. Except in the matter of open public houses, Sunday is observed quite as well in England as in the United States. The "Continental Sunday" is not therefore a product of lax Sunday legislation. It is rather the result of the general indifference of the people toward religion; and nothing can more surely foster this indifference than the idea that the Sabbath is an institution that can be properly subjected to State regulation.

Liberty. *

BY MISS LETTIE E. REED.

THE history of nations has been one ceaseless struggle for liberty.

What was it made the pilgrims leave home and native land and seek the dangers and perils of a new land? It was that they might gain liberty. Yes; rather than have their freedom taken away from them, they set forth on a stormy sea, landed on an unknown shore, endured starvation, and faced the cruel savage. Oh, how dear to the heart is liberty!

But as time passed on they were again under the tyrant's sway, they were again forced to assert their freedom; and by spilling their life's blood in defense of it they shook off the tyrant's yoke. They asserted their independence in these immortal words, which although so often quoted and but recently listened to at our Fourth of July gatherings, I cannot refrain from repeating: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable 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."

Not only is this wonderful document famous for its assertion of a nation's independence and freedom, but it asserts the liberty of the individual. Personal liberty, the enjoyment of the inalienable right of the individual, is the thing of value, and it is the assertion of this, that gives value to the immortal Declaration.

Let me ask, What is Liberty? Some will say, "Why, the right to do as I please, of course." It is evident, however, that to this there must be some limitations. I might please to do what would justly displease many others. For "all men are created equal and are endowed by their Creator with certain unalienable rights." I might

please to do something that would infringe upon the liberty of some other person. Yes, I might even wish to take away their liberty to satisfy my own selfish desires. So my liberty would in this sense mean their slavery. It is evident, then, that liberty, in its truest sense, must be a blessing which is possible to every one at the same time and not to a few only and that at the expense of many.

Not only is this true with regard to individuals, but also with organized bodies, such as churches. There must, therefore, be some boundary line recognized between man and man, else liberty is impossible. Hence, I point you to God's law, which defines this boundary line, and which if obeyed will result in perfect liberty to all.

Too often when a church becomes powerful, it wishes to rule all others, and force them to see and believe as it does. And it is a sad truth that some have gone farther than to wish others to bow to their creeds. They have sought to change that instrument which was instituted among men to guard their liberty; they have sought this that they might take away man's liberty. Now if they are in the right why do they not seek God to bring others to the same view? Why, the very act of seeking man's power in itself condemns their belief.

So it was I think that God's invisible hand was in the forming of the Constitution of the United States and the Declaration of Independence, because they teach perfect liberty to all men alike. No people can be more fully bound to acknowledge the unseen Hand above which overrules in the affairs of men, than the people of the United States. Every step by which they have advanced to the character of a free and independent nation, seems to be distinguished by some token of Providential agency.

But it is a sad truth that this nation has begun to retrograde. The outlook for the future is terrible. Oppression and injustice abound everywhere. How was it that other great nations had their end? For answer let me disquiet and bring up the Shades of empires buried long ago, and learn a lesson from their fate. Come, old Assyria, what laid thee low? "I fell by my own misdeeds and injustice." Oh, queenly Persia, flame of the nations, wherefore art thou fallen? "Because I trod people under me; I fell by my own misdeeds."

And thou, muselike Grecian queen, fairest of all thy classic sisterhood, why liest thou here? "I scorned the law of God, banished and poisoned the wisest and justest men. The beauty of justice and liberty I trod down to the earth; lo, therefore, am I fallen." And thou, majestic Rome, with thy sevenfold crown all shattered at thy feet, why art thou fallen? "I made iniquity my law, I trod nations under me, millions of bondmen who wet the soil with tears and blood, cry up against me; do you not hear them crying to God? Lo, by this I had my downfall."

So it was that all nations and empires came to their ruin by oppressing their fellowmen. And do we hear a cry of distress coming up from any oppressed in this land?

* From an oration delivered at the Commencement exercises of the Southern Iowa Normal School.

Aye; we do hear it; and just so surely as we hear and heed it not, this fair land of ours will come down to ruin as did those of the past.

A ROMAN Catholic paper says that "Catholic citizens who see in public libraries anti-Catholic books, should make protest to the library authorities until the libelous volumes are taken out." It is thus that Rome is trying to veil the dark record of her past doings from the eyes of the rising generation.

A Panacea for Human Ills.

BY W. H. MCKEE.

SUCH a thing as a universal cure-all,—one general prescription which will remedy all ills—is an impossibility in medicine. The physicians are agreed that this is so, and intelligent men generally acknowledge that they are correct. But there are other ills to which humanity is heir besides those which directly afflict the flesh. In their efforts to cure these it would seem that even the wise men become foolish. Men who ought to know better, who in reality do know better, will champion with enthusiasm some legislative or political measure as an infallible remedy for all the ills from which the body politic suffers, or to which it is heir. That some men should be always looking to the latest medical fad or nostrum for renewed health and the continuation of life is sad. But it is sadder still to find virtually all men looking to legislation to remedy by one authoritative pronouncement all the difficulties under which society labors, financially, and perhaps even socially and morally. Humanity can furnish no universal panacea for physical, moral, or social, ills.

There is, however, a remedy for all the ills of every kind to which mankind is subject. It is a mistake to say that humanity is heir to any ills. It is not, for we are all children of God—all creatures of his hand. If we are all his children we are all his heirs. He casts off and disinherits none. If the children deny the relationship and repudiate the Father, it is they who refuse the inheritance. God repudiates none. Christ has said, "Whosoever will, let him come." All that is necessary, then, for the ownership and possession, in undivided right with the Son of God himself, of all the beauty and perfection which an omniscient and omnipotent Creator has made, is simply its acceptance.

But in God's plan there is no poverty, no disease, no imperfection, no sin, no death. He is not the God of the dead, nor of the dying, but of the living and the ever-living. His children are all heirs together "of the grace of life." Here then is the remedy for all the ills of life,—the acceptance of the heirship to the grace of eternal life, with all its accompanying bliss and perfection. Neither strikes nor labor combinations, nor coöperative societies, nor

tariff laws, nor financial legislation, nor religious legislation, will do away with poverty or business perplexities, or sin and immorality.

There is one universal prescription, however, that, when accepted and applied, will accomplish this, and nothing else either will or can. That is, "Whatsoever ye would that men should do to you, do ye even so to them." It is a simple prescription. It is expressed in very plain language. No man need fail to understand it. The terse Saxon of this short and pithy sentence appeals equally to the cultivated and the uncultivated, to the educated and to the ignorant. Every man, also, bears unconscious testimony to his belief in the efficacy of this remedy, in the fact that he would exact from all others an adherence to this rule in their dealings with him, whether he intends to reciprocate or not.

Of course the advocacy of this remedy means much. It is open, in the present condition of the affairs of the world, and so long as that condition lasts, to the criticism of being Utopian. But it is not Utopian, for it is not imaginary, neither is its eventual application or realization imaginary. The advocates of this remedy are all those who pray, "Thy kingdom come; thy will be done on earth as it is in heaven." This is the prayer of all Christian men and angels. God hears prayer. He answers prayer. They who pray this prayer in word and heart and life, and so quietly and unostentatiously live out the precepts of God's word in all their business and social relations, are "engaged in a work which God wants done, and which every good being in the universe wants done," and will eventually succeed in their efforts, realize the fulfillment of what the world has called their Utopian dreams, and live in the eternal enjoyment of the answer to their daily prayer. It is true that they will not meet with what the world, at present, calls success, which can be reckoned in dollars and cents, or in worldly fame and reputation, but their returns will be in values which moth and rust can not corrupt, which the breath of slander can not tarnish or steal away, and which they will enjoy forever, while they themselves are held in eternal and unfading remembrance.

The men and women who are doing this are not theorists, or fanatics, or idle dreamers. They are practical people. They are the only practical people which this world holds. Their minds are touched with no cloud of unsoundness, they are the only actually sane people who walk the earth. It is the characteristic of an unsound mind that it sees everything with distorted vision, and has no just appreciation of true proportions and proportionate values. In the mental sight of such a mind the sense of true perspective is utterly lost. This is why to so many men the present obscures the future, the finite the infinite, and this transitory life the possible eternal existence which lies beyond. This is why men neglect the simple remedy which God prescribes, and give themselves to the use and advocacy of political fads and legislative nostrums.



THE attention of all eyes in the political circles of the nation is being drawn to the contest now being waged over the possession of the mayorship of "Greater New York." It is a contest which throws some light upon the question of the adaptability of politics for the promotion of the cause of righteousness in the earth.

THE striking feature of the contest, thus far, is the struggle between "machine" politics and independent politics for supremacy in the Republican party. On the one side is the independent nominee, the Hon. Seth Low, well known as President of Columbia College; and on the other side is "boss Platt" with the State "machine," determined to nominate, and, if possible, elect a candidate who will represent the Republican "organization." And the "boss," it is said, has applied for and secured the influence and authority of the national administration to aid him in the work of subordinating all other interests to that of the success of the "party."

INDEPENDENT politics is the theory upon which political procedure in this country was started out. But it is little more than a theory to-day. "Machine" politics, the politics of the "boss" and the dictator, is the almost universal reality. A person who will not be true to the "organization"—national, State, or local, as the case may be—soon meets the denunciation and opposition that is always accorded to a "traitor." And as in the present instance, his greatest costest is not with the opposite party, but with his own party "organization."

IT is the dream of those who are looking for moral reform through politics, that some plan of action can and will be devised which, "wisely and vigorously carried on," "will gradually but surely substitute leaders for 'bosses,' statesmen for politicians, and patriots for plunderers." This quotation is from a speech made at the late San Francisco convention of Christian Endeavor. Another speaker said: "We will stand for political intelligence, integrity, independence and industry; and we are rapidly reaching the conclusion that Democracy should stand for decency, Republicanism for respectability, and Populism for purity; or else we must obey the divine injunction by coming out from among them. In plain English, after we have done our best, if we cannot clean

our parties out, then we should resolutely undertake to clean them up."

THAT is the trouble with politics to-day; they are sadly in need of "cleaning up." As one speaker at the late Epworth League convention in Toronto portrayed it,—“Why is it that in the northern half of the continent politics is looked upon as unclean and contaminating? The heart of the body politic is shut out from heeding the words of Christ by an accursed partisanship. The Ministerial newspapers would have them believe the Opposition were all knaves and asses, while the Opposition papers would have them believe that the government was hopelessly corrupt.” Or as another speaker said: “Politically we have fallen upon evil times. We have fallen upon times when, in certain sections, the ballot-box is corrupted, men are bought like chattels, or coerced into casting their votes for private gain rather than for the public good. . . . There are two distinctive elements at work in the contest for political supremacy. The first represents wealth and corporate power that rushes on with the force of a tornado, yet lacking in the purifying effect of the storm. The other is composed of men of small capacity and less personal character and integrity. Small men are in the saddle riding roughshod over the morals, the intelligence and the integrity of our national life.”

ALL this is true enough, and “the half has not been told;” but why is it so? Is it because the right political plan has not been followed? Can it be remedied by a revolution in political procedure? That is the remedy upon which our would-be reformers are confidently depending; that is the remedy which they are determined to adopt.

BUT the remedy will not fit the cause. The cause does not lie in any political defectiveness, but in the moral defectiveness of the people. Get the hearts of the people right, purify them of their corruption, and politics will straighten out of itself. But the reformers are going to reform politics, in order to straighten out the people. It is the old mistake of putting the cart before the horse.

THE much cherished remedy will not “work.” When corruption is in the heart, it must show itself; for “out of the abundance of the heart the mouth speaketh.” When men of corrupt hearts engage in politics, there will be corrupt politics. Either they must be shut out of politics, or there will continue to be the same corruption that is so much in evidence to-day.

BUT men of corrupt morals—men who will stand by

the "machine" and the organization in opposition to any reform, either of their own free will or under the pressure of political influence—are in the majority; and they are largely in the majority, too. Do the minority count on devising a scheme or system that will "turn down" the large majority, and keep them down, so that we shall henceforth have pure politics? The idea is Utopian, truly.

* * *

THE real remedy, if one there be, must be that which will make good men out of the bad men that are in politics; and there is but one known cure for a bad heart; namely, regeneration, through the grace of God. The more this is preached and accepted, the less corruption there will be, in politics or any other sphere of human action. But when the nation undertakes to cast out corruption by vote,—to vote itself into purity and goodness—it will but display the wisdom of the small boy who tries to lift himself by the straps of his boots.

* * *

THE progress of lynch law in this country was startlingly illustrated the other day by the administration of mob vengeance upon five men in the very respectable State of Indiana. Usually the victims of Judge Lynch have been negroes guilty—or supposed to be guilty—of some revolting crime. In this case the victims were white men, charged with no worse crime than theft.

* * *

AT this rate of progress how long will it be before lynch law will come to be regarded as the proper method of dealing with almost all classes of criminals, wherever the circumstances afford an opportunity for putting it into execution. As a cheap and expeditious way of getting rid of persons who have made themselves obnoxious to a community, it seems to be a success; besides which, it apparently satisfies the feelings of the people much more than the administration of justice through the regular course of the law. And these features of the case are all, seemingly, that the people care to take into consideration.

* * *

It is no less true, however, that the progress of lynch law is the progress of anarchy. If we would note whether or not anarchy is making progress in this country, we should look, not at the number and luridness of the speeches of Herr Most and his associates, but at the lynchings and the crimes which call them forth.

* * *

It may be well to inquire, What is anarchy? The word means, the setting aside of the head, or ruler; hence the disregard of all law and authority. And where is this exemplified more fully or in greater degree than in the setting aside of the laws and authority of Jehovah?

* * *

"THE Lord hath prepared his throne in the heaven, and his kingdom ruleth over all." His law is the highest

law in the universe. The transgression of that law is sin. Sin and anarchy are really synonymous terms. The progress of wickedness in the earth is the progress of anarchy. When men disregard the law of God, it is certain that they will have no great scruples about setting aside the law of man.

* * *

THE Spirit of God is in the earth, restraining men from wickedness and seeking to draw them back to God. By persistence in sin, however, men drive away this Spirit, and as it is withdrawn from them, there is a loosening of every bond which restrains them from utter lawlessness. Because of the fearful wickedness of these last days, God is withdrawing his Spirit from the earth, and the result is seen in the increasing riot of human passion in every form. One evidence of this appears in the commission of revolting crimes, and another in the lynchings which so commonly follow. They are both symptoms of the same malady, for which the grace of God is the only cure.

A Dreadful Alternative.

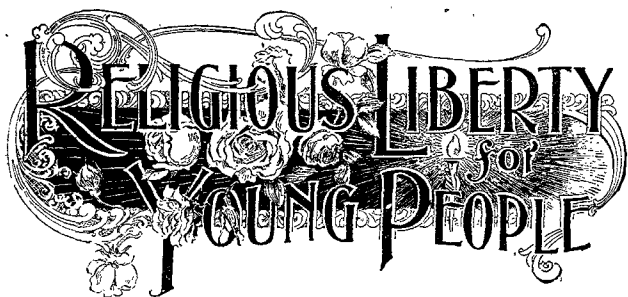
SPEAKING of the case of the young Cuban girl, Evangelina Cisneros, whose present circumstances and prospective fate have awakened the sympathies of Anglo-Saxons on both sides of the Atlantic, the *Primitive Catholic*, of September 15, says it is now suggested by the Spanish government that in lieu of the sentence of twenty years' imprisonment in an African penal settlement, she be sent to a convent. In the eyes of some people this would be regarded as at least a mitigation of sentence; but to us, it is about the most dreadful alternative that could be imagined. The young woman herself, of course, strenuously objects to such a disposition of her case.

In this connection it may be proper to mention that Mrs. Julia Ward Howe is reported to have written to the pope asking him to exercise his influence in securing justice for Miss Cisneros. "A single word from you," she is reported as saying to him, "will surely induce the Spanish government to abstain from this act of military vengeance, which would greatly discredit it in the eyes of the civilized world."

But the pope has given his blessing upon the Spanish arms in Cuba, and it is in vain to expect that he will pronounce a "single word" to the contrary.

* * *

ONE of the most curious mental phenomena of the times is the persistence of some good church people—men who essay to be ministers and teachers of divine truth—in calling the United States a Christian nation. Who would think of calling an individual a Christian who would spend more money many times over for strong drink, for tobacco, for firearms, for sports and amusements, for jewelry and for unnecessary display, than he would give to the cause of God! Yet this is precisely what is done by this "Christian" nation.



Where Sky and Earth Meet.

"MAMA, how far off is it to where the sky touches the earth?"

Mrs. Moore smiled at the serious face upturned to hers, in anticipation of a serious reply to such a question. "It's a long way, Willie," she said, "a long way."

"Is it further than I could walk in a whole day, mama?" asked Willie.

"Yes," said Mrs. Moore, "further than you could ever walk in all your life."

"Why, mama," he exclaimed in surprise, "I didn't think it was so far away as that. It doesn't seem to be so very far."

"No, it doesn't seem very far, Willie, but we can't always tell about things from the way they seem. When folks only look at appearances, they often make great mistakes. But there are a great many people older than you who think they can reach the sky without going very far."

"Tell me about it, mama," said Willie; "I don't understand."

"Well," said mama, "what would you do, Willie, if the sky and earth really met a little ways off, where they appear to meet?"

"Why—I would go there and climb up from the earth and go up into the sky, where everything is nice and beautiful, I guess," Willie answered, after a moment's pause.

"Well," said Mrs. Moore, "that is just what many people are trying to do. They think that by a little effort they can get to a place where the earth touches heaven, and then everything will be just right, as it ought to be. It seems so easy to them that sometimes they wonder why they haven't got there before."

"Do you mean, mama, that people go on a journey? or how do they try to get to where the earth and sky come together?" queried Willie.

"No; not a journey, Willie," said Mrs. Moore; "what I mean is that they think they can take themselves to the sky by their own efforts, just as you thought you could walk to it, and it seems to them to be quite an easy thing to do."

"But what kind of efforts, mama, if they don't go on any journey?" said Willie.

"Well, you know, Willie, there were once some people who thought they could get to the sky by building a

tower; so they set out to build one that would reach to it from the earth. Do you remember reading about that in the Bible?"

"Yes; I remember," said Willie. "They built it up quite high, but they didn't finish it, and it never amounted to anything, I guess. I wonder how near they got to the sky before they stopped, mama."

"They got just as near as people do nowadays who don't try it in the right way," said Mrs. Moore. "There are other towers of Babel besides the one built in the plains of Shinar. People are building them to day."

"Where are they, mama? I never saw any."

"They are not made of brick and stone, but it doesn't matter what they are made of, so long as they represent some plan of men to get to the sky by their own works"

"But what makes them do it, mama? Don't they know that they can't get to the sky that way?"

"They ought to know; but they don't stop to seriously think of the matter and find out just what the Lord says about it."

"But who are some of these people, mama?"

"Some of them are people who are trying to get to the sky by means of politics," was the reply.

"Ho, ho, how funny!" laughed Willie.

"Yes, it is funny, only it's very serious, too," said Mrs. Moore, "for they are making a dreadful mistake; and there are a great many engaged in it, too; and if they don't find out their mistake, they'll come to ruin in the end."

"What are they doing now, mama?"

"Well, they hold a great many meetings and tell the people that if they will only vote in the right way and elect the right men to public office and make the right kind of laws, it will bring in the millennium and set up the kingdom of God. They are really building a political tower of Babel."

"Can people make themselves better, or make other folks better, by voting and passing laws, mama?" queried Willie.

"That's just the point, Willie," said Mrs. Moore; "it can't be done that way. People can't raise themselves one inch above the level of the earth in that way. The trouble is that people are fallen and have wicked hearts, and they can't vote or legislate themselves into a better condition. They can't lift themselves out of themselves."

"What do you mean by that, mama?"

"Did you ever try to lift yourself by the straps of your boots, Willie? That is just the way it is when people try to lift themselves up toward God by their own works. They never succeed, and yet they think they are going to succeed pretty soon. They can see success a little way in the future, just where the sky touches the earth, and they think it will not take them very long to get there, if they can only go ahead as they want to. And so they go on, and on, but they find they never get any nearer the sky than they were before. They don't

make any real progress toward setting up the kingdom of God.

"Now, Willie," Mrs. Moore continued, "can you tell me what God's plan is for taking people to the sky?"

Willie wrinkled his brow, but made no answer.

"Think hard now," said Mrs. Moore, "and see if you can't tell me something about it. In the same book of the Bible that tells of the tower of Babel, it tells of something else that did really reach from the earth to the sky. Don't you remember I read to you about it the other evening?"

Willie's face brightened as Mrs. Moore finished speaking. "Jacob's ladder!" he exclaimed.

"Yes, that is it," said Mrs. Moore; and now can you tell me, Willie, what that ladder represents?"

"What does it represent, mama?" he queried, after a moment's pause.

"It represents our Saviour, Jesus Christ, Willie; and it's the only possible connection between the earth and heaven. Jacob's ladder and the tower of Babel represent the two ways,—one God's way and the other man's way—of getting to the sky. Some people are trying to climb up by their good works, and others by penance and suffering; and others are planning to vote and legislate themselves into the skies; but the only way that anybody will ever get there is by Jacob's ladder. But I must go now and look after the dinner. I'll tell you more about this another time."

The Value of Principle.

ONE of the very first and often the hardest lesson for young people just entering the busy scenes of active life to learn is that life is not what they had pictured it to be; they awake to find that the dream is only a dream; they discover that their pathway is beset with difficulties almost insurmountable, perplexities endless and disappointments without number; their brightest hopes are dashed to the ground; heartstrings are bleeding and torn, and tears unbidden flow freely. Their loftiest aspirations, holiest ambitions and purest desires meet with rebuff when an attempt is made to carry them out, and they are led to reflect, "What is there of life that is worth living?"

But after all, life is much as we make it. Every man and every woman has a mission to perform that no other individual can accomplish for them. It is to develop a character and in this work they are not left in the dark. There is a perfect Pattern for our example—a rule of action to govern all our conduct. All the tendency of life as we mingle with the world is to deviate from this standard, and right here comes in the value of principle—doing right because it is right, no matter what the consequences may be. So many nowadays are policy people,—let others be their conscience, and are thus led from the path of rectitude. Daniel was a man of princi-

ple. With him duty stood above position and even life itself.

In these days, as never before, our young just entering on the stage of action should study to know the right, and then fearlessly follow it, though the heavens fall. This cannot be done in the strength of man alone, but He who conquered all has said, "I will strengthen thee with all might." Will we let him? W. E. C.

John Bunyan and Religious Liberty.

THERE are few people who have not read "Pilgrim's Progress," by John Bunyan. He was a wonderful man in many respects, as those who have read the history of his life know. He was brought up to attend the National Church of England. When he grew to manhood he dissented and united with the Baptists, and became a popular lay preacher. During this time, a civil law was enacted demanding that all, without regard to distinction or religious conviction, should attend the National Church, and this he refused to do, but continued preaching, and for these two reasons was cast into Bedford jail, where he was kept for twelve years.

So good a man as he naturally had many friends who did all they could to liberate him, but as the law had to be obeyed(?), and as he would not comply with its conditions, nothing could be done for him. On one occasion, the justices sent their clerk to admonish him and demand his submission, when the following conversation took place:—

"Clerk.—I came to tell you that it is desired that you would submit yourself to the laws of the land, or during the next session it will go worse with you.

"Bunyan.—I desire to demean myself in the world both as becometh a man and a Christian.

"Clerk.—You must leave off those meetings you were wont to have, for the statute is directly against it.

"Bunyan.—The law by which I am in prison neither reaches me nor my meetings, being directed against those who meet for wicked and treasonable purposes.

"Clerk.—Are you willing to stand in the judgment of the church?

"Bunyan.—Yes, sir, to the approbation of the church of God; the church's judgment is best expressed in Scripture.

"Clerk.—You know that the Scripture saith, 'The powers that be are ordained of God.'

"Bunyan.—Yes; and that I am to submit to the king as supreme, and also to the governors as to them that are sent by him.

"Clerk.—Well, then, the king commands you that you have no private meetings, because it is against his law; and he is ordained of God, therefore you should not have any meetings.

"Bunyan.—Paul owned 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 did deny magistracy,



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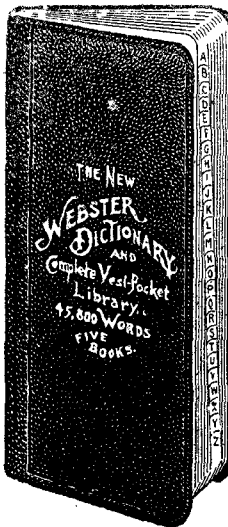
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and so sinned against God, in slighting the ordinance. Sir, the law provides two ways of obeying; the one to do that which in my conscience I do believe that I am to do actively; and where I cannot obey actively, then I am willing to lie down and suffer what they may do to me." —*Life and Times of John Bunyan.*

These answers challenge the admiration of every lover of principle. His last reply contains the whole secret of the course to be pursued by Christians in their relation to civil laws. He says, "The law provides two ways of obeying; the one to do that which in my conscience I do believe that I am to do actively; and where I cannot obey actively; then I am willing to lie down and suffer what they may do to me."

Don't Forget the Post Office Address.

WE have before called attention to the frequent failure of subscribers when requesting a change of address, to give their present post office address. Quite often, too, the parties forget to sign their names. This is called out by two communications, one from H. C. Jones, who requests the SENTINEL changed from his address to another party, in Oklahoma, but fails to tell where the paper is now going. Not knowing the present post office address, it is like "looking for a needle in a haystack" to find it. He should let us know where he now resides. Another from Hudson (State not given) writes: "Inclosed please find \$1 for your valuable paper. I can't afford to be without it longer. John Brown." Now, there are twenty-six Hudsons in the United States, and we presume that in each place there is a John Brown, but which one of these paid his dollar it would be hard to determine at this end of the line. A word of caution is perhaps all that is necessary.

MR. SUMNER T. MERRILL, of Melrose, Minnesota. a warm friend of the SENTINEL, writes: "I like the Religious Liberty for Young People department in the SENTINEL very much. I am glad to learn that the SENTINEL list increased so materially. I am sorry, however, that it wasn't a hundred times as large. The person who does not read the AMERICAN SENTINEL suffers a loss which can not be filled with another paper that I know of."

AMONG the interesting publications that come to our desk, we may mention the *Sunday School Times*, published weekly at Philadelphia, Pa., price \$1.50 per year. Each issue is filled with the brightest thoughts and most practical suggestions from the most successful Sunday-school workers in the land. No one interested directly or indirectly in Sabbath-school work, and especially officers of an organized school, can well afford to be without this journal. Many single issues are worth more than the price of the paper for a year. Write for sample copies, which will be sent free for examination, mentioning the SENTINEL.

The Nebraska Sanitarium.

ON another page will be found the displayed advertisement of the Nebraska Sanitarium, located at College View, a suburb of Lincoln, Nebraska. This institution is one of quite a number in the chain, all patterned after and substantially under the same management as the great Battle Creek (Mich.) Sanitarium, the largest and most successful of its kind in the United States, or indeed in the world. The Nebraska Sanitarium is thoroughly equipped with all modern conveniences for the care of the sick, is supplied with skilled physicians and trained nurses, and those suffering from chronic or other troubles are assured of relief if it can be secured anywhere. Prices are reasonable. Those interested are invited to send for catalogue and any further information desired, addressing Dr. A. N. Loper, Superintendent, College View, Nebraska.

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To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

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How to Read the Combination Bible.

Below is part of page 608 of our Combination Bible. The following Key shows how it is to be read:

KEY—The first **RV** on page 608 appears in verse 37 of the 9th chapter, before "dominion." In the King James Version the reading is "dominion over our bodies," etc. By referring to the foot-notes it will be seen that the word "dominion" is changed to "power." Hence the Revised Version reads "power over our bodies," etc.

In the 38th verse the King James reads, "because of all this;" by reference to foot of page it will be seen that the Revised Version reads, "yet for all this."

In verse 28 there is an **RO**, which denotes an omission. Refer to the foot-notes and "(having)" will be found. Every omission is placed in a parenthesis in the foot-notes, and the Revised Version in this instance reads, "every one that had knowledge and understanding."

Thus it is seen that the Revised Version is easily read in connection with the King James Version. The system is so simple and so easily understood that no reader finds any difficulty in comparing one version with the other.

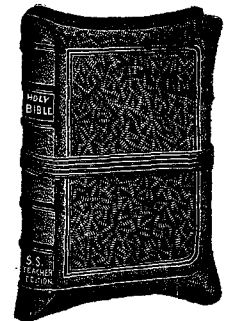
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<i>They that sealed the covenant.</i>	NEHEMIAH, X.	<i>The points of the covenant.</i>
they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.	B. C. 445.	all they that had separated themselves 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 ^{ro} having understanding;
38 And ^{rv} because of all this we ^g make a sure covenant; and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal unto it.	Deut. 23. 48. 2 Kin. 23. 3. 2 Chr. 29. 10; 34. 31. Ezra 10. 3. ch. 10. 29. 2 Heb. are at the sealings, or, sealed, 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 ⁵ 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.		30 And that we would not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:
1 The names of them that sealed the covenant. 29 The points of the covenant.	3 Heb. at the sealings, ch. 9. 28. a ch. 8. 9. 4 Or, the governor. b ch. 1. 1. c See ch. 12. 1-21.	31 ^k And if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, that we would not
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-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'am, Ā-bī'jah, Mīj'a-mīn,		

37 power 38 yet for all this—our—our 9 namely, Jeshua etc. 14 chiefs 28 Nethinim.—peoples—that had—(having) 30 peoples 31 peoples—(it)—a—

forgo 33 meal—(an) 34 (the)—(among)—according to our fathers' houses, 35 manner of trees,



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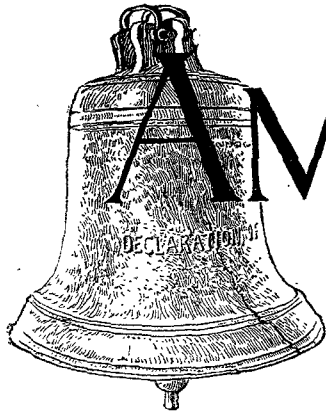
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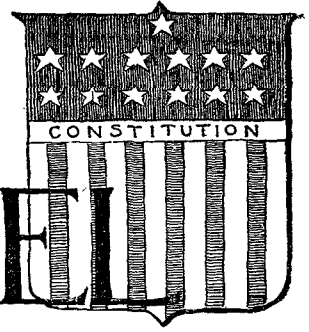
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"HAST thou faith? have it to thyself before God."

Not right, but rights, are properly enforceable by legislation.

To invade the rights of a single individual, of whatever race or belief, is contrary to the interests of the whole community.

THE Sabbath was made *for* man, but not *by* man; and He who made the Sabbath, and not he for whom it was made, may rightfully legislate concerning it.

LEGISLATION which is simply for the majority, is often oppressive to the individual; but that which is for the individual can never be against the interests of the majority.

GRAMMARIANS teach that there is a decided difference between "a man" and "the man;" but theologians teach that there is no difference between "a seventh day" and "the seventh day." Which is right?

THE more of the spirit of brotherly love and helpfulness toward the unfortunate there is in the land, the more prosperity it will have; and without this it will not have prosperity though every ship which enters its harbors should come loaded down with gold.

THERE is a wide difference between stating facts, and

condemning men. Facts in which are involved the conduct of men, may be plainly stated without at all judging or condemning the men who are connected with the facts. In other words, principles can be dealt with without reference to men.

THERE are two things which have been long and earnestly sought, the discovery of which may be expected to be announced on the same day; namely, a perpetual motion, and the Scripture which states that Sunday is the Sabbath.

To believe that the so-called wrist bone of St. Ann can work miracles is a great exhibition of credulity; but still greater credulity is required to believe that this bone could (and actually did) manufacture itself. If it could do the latter, there is no question but that it can do the former.

"Follow Thou Me."

THE work of Christians is not to set other people straight, but to keep *themselves* straight.

"My brethren, be not many masters, knowing that we shall receive the greater condemnation."

To assume mastership over others is only to incur condemnation, therefore the more masters, the more condemnation.

"One is your Master, even Christ, and all ye are brethren." "Who art thou that judgest another man's servant? To his own master he standeth or falleth."

"So then every one of us shall give account of *himself* to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

Thus the Lord intends every disciple to be "quiet and to do his own business," and not to be "a busybody in other men's matters." In other words, the Lord instructs and expects his people to mind their own business and to let other people's business alone.

This is the only true course of Christian conduct. Accordingly, he says, "Make straight paths for *your feet*, lest that which is lame be turned out of the way." The Christian has nothing to do with making paths for the feet of other people: he is to make straight paths for his own feet. By going straight himself, any man can do far more to help the weak and those that are out of the way than he can by going out of the way to set the others straight.

This is well illustrated in the last instance recorded in the book of John: Jesus said to Peter, "Follow me." "Then Peter, turning about, seeth 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."

The Lord said to one man, "Follow me." Instead of doing so, he *turned about* to see what another man was doing. But when he had turned about, it was impossible to follow Jesus that way; for no man can follow Christ *backward*.

More than this, he would not have seen the other man if he had not taken his eyes off Jesus and turned about from following him. Thus every man has to take his eyes off Jesus and turn from following him, before he can raise questions about the conduct of other men.

And when this man had turned about from Jesus and so saw the other man, what was that other man doing?—Oh, he was *following Jesus*—he was doing the very thing that the Lord had told the first man to do. But the first man, instead of doing what he was told by his Master to do, turned away from that to question about the other man who was doing the very thing that he himself had been told by the Lord to do, but which he had turned away from doing. Thus it is always with those professed Christians who think it devolves upon them to set other people straight.

But this man, with all others, got the answer from the Lord: "If I will that he tarry till I come, what is that to thee? follow thou me." In other words, what the other man shall do is none of your business; your business is to follow me.

Therefore, this principle is, Make straight paths, *not for the other man's feet*, but for *your own feet*. It is true that the lame need help and guidance in the straight and narrow way. But you can do infinitely more to help them thus, by making straight paths for your own feet, than by undertaking to make straight paths for their feet.

Again, it is written, "Take heed to thyself, and to the doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee." You can do infinitely more to save others, by taking heed to *yourself*, than you can by taking heed to the other man.

Note, too, that you are to take heed to *yourself* even before taking heed to doctrine. No man is qualified to take heed to doctrine till he has taken good heed to himself. Take heed to thyself, make straight paths for your

feet, follow Christ yourself, first of all things, then the doctrine will be of benefit; but without this the doctrine will be of no benefit to you nor to anybody else so far as you are concerned.

Yet some man will say, "What! are we not our brother's keeper?"—Yes, we are; and this is the only right way to be that. Please remember that it was Cain to whom the inquiry came, "Where is thy brother?"

If Cain had himself followed the Lord; if Cain had kept his eyes on Christ and off his brother, instead of off Christ and on his brother; if Cain had made straight paths for his own feet, instead of trying to make a path for the other man's feet; if Cain had taken heed to himself, instead of taking heed to the other man, then this inquiry never would have come to him. He would then have proved such a faithful keeper of his brother that he would have been only a constant blessing to his brother, and approved and accepted of God as a true worshiper.

Remember, too, that, like so many of those others who are ever meddling with other people, and who think their place in the world is to set other people straight, Cain was a professor of religion. He considered himself the only true worshiper, and that whoever did not choose to conform to his views of conduct must be compelled to do so. And if they still chose to worship God according to the dictates of their own consciences, they were considered not fit to live. And as at that time there was no civil government which he might make the instrument of his wicked will, and behind which he might shield himself with the plea that he was "only enforcing the law," he was obliged to carry it through himself. And he did.

And though professed Christians to day do have civil government which they can make the instrument of their will in requiring others to conform to their views of conduct, and behind which they can shield themselves with the miserable excuse that they are "only enforcing the law," this does not in the least relieve them of the essential character and guilt of Cain. For thus it is written: "Woe unto them, for they have gone in the way of Cain."

A Man of Peace.

THE Christian is emphatically a man of peace. The whirl of political strife, the agitations which mark the contest of class with class, the rumbling of coming storms which distract statesmen and fill the hearts of men with fear, pass him by unscathed. In his heart there is peace. He stands upon a foundation that cannot be moved, which is the Word of God.

To every servant of the living God the divine word is given, "Fear not." The commotions that fill this world, or the worst that can come, are powerless to sever him from the steadfast purpose of God which embraces not only his existence here, but a future one that runs throughout eternity. All earthly agencies of evil are powerless to take him out of the hands of God. "There is no power but of God," and of that power he is not

afraid, for to him it is the agency of salvation. The gospel is "the power of God unto salvation to every one that believeth."

The Christian will never think of stirring up strife and revolution. He has nothing to gain in that way. His work depends not upon the power of votes nor the force of arms, but upon the Spirit of his God. He will be accused of fermenting rebellion and treason, but there will be in the charge no more truth than was in the charge brought by the Jews against Christ before Pontius Pilate.

AND I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh. Rev. 19:19-21.

The Power of the Church.

Power belongs, and rightly belongs, to the church of Jesus Christ.

But it is not the power of this world nor of anything that is connected with this world.

Before the Lord Jesus left his church to ascend to heaven, he said to them, "Tarry ye in Jerusalem till ye be endued with power from on high."

It is power from on high, and *only* from on high, that belongs to the church of Christ. If she has not this power, whatever else she may have, she is only weakness itself for any good in the world.

This power from on high is given directly from heaven to the church. It does not come through the number, wealth, nor influence of its adherents; it does not come by means of society, the State, nor any other mediumship whatever.

Before he went away from the earth Christ, the Head of the Church, said to his disciples, "Ye shall receive power, after that the Holy Ghost is come upon you." This is the only power, and the only means of power, that belongs to the church of Christ.

And this power is open full and free to believers and the church to-day, as it was on the day of Pentecost so long ago. God poured out his Spirit then to believers and his church, *without measure*, and he has *never taken it back*. There is just as much of the Spirit of God in the world to-day as there was on the evening of the day of that wonderful Pentecost.

Why then does not the church have this power as abundantly as she did on that Pentecost?—The answer is easy: *The world cannot receive the Spirit of God*. He is not the spirit of the world, he is the Spirit of God. The God whose the Holy Spirit is, and who gives the Holy

Spirit, is not "the god of this world." The Spirit of God cannot be received while retaining the spirit of the world. The church has too much of the spirit of the world to have the fullness of the Spirit of God.

The Lord started his church in the world with the full endowment of his Holy Spirit. His church was at that time entirely separated from the world: for Jesus said, "They are not of the world, even as I am not of the world." Complete separation from the world was an essential condition—precedent to receiving the gift of the Holy Spirit; and complete separation from the world was essential to retain that precious gift.

But there came "a falling away." The influence, the numbers, and the power of the world were sought after. Men arose from among the believers who desired to multiply disciples for worldly honor. They perverted the right way, they spoke perverse things to draw away disciples after them. They succeeded in this bad ambition: disciples were drawn after themselves in such numbers that the leaders found it impossible to maintain discipline among them.

If the Holy Spirit had been retained and courted and honored, the genuine discipline of the Lord would have been maintained through the prevailing love of God, the unity of the Spirit, and the bond of peace. In order that this might be so, it was necessary to separate completely from the world. But the professed church of Christ had gone after the world, she had courted the world, and had won the world. And now she found herself unable to control the world which she had won.

To hold her own with the world which she had won, she must have power. She had separated from "the power from on high" when she went after the world and courted the world. If she would have this power again, she must separate from the very world which she had won, but which she found herself powerless to control.

Here was a dilemma. What should she do? Power she must have. The "power from on high" was as fully and freely open to her as it was at Pentecost and onward. This she could have in all its fullness as at the first. But alas! she could not have this and the world too. The world cannot receive the Spirit of God. Would she not separate from this world, even from the world which she had won, that she might drink to everlasting fullness of "the powers of the world to come"?

No, she would not. She would go still farther from the power from on high. She would go still farther toward the world. She had courted and won the world, she would now court and win the *power* of this world, that she might control the world which she had already won. She would go as far as it was possible to go from the power from on high: she herself would become a world power.

All this she did. She secured an illicit union with the State. She committed fornication with the kings of the earth. She ruled the world with the world's power in its fullness, unrestrained. And she ruled the world with the world's power, *as this world's power, unrestrained, rules*

—wickedly, despotically, abominably. She herself became the very “mistress of witchcraft and the mother of abominations.”

The professed church of Christ is again, to-day, sorely in need of power. She knows it. Again she has so far won the world that she finds herself in need of power to control the world which she has won. What now will she do? Already, on every hand, there are too many tokens of the disposition to go the full length of the first apostasy—she is grasping for the power of the world, she is seeking illicit connection with the State, she desires to rule the world with the world's power, she is giving evidence that she herself desires to be a world power.

But the power from on high still, even to-day, awaits her demand and reception. There is as much of the Holy Spirit, as much of the power of the Holy Ghost, in the world to-day as there was at the close of the day of Pentecost long ago. And still *the world* cannot receive Him. Let the church to-day separate from the world and from all worldliness, and she can be endued with power from on high, she can be filled with the Holy Ghost.

He that believeth on me, saith the Lord, from his body “shall flow rivers of living water. But this spake he of the Spirit which they that believe on him should receive.” Do you believe on Him? Then, “Receive ye the Holy Ghost,” “whom *the world cannot receive*, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”

“Ye are not of the world, even as I am not of the world. I have chosen you out of the world.” “Now we have received, *not the spirit of the world*, but the spirit which is of God.” It is simply a choice that all people are free to make, whether they will have the spirit of the world or the Spirit of God. And all people are always making the choice.

But Christians, by that very name, profess to have made the choice of the Spirit of God and not of the spirit of the world. And yet so many of them incline to the spirit of the world, defer to the world, and desire the favor and approval of the world, that it is impossible for the Spirit to witness with their spirit that they are the children of God.

If the churches and religious organizations and combinations in the United States would seek for the power from on high as earnestly as they seek the power of the police, of the courts, and of the world generally; if they would petition God for the Holy Spirit as diligently as they petition Congress and the State legislatures for Sunday laws, there would be such a reformation in religion as the world has never seen since the days of the first apostles, and the world would know of a surety that God sent Christ to be the Saviour of the world. Why will they not do it?

To follow Christ and at the same time follow a political “boss,” is as impossible as it is to serve God and mammon. And to eliminate the “boss” from politics is equally impossible. But Christianity knows no “boss.”

A Call to Arms.

ONE of the resolutions passed at the recent labor convention in St. Louis, is the following:—

“*Resolved*, That no nation in which the people are totally disarmed can long remain a free nation, and therefore we urge upon all liberty-loving citizens to remember and obey Article II of the Constitution of the United States, which reads as follows: ‘The right of the people to keep and bear arms shall not be infringed.’”

The significance of this resolution, in a convention of the nature of that which assembled at St. Louis, cannot be misunderstood. In one of the speeches which preceded it, and which struck a responsive chord throughout the assembly, it was said that “civil liberty is dead in America,” that it was useless to appeal to the courts, and that the only appeal left was to the country; and that “we no longer have a republic; there is not a vestige of it left.”

Will the “return of prosperity” make the antagonistic forces of labor and capital feel any better disposed toward each other? If not, then it will do little to stay the progress of coming revolution.

Will It Steer Clear?

THE New York Voice, in speaking of the growth of “Christian Endeavor,” says:—

“So far the Christian Endeavor movement has escaped the reaction which generally has followed such a marvelous and rapid growth in other organizations. Numerically it continues to be the greatest thing in modern religious activity. Meeting a growing demand for less division and more union on the part of Christians, it has more than met the ardent expectations of its most ardent admirers. If it can steer clear of the rock on which moral organizations wreck their usefulness, and that pride in the mere power of numbers, its future days may be its best days in advancing the cause of Christ's kingdom in the world.”

In every work in which the Endeavor movement follows the example set by Him whom it recognizes as Lord and Master, we wish it the fullest success. And what care should be exercised by those entrusted with the leadership of this great host, to prevent any departure from the path marked out by Him! What care should be taken to safeguard it from the wiles of unscrupulous men who have some political or religious axe to grind, and see in this movement a splendid opportunity to get possession of the power required for their purposes.

Will the Christian Endeavor host avoid becoming intoxicated by a realization of their own power? Will they remember that power and numbers do not constitute proof that their cause is either strong or right? For they only are on the side of strength and right—they only are in the majority—who are on the side of God.

We hope so. But if they do—if they “steer clear of

the rock on which moral organizations wreck their usefulness"—they must steer clear of the would-be leaders who are even now endeavoring with all their energies to draw the Endeavor host down from the heights of true Christian activity to the plane of politics.

Will they depend upon the promise of the power of Him who has said, "Lo, I am with you alway, even to the end of the world"? or will they depend upon the power of votes? Politics recognizes no other power, and depends upon no other, than the latter.

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. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Ps. 2:8,9.

Governmental Recognition of God.

WHAT DOES IT MEAN?

BY A. G. DANIELLS.

THE proposal of the churches to secure the formal recognition of God in the Constitution . . . demands the most serious consideration; for it involves the gravest consequences.

We believe that God is, and that his existence and authority ought to be recognized by every intelligent being in the universe.

Nevertheless, we cannot approve of the proposal to make a formal recognition of God in the constitution of any civil government. The whole idea is wrong, and the consequences must be disastrous.

In proof of this we submit the following simple, undeniable facts:—

The recognition of God is an act of faith. Heb. 11:6.

A statement of that recognition is a declaration of faith. Matt. 16:15, 16.

To incorporate in the constitution of a civil government a recognition of God, or a declaration of faith, is to insert a religious clause.

To insert a religious clause in the constitution is to give the government a religious basis.

A religious basis confers power for religious legislation.

Power to legislate on matters of religion implies power to execute religious laws.

Power to execute religious laws means compulsion in matters of religion.

To compel the conscience in religious matters is to invade the rights of men.

To *invade* the rights of men is to subvert good government, whose primary object is to *protect* those rights.

Thus it is proved that—

To insert a religious clause or a declaration of religious belief in the constitution of a civil government lays the foundation for the subversion of that government.

It is difficult to see how any one can reasonably deny the correctness of these propositions. They are self-evident.

1. To recognize God is to believe in him. This is the foundation stone of the Christian religion. "Without faith it is impossible to please him: for he that cometh to God must believe that he is." Heb. 11:6.

2. And is it not true that a statement (whether oral or written) of our recognition of God is a declaration of our faith? The first article in the creeds of all churches is a declaration of faith in God.

3. Now to incorporate in the constitution of a civil government a statement of a recognition of God, or a declaration of faith in God, is to insert in that constitution a religious clause. It is practically to insert the first article of all church creeds. Why not insert the thirty-nine articles? It would be just as logically consistent.

4. To make a declaration of faith or insert a religious clause in the constitution is to give the government a religious basis. The constitution of a government is its basis; and if it contains religious elements, the basis of the government is religious.

5. A religious basis confers power for religious legislation. The legislative, judicial, and executive powers of the government are conferred by the constitution. If religion be made a part of the constitution or basis of the government, the foundation is laid for religious legislation.

6. That which gives the government permission to make religious laws, gives authority to enforce those laws; for legislative power implies executive power.

7. Power to execute religious laws means compulsion in matters of religion. The enforcement of law means either obedience or penalty.

8. To compel the conscience in matters of religion is to invade the rights of men. This is contrary to the gospel. Christ said, "If any man believe not, I judge him not." Paul inquires, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." God says, "Whosoever will, *let* him come and take the water of life freely." God has created the mind free to believe or not to believe as each may choose. *This is an inherent right of every man.* To compel his conscience is to invade his right.

9. To invade the rights of men is to subvert the government, whose chief object is to protect those rights.

Now if these propositions are true, and we do not see how any of them can be disproved, it is plain that to insert a religious clause in the constitution of a civil government will lay the foundation for the destruction of that government.

God has never asked for recognition in a State document.

The True Recognition of God.

"Southern Sentinel," Melbourne, Aus.

God is worthy of the grateful recognition of every intelligence in the universe. We believe, too, that there are proper lines on which we should seek to express and secure such recognition. But we do not believe that the formal recognition of God in civil and political compacts is the proper means for the expression of such recognition.

That is not the kind of recognition God asks. It is not the kind that will honor him. Nor is it the kind that will benefit the nation.

The recognition that God asks of men is *personal faith in him and obedience to his just requirements*. To recognize God truly means to recognize the sacred rights he has conferred upon men. The only true governmental recognition of God that can be made is for the government to recognize the teachings of Christ regarding the total separation of Church and State, and to frame such laws as will safeguard the rights and liberties of all its citizens.

Saturday vs. Monday in the Public Schools.

THE policy of the Public School Board of Litchfield, Minn., recently came in conflict with the religious views of some of the residents in that vicinity, in what appears to be a rather curious case. It seems that a portion of the community became of the opinion that it would be well to make Monday a holiday in the schools in the place of Saturday, and just before the opening of the schools the Board voted that this should be done. As a reason for this action it was said that the pupils rarely had good lessons on Monday, as Sunday was devoted to recreation and religion rather than to study; and that when pupils did study on Sunday, they were scolded for it by the teachers whenever the fact came to the latter's knowledge. Hence it was concluded to try the experiment of transferring the usual Saturday holiday to Monday.

This action by the Board called out the following petition, which was circulated and received numerous signatures in the vicinity:—

"To the Litchfield School Board of Education—

"WHEREAS, Your honorable body propose to change from the established custom of holding school on Monday, and holding it on Saturday instead, and—

"WHEREAS, We would prefer the old plan, believing it to be the better for various reasons, and—

"WHEREAS, It works injustice to some of our citizens who conscientiously observe Saturday as the Sabbath, thus depriving them of one day of school and also of the privilege of teaching in the public schools, and—

"WHEREAS, We believe that a law that works an injustice to even a few, depriving them of their rights and liberties, is wrong and should be abolished; we humbly petition your honorable body to discontinue the proposed plan and hold school as formerly."

The result was that at their next meeting the school board reconsidered their previous action in the matter, and the Monday holiday innovation was dropped.

Divine and Human.

BY E. J. WAGGONER.

THE demand for Sunday laws illustrates just the difference between the Sabbath and Sunday. Sunday was made a rest day by human authority, and human authority is resorted to in order to make men keep it. The Sabbath of the Lord is the Lord's day, made the day of Sabbath rest by divine authority.

The Word maintains the Sabbath, and all the powers of earth cannot overthrow it. Of Sunday it is freely said that it is endangered if not protected by human law.

Religious people testify in court that they are disturbed if they see some one working on Sunday, especially if he keeps the Sabbath; while one who keeps the Sabbath may enjoy perfect Sabbath rest in the Lord with all the world at work.

The difference is that between purely human religion and divine religion. One day is God's appointed rest, and the power of the gospel is sufficient to establish it in the hearts of all who desire it. The other day belongs to the papacy by best right, and has to be enforced by papal methods. One is the sign of God's power to save, the other of man's assumed power to save himself. The Sabbath stands for justification by faith, the Sunday for justification by works.

All Nations Idolatrous.

BY A. SMITH.

THE four great leading nations of the world that have come in touch with the interests of the people of God (Babylon, Medo-Persia, Grecia, and Rome), in their unity and in their divisions, are represented in the Bible by a great image. See Daniel 2. This image symbolizes the idolatrous element that runs down through them all to the end of time, or until Christ will have destroyed them at his second coming.

It is usual to class those only as idolators who render formal worship to images or objects in nature. But, according to the tenor of Bible testimony, any interest in social or private life that is of greater importance to any one than God's will in the matter, thereby becomes an idol; and such interest expressed in deeds becomes idolatry.

Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

Paul says, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5.

According to the Saviour's declaration and Paul's inspired exhortation, there is not a single nation of this world into whose constituents there enters an indulgence of any one of the sins enumerated but is thereby rendered an idolatrous nation in the sight of God; and no amount of legislative tinkering can transform such a government into a Christian nation.

Groping in the Dark.

BY L. W. FELTER.

A GREAT many, and perhaps we might say, the majority of the people, realize that this nation is rapidly approaching a crisis on the question of capital and labor; that this is becoming a leading issue is manifested by conversations, by speeches, and by writings, and by tragic events.

"The Most High" who "ruleth in the kingdoms of men," has not only told us beforehand that the present industrial situation would come; but when it would come, and what it would mean when it should come. Thus, we read in the fifth chapter of James, beginning with the first verse: "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; . . . ye have heaped treasures together in the last days." R. V.

This scripture has been literally fulfilled in the last third of a century, during which time the wealth of the nations has been concentrating into the hands of a favored few who have "heaped" to themselves the most stupendous fortunes on record. Therefore in what days are we living?—They must be the last.

As the wealth is being "heaped together" by the "trusts" and other combines, what will be the financial condition of the masses?—They will be growing poorer. Then might they be expected to complain of the "hard times," and combine to resist the exactions of the money power as they are doing at the present time?—Yes. And that is just what the next verse says: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." Yes; and the cry is heard on every hand, and many are asking themselves the question, "What will the outcome of it all be?" See the prophecy of Habbakuk, chapter 2, verses 5-8.

The first part of these prophecies is seen by everybody, but instead of believing the word of the Lord in reference to the last part, men are groping around in the dark, seeking for a solution of the question through the wisdom of man.

There is a book going the rounds entitled, "President John Smith," in which an imaginary story of a "peaceful

revolution" is told in glowing terms. But when puny man seeks to exalt his wisdom above the plain "Thus saith the Lord," the fallacy of his reasoning is apparent. Thus he says:—

"I have an abiding faith in government, in the will of the majority, in wise paternalism, in scientific nationalism. I believe in the people. I believe that the great heart of the people is kind, loving, and unselfish. . . . I distrust the individual. He is selfish. He is often dishonest and corruptible. He is easily misled and influenced."

But what is the "people" but an aggregation of individuals? Then if the individual is "selfish," often "dishonest" and "corruptible," "easily misled and influenced," what can a body politic be composed of such individuals? And is it not a fact that "selfishness" is the root of the whole evil?

Therefore the only peaceful and abiding solution of the problem is in the coming of Him the scepter of whose kingdom is a scepter of righteousness; from the hearts of whose subjects the principle of selfishness has been completely and forever eradicated.

Peter says, "We have the word of prophecy made more sure; whereunto ye do well to take heed, as unto a light that shineth in a dark place." R. V. Then why not walk in light instead of groping about in the dark; in a vain endeavor to discover something that does not exist?

Government by Injunction.

THE danger to American liberty which lies in the evidently growing use of the court injunction—usually in cases of conflicts between capital and labor—is thus stated by that very conservative journal, the *Springfield Republican*:—

"Thus the judge of his own motion becomes prosecutor, jury, and judge, and all the usual machinery and safeguards of justice are swept away. What would be said of an equity judge who should enjoin all people from committing any unlawful acts? Then unlawful acts would first become contempts of court, and the victims would be subject to prosecution, trial, and punishment by the judge alone. The enormity of such a proceeding is palpable."

THERE is no relaxation of the persecution of dissenters from the State church in Russia. It is now reported that "a congress of high Russian ecclesiastics of the Greek Catholic denomination is considering measures to 'stop the spread of sectarianism,' by which is meant the teaching of any other than the orthodox religion. The ecclesiastics have decided to ask the government to restrain the adherents of Tolstoi as 'dangerous to the Church and State.' They also propose to take away the children of the unorthodox and educate them as Catholics. One bishop went so far as to suggest that the property of dissenters be confiscated."



NEWS, NOTES AND COMMENT

THE only fat villain in standard fiction is the "Count Fosco," whom Mr. Wilkie Collins introduced in his fine novel, "The Woman in White." Mr. Collins, it is said, was proud of this creation because all the imaginary villains of previous authors were of lean build. But the Count has another title to pre-eminence and immortality besides his physical stoutness. He was a chemist of thorough education, and a thinker of no slight ability. His philosophy, like the philosophy of other villains, was of the materialistic school—that being, indeed, the only school of philosophy in which your true and complete villain can find any solid comfort for his soul.

ON one occasion, expounding the tenets of his faith, the Count observed, "Mind, they say, rules the world; but what rules the mind?—The body." And he goes on to claim that if he could order the breakfast of Sir Isaac Newton, he would guarantee that, when, an hour or so after he had finished the meal, the great scientist went out into his orchard and saw the apple fall, instead of proceeding to formulate the law of gravitation, he would simply eat the fruit. Give him, he further asserted, a like jurisdiction in the case of Alexander the Great, and he would cause that monarch to run away at the first sight of the Persian enemy. This little speech of the Count's is about as good a summary of the theory of materialism as has ever been presented.

BUT the trouble about materialism is that it misses the point. The connection between the mind and the body is profoundly interesting, and is now, and must forever remain, apart from revelation, an unsolvable mystery. Nothing is more wonderful than the change which we may effect in the character of a human being, in his views of circumstances, in his desires, his impulses, aye, even his moral sense, merely by putting substances into his stomach. We may easily, by this means, not only render him unable to think or act at all, but, if we please, may cause him to think and act in a manner altogether different from that in which he normally thinks and acts. No man is precisely the same when he is starving as he is after a good meal. Ordinary foods, as well as potent drugs, have a wonderful deal to do with one's opinions and disposition.

BUT here materialistic forces reach the limit of their

operation, and the spiritual advances to the fore. However, a man comes to evolve an idea, once that idea is communicated to others, its operation is not only independent of physical laws, but rises superior to them. The results of its promulgation and discussion are neither to be weighed, or measured, or estimated by any human means or instrumentality. Its power may be greater than that of any number of "stubborn facts." Ideas bend the external world to their will. Napoleon to the contrary notwithstanding, Providence is *not* always on the side of the heaviest artillery. Men full of patriotic enthusiasm, or religious fervor, or inspired by a dominating sense of duty in any cause, will carry by storm the most powerful batteries defended by soldiers whose hearts are not in the fight.

"MAN shall not live by bread alone, but by ideas." And by these shall he also perish. "The lethal side of mankind," as Mr. Stevenson calls it, is the side of evil ideas, or of wrong ideas; to submit one's life to the influence and guidance of such ideas is to invite destruction. Many ideas are to the mind what indigestible food is to the stomach. Right ideas are like good, strong, wholesome, nourishing food; their tendency is to preserve, to increase strength, and promote development.

HENCE the tremendous, the transcendent importance to the race of correct thinking. Hence the exalted and exacting mission of those who battle for this thing. As the mind is more important than the body, so is the function of him who undertakes to commend or discredit ideas among men far above the business of one who sells his fellows flour or meats or vegetables.

THE present young emperor of Germany appreciates very keenly this importance of ideas. On a recent occasion he quite outdid himself in his effort to emphasize and impress on the minds of his people his favorite idea of "divine right" as the source of his position and authority. In so many words, he announced that he had received his crown from Deity direct, and acknowledged no responsibility to any other quarter for the manner in which it might please him to administer the office which had thus been bestowed upon him. The people of Germany have heard their young master talk this way before, and no particular attention was attracted by this last manifesto, extreme as it was.

BUT one of the corner stones of our American polity is the fixed belief that the idea of having people to rule over us by divine right is a wrong idea, and ought to be rejected. We believe that the application of this idea tends to enslave the souls of men, to suppress humanity,

to check its loftier aspirations, to block its progress toward a higher life. With us, there is no emperor to pose as its representative and exponent. Yet, before we pity or sneer at the Germans who listen in patience to such a claim as Emperor William boldly advances, it is worth while to consider whether this wrong idea of a "divine right" is not somewhat at work in the United States.

WHATEVER the people at large may think, there are among us plenty of clerical advocates of "divine right." Inasmuch as the purpose of these people is to have certain religious dogmas of theirs enacted into laws, and outward compliance with their injunctions enforced by the civil power on other people, who do not believe in them, and thus maintain, *pro tanto*, a union between their church and the State, they are really obliged to adopt this European notion in their discussions. They are themselves aware of the incongruity between things wholly secular, and a business which is of this world exclusively on the one hand, and a thing which is wholly religious, and a business that is concerned with the "hereafter" on the other. Hence, before they begin to plead for a union of Church and State—or a union of religion and State, according to the latest cant—they seek to throw some mantle of sanctity over the State, and to connect the civil authority with the sanction of divinity.

Thus, with men of this kind, we find that "the consent of the governed," supposedly the source of all American governments, disappears completely, and the European, instead of the American idea, is more or less openly insisted upon by them.

IDEAS are not only too strong for facts; they are also too strong for men. When two ideas are so intimately associated that the acceptance of one of them necessarily involves the acceptance of the other, men who adopt either will find themselves *willy nilly* advocates of the other. Ask the clerical advocate of a "Sunday law," for example, if he believes that "the consent of the governed is the foundation of all our systems of civil administration," and he will very likely say, "Yes." But set him down to write an article on his favorite theme, and, sooner or later, you will find him trying to locate our statutes and ordinances "in the bosom of God."

THERE is great responsibility resting on the educators of youth in this regard. Our young men ought to have enjoined upon them a respect for the State, and for the law, as institutions which the experience of mankind has demonstrated are necessary, in order to the gratification of the social instinct which the Creator has implanted in the human soul. But nothing is gained by appealing to the European superstition of divine right, even if we sub-

stitute the State or the law for the emperor. On the contrary, an essentially false view of the whole fabric of government and of society is in this manner presented—I mean, of course, false from the real American standpoint.

In the domain of the mind, the great struggle is still going on which began centuries ago, between the irreconcilable and antagonistic principles of divine right and consent of the governed. The great glory of our country is that she stands the leader of the fray on the right side. There is no possibility of mixing our polity with any portion of that system to which Europe clings. The slightest taint of connection between the two is evil, and "lethal" for us.

OUR "rulers" are of our own creation, and they are our servants or agents, who, for reasons of our own, we choose to temporarily employ about certain things. They are accountable to us, their masters, not only for what they do in their official positions, but for the way in which they do it. They may or may not possess some peculiar virtues in their personal capacities, but about their public labors we recognize no trace whatever of divine authority. By our sovereign will we call them to account for every delinquency. We reserve to ourselves the right and the power to undo any of their work which happens not to be done according to our liking.

THIS is the American idea. He who seeks to propagate any other is attempting to undermine American liberty, and to nullify the glorious mission of the United States as the apostle and upholder of freedom among men. Only a hopeless fanatic would regard the rigid enforcement of a Sunday law as sufficient gain to offset the formal establishment of "divine right" in the States. But this is just what all clamorers for "the American Sabbath" are doing their best to effectuate.

Ans. J. Ringgold

The Unalienable Right of Conscience.

IN Salt Lake county, Utah, a man named Monk was recently confined by the sheriff in a dungeon and fed on bread and water, for refusing to attend religious services. Mr. Monk had previously been lodged in the jail for a technical offense, and the religious services were those provided for the inmates by the State. When the facts in the case became public, the Board of County Commissioners took action which resulted in Mr. Monk's release from the dungeon and the revocation of the order enforcing attendance upon religious worship.

Even criminals possess unalienable rights; and while they may by their crime forfeit the rights of liberty and even of life, there are no circumstances under which a person may forfeit his right to worship according to the dictates of his conscience.

The Consistent Mohammedan and the Inconsistent "Christian."

A LONDON (Eng.) journal makes the following pertinent comment upon the treatment accorded the Sultan's recent official expression of thanks to God for victory in the war with Greece:—

"The Sultan's official letter, expressing in terms pious and devout his thanks to God and the Prophet Mohammed for his victory in Thessaly, was treated by the press as an amusing document. It seems strange to the West to hear a Mohammedan talking so piously about his success in war. But the letter, with Mohammed's name struck out, might very readily have come from any European ruler after a successful campaign. Do not professedly Christian governments thank God for success in killing their enemies? The Sultan does so at least consistently, as his prophet's religion is Islam and the Sword; but Christians acknowledge the Prophet who said, 'Put up thy sword,' and 'Resist not evil.' Yet in the name of the religion of Jesus guns are dedicated and victories over men wholly unprepared to die are celebrated with religious rejoicings."

The Pope's Army.

IT CONSISTS OF 600 SOLDIERS WHO GUARD THE VATICAN AND GROUNDS.

"Catholic Mirror," Sept. 11.

POPE LEO recently made a speech to a number of former officers of the papal army and it was misquoted all over the world. The *Official Gazette* of the Vatican promptly corrected the published statements and at the same time gave some interesting data of the papal army of to-day, which is not so insignificant by far as is generally believed.

As the prisoner in the Vatican, Leo XIII employs 600 men to guard the little strip of land and the buildings over which he is still the material as well as the spiritual lord. This army is divided into five corps, the Noble Guards taking the first place. They are recruited from Rome's "black aristocracy," that is, from those "high born" ancient families which remain true to the church despite political changes and ill luck. This troop is about fifty head strong and the Altieri is its commander.

The Swiss form the second corps, which is 100 men strong. They are all picked men, large of stature and heroic in appearance. The secretary of state himself engages them, taking his choice from thousands of candidates who send photographs and descriptions of them-

selves. Only citizens of the ancient "cantons" of Switzerland are admitted. These Swiss, finely uniformed and armed with Remington rifles, do service in front and about the Vatican as sentinels and guards.

The third troops are recruited from Roman citizens, and is called the Police Guard. On ordinary occasions only their officers do duty, but at State functions, such as visits of royalty and great church festivals, all are under arms. The Police Guard is officered by one general, Commander Crostarosa, two majors, four captains, and eight lieutenants. A corps of gendarmes, 100 in all, constitute the Vatican police. The members of this troop must all be horsemen, though at present they are unmounted.

All these troops are responsible to the papal ministry of arms, which is organized, though on a small scale, like the ministry of war in any of the continental monarchies, having even a special organ, a military weekly, called *La Fedelta Cattolica*.

Apostolic Succession.

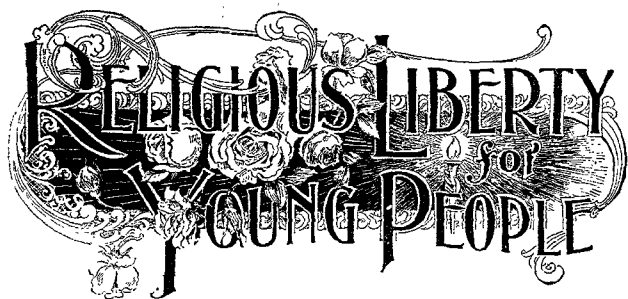
"Present Truth," London, Eng.

THE only apostolic succession that the Bible knows anything of is that of apostolic faithfulness in preaching the Word. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2. The important thing was the teaching, and the command of the Lord was that believers should teach all things that he had commanded, even unto the end of the world. "I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the Word." He, then, is in the apostolic succession who preaches the Word. A writer has well said:—

"It certainly is very remarkable that the Anglican clergy should claim a special grace of the Holy Spirit coming to them through the worldly, tyrannous, persecuting bishops of the Romish Church in the Middle Ages, and not through the obscure holy martyrs whom they persecuted. Surely, if there was such a line of grace, it would be found in those who were faithful unto death for the truth as it is in Jesus, rather than with those who put to torture and cruel death the saints of God."

Those who suffered at the hands of a worldly church in possession of power were, in that respect at least, in the apostolic succession; for that was the experience of the apostles of the Lord. The tradition of the church puts in the line of apostolic succession the proud prelates of church history who lorded it over God's heritage, often men of the lowest stamp of vileness and criminality; but God places there the unnamed multitudes who overcame "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

As ye would that men should do to you, do ye also to them likewise. Luke 6:31.



Training for Liberty.

RELIGIOUS liberty is just as essential for young people as it is for the "old folks." Youth is the proper time in life to learn what religious liberty means. How many of the youthful members of families into which the SENTINEL comes, I wonder, can tell what religious liberty is and why it is valuable?

If people do not learn this in their youth, they are very apt not to know it when they grow up, or to lose it because they do not appreciate its value.

Youth is the time in which the real preparation is made for after life. What is thoroughly learned in youth, generally sticks to the individual as long as he lives.

All the life that we live in this world is but a preparation for liberty in the life to come. Why do we need this preparation?—It is because we could not be trusted with liberty without it.

Without liberty, life would not be worth living. And God, who has created us all, designs that we shall have a life that is worth living. So he intends that we shall have perfect liberty.

In youth, we must be trained so that we can be entrusted with liberty. A baby cannot be given its liberty. It must be watched almost constantly to prevent harm from coming to it. A little child must be watched almost as carefully.

But no individual can be watched in everything which concerns his welfare, all through life. The time comes when he must be left to decide things for himself; and even if this were not so, to be under the constant supervision of another in everything would make existence most unpleasant.

So as the child grows up, it should be taught how to enjoy liberty without receiving harm. And in this the chief harm to be guarded against is of course that which can reach it through the avenue of the mind.

The one and only safeguard against such harm is the love of right principles. No harm can be received while these control the mind. Right principles are God's principles, and he has set them forth for all the world in the precepts of his law. This law is called in the Bible the "law of liberty." Only in the pathway of this law can real and perfect liberty be enjoyed. The expression is, therefore, most appropriate.

The right training and education for the child is that which writes this law upon his heart.

In order to receive this training, the child must be taught to exercise his own judgment and conscience. He must be shown the right way, and then left free to choose to walk in it. If he does not, he must, of course, be corrected. But to take away his freedom of choice at the start, would be no benefit to him, but an injury.

Religious liberty means that an individual shall be left free to exercise his own will and conscience in all matters which concern his relation to God. He must have this freedom if his will and conscience are to be developed; and these must be developed, and the development must begin in childhood. It is these that give character to the individual; and childhood is the easiest time to form right character.

So don't think, dear young reader, that religious liberty is something that doesn't concern you, but is only for grown-up people who live where the law forbids them to work on Sunday. Whatever our circumstances in life, we are all forming character by the exercise of the same God-given rights. And at no time are we forming character faster than in youth.

The Protest of the Princes.

You ask in a recent issue who was the author of the words, "Let us reject this decree; in matters of conscience the majority has no power." The expression is what is known as the "Protest of the Princes," and was uttered by the German Christian princes in the year 1529, before the Diet or Council of Spire.

History says that when the Reformation under Martin Luther made headway, it excited the hatred of those against whom the effort was being waged, and at one of the councils Luther was branded as an "outlaw." Although many efforts were made to crush the movement, they were apparently stayed, until in 1526 the Diet of Spire gave each State full liberty in matters of religion until a general council should be called. This was done in 1529, when it was determined to crush out all heresy.

These princes it was hoped could be induced to side against the reformers, but if not, resort would be had to the sword. Reports were circulated that the religious liberty that had been granted was giving rise to numerous disorders, and must be suppressed.

Those who had tasted something of the sweets of religious liberty were not to yield it up without a vigorous protest. A compromise was proposed that permitted preaching to be done, and services to be conducted where the work was already established, but there was to be no aggressive work. This virtually stopped the advancement of the Reformation. To the Diet this compromise appeared as a legal measure, and was passed. To disobey it, meant a struggle, loss of property, title, and possibly death; to accept it meant peace, but with it was the acknowledgment that Rome could coerce conscience and forbid free inquiry.

These noble men cared not for their lives, but for the principle involved; and with a resoluteness born only of faith in a righteous cause, they with one accord exclaimed, "Let us reject this decree; in matters of conscience the majority has no power," and it is from this that we derive the term Protestants—applied to all professed Christians outside of the Catholic Church.

W. ELLSWORTH.

The "Powers That Be."

It is a self-evident truth that all men have been "endowed by the Creator with certain unalienable rights," and that "to protect these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

This self-evident truth is in harmony with the truth stated by the Apostle Paul, in Romans 13:1, that "the powers that be are ordained of God." Truth cannot conflict with itself. That which is ordained of God is the power for the protection of the unalienable rights with which he has endowed each member of the human family.

This is altogether different from ordaining any particular person to exercise power over his fellow creatures. The person in civil office is simply entrusted with the exercise of a portion of this power. This power entrusted to him is not arbitrary power, but only such power as may be necessary for the proper discharge of the duties of his office.

It used to be a common idea that God had ordained certain persons, or a certain line of persons, to be rulers over the rest of the people in the State or nation, and that these persons were privileged to exercise their power in any way that they might choose. This idea gave rise to such expressions as "the divine right of kings," "The king can do no wrong," etc.

But God did not ordain any person to exercise arbitrary power. He himself does not exercise such power.

The power that is in the persons, and not the persons that are in power, is "ordained of God."

It is natural for an individual when in office to take to himself more power than belongs to him; and it is also very common for an individual to get into some seat of power who has no scruples about the manner in which he shall use it. In this way it frequently happens that injustice is done to men by those in positions of power, and their rights, instead of being preserved, are violated.

This is the way it has been in the cases of those who have suffered persecution for conscience' sake. Those in power have exercised the power entrusted to them, for an altogether different purpose than the protection of human rights. They have used it to invade the right of freedom of conscience.

The Bible tells us that we are to be in subjection to the "powers that be," and that whoever "resisteth the power, resisteth the ordinance of God." Rom. 13:1, 2.

But, as we have seen, there is a vast difference between resisting the power which God has ordained, and resisting a decree which represents a perversion of that power.

Yet the Bible does not authorize us to resist even an unjust decree, in the sense of employing force against it. As John Bunyan stated in his reply to the clerk who had been sent to admonish him to submit himself to the king, "The law provides two ways of obeying: the one, to do that which in my conscience I do believe that I am to do, actively; and where I cannot obey actively, then I am willing to lie down and suffer what they may do to me." And Bunyan was even then giving an illustration, in Bedford jail, of this second way of being in submission to the powers that be.

The Lord permits men to exercise power here in this world, but he has not resigned his own power, as the Sovereign who is over and above all things. He intervenes in the affairs of men and overrules their counsels and thwarts their purposes, in whatever way his omniscient wisdom may dictate. The word of the Lord carries with it an authority superior to that of any man or set of men on earth.

The very fact that the power that men exercise is derived from God, is sufficient proof that it cannot be rightfully exercised to compel people to act contrary to God's will.

A good illustration of the truth on this point is furnished us in the case of Nebuchadnezzar, king of Babylon. God had himself set Nebuchadnezzar upon the throne of earthly dominion, and commanded all people to be in subjection to him, even the chosen people of Israel. The Lord had even declared that he would punish the nation that would not submit to Nebuchadnezzar. See Jer. 27:4-8.

Yet when Nebuchadnezzar made a decree that the people should bow down and worship the golden image which he had set up in the plains of Dura, the three Hebrew captives, Hananiah, Mishael, and Azariah, flatly refused to obey Nebuchadnezzar's decree, and the Lord by a wonderful miracle upheld them in their refusal and justified their course; so that Nebuchadnezzar himself bowed before the Lord and acknowledged that his own word had been righteously changed in the matter concerning which he had made his decree.

God had raised up Nebuchadnezzar and entrusted him with power for a purpose; not such a purpose as the king might conceive in his own heart and wish to carry out, but for the purpose which God had in his own mind. God did not do this for the sake of exalting Nebuchadnezzar, but he did it in order that he might through Nebuchadnezzar proclaim the knowledge of himself.

The power that is ordained of God is not to be used to thwart the purposes of God. It was so in Nebuchadnezzar's time, and it is so to-day. When this power is exercised, as it should be, to preserve human rights, it cannot interfere with God's plans. But when this power is perverted, and used for a purpose for which it

was not ordained, its decrees are not binding upon any person.

But the only way to know what is right, is to be instructed by the Lord, through his Word and Spirit, which are given to guide believers into all truth.

Good Words.

This department was begun in the earnest belief that it would be appreciated by the young friends of the SENTINEL family. We have not been disappointed, for hardly a day goes by that good words for it are not received.

One says: "I am very glad you have decided to place a department for the young people in the SENTINEL. I know it is appreciated by the young people in our church, for they have subscribed for a club of thirty to use in their meetings."

Another friend writes: "The addition of the department for young people will be appreciated by a large class, old as well as young, and this to my mind will make the SENTINEL even a more welcome visitor than ever."

A subscriber in Canada has this to say: "The new department for young people will be a great help. It is a move in the right direction."

Now, what we want, to make this department all that could be desired, is contributions from our young friends. Don't be afraid to express your thoughts on paper. Perhaps they may be crude at first—what matters that? Who ever heard of a finished picture from a single stroke of the brush? There is an immense amount of valuable latent literary talent going to waste all around us, and here is an opportunity to develop it. Who will embrace the opportunity?

An Illustration.

THE Religious Liberty Association recently received a kind letter from a valued friend accompanied by an offering for the work to which this Association is devoted. Speaking of his remittance he says, "As I see the account of the brethren who have been arrested lately, I am impressed that I should send it in."

This seems to us to be a practical manifestation of heart religion. We submit it to the reader's candid consideration as an effective method of fulfilling the Scripture injunction: "Remember them that are in bonds as bound with them." Who among the members of the International Religious Liberty Association will imitate this worthy example?

Some time ago through the columns of the SENTINEL we invited our friends to forward their annual dues. While a goodly number responded, many have thus far failed to do so. May we not hear from such at an early date? Religious liberty literature should be circulated freely in Manitoba where a keen interest has been awak-

ened by the recent arrest of Sabbath-keepers. This unusual opportunity should be utilized.

Soon the legislatures will convene, and another open door will be set before us. We are just informed to-day of the prosecution of a brother in Alabama, and no one can tell how frequent such cases may be. All these things call for labor and the disbursement of funds. Who will coöperate with us in this work while the privilege is still ours to enjoy?

Address International Religious Liberty Association, 39 Bond St., New York.

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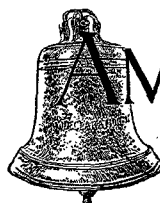
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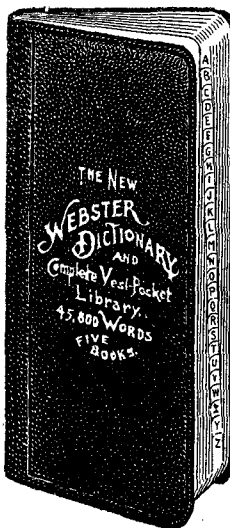
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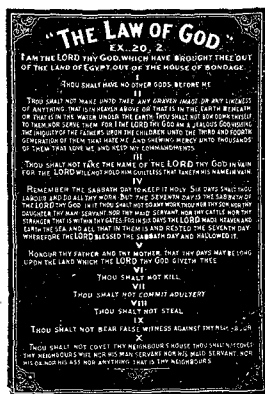
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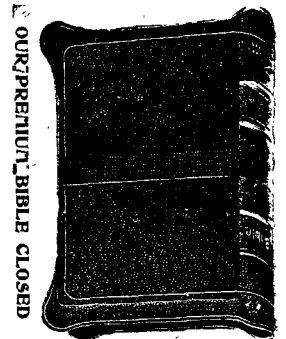
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revest before them, neither turned
 they from their wicked works.
 36 Behold, *we are servants this*
 day, and *for the land that thou gav-*
est unto our fathers to eat the fruit
thereof and the good thereof, behold,
we are servants in it:
 87 And *it* yieldeth much increase *of* *Deut. 28.*

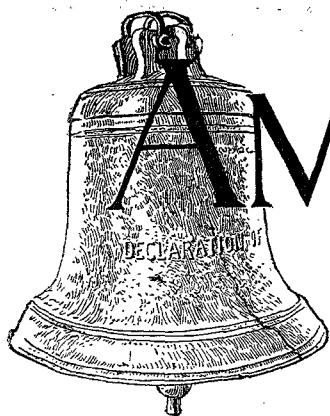
25 Re/him, Hâ-ehab' nah, Mâ-g-sê-
 jab,
 26 And A-h'jah, Hâ'nan, A'nan,
 27 Mâ'lich, Hâ'rim, Bâ-g-nah,
 28 f' e And the rest of the people,
 the priests, the Lê-vites, the porters,
 the singers, the Nêth'i-nings, and all
 they that had separated themselves



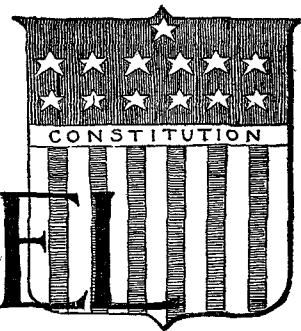
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

ALONZO T. JONES,
EDITOR.

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THE best way to restore Sabbath observance, is to observe it. A good example will accomplish more in this direction than law or precept.

THE Sabbath of the Lord is a gift; the man-made sabbath is an institution thrust upon the people by the force of civil pains and penalties.

THERE are always plenty of men in the world who are willing to become lawmakers for other people and by their zeal in this to atone for their own shortcomings.

THE "concert" of "Christian" Europe will evidently always remain a thing to be, judging from the length of time the would-be participants have been vainly trying to get in tune with each other.

THE rights of a Christian do not include the prohibiting of other people from going contrary to his own religious belief or practice. His rights are not concerned by his religious belief.

THERE are a great many more heathen in the United States than there are Christians, determined by the Bible rule that all persons are heathen who do not know the Lord.

THERE is a vast difference between being directed by the Lord, and being under the direction of some man who claims to speak for the Lord. We prefer to be guided by the Word of the Lord, interpreted by his Spirit.

A DISPATCH from Rome says that "the pope has instructed the papal nuncio at Madrid to insist upon the clergy opposing Carlism and to urge the clergy to earnestly support the Spanish ministry and present Spanish dynasty." And the pope and clergy of "the church" never have anything to do with politics, no never—well hardly ever, unless the interest of "the church" or something else demands it, and their own inclination justifies it.

IF it be true that the government has a right to enact laws for the preservation of morality, is it also true that morality can change with every change of the government and its regulations? Since every government on the earth does change (and none more frequently than a republican government), and since morality does not change, how can the latter be properly a subject of governmental regulation? When human laws are altered, is there ever, in any case, an alteration of right and wrong?—Certainly not; and this is conclusive evidence that human legislation is not adapted to deal with right and wrong; or, in other words, with morality.

Religious Right.

RELIGIOUS right is the greatest boon that ever was given, or that ever could be given, to men.

That is the truth: and, being the truth, in the nature of things such a boon could come from God only.

Religious right, as generally understood and as contemplated in these lines, is the right of every person to choose for himself in things religious without constraint of any kind from any person or source whatever.

This freedom God has given to men, as is declared in the motto of the AMERICAN SENTINEL, in the words of the Lord Jesus, "If any man hear my words and believe not, I judge him not." The right is given by the Lord to men, and is thus recognized by the Lord in men.

This is illustrated in the transaction in the garden in Eden. The man was made in the image of God, to glorify

God, yet left perfectly free not to do so if he should choose; and was left perfectly free to choose for himself whether he would or not. He was left as free to choose *not* to serve God as he was to serve him.

This freedom God gave to man, and recognizes in man; and it is this, more than anything else, that enables man to be really a man. Any person, who would in any degree infringe this right of man aims a destructive blow at the dignity and the manliness of man, and at the honor and glory of God.

Therefore it is to the honor and glory of God, and in the interest of the everlasting dignity and manliness of man, uncompromisingly to oppose every attempt in whatever degree to infringe or to disrespect the right of any person to choose for himself in all things religious—to choose for himself as to all religious beliefs, rites, customs, and practices.

No State can ever have any shadow of right, by legislation or in any other way, to circumscribe the perfect freedom of every man to choose for himself whether he will regard or disregard any religious belief, or rite, or custom, or practice. And every man's right utterly to *disregard* everything of the kind is as complete as it is to regard it.

No church has any shadow of ground for condemning any man or any number of men who disregard everything which that church holds sacred. Every person has perfect right to disregard all that any church or all churches together believe or practice. The professed Christian church or individual who condemns or criticises or sets at naught any person for disregarding any religious belief, or rite, or custom, denies the God of Christianity.

Loyalty to religious right does not consist in asserting our own right to be religious or not religious at our own unconstrained choice; but in the unswerving recognition of the right of *the other man* to be religious or not religious at his own personal and unconstrained choice. This is so plain that it must be recognized at once by every one. In the garden, God did not assert his own right to be religious for himself and other people too; that matter could take care of itself. But he did establish and recognize the right of the man to believe or not believe him, just as the man himself might freely choose. This he did again, when he stood on the earth as the Redeemer of man, in the divine motto of religious freedom, "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."

This shows, too, that when one who is religious condemns one who is not religious for not being religious or for not believing what he preaches, he hinders the salvation of the one who does not believe. Then, religious friend, will you frustrate the salvation of men who do not believe, by bringing upon them your condemnation through denunciation from the pulpit, or the instrumentality of the police, the courts, and fines, and imprisonments? Will you not rather forever present to all people the winning blessing and grace of salvation, by recog-

nizing his divine right not to believe and treating them all with the merciful and gracious consideration which the Lord has shown to the man whom he created?

Let every one who professes to believe in religious right show by his conduct that he really believes in it. Let the believing neighbor respect in Christian kindness the unbelieving neighbor. Let the unbelieving neighbor respect in manly dignity the right which his believing neighbor exercises in choosing to believe.

Let the believing wife respect her unbelieving husband, let her respect his exercise of the right to choose for himself whether he will believe or not. Let the unbelieving husband in true manliness regard his believing wife's exercise of the right to choose to believe.

Let the believing husband respect the exercise of the right of choice not to believe. And let the unbelieving wife show that she believes in religious right, by respecting the choice of her husband to be religious just as he chooses.

This will show that you do indeed believe in religious right, in religious freedom. But so long as you *act* any other way than this, your *profession* of believing religious freedom is a fraud.

Let the precious divine boon of religious freedom never be dimmed by the actions contradicting the words in those who profess to love it!

"Break Every Yoke."

BY GEO. B. STARR.

It is not the will of God that any of his creatures, men or angels, should wear any yoke save that of Jesus Christ.

All yoke making has been committed to the tender, loving hands of Jesus, the Creator, who, knowing just the ability, disposition, and strength of each one, is able to adjust a yoke to each, of which he can truthfully say, "My yoke is easy, and my burden is light," and which every wearer of this yoke will find by experience is delightfully true.

God never designed that any of his creatures should be pressed under grievous yokes. But doubt of the goodness of God, and distrust of his love, have led men and angels to devise ways of their own, which have brought upon themselves and others heavy burdens, grievous to be borne.

Jealousy, envy, hatred, and malice, are the cruel attributes that enter into the making of heavy yokes. Has Satan ever deceived you into making yokes for others? Have you arranged good and proper confessions for others to make before you would take them into your fellowship? Have you worked out a course of humility needful for some one's discipline, and done all you could to lead them to see the wisdom of your plans? Has it ever worked? Have you not thus brought distress upon yourself, and only found relief by obeying the injunction

of God, "that ye break every yoke," and that "thou take away from the midst of thee the yoke"? Isa. 58: 6-9.

Jesus came into the world to break yokes that were killing the wearers, to undo heavy burdens that were bending to the earth the bearers. And as his Spirit enters our hearts he will set us about his work of breaking yokes.

And, oh, how much more enjoyable is the experience of breaking yokes than that of making them! How our hearts rejoice as we see the oppressed go free, as we listen to their songs of rejoicing for deliverance, as we see in the tearful eye the opening of the tender heart to the love of God, and his peace and rest enter the heart!

"I WOULD not put a Seventh-day Adventist in jail for working inside his own house or plowing in a field; but if he made a public exhibition of it or tried to insult the moral sense of the community, I think he needs a lesson."—*From Speech by W. J. Coleman, at Columbus (Ohio) National Reform Convention. See page 613.*

Nationalism vs. Christianity.

BY M. E. KELLOGG.

FOR a decade of years the island empire of Japan has been coming to the front in many things which make for material progress.

As a Japanese is reported to have told the story some forty years ago, Commodore Perry, with a fleet of vessels, entered the port of Yeddo, and said, "Wake up; wake up; it is past noon."

Japan was asleep, and had been for centuries. The day had passed its noon of time when she was so suddenly aroused. In fact, all the West was awake and full of activity, invention, and progress; but the East was lying in an intellectual stupor. The people of Japan were enabled to see their condition, and they went to work in a very intelligent way to improve their state. Those who were awake, awakened others, and a plan was laid for the awakening and rejuvenation of the nation.

Hundreds of the most intelligent of the Japanese young men were sent to foreign countries to take full courses of instruction in their schools. They learned everything they could in regard to the countries where they were sent,—their history, government, laws, arts, commerce, religion,—everything; and then upon their return home they imparted to the people of Japan what they had learned.

The result was a mighty but peaceful revolution. From all the things which they had studied they took what they thought was the best adapted for their country and made it their own. The deep sleep—the spell of years—was broken, and new Japan sprang into being a marvel unto herself and unto the world.

But it is of Japan from a religious point of view that we wish to speak. The evidences of a renewed life and enterprise in Japan greatly encouraged Christian people to believe that as Japan was grasping so eagerly for Western civilization she would also at the same time take with her new civilization the religion, which in the countries she was imitating, went with that civilization.

For a time it seemed as though this might be so. Christian missionaries were given full access to the country, schools and colleges were established under Christian influences and with Christian teachers; and this with such a degree of success that many were encouraged to hope that the time had come when a nation would be born in a day.

But the tide has suddenly turned. The Japanese have learned what many Christians have not, that civilization is one thing, and that Christianity is another and quite a different thing. In short, Japan proposes to take the civilization and let the Christianity go.

There appears to be a general turning back from Christianity all through Japan. Christian teachers are being removed from the schools, and highly civilized but heathen teachers are taking their places. Because of this and the fact that so few Japanese make a personal application of Christianity to themselves, even though they may assent to it as a theory, the Christian missionaries there are greatly discouraged.

One of the chief reasons adduced for this sudden change of sentiment in Japan is the very strong national spirit that has been engendered by the successful war with China. Japan has fallen in love with her own prowess and institutions, and so has no place for the love of anything else. It was thought by some that that war would open China to the gospel. We have not learned that this was done, but we do see that it has made Japan less accessible to it. She is dazzled with the idea of becoming a great military and naval power, and in her heathenish blindness is not yet able to see how Christianity and war can go hand in hand as other nations long called Christian, can!

The fact that the cultivation of a very strong national sentiment is deterrent to Christianity may now be seen in Japan; and is it not evident that such a sentiment has the same effect everywhere? When the nation is made equal with God, and loyalty to the nation is considered to be the same as loyalty to God and acceptable worship of him, what need of anything but love of country?

That is the way it is taught in this country, and Japan has caught the idea and proposes to worship the "Land of the Rising Sun"! She will deify the State. Will those who are trying to unite nationalism and Christianity in the United States see the folly of such a course?

The most important lesson which may be learned from this retrogression in Japan is that Christianity cannot be accepted by nations in the aggregate. It can be accepted only by persons in their individual capacity.

Should Japan vote itself Christian, appoint Christian chaplains to every regiment and every ship of war, make a profession of Christianity a test for an appointment to any position in the service of the government, command the observance of Sunday, or what would be a very similar action, compel the baptism of all Japanese, still the nation would be no nearer a Christian nation than it is now. These are man-made adjuncts to Christianity; they are useless and dangerous expedients at the best; they would be ugly excrescences on the tree whose leaves are for the healing of the nations.

The missionaries in Japan and those who support them there who have been looking for a national Christianity in Japan, will do well to consider this point. They will now see the necessity of falling back upon the New Testament method of Christian work. They will need to preach the word, sow the seeds of truth in individual hearts, water them with prayers and tears, and watch the slowly ripening harvest as the fruit of their work is seen—"first the blade, then the ear, after that the full corn in the ear."

On the whole there is hope in the situation. There was great danger that Japan would accept Christianity in a national manner. Nothing could have been so disastrous to the religious interests of the country. If Japan must have a national religion she would far better have Buddhism. A few wide-awake, apostolic-spirited Christians working in Japan, with all the power of the government against them, would present a much more hopeful prospect for pure Christianity and the salvation of souls, which after all is the great object of the gospel, than to have the government patronage thrown over a religion of forms and ceremonies in which worldly policy, selfish interests, and pompous display would take the place of personal faith and holiness of heart and life.

A Source of Discord.

"Bible Echo," Melbourne, Aus.

THE Hobart (Tasmania) *Mercury*, of July 29, makes the following very sensible observations on the question of introducing religious matters into State affairs:—

"The introduction of the name of the Deity into the discussions on the Commonwealth Bill can only be regarded as most unfortunate. Parliament has always recognized that there are certain subjects which it is better to settle in private than to thrash out on the floor of the House, and amongst these might surely have been classed the one in which the feelings and prejudices of members as a body are most involved, the subject, too, which, despite its sacredness, is bound to give rise to most acrid and heated discussion, simply because those who have any interest at all in it are bound to feel very deeply about it, and to express those feelings, too, when they come into collision with those opposed to them. That this will be the case is shown by the counter petitions which those in favor of recognition of the divine name have called forth, the wording of which is at least as dignified and logical, if not as reverential, as those it

replies to, and the indication, therefore, is that those who desire the constitution amended in the way the Adelaide Convention declined to do it should refrain from pressing their views, at any rate in public debate, which will be irritating inside the House, and certainly not altogether edifying to those who read the speeches. Members have quite enough ground for discord without adding the religious one, and a debate of the kind that might surround the attempt to change the preamble of the Federation Bill would probably create enmity that would last the rest of the session, if not a lifetime."

Education that was of Little Use.

BY T. R. WILLIAMSON.

"MOSES was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." Acts 7:22.

What small value attaches to worldly education when an individual is fitting for a place in the Lord's work. No doubt Moses thought himself fully competent to take command of the Israelitish forces, to organize them into an army, to march at their head, fighting their way successfully from Egypt and bondage to Canaan and freedom; and when they should have arrived at Canaan, no doubt he imagined that he would be thoroughly able to frame all such laws and regulations as would be best for the government of such a nation as Israel.

Moses had been a successful leader under the Egyptian government. Josephus says that Moses had conducted Egyptian armies through successful campaigns against the foes of Egypt.

He was a statesman too as well as a general; he had not lived till he was forty years old at the court of the Egyptian king without becoming skilled in statecraft, the managing of affairs. He was intended eventually to occupy the throne when the reigning Pharaoh should die, and Egypt was then the very greatest nation in the world.

Surely Moses had all in the way of education and scholarship that the wisdom of this world could give him. And how much of it all did he use? What was it all worth? When God selected Moses to lead, he sent him into the wilderness to keep sheep for forty years. Not so much as a spoonful of the Egyptian lore he had been forty years in acquiring was of any use to him. He must learn to take care of people, of children, of slaves, just freed from degrading bondage, and they needed simply a wise and patient shepherd.

Egyptian statesmanship was entirely at a discount; it was not considered of any value at all.

When laws were to be made for Israel, such laws were given them as were adapted to the use of people who served the one true God.

The customs of a nation of innumerable idols, the laws of a people who rolled and wallowed in disgusting and lascivious idol worship, could be of no service to Is-

rael. God himself directed Moses in making the laws. None other than inspired law-making was of any use whatever, as none but God-given laws are fit to govern any nation, and no one but God understands politics, "the science of government."

And Moses' generalship? Well, when Israel first confronted foes in battle Joshua was sent out as general and Moses' business was simply to pray.

And so it was through all the wilderness journey; and that is about the way that God values purely worldly education now as a fitting out for his service.

Tallmadge, O.

It is remarkable how "the press" can see in the speeches of the rulers of Europe "flings," insinuations, "taunts," and all such disrespectful things toward each other, whereas in fact there is nothing of the kind. Remarks which are perfectly proper in themselves, from such sources, are instantly caught up and filled with sinister meanings, and in flaming headlines are so proclaimed to the world. It seems evident that the press is "spoiling for a fight"—provided always that other people will do the fighting.

State National Reform Convention at Columbus, Ohio.

This meeting was appointed for September 28, sessions being held in the morning, afternoon, and evening. Only about thirty-five persons were in attendance—a smaller number, it was said, than would have been present but for the fact that several other conventions were in session in the city.

Prof. Payton was elected chairman; and, as announced, Rev. J. Knox Montgomery, of Cincinnati, spoke first on the subject of "The Proper Relation of Civil Law to the Sabbath."

The speaker said that church people were largely responsible for the desecration of the Sabbath—that at one time a lady was worrying because her son only attended church once on Sunday and then enjoyed himself the rest of the day, and spoke of it to the minister, who replied that if he went to church in the morning she ought to congratulate herself and not worry. The speaker said that a man who would apply the same reasoning as used by this minister to the law in regard to stealing, killing, etc., would be regarded as a fool.

Those who are in authority, whose business it is to execute the laws, disregard the day. If these people—mayors, city officials, etc., who are now in the city and considering the best lighting of cities, telegraphic service, etc., would think more of the Sabbath than of electric lights there would be far less need of the best telegraphic system to get police service to all places and quarters of these cities day after day, and especially Sabbath afternoon.

Governments are to protect their citizens in their lives and rights and properties and to enact laws to this end; and if it be true that the Sabbath is a God-given heritage to man, and it be also true, as said, that one seventh of the laborers of this country are robbed of this right by toil and traffic, and 150,000 in the mail service, then we discover that the government itself is violating the law that has been enacted by God and reenacted by Congress and by the legislatures of the various States. Then, certainly, our government needs reformation along this line.

The national Constitution declares that Congress shall not enact any law regarding an establishment of religion or any law that will interfere with the rights of man in the worship of his God; and yet, said the speaker, "it seems to me that when the United States Government declares that the mails shall be carried all over this country on the Sabbath and that all the post-offices shall be open where the people demand it, this certainly interferes with the right of any *Christian* man, at least, who may be in the employ of the government, to worship God according to his own desire.

"Of course, it is maintained that if a man's conscientious convictions will not allow him to engage in this sort of occupation on the Sabbath, he is at liberty to resign; and yet it does not seem to me that that is right.

"Along with the Sunday mail traffic is the Sunday train and Sunday saloon and newspaper. The Sabbath is imperiled all along these lines; and if it be true that morality and religion lie at the basis of all good government, and if it be true that the Sabbath lies at the foundation of true morality and religion, then I declare it to be true that the Sabbath being imperiled, the government itself is imperiled. Certainly every government has a right to enact laws that look toward the morals of the people. Then the government should enact such laws.

"It seems to me that the proper relation of civil law to the Sabbath is that of protection—not as a religious institution, but as a civil institution. Congress shall make no law respecting an establishment of religion—certainly not. None of us advocate anything of the sort; but if it is so that the profanation of the Sabbath is a demoralization of the people, then the government should have at heart the elevation of the morals of the people and should enact and enforce laws that look after the protection of this rest day and its preservation as a God-given right to every man.

"The idea, of course, is often set forth that we are endeavoring to make people go to church by law, and have no right to legislate regarding the Sabbath—because all Sabbath legislation is in the interest of Christianity. Well, certainly it is; and yet the fact is that all Sabbath legislation is in the interests of the State, because it is in the interests of the morals and intelligence of the citizen in the State. Civil law should protect this institution.

"We are told in the Word of God regarding other na-

tions and the result of their profanation of the Sabbath. The overthrow of the Christian Sabbath or American Sabbath, with its sacred associations, would be more disastrous to our nation than the overthrow of all our public libraries and civic monuments; and I wish to say that the observance of the Sabbath lies deep in the everlasting necessities of human nature, and that as long as man is man, the blessedness of keeping it, not as a day of rest only, but as a day of spiritual rest, will never be annulled."

The next speaker was W. J. Coleman, of Allegheny, Pa., who said in substance: Mr. Chairman: The association that meets here to-day has for its fundamental principle the doctrine that the Lord Jesus Christ is ruler of nations. That is the foundation stone which this association seeks to lay at the very basis of all our political legislation.

We have the question, How far should civil laws go in protecting the Sabbath? Now, I believe they should go to the extent of forbidding all servile labor on that day. I would not put a Seventh-day Adventist in jail for working inside his own house or plowing in a field, but if he made a public exhibition of it or tried to insult the moral sense of the community, I think he needs a lesson: but if he works quietly, out of sight as far as possible, not interfering with anybody, provided he keeps another day of the week, I do not think I would interfere with him.

But I think we ought to stop all these things on the ground of servile labor. For instance, we have 10,000—some people say millions—of unemployed men in this country. Every man that works on Sunday keeps another man out of work just that much. Another thing: no man can stand alone and ask for the observance of the Sabbath on his own account. If he does stand for it, he is discharged.

Speeches of ten minutes' length were given by a number of persons along the same lines. After these talks a new organization was formed, known as the Ohio State Reform Association, with constitution modeled after that of the national organization.

The following resolutions were adopted:—

"*Resolved*, That there is much in our political life to arouse the deep concern of the Christian patriot. Evil influences are multiplying and growing more aggressive. Corruption abounds, good laws fail to be enforced; capital and labor are in conflict, and other evils threaten the very life of the nation."

"The remedy for these evils is found only in the laws of Jesus Christ. The principles that should guide man here, as everywhere else, are justice and love. The application of the principles will solve all the troublesome questions that are seeking settlement.

"To secure the desired end, there ought to be inscribed on the front of our fundamental law the aim and purpose of civil society to establish government on the foundation of Christian morality. A radical mistake was made in excluding from the national constitution all reference to God and his law. We must retrace our steps.

"The transfer of the legislation and administration of the government so largely into the hands of profes-

sional politicians, who pursue their selfish ends; the failure to make government a 'terror to evil-doers and a praise to them that do well,' are the result of excluding fear of God and loyalty to Christ from political life. Christian men must bring their influences to bear in the sphere of civil society. Education in the use of the Word of God in our schools must train Christian patriots for their solemn civil duties."

The officers elected were: For president, Rev. J. C. Smith, of Cincinnati; corresponding secretary, J. K. Montgomery, of Cincinnati; recording secretary, Rev. D. McKinney; treasurer, W. R. Sterrett. The office of vice-president was filled by nineteen names.

The convention adjourned to meet at the call of the president.

God's Spirit and Liberty.

BY MRS. M. L. BROCK.

"THE spirit of the Lord God is upon me." Why? "Because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me"—what for?—"to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

The Spirit of God never closes a prison door on any one. No; but it has opened the prison doors just as the prophet foretold.

"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." Acts 5:19, 20. "Behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands." Acts 12:7.

What spirit is it that is at work to-day to close the prison doors on God's people? Is it not the same that shut Peter in?

The prisons were never built for God's people, and no power on earth can with safety to itself put his people into them. No man can rightfully judge another man in regard to duty toward God.

Christ tells us in plain words what will judge us in the last day. He says, "The word that I have spoken, the same shall judge him," and also, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."

This statement of Christ's is in perfect harmony with Moses' prophecy of Christ in Deuteronomy 18:18: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Jesus declared that the words he spoke were not his.

So when he speaks of the Sabbath, it is the Father speaking through him. The Father, then, sent Christ to

tell this world who is Lord of the Sabbath, who made it, for what purpose it was made, and what was lawful for man to do on it. He also sent Christ to leave an example of the right use of the Sabbath.

But there is a spirit in the land to-day, a spirit that will shut the prison doors on God's people who follow Christ's example in Sabbath-keeping, as it did in the days of Peter. This spirit enters the same class as it did in those days,—the professed people of God.

But how easy to detect what spirit it is at work! Just as soon as you see any one calling for the aid of the civil power to enforce what they think is the law of God, you may be sure that the spirit is not of God.

"Secularizing" Sunday.

W. N. Glenn, in "Signs of the Times."

THE great burden of Sunday observers, especially that increasing class who desire to compel its observance, is that the day is in danger of being "secularized." Now, if the first day of the week ever was made anything but a secular day (and no power but God could do so), no one but the authority which sanctified it could by any means secularize it, or take away its sanctity. But suppose the day had been sanctified by a competent authority, and suppose that unsanctified men could take away the sanctity thus bestowed, what could be more conducive to such a result than cumbering it with secular law, making it to rest upon secular law, and enforcing it by the power of secular law, under penalties inflicted by secular law?

At the recent Christian Endeavor Convention in San Francisco, Dr. Temple, in referring to the defense of the Sunday institution, said, "We have to stand guard over it with *drawn swords*, lest some new form of iniquity put its hoof upon this sacred institution, and defile it." The thought of defending a so-called sacred institution with the secular sword is at least a tacit admission that the assumed sacredness is a very thin varnish. When it comes to defending any doctrine of Christ's promulgation, he says emphatically, "Put up thy sword." Only secular institutions need secular defense, and when the human law and the human sword are called to defend the Sunday Sabbath, it is indubitable proof that the defenders have no practical faith in the sanctity of the day.

When Israel took the sacred ark of the covenant into battle, and attempted to defend it with carnal weapons, they were sorely defeated, and the ark was carried away by the Philistines. But when the holy law of God and its sanctified receptacle were out of the hands of those who would defend them with carnal weapons, they were successfully defended and rescued by an unseen hand. The fact that even a measure of temporary success has attended the enforced observance of Sunday by secular power, is evidence that the institution so defended is a secular one. And no class of people is doing so much to prove this fact as those who persist in such enforcement. They are doing more to "secularize" the day, or rather

to demonstrate that it is nothing but a secular day, than all other forces combined.

A South American Republic.

BY L. BROOKING.

IN 1810 the Argentine Republic gained her independence, and believing that a religion ought not to be enforced by torture, they publicly burned in the principal plaza the king of Spain's decree authorizing the Inquisition and the burning of "heretics." They also burned the instruments of torture used by that tribunal.

Although nominally Roman Catholics, they saw in it a cruel device which they as republicans proclaiming "liberty and equality" could not consistently agree to; and we believe that their humanity also prompted them to a desire to let freedom rejoice the hearts of their fellow men.

They copied their constitution to a great extent from that of the United States, but did not put in practice the glorious principle stated in the Declaration of Independence, which leaves religion to be supported by those who wish and not a particular religion to be supported willingly or unwillingly by taxes gained by the toil of all religionists. Argentina pays annually a large sum for the support of the Roman Catholic Church.

There are no doubt conscientious men in her priesthood; but the corruptness of the lives of many of them causes many to mock at all religion and to be materialists; and also tends to encourage immorality and violence in all places. The man who has done most for Argentina is President Sarmiento, who having been consul to the United States, procured a staff of North American teachers, who introduced the normal school system there, thus conferring a great blessing on the rising generation, not the least of which was that they were enabled to read the Word of Life for themselves.

He also encouraged immigration and railroads, thus getting enlightenment from a land proclaiming separation of Church and State, which principle has been the foundation of its greatness. Argentina is a beautiful land, possessing all climes and a productive soil; but in comparison with the great North American Republic, what is it?

Americans, freemen, do you value the principle of separation of Church and State for which your fathers, the builders of this republic, died? Or do you want your nation to be like Argentina and the other so-called republics of Central and South America? "If the Son shall make you free, ye shall be free indeed."

"WHATEVER is, is right" for the individual who stands in the right relation to God.



LAST week I was dealing with ideas and their transcendent importance. Ideas can be expressed only in words; and so words are things of great consequence, and ought to be picked and chosen with the utmost care in every discussion. Much idle and profitless debate would frequently be spared, and much time saved for matters of real moment, if people would always, before they begin a controversy, settle what it is that they mean to talk about.

For instance, here is the venerable David Agnew, ex-chief justice of Pennsylvania, delivering an address, in which he uses the following language: "I have shown (conclusively, I think) that this is a Christian nation; that this continent and the provinces were settled by a Christian people"—and more to the same effect.

WHAT distinction was in the mind of this distinguished octogenarian between "this continent" and "the provinces," it is not easy to divine. But it is clear that he regards the proposition that "this is a Christian nation" as synonymous with the statement that "this continent and the provinces were settled by a Christian people." But strict attention to definitions will show that there is no necessary connection between the two, and that, while the latter is a correct statement of a historical fact, the former is a fallacious abstraction.

WHAT is the meaning of the word "nation" when used in its present connection? It is simply another name for "the State." The latter is the preferable term, because "nation" is a word of several different significations or senses, and is often the equivalent of "country" or "people," whereas "State" has in jurisprudence a fixed, definite, and peculiar meaning of its own. It is true that the "country" known as the United States was largely colonized by "people" who professed—whatever their practice—a variety of religions which they called "Christian," and that the majority of those who at present inhabit that geographical area are considered to be Christians. But these facts afford no justification whatever of the position that ours is a Christian State.

In fact, it is manifestly impossible that a State should be Christian. What is a State? A State is simply a big

corporation, like a railroad or a manufacturing company. As I have previously observed, those who administer the affairs of the big corporation make up the *personnel* of the government, and all citizens are stockholders. Now it would be clearly absurd to talk of a railroad company as being "Christian" because its individual officers and members, or most of them, were connected with Christian churches. But, with all due deference to high authority, it is no less absurd so to talk of a State or nation.

THE State is the work of men's hands. She is of the earth, earthy. She has no soul to be damned or to be saved. She knows neither Deity nor devil. She does not know her citizens as Christians, nor as Hebrews, nor as Mohammedans, nor as Mormons, nor pagans, nor Buddhists. She deals with them as men and women alone. She has no means of ascertaining their inward thoughts or beliefs, no power in any wise to affect them, no right whatever to meddle with them. It is only their outward conduct or behaviour that comes within her cognizance, and it is by temporal penalties alone that she can regulate this.

AND what is Christianity?—An inward life, based on the faith that there is another world than this, which individual men may reach, though no "State" can ever get there. Christian men and women we have, fortunately enough, all around us. They are those who submit their souls to the "imperious dominion" claimed by the Master whose kingdom is "within,"—that domain of the soul which is closed as absolutely against the State as heaven itself.

THE learned judge goes on to say that our States "set the legal evidence of their belief in their early constitutions." But how is it possible that a State should have a religious belief, and set it anywhere? The State never made a constitution any more than a railroad corporation makes a charter. And States had no existence till the instruments of their birth—their respective constitutions—were made by the people who inhabited the various tracts of land that had been colonies of England. It is perfectly true, and perfectly lamentable, that the conception of religious equality was unknown to these men, and that all their works were more or less tainted with the blasphemous union of Church and State. But the church is one thing and religion is another; and to embody religious dogmas, as they did, in constitutions and statutes, is not to accomplish the impossible feat of making a State religious. Though I admit none but Christians to employment on my railroad, I impart no religious element to the transportation of passengers and goods over the line.

WHAT our forefathers did, in erecting their States,

was to unite their churches to the new corporations in certain matters of detail, by extending the protection of the civil arm to the requirements of dogmas that were particularly dear to them, and by attaching certain disabilities to the profession of other religions than the Christian, as they considered it to be. Thus far they were false to the true American theory of government and to the Master's teaching of religion. But, again, they did not, because they *could* not, thus make their States religious.

* * *

CHIEF-JUSTICE AGNEW's proposition, then, that "this is a Christian nation," may be translated in two ways. It may mean that "this is a Christian State." Thus rendered, it involves, as we have seen, a contradiction in terms. Or it may mean that the majority of the inhabitants of the United States are professedly Christians. In this sense, it is true enough, but it is merely a historical truth, a statistical truth, a social truth. It is not a truth of jurisprudence, it has not the slightest relevancy to any matter of legislative enactment or public administration. It is as much in place, and no more, where such things are concerned, as the statement that the Mississippi River is higher at its mouth than at its source, or that the force of gravitation varies inversely as the square of the distance between a body and the center of the earth, or that most people in New Orleans have dark hair.

* * *

LET us illustrate. Ex-Justice Agnew comes of a distinguished Pennsylvania family. He bears a name worthily immortalized by Dr. D. Hayes Agnew, through marvelous achievements in medicine and surgery. He was himself an honor to his name and his State while on the bench. Could he have been this, if he had been influenced in the slightest in the administration of that branch of Pennsylvania's government with which he was connected by this maxim of his that ours is a Christian nation? Because the first settlers of America were Christians, would he sentence a Christian to jail for a month, and a Hebrew to jail for a year when the two had committed precisely the same offense against the law of the land, which he swore to administer without partiality or favor? For a like reason would he break his official oath so far as to be biased between two litigants in a civil case brought before him, by reason of the fact that one of the parties thereto avowed his allegiance to Mahomet, while the other had been baptized a Presbyterian?—Of course not.

* * *

AND yet, it is equally a breach of duty in a judge who is called upon to decide the constitutionality of an American statute, to give any consideration to the statistical fact that a majority of the people who made the constitution were Christians as it is for him to mete out one

"justice" to the Christian and another to the pagan in a particular case. A Christian people, like other peoples, may totally separate Church and State, or may unite them to such extent as seems desirable. But if we declare that a total separation of Church and State is necessary, by our fundamental law, then any attempt of a legislature or a court to unite the two becomes a usurpation; and it is perfectly immaterial whether the church selected for the combination happens to be that of the majority or that of the minority, past or present.

* * *

JUDGE AGNEW further declares that other religions than the Christian have only been "tolerated" here. If this be true, the union of Church and State is complete in this "free" land of ours. No man is free who is "tolerated" by others. As well talk of "tolerating" a Jew or an agnostic in the liberty of labor and locomotion or the possession of property, as to talk of tolerating his belief or his lack thereof in the matter of religion. As well may a Republican talk of tolerating the dissemination of Democratic doctrines, or *vice versa*, as one religionist to talk of tolerating the faith of another. The absolute equality of all religions and of no religion before the law is the true American principle. Upon the good road to this glorious consummation the founders of this republic made some feeble, halting, tentative steps. They were checked by the *zeitgeist*, that perpetual impediment to truth and progress. They left to us, their children, the heritage of their well meaning, and ours is the brighter and better light that guides directly to the goal. If we are satisfied to leave their work where they stopped, we are false to them, and to the high and holy trust which they left us. It is ours to "reform it altogether;" ours to dig up the roots of the evil over which they strained with slipping fingers; ours to repudiate the slavery of words, and to deal with things as they *are*, and not as they are *called*; ours to strip off the last rags of mediævalism from the fair form of Republican America, and let her beauty shine undimmed before the world.

Geo. J. Ringgold.

Religious Scruples Respected.

THE following item appeared in the *Chattanooga* (Tenn.) *Times*, of Sept. 9:—

"HUNTSVILLE, ALA., Sept. 6.—Charles Cross, a white mail carrier for the city, was suspended to-day for thirty days pending his trial for insubordination. Cross is a Seventh-day Adventist and observes Saturday for his Sabbath. It so happened that all the substitutes were either on duty or away on leave of absence last Saturday when Cross was ordered to report for duty, which he positively declined to do, hence his suspension."

In a letter to a friend Mr. Cross states that when his

case came before the postmaster-general, the latter ordered him to be reinstated, which was accordingly done. The reply from the department at Washington to the Huntsville postmaster stated that the government respected the religious conscience of its employés.

For Eating Meat on Friday.

IN these days we are prepared for the announcement of almost anything in the line of a usurpation of religious authority by the civil power, but our expectations are quite exceeded by the following press dispatch, taken from the *St. Louis (Mo.) Chronicle*:—

"Troy, N. Y., Sept. 25.—Police Magistrate Donohue considerably surprised the loungers about the police court yesterday morning when he sent John Burns, a Catholic, to jail, for attempting to eat meat on Friday.

"Early that morning Burns went into a restaurant on Ferry Street and ordered beefsteak. Burns got into an altercation with a colored waiter, named Johnson, and both were arrested.

"‘Burns,’ said the magistrate sharply, ‘what church do you go to?’

"‘This ain’t the place to talk religion,’ replied Burns.

"‘Never mind about that. What church do you go to?’

"‘Well, I go to St. Francis.’

"‘Thought so, Burns; I’ll send you to jail for eating meat on Friday. Johnson, you are discharged.’

"Burns will have to stay in the county jail until next Tuesday, because he attempted to eat meat on Friday."

After all, a law to compel a person to abstain from meat on Friday would be no more religious than is a law to compel him to abstain from work on Sunday.

Sunday and the Trans-Mississippi Exposition.

THE Ministerial Union of Omaha, Neb., are determined if possible to prevent Sunday opening of the gates of the Trans-Mississippi exposition, soon to be held in that city. Immediately upon reassembling after their vacation, they met in Koutze church, Omaha, to the number of twenty-three, and took the following steps to prevent people who cannot take summer vacations from enjoying the exposition sights on the one day of the week when they can be away from their work:—

"First—That this union petitions the board of directors of the Trans-Mississippi exposition to close the gates of the exposition on the Lord's day, as was done at the recent exposition at Atlanta and at Nashville.

"Second—We recommend that the union take action calling the attention of the various ecclesiastical bodies and other religious conventions of the States and Territories interested in the Trans-Mississippi exposition, to the matter of closing the gates of the exposition, and requesting them to petition the board of directors of the exposition to close on that day.

"That the secretary of our union communicate this petition to the board of directors of the exposition."

Enforcing Sunday Laws.

"Sabbath Recorder," September 20.

ON the last Sunday in August the village of Quogue, L. I., was the scene of one of the many cases in which personal spite uses the Sunday laws in a way which disgraces both law and justice. A private citizen, Edwards, and a game constable, Jackson, arrested three men and a boy for shooting snipe, in the early morning, on a sand beach "across Shinnecock Bay." No magistrate could be found to try the case until a late hour. The outcome of the day's work is told by the *Evening Sun* (New York), in these words:—

"Hungry, tired, and angry, the party drove into Southampton at 5:30 o'clock in the evening. For nine long hours they had been carried about the country and represented to every passer-by as felons of the worst stamp. Squire Howell, of Southampton, before whom they were taken, was asked to entertain a charge of violating the game law against them.

"‘What were they shooting?’ he asked.

"‘Snipe,’ Edwards replied.

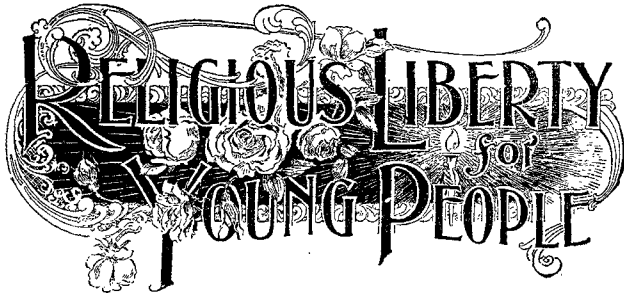
"‘There's no law now against shooting snipe,’ replied the court.

"Edwards received the news like a death blow. Had all his trouble, all his show, been for nothing? But he bethought himself of the law against shooting on Sunday, and lodged that complaint. The squire entertained it and held the prisoners in \$25 bail each for examination on Saturday."

Such occurrences as this destroy respect for law, and prejudice the public mind against the church and Christianity as few other things could do. . . .

Similar follies frequently appear wherever efforts are made to "promote the moral and religious interests of the community" by enforcing Sunday laws. Under the new law in Connecticut, the *Providence Bulletin* reports the arrest of a man "for buying a pound of crackers on Sunday," though to the average mind this does not seem to have been a very grave offense. The idea of exempting "works of necessity and mercy" in the ordinary Sunday law is another point in which that which was at first a purely religious provision is made to serve all sorts of purposes, or none at all, according to the notions of magistrates. Of this provision in the Connecticut law the *Bulletin* referred to above says:—

"Who is to decide what constitutes a work of mercy? It would be a mercy for some men to let a skilful barber shave them on Sunday, but the Connecticut authorities are pretty generally agreed that the barber shops must be closed at twelve midnight on Saturday, and so the more hirsute citizen, for whom a Saturday-night shave is not sufficient, is compelled to hack himself in his crude endeavors to get the beard off his face on Sunday morning. Who can say how much more profanity there has been on the first day of the week in Connecticut since this law went into effect than there was before?"



Keeping the Sabbath.

"MAMA, why do people have to keep the Sabbath?"

There was a suspicion of vexation in the tone of the youthful author of this question, which did not escape the attention of the pleasant-faced woman at whom it was directed. The former was a lad of eight summers, in whose makeup it was easy to discover an activity of mind and body which would not easily be long repressed. It was Friday afternoon, and the playthings with which he had been amusing himself were being put away at his mother's direction in anticipation of the approaching day of rest.

"People don't have to keep the Sabbath, Willie," replied Mrs. Dean, with an emphasis on the word "have."

"Then what do they keep it for, mama?" asked Willie. "Doesn't the Bible say that people must keep the Sabbath?"

"The Bible tells us that we ought to keep the Sabbath, Willie," said Mrs. Dean, "but the Lord doesn't compel anybody to keep it. He lets every one choose for himself whether he will keep the Sabbath or not."

"Why doesn't he compel folks to keep the Sabbath, mama, if they ought to keep it?"

"Because that wouldn't do them any good, nor him either. The Lord is constantly seeking to do good to the people he has created, and that is why he gave them the Sabbath in the first place. But it doesn't do them any good unless they keep it of their own accord," said Mrs. Dean.

"You know, Willie," she continued, "that the Sabbath is a gift. Don't you remember I read last Sabbath in the Bible where it says, 'Moreover also I gave them my Sabbaths'? It is God's Sabbath, and he has given it to us. You don't force a gift on people, do you?"

"I don't see how that can be, mama," said Willie. "What good is it to people to have to sit still when they want to be doing something all the while?"

Mrs. Dean smiled at the idea of Sabbath-keeping which these words conveyed. "That isn't Sabbath-keeping, Willie," she said. "The Lord doesn't want folks to be miserable on the Sabbath. Do you remember learning in your Sabbath-school lesson about how the Saviour went through the corn fields one time on the Sabbath and how he told the Pharisees that the Sabbath was made for man? Now, this house that we live in was made for

us, but it wasn't made to make us feel uncomfortable, was it?"

"No," replied Willie; "we wouldn't be very comfortable without it, I guess."

"No," repeated Mrs. Dean, "we wouldn't be as happy as we are; and that is the way it ought to be with the Sabbath. It was given to us to make us happier."

"But it's hard for me to keep still all day, mama," said Willie, "and I don't see how that's going to make me happy."

"But you kept still last evening," didn't you, when you went to the entertainment?" said Mrs. Dean, "and you didn't find it hard work, did you?"

"Why, no, mama, but I was looking at the pictures then," Willie answered.

"Yes," said Mrs. Dean; "you found something that pleased your eye and awakened your interest; and that is what you need on the Sabbath; and the Lord has provided all this for the Sabbath, so that you can really be better entertained on that day than on any other."

"What has he provided, mama?"

"Well, in the first place, there are all the beautiful things that we see in the gardens and the fields and the woods. These are things that God has created, and you know the Sabbath was made to commemorate creation. Then there is the Word of God—the Bible—which is filled with the greatest and most interesting truths that anybody can know."

"On the Sabbath day," Mrs. Dean continued, "the Lord comes to us, just as your best friend would come to visit you; and if we will listen to him, he will tell us more wonderful, beautiful, and interesting things than we could possibly learn anywhere else. That is why we stop our work on the Sabbath. It is to show our respect for the presence of the Lord, and our pleasure at receiving him, and to learn what he has to tell us. And it is in his works and his Word that he speaks to us.

"Of course, Willie," Mrs. Dean went on, "if people had to stop all work and all play on the Sabbath, and had nothing better than these to take up their attention, the Sabbath would be the most disagreeable day in all the week. And that's what it would mean to compel people to keep the Sabbath. If a person doesn't love to think of God and his works, and doesn't want to be taught by him, he can't keep the Sabbath, no matter if he doesn't do a stroke of work. He might better be at work than to be doing nothing."

"Then if I don't like the Sabbath, I don't keep it, do I, mama?" Willie answered.

"No, Willie, and that's why it does no good to force people to keep the Sabbath. That's why the Lord doesn't compel anybody to keep it. He couldn't accept any service that is not given to him freely. He gives everything to us freely, because he loves us, and he wants us to do the same toward him."

"How can I love the Sabbath, mama?"

"You will love the Sabbath if you love the Lord; and you can love the Lord just as easily as you love me or

your papa, because he has done so many things to show that he loves you. The Bible says, 'We love him, because he first loved us.' Now, if you'll remember these things, Willie, and let the Lord teach you all the beautiful and wonderful truths that he gives us in his works and his Word, you will find the Sabbath the brightest and pleasantest day in all the week. Now think of this, and to-morrow evening you may tell me if you have found this Sabbath to be a better one than those before it."

The Two Principles.

THERE are two principles in the world by which human conduct is sought to be controlled,—love, and force.

Love is the principle by which God works. The Bible tells us that "God is love," and consequently, "love is of God." Love is the highest principle of conduct that can exist.

Force is a lower and altogether different principle. Force is employed by the enemies of God in seeking to make people act contrary to God's will.

Love acts upon the individual from within; force is applied to him from without. Love leads; force drives.

Everything that God does is prompted by love. He cannot act from any other motive, for he "is love." And God wants all his creatures to act from the same motive, and so to be like him.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life." John 3:16.

And Christ so loved the race that had fallen through Adam's sin, that he willingly left all that he had in heaven, to live a life of humility and suffering here, and finally to die upon the cross for man's redemption.

As love moved God and his Son to do such wonderful deeds in serving us, so the Lord wants love to move us in doing high and noble deeds to serve him.

God wants people to love him, and to love all that is pure and right and just. In this way, by planting this love in our hearts, he seeks to control our actions so that our lives will be upright.

This way of controlling people does not in the least interfere with their personal freedom.

But force, on the other hand, does interfere with personal freedom. It would not be effective if it did not. Force takes no account of the will or belief or the love of the person on whom it is brought to bear. It secures certain results touching the outward conduct of people, and this is all that it can do.

Force is necessary in this world; but for what and for whom is it necessary?

It cannot make any person do right, nor is it necessary for good people.

Love makes a person do right; and it is love in the heart that makes a person good. We know from the Bible that this must be so; and we can know it also from our own experience and the experience of others.

The Bible says, "This is the love of God, that we keep his commandments." 1 John 5:3. And also, "Love is the fulfilling of the law." Rom. 13:10. The one who keeps the commandments of God—who fulfils the law—does right. He is a good person. And also, since "God is love," he who has love ruling in his heart has God there, and therefore has the goodness of God.

Force is necessary to restrain evil-doers. A good person does not do the things that an evil-doer needs to be restrained from doing. He chooses to do right, not because there is a law against wrong doing, but because he loves what is right.

Is a good person then without any law? No, indeed; he has the perfect law of God written in his heart. This is what gives him a love for the right. The law of man cannot be written in the heart and cannot give any person a love for the right. So the law of God is very much more effective to prevent wrong doing by an individual, if he will only receive it, than the law of man possibly can be.

A person may keep the laws which are made by Congress and the legislatures, and yet not be a good person.

For instance, he may not do any work on Sunday, because he is afraid that if he does he will be arrested and sent to jail, or punished with a fine. Or he may consider that it is good policy not to work on Sunday, in order to stand well with the people in the community. Is such a person any better for not working on Sunday?—Certainly not.

And it would be the same if it were the seventh day—the Bible Sabbath—instead of Sunday. If he does not keep the Sabbath because he loves it,—because the love of God is in his heart,—it is of no benefit to him to go through the form of keeping it. He is not a good man, in the true sense of the word, and to refrain from work does not make him any better.

Even the one who truly keeps the Sabbath does not become good by doing it, but he keeps it because he has become good already, by opening his heart to the love of God.

Force cannot make any person do right, however fully he may yield to it; because it cannot touch the heart, which is the fountain head of all our actions. If the fountain head is not sweet, the stream will not be sweet.

It may be walled in or dammed up or restrained in any other way; but its condition of purity or impurity will not be changed by any such means.

Force is to preserve rights. In doing this, its use is in harmony with the ordinance of God. But all along through the history of the world, from the time of Abel down to the end of the nineteenth century, some men have been using force to try to make them do right; or, rather, to make them do what these men thought was right. They have been using force to try to make people better, and so to secure their salvation instead of their destruction by the final judgments of God against sin. It is this that has caused the religious persecutions

that have stained with blood so many of the pages of history.

In securing the preservation of rights, force is entirely proper; but in securing moral or right action it has no proper place. God and his co-workers use love to secure such action; but the arch-enemy of God and man uses force—not to make men moral, for he hates morality; but to make them conform to some standard of morality which he himself has set up in opposition to God, and palmed off upon the world. And all who employ or advocate force to make people do right are really working in harmony with him.

Even if force were used to make people conform to the true standard of morality,—the law of God,—it would be contrary to God, for it is not God's way. And the person upon whom it was used, instead of becoming better, would learn to hate instead of to love that law,—because he would see in it only an instrument of slavery to himself.

A New Sabbath Tract.

THERE are many persons who have not time to read long discussions, elaborate essays, and voluminous histories on the growingly important Sabbath question. For the benefit of such, we are issuing a tract, containing over eighty facts, extracts, and references concerning both Sabbath and Sunday, which facts are generally arranged in their chronological order. An item of especial interest to lovers of old books will be the reproduction of the title page of one of the books from which quotations are made, published in 1635. These citations are perfectly reliable in every respect and this tract will be a boon to those desiring a compendium of Sabbath history. It is listed as No. 45 of the "Apples of Gold Library," contains thirty-two pages, price two cents. Address, Pacific Press Pub. Co., 39 Bond Street, New York City.

An Excellent Commercial College.

WE have for some time carried the announcement of the Capital City Commercial College, of Des Moines, Iowa, because from personal knowledge we knew it to be one of the best schools of the kind anywhere in the West; indeed, it has few equals and no superiors anywhere. Those who are desirous of taking a thorough business or shorthand course will find there every opportunity to secure the best possible training, under skilled teachers. They say the proof of a pudding is the eating of it. The proof of the value of this school is the excellent success that attends those who take a course there. Quite a goodly number of SENTINEL readers are among its graduates. One of these is Miss Ora M. Fraser, private stenographer to Dr. Kellogg, of the Battle Creek Sanitarium. She says: "I am confident if it were not that I had received the thorough training and drill which the 'Four C's' alone can give, I could not fill the position I now have here in connection with the Sanitarium, for many others from other schools have tried and failed. I shall always recommend the Capital City Commercial College to my friends who are thinking of taking a commercial or stenographic course." The SENTINEL takes pleasure

in advising its young friends who contemplate taking such a training as a commercial college is designed to give, to write for catalogue and further particulars, addressing
MEHAN & McCauley, Des Moines, Iowa.

OCTOBER 22.

WE hereby give notice that the present offer of our premium Bible with the **Sentinel** for one year for \$3 will close on above-named date. To give our friends at a distance from us an equal chance with those near by, we will honor all orders received which are accompanied by a money order or bank draft on New York dated on or before Oct. 22, 1897.

After that date the price will be as formerly—Bible and **Sentinel**, 1 year, \$3.50.

WE are reminded of the familiar Biblical expression "of making books there is no end,"—only to paraphrase it, substituting newspapers in the place of "books," by the appearance of a new candidate for consideration entitled *Christian Educator*, edited by Prof. F. W. Howe, and published monthly at Battle Creek, Mich. It has for its motto, "The true object of education is to restore the image of God in the soul," and in this respect it takes advanced ground over many other so-called educational journals. Among its contributors are names familiar to many, such, for instance, as, Mrs. E. G. White, Prof. W. W. Prescott, Eld. A. T. Jones, J. H. Kellogg, M.D., Prof. E. A. Sutherland, G. H. Bell, and other leading educators in the denomination of Seventh-day Adventists, largely in whose interest it is issued. To say that it fills a "long-felt want" is but mildly expressing it. The August number is rich with timely suggestions and admonitions on educational subjects, and no one who is interested in education can invest forty cents more judiciously. Send for sample copies, and thus become a regular reader.



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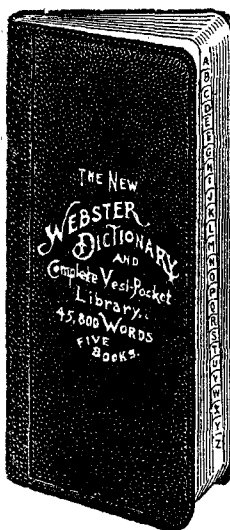
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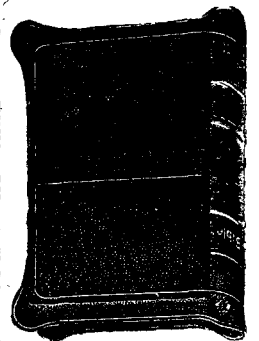
SPECIMEN OF TYPE.

They that sealed the covenant. **NEHEMIAH. X.** *The points of the covenant.*

revest 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 ^e Dent. 28. ^d Dent. 28. ^e Dent. 28.

25 Re'hēm, Hā-shib'nah, Mā-gāg-
 26 And A-hi'jah, Hā'nān, A'nān,
 27 Mā'ūch, Hā'rīm, Bā-gāh.
 28 ¶ And the rest of the people, the priests, the Lēvites, the porters, the singers, the Nēth'i-nim, and all they that had separated themselves

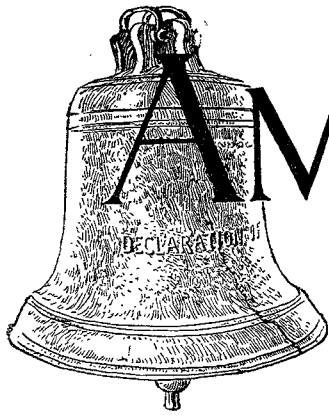
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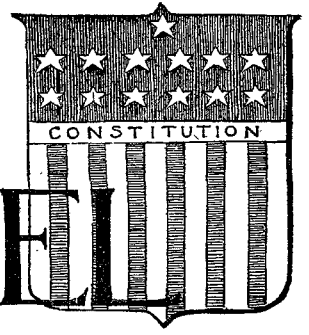
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(Entered at the New York Post-office.)

A DENIAL of the validity of Sunday laws is not at all a denial of the right of any person to a weekly day of rest.

THE reason why a good many "reforms" do not succeed is that it is impossible to reform an evil thing into a good thing.

HE who spends the Sabbath day with God will enjoy a quiet and restful Sabbath, whether any one else around him is at rest or not.

THE right to do that which God commands, can be safely claimed by any individual without reliance upon any other power than God.

THERE is no right more important to mankind, none left more unguarded at the present time, and none so seriously menaced to day, as that of individual freedom of conscience.

THE civil law cannot undertake to enforce morality, without being forced to turn aside from its legitimate work of preserving human rights, and becoming an instrument of their destruction.

IF the nation is a moral personality, as is claimed, it must have a conscience, and its conscience must take precedence of the individual conscience and must direct the latter in any matter with which it has to do. And this, being so, the nation becomes the individual's god, and nationalism the individual's religion.

It is a sure sign of a bad law that it is largely made use of by bad people, or with malicious motives.

THE effectual cure for evil is not repression, but eradication; and the work of eradication must always be done in the heart.

IF it is fitting that the mighty work of creation should be commemorated by the setting apart of a weekly day of rest, what is there fitting about the setting apart of such a day by the State, which never created anything, nor has any power to create even a grain of sand? Is not such an act highly presumptuous?

The Middle Ages in Wisconsin.

By a decision in one of its circuit courts, the State of Wisconsin stands committed to the maintenance of discipline in the Catholic Church, especially as between bishops and priests.

A change of priests in a certain parish was desired. The priest who had been officiating there was directed by the bishop to go to another parish, and another priest was called to officiate in that parish. He refused to go; and the other priest came.

It seems that there was no difficulty with respect to the new priest officiating in the regular parochial duties. But the outgoing priest held possession of the clergy house and refused to give it up, the incoming priest being obliged to find a home among the congregation. And it was with regard to the possession of the clergy house that the matter came to a crisis, and was brought into court.

A writ of ejectment was sustained in the justice's court. An appeal was taken to the circuit court. So far the procedure was properly legal and legally proper; because, as is well understood in the Catholic system, all church property is legally owned by the bishop. But in addition to the question of the ejection of an unsatisfac-

tory tenant, there was brought into the case the utterly foreign, because exclusively disciplinary, question as to whether in the Catholic Church a bishop can remove a priest at will.

It is not strange that the Catholic Church authorities should try to bring into the State court, and have cognizance and jurisdiction taken of it there, the question of church discipline; because that church, just like some other churches, is always ready to seize every possible opportunity to get the power of the State to enforce the discipline of the church. This, therefore, was only to be expected on the part of the church authorities.

But it is passing strange that any court in any State in the American Union would allow for one moment any question of church discipline to be considered in its proceedings. Yet this Wisconsin court did admit this question of church discipline; did take cognizance of it, considering "much expert testimony on canonical law;" and did exercise jurisdiction therein, holding that the bishop "has the right to transfer a priest from one parish to another."

It is no wonder, then, that the sympathizing correspondent should say that "the case is one that has been watched with the liveliest interest by church people, as it involved the foundation principles of church discipline." And all this being true, it is perfectly plain that by the action of this court the power of the State of Wisconsin stands committed to the enforcement of discipline in the Catholic Church. In other words, by this action of that court there has been formed to that extent a union of the State of Wisconsin with the Catholic Church.

What a spectacle it is to see a court of an American State sworn to maintain a constitution that is distinctly committed to the complete separation of Church and State, yet gravely receiving and weighing expert or any other testimony on canon law, and deciding according to the weight of such testimony, which, of course, was all one way! Does the State of Wisconsin stand in the Middle Ages? Are the people of Wisconsin subjects of the Church of Rome, that they must be ruled by canon law? Does membership of the priesthood of the Catholic Church in Wisconsin make a man so completely a subject of Rome that the power of the State will be employed to compel him to obey the laws of the church?

It is stated that the case will be appealed to the Supreme Court of the State. We should think it would. And when it shall have been so appealed, we hope there may be found judges in that court who live and think in the nineteenth century instead of the twelfth; who will consider the constitution and laws of the State of Wisconsin instead of the laws of the Church of Rome; and who will have regard to the rights and liberties of the people of the United States and of the State of Wisconsin, rather than the discipline of the Church of Rome or of any other church.

As the clergy house, as well as other church property, is legally owned by the bishop, he has a perfect right, equally with any other landlord, to turn out at any time

any disagreeable tenant: and the State should support him in it, just as it does any other landlord.

But whether bishops of the Catholic Church have the right to remove priests at will from their parochial offices is the business of nobody but the priests, bishops, and people of the Catholic Church: and this is their business solely in their churchly connection, and never as citizens of a State or of the United States. Therefore no court of any State, nor of the United States, can ever rightly take notice of any such question.

And if in settling this question among themselves in their churchly connection, and in their own disciplinary way, they resort to the use of "stones and clubs on the part of the assaulting party, and a revolver in the hands of the priest," as was done in this case, then the State should prosecute and fine the ring-leaders, and the whole gang of them if need be, *for breach of the peace*, precisely as it would any other rioters. And this the State would do, without any thought or inquiry as to canon law, but to preserve the peace according to the laws of the State; without any reference whatever to the question as to whether a bishop can remove a priest at will, or to any other matter of "the foundation principles" or any other principles "of church discipline," but with sole reference to the "foundation principles" of *civil government* that in enforcing church discipline, even according to canon law they must not disturb the peace, nor violate the law of the State by rioting and murdering one another.

Instead of sitting and receiving "expert testimony" on canon law, that court should have listened to plain, every-day testimony as to who led in the rioting, who threw stones, who used clubs, who used a revolver, and why. But as must always be the case, and this case is a good illustration of it, whenever church matters are taken cognizance of by the State, rioting and violence may be carried on unquestioned, while the court spends its time considering expert testimony, casuistical questions on canon law! Questions as to the faith of the church take precedence of questions as to the law of the State: the church takes precedence of the State: the ecclesiastical power dominates the civil.

Wanted—A "Reform" Bible.

To meet the demands of some of the prominent religious "reform" movements of the day, we need a new Bible, in which there shall be some very material alterations of important texts. For instance, the first verses of Isaiah 61 would need to read like this:—

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach the gospel of Christian citizenship; he hath sent me to bind the transgressors of the law, to proclaim captivity to Sabbath desecrators, and the closing of the prison doors upon many that are at liberty; to proclaim the turning of all bad men out of political office, and the reformation of the world by the power of civil law.

Of course, those who are engaged in these "Christian" reform movements are moved by the Spirit of the Lord; hence the text must be altered which sets forth what the Spirit of the Lord moves a person to do!

O, how much better it would be if these reformers—who have not a doubt that they are doing Christian work—would alter their conduct to fit the text, instead of trying to find a text to fit their conduct!

THE worst thing that could happen to the churches would be a law compelling every one to go to church. The worst thing that could happen for the diffusion of the spirit of Christian sabbath-keeping would be the invasion of the realm of purely Christian privilege by the civil law.—*Herald and Presbyterian*, September 8.

Shall the Government Enforce Sunday?

IN one way and another, from time to time, pressure is being brought to bear upon the United States Government to force from it an indorsement of the Sunday sabbath. In the summer of 1892 Congress yielded to this pressure and passed a law for closing the gates of the World's Fair on Sunday. The Sunday-closing of post-offices has for years been authorized by the post-office department at Washington in deference to the demands of the Sunday-observing element; and now an effort is being made by the citizens of Pittsburg, Pa., to induce the government, through the War Department, to commit itself definitely to the enforcement of Sunday observance. The matter is set forth in the following from the *Evening Star* (Washington, D. C.), of September 23, last:—

"Acting Secretary Meiklejohn, of the War Department, has been called upon to decide a troublesome question in connection with the public observance of Sunday. A few months ago the government purchased the locks, dams, and other improvements of the Monongahela River at a cost of over \$3,000,000, and opened the river to free navigation. This action was taken in pursuance of an act of Congress.

"Since then the river has been used to a considerable extent by vessels carrying excursion parties, who usually chose Sundays for their merrymaking for the reason that Sundays were the only days they were not at work. The practice was exceedingly objectionable to the church element of Pittsburg, and a strong movement was started to stop what was termed the 'desecration of the Sabbath.' All other efforts to stop the practice having failed, an appeal was made to the War Department, which has charge of the operation of the locks.

"The appeal came in the form of a petition signed by many thousand persons residing in Pittsburg and vicinity. It represented the demoralizing effects of these Sunday river excursions upon the community in general, and upon the young people in particular, and prayed the secretary of war to stop the practice so far as the Monongahela River is concerned, by refusing to open the locks to excursion boats on Sundays.

"The authorities of the War Department question their right to discriminate against any class of boats desiring to navigate the river on Sunday or any other day, but in order to get full, unprejudiced information on the subject, they have referred the petition to Major Powell, the engineer officer in special charge of the government river and harbor works in that vicinity.

"The religious people of the smoky city are thoroughly in earnest in the matter and are using their best endeavors to induce the War Department to aid them in enforcing a recognition of the Christian sabbath by making Sunday excursions on the Monongahela impossible. In view of the important and delicate character of the question, involving as it does questions of personal and religious rights, it is probable that the acting secretary of war will secure an opinion from the attorney-general before taking final action in the premises. Meanwhile, the department will not interfere with the privileges of excursion parties so long as the river is open to free navigation."

Of course, there is not a shadow of right by which "the religious people" of Pittsburg can call upon the government to "aid them in enforcing a recognition of the Christian sabbath." As surely as it is true that this is a "government of the people, by the people, and for the people," and not government of the people by a class of the people and for that class, so surely is the government bound by every consideration of right and honor not to discriminate between any class of its citizens.

The national Constitution expressly forbids any religious legislation on the part of Congress, and thereby plainly enjoins the government from attempting to help "religious people" in "enforcing a recognition of the Christian sabbath."

But it remains to be seen whether the War Department will ignore these patent truths and defer to the demands of the class who are trying to get the government definitely committed to a policy of Sunday enforcement. But against it all the SENTINEL enters its most emphatic protest.

A Basis for Some Startling "Reforms."

THE *Truth Seeker* (infidel organ), of October 2, in noticing the late National Reform Convention at Columbus, Ohio, offers the following pertinent suggestions for "reforms" on the basis of that "reform" which is demanded to-day by a large element in the Protestant churches:—

"In its call for a national convention the Reform party flings its constitution to the breeze. The document opens with the substance of the proposed Amendment to the United States Constitution, and among the reasons for adopting that Amendment, recites the following:—

"Remembering that this country was settled by Christian men, with Christian ends in view, and that they gave a distinctly Christian character to the institutions which they established,' etc.

"Such an argument would afford excuse for some

startling 'reforms.' For example, 'this country was settled by' Englishmen; why not, then, acknowledge Great Britain in our Constitution? It was discovered by a Catholic; why not acknowledge the pope? The first settlers brought liquor with them; why not acknowledge brandy to be the national drink? The case seems to be that the National Reformers imagine they are living in colonial days, and are in ignorance that many evils current in those days were guarded against by the Constitution adopted in 1789."

Civil Law and Morality.

CIVIL law is not fitted to deal with matters on the basis of their character as moral or immoral; its province is to consider them on the basis of their compatibility with human rights.

The Declaration of Independence sets forth that governments are instituted to preserve the natural rights of mankind; and the truth of the statement is declared to be self-evident. But it is a lie if the doctrine be true that civil law can properly concern itself with questions of morality.

The *Christian Statesman*, however, and the "reform" party which it represents, evidently do not believe in the Declaration of Independence. In a late issue of the *Statesman* the editor makes note of the objection to National Reform work, that moral reforms must be put into the hearts of the people before they will come out in the life, and says:—

"But if the civil law has properly nothing to do with Sabbath, temperance, or other reforms, as matters of public morals, why should it have anything more to do with the moral principle of ownership in property or the sacredness of human life? Are we content to have regard for human life or property or the marriage relation wrought into the hearts of the people and left there without any expression of civil law concerning impurity, stealing, and murder? No civilized commonwealth dreams of carrying into effect any such limping code of morals."

This may look and sound plausible, but it is mere sophistry. The answer is that civil law does not prohibit theft, murder, and adultery *in order to prevent immorality*, but in order to *protect the rights* of the individual. If its object were to prevent immorality, it would utterly fail of its purpose; for according to the testimony of Scripture—and of human experience as well—the man who covets, or hates his fellow men, or harbors impure thoughts, is as verily immoral as is the one who steals, murders, or commits adultery. Immorality is not an act, but a condition. It is impossible for an individual to commit an immoral act before he has become an immoral person.

He does not become immoral by committing the immoral act, but he commits the immoral act because he has become immoral. "Out of the abundance of the heart, the mouth speaketh."

Therefore, as stated, the civil law would utterly fail

of its purpose if it should undertake to prohibit immorality. If that has been its object, it has utterly failed from the first.

But civil law is not a failure. It is necessary to civil government, and civil government is necessary to the preservation and enjoyment of individual rights, without which this life would fail to realize the purpose which it is designed to serve.

And as no question of the violation of individual rights is concerned in the observance or non-observance of the Sabbath, but only a question of morality, the civil law can properly have no concern with it. The law is bound to protect every person in his right of exercising his own judgment and free will in such a matter.

In the Republic of Colombia, South America, where the Roman church influences legislation, it is a misdemeanor for any one in a newspaper, book, or tract to say anything to "annoy" any archbishop or bishops in that which relates to their duties.

A "Non-sectarian" Myth.

It is entirely proper that the Roman Catholic press should protest against governmental recognition of "non-sectarian" Protestantism. This is a myth which certain Protestant religious journals have persistently assumed to be a reality. They have assumed, in other words, that a union of Church and State could only be where the State was joined with some particular religious denomination, and that where State aid was given in behalf of principles and dogmas held by a number of denominations in common, no union of Church and State could be charged.

These Protestants have always maintained emphatically that State aid or patronage given to the Catholic Church constituted a union of Church and State, but they have denied that a similar relation of the State to the Protestant Church in general, as distinguished from the adherents of the papacy, constituted a similar union.

Now comes the *Catholic Review* (New York) with a strongly-worded demand that Protestants shall stand by their professions of regard for a secular government,—professions made when opposing the advances of Rome,—and that the government shall give no aid or recognition to Protestantism; just as she is asked to do toward the Church of Rome.

The program of reform which this Catholic journal demands is given as the following:—

"Put the Protestant version of the Bible out of the public courts and the public schools; do away with the religious oath at the taking of testimony; discharge the Protestant ministers who are chaplains of legislatures, prisons, and reformatories; dismiss preachers and priests who are drawing money from the public treasury in payment for their services in preaching their beliefs in the

Christian religion to soldiers and sailors; forbid the election or appointment of a clergyman to any political office; and let the so-called American principle of the separation of Church and State drive God and his Christ and his Word and his rule and his kingdom and his clerical representatives out of the official life of this nation. Let it not be only Catholic Indian schools or Catholic charities that are 'sectarian.' Let Protestant schools, and Protestant teachers, and Protestant ministers, and Protestant institutions fall under the same ban. It is Protestants who are prescribing this treatment. Let them take their own medicine."

Rome frequently displays the virtue of being consistent, and does so in this instance. The Protestant prescribers should not refuse to take their own medicine, and cannot refuse without standing discredited in the public views. But Rome does not want the Protestant bodies to "take their medicine," and of course, knows full well that they will not do so. Her object is to force them to desist from their opposition to herself, by exposing their inconsistency in the matter.

Let it be noted that the Church of Rome stands fully abreast of any Protestant church in claiming that the American principle of separation of Church and State drives "God and his Christ and his Word and his rule and his kingdom . . . out of the official life of this nation." The Church of Rome does not admit that all this can be in the official life of the nation without having Protestantism first driven out; and on the other hand, the "national reform" Protestant bodies are equally positive that the rule of God and his Word in the seat of national government is entirely incompatible with any recognition of the Church of Rome. The principle which leads any religious body to seek for governmental support of its principles, dogmas, or institutions, is an intolerant principle, and always leads to bitter sectarian strife. It is not a Christian principle in any sense.

If the Roman Catholic Church be a sect, the Protestant Church is likewise a sect, for the two bodies stand over against each other. And when any Protestant body calls for a non-sectarian government, it calls for its own exclusion, and that of all other religious bodies, either singly or combined, from any position of government patronage or aid.

THE attempt to suppress immorality by civil law when logically and consistently carried out, leads directly to the establishment of the Inquisition.

Attention!

As noted in another column, the special offer on our premium Bible closes October 22. Before that date, the SENTINEL one year and this superb Bible can be secured for only \$3. After that date the price will be \$3.50. Remember the offer closes October 22. All orders dated on or before October 22 will be honored.

How United States Chaplains are Appointed.

THE following is taken from an article in the *Independent* (N. Y.), of September 23, by a writer who signs himself "One Who Knows:"—

"In the discussions, in the *Independent*, on the appointment of chaplains at West Point and in the army these statements have appeared:

"The present chaplain at West Point was nominated in the usual way, on the recommendation of the Academic Board and the Board of Visitors."

"The same rule applied in other cases results in the choice of a Catholic, or a Baptist, or a Methodist, a Presbyterian or other denominationalist. The general preference governs, we suppose."

"We had supposed, and we still suppose, that these selections are made in obedience to denominational preferences of officers and men."

"These statements indicate a lack of reliable information. 'The general preference,' 'the denominational preferences of officers and men,' at local army posts or commands, never govern these selections. In two cases, known to the writer of this, the dominant Protestant Episcopal *official* element at two army posts secured the appointment of two men of their own faith, and here there was no expression of the 'general preference,' and the 'denominational preferences' of the 'men' were not considered for a moment. In every other instance, for many years past, from personal knowledge, it is believed that army posts and army people have had scarce anything to do with these appointments. They are made just as other appointments to government offices are made—either as a matter of personal favoritism or through political influence.

"And this is one of the sorriest features of this whole business. Whenever a vacancy occurs there are a multitude of applicants for the position, say two or three hundred of them. I could give you the history of a number of these appointments, in which, in several instances, through personal favoritism, incompetent, and even unworthy men have been foisted into this office, who disgraced themselves and the service. In a recent instance a man, who had been an active and influential politician, was appointed chaplain to gratify a warm personal friend and former political associate, who was a member of the president's cabinet, though he was so old when he accepted the position that he had less than five years to serve before retirement on the score of age. Of course no man at that age should be appointed to this position. In another instance a man was appointed who was a local politician, and at the time of his appointment was running a paper in a small town, and who as a minister had no record of success or acceptability entitling him to be considered for such a place; and his appointment was made at the individual request of a relative, who at the time was the most influential member of the president's cabinet, and who desired to provide his sister an assured livelihood. Another was appointed, a worthy man with a good record, in part at least, because he happened to be the pastor of the family of the secretary of war. Another owed his appointment to the fact that he had a brother-in-law prominent in political life, a warm friend of the president's and from the same State. Another, when appointed, had the good fortune to be the son of a

congressman, who stood very near the president in his personal and political affiliations. Another had his appointment brought about by the written request of the entire congressional delegation of his State. In another instance the president informed a minister whom he knew well, that he intended to appoint a man of his denomination, and requested him to recommend a man, which he did; and the man was appointed. Another was appointed because he had been chaplain of a regiment during the war, of which the president had been an officer.

"When another was appointed the papers stated that his appointment was due to the fact that he was a boyhood friend of the wife of the president. This man's career was a disgrace for years. He was repeatedly drunk, and was compelled finally to resign or be tried for drunkenness, gambling, and other misconduct. Still another, at the time of his appointment, was a pastor of one of the most aristocratic and fashionable churches. He was a man of polish and a good speaker; but, notwithstanding his church was not at all opposed to the drink customs of fashionable society, this man had become a drunkard of such a character that his church wanted to get rid of him. The president knew him well personally, and his habits and character, and to let him down easily and give his family a livelihood he appointed him a chaplain in the army! As a natural result his conduct was a constant disgrace to the position, and after a brief service he was retired wholly, *i. e.*, dismissed from the service with one year's pay. And, strange as it may seem and hard to be believed, the final, controlling consideration that influenced this man's appointment was the fact that he was a drunkard! Another, whose fitness for the position seems by no means marked, owed his appointment, according to the statement of the papers at the time, to the fact that he was a boyhood friend of the president. The appointment of another was in part influenced by the fact that he gave an address of welcome to President Grant at one time when he visited the city where this man was pastor. Several of the chaplains owe their appointments largely to the fact that they rendered faithful, good service in various positions in the army during the war. Another was the brother of a man very prominent in Washington and who had large influence with the president.

"These instances sufficiently illustrate the manner in which these appointments are made. Others have been made on the recommendation if not the solicitation of prominent church dignitaries. In addition to cases mentioned above, within a few years past, one other army chaplain has been retired wholly, with drunkenness behind it, another has been compelled to resign because of drunkenness, and another was court-martialed and convicted for duplicating his pay accounts, with drunkenness behind it all—a sad comment on the manner in which some of these appointments are made. Names and details in all these cases could be given, but that is not necessary or best. Be it said, also, that in spite of this method of appointment, and the terrible records some of them have made, most of the chaplains have been men of ability and good character and life, and are such to-day; but the system of the past still rules in their appointment."

It will be said, of course, that what is needed is a reform in the manner of making these appointments, which will eliminate the baneful factor of personal influence.

But we may expect to see this realized when what is known as "pull" shall be divorced from politics. But when will that be?

The root of the whole evil is the principle of State supervision of religion; or in other words, the union of religion and the State. So long as this principle is followed, so long will the fruit of it appear in facts similar to those here set forth.

Church and State in Portugal.

THE *Pittsburg Catholic*, of September 2, says:—

"If there are circumstances in which the union of Church and State are to the advantage of religion, there are assuredly others in which it is detrimental to spiritual interests. In Portugal, ever since the days of Pombal, there has been a strong disposition in royal and governmental quarters to keep the church in fetters. The Holy See has struggled hard to secure the necessary independence for the church, but it has been only partially successful, and has had, no doubt, to tolerate many encroachments which it would fain have prevented. This is the secret of the state of servitude to which the ecclesiastical authorities have been reduced in Portugal. For instance, all the parishes are under the king's patronage and are given away by the government, the bishop merely assuring himself of the canonical fitness of the candidates. This, it may be imagined, leads at times to the pernicious exercise of political influence by deputies and others. Aspirants to the priesthood must also obtain the consent of the State, to which they are compelled on their ordination to pay a sum of two or three pounds. The system is responsible for numerous defects, if not scandals, and a Center Party has been started with the object of bringing about a reform."

When the Church is under the supervision of the State, as in this instance, "the church" has no difficulty in seeing the evils of Church-and-State union. In the Dark Ages the State was under the control of the Church, and a return to that régime is what the papacy earnestly desires to-day. Then she would have no complaints to make in behalf of "the church," but the result would be no less fatal to pure religion, and even more fatal to individual freedom and the sacred rights of conscience, than is that which follows from the domination of Church interests by the State.

Queries.

BY A. R. BELL.

"This is a Christian nation."—*United States Supreme Court*.

Three thousand churches in the United States reported not a single conversion during 1896.—*New York Independent*.

Does the latter statement indorse the first one as being true?

Do all the individuals who comprise this nation so "abide in Him" that they "walk even as He walked?" Is that the reason why the New York *Independent* makes the above report?

AGAIN: If this is a "Christian nation," then all its citizens must be Christians.

If all its citizens are Christians, then all the acts of its citizens are Christian acts.

This being true, we may expect that since 1892, the year that this nation was officially declared to be "Christian," its life has been patterned after Him who is the Author of Christianity. But what are the facts?

Before the Supreme Court fiat of 1892, the record for one year (1891) in murders was 5,906. Since then for the five years following to Dec. 31, 1896, the awful record shows a total of 44,361 murders. A very flattering record, truly!

AGAIN: If this is already a "Christian nation" (and the United States Supreme Court says it is), then Christ must now be enthroned as the nation's head. And this being true(?), was the Christian Endeavor convention at Boston, in 1895, consistent when it set forth as the purpose of that vast organization, "*To enthrone Christ in every town and city; . . . to have every mayor and councilman a Christian, then Christ will rule*"?

"What a man seeth, why doth he yet hope for"?

Blind Humanitarians.

"*Present Truth*" (London, Eng.), September 23.

No one can rightly question the sincerity of those seeking social reform who do not acknowledge God's authority as the first step toward true reform. They merely do not know. When Jesus was condemned, it was from this "general humanitarian" point of view. "It is expedient for us," said Caiaphas, "that one man should die for the people, and that the whole nation perish not." But their rejection of Jesus and, in that, of God's law and rulership brought swift ruin upon people and nation. Paul was denounced as a "pestilent fellow," and Christians were a sect "everywhere spoken against" because they were preaching the gospel in a society that men were trying to bind together by universal ties of trade and common religion, enforced by civil law. But the gospel of liberty which they preached was the only hope of society. Just so papal Rome for many centuries tried to compel uniformity in error for the general good and peace of society. But Rome corrupted and ruined the world.

THE TWO GOSPELS.

In the beginning Satan persuaded Eve that he stood for the interests of humanity as against God's commands. All the trouble that floods the world and is hastening it to destruction was in that substitution of Satan's way for God's. The enemy has ever since posed as a humanitarian, working to persuade men that liberty and the general good are to be sought in rejecting God's authority. The result is the bondage of sin. God's gospel calls

men to liberty in Christ, which is the freedom of the obedience of love. This Sabbath question is but the test as to whether God's way or Satan's shall stand. The Sunday-law advocate says that the general day of rest must not be God's Sabbath, but Sunday, and to secure it to those who wish to keep it, those who do not must be forced to observe it. God's Sabbath rest cannot be enforced by human law. Only faith establishes it. But it stands in the power of God as the sign of his power. And he will show that not only can men keep it and enjoy his rest when others do not, but that they can keep it when all the world seeks by force to compel them to reject it and accept the papal substitute.

Man Superior to Institutions.

BY GEO. W. COPLEY.

THERE is evidently a vast deal of misconception in the minds of many people in regard to the office and importance of the existing institutions of men.

Take, for example, the Sabbath, as instituted by the Lord in Eden. The royal seventh day, placed in the bosom of the royal law amid the thunders of Sinai, coming to man bearing the seal of divinity, is beneficent and glorious when legitimately employed in sweet communion with its Author. But note the general ruin that followed the institution of the papal Sunday that was foisted upon the world under the iron rule of Rome in A. D. 321.

It was never designed by God that any institution should cramp and dwarf and work hardship to mankind. When any institution does this we may be sure it is neither of God nor under the sanction of God. The Lord Jesus said, "The Sabbath was made for man," not man for the Sabbath. It was never the purpose of God to sacrifice any man to an institution; but on the contrary it was his purpose to make all institutions contribute to man's highest happiness and everlasting good.

This noble government of ours was established, evidently, under the guidance of God, that the victims of ecclesiastical tyranny might have the rest and peace which they could enjoy only where religious liberty has the safeguard of the supreme law of the nation. Institutions were made for man, and not man for institutions. This must be the correct interpretation of the Saviour's words as applied more broadly to all the institutions utilized by man.

There is another saying of the Saviour that will, no doubt, apply here, and that is, "*By their fruits ye shall know them.*" The truth is, that the institutions of men are all of them more or less established in error; and when once established, there are thousands ready to sustain them as they are rather than with good and honest hearts to amend them the more completely to serve the public good.

Institutions should serve mankind, not enslave them.



AFTER more than a century of existence of a "government of the people, by the people, and for the people," based upon the principle that all men are created equal in respect of certain unalienable rights, which it is the business of governments to preserve, the American people are to-day as anxiously engaged in the quest for "good government" as they were before any government had been instituted upon that principle.

PROBABLY there was never a time when so much was heard about "good government" as is heard to-day. It is the leading cry of each one of the political parties in its appeal for the support of the people. It is the subject of their loudest promises. When once it is in power, says each one, there will be no more of this, that, or the other obnoxious features which have prevailed under the preceding régime. Some force is generally lent to these assertions by the fact that the people are very generally suffering from bad government. In their ardent hope for something better, the people continue to put faith in these promises, as a drowning man clutches at a straw.

OCCASIONALLY the new party, or the old party, that has been for some time "out of a job," gets into power, and the people wait for it to put its promises into effect. And after they have waited awhile, and the promised reforms and other benefits do not materialize, they learn with indignation and grief that the party has "shamefully betrayed the people's trust" (or words to that effect) and there must be another "turning out" of the "rascals" before good government can be attained. This has been the record of every party that has been in power in American politics for many years.

THIS condition of things prevails in spite of the fact that it is very easy to discover a "sure remedy." For you can find such a remedy set forth in the columns of every newspaper. It is amusing to note the air of assurance with which our political journals set forth just what mistakes were made by the people in the last election, just where the successful party has been recreant to its duty, and just what is needed to realize that condition of things for which the country has long been looking. It is related of the Confederate General Lee that having his attention called at one time to the way in which the

Southern journals criticised the campaigns of the armies and pointed out the mistakes of his generals and just what ought to be done to insure great victories in the immediate future, he remarked: "I had thought that we had the best men to command our armies that could be chosen for the place; but I now see that we have only second-rate men for the army, and that our ablest generals have been left at home to edit the newspapers." It is not recorded, however, that he found occasion to call for the services of any of these "ablest generals" in the field.

THE people are assured that the only thing necessary to the realization of "good government" is the election of the proper persons to office. But it seems very hard to discover the proper persons, or, when discovered, to get them installed into the coveted positions of public trust. It is no longer left to the old parties to select these individuals. "Faith" in the old parties is on the wane, but not faith in the magic power of the ballot. Still believing in the potency of the latter to evolve all the necessary conditions of the long-sought "good government," new parties are entering the arena of political contention, and even the forces of religion are joining in the struggle for the control of the ballot box. It would seem that the more failures are made to secure "reform" and good government by the ballot, the firmer does the "faith" of the people grow in the effectiveness of the ballot for that very end.

FOR instance, we now have the "National Christian Citizenship League" out with a "proclamation," that the league, "having declared a national crusade for the purification of public life, the dethronement of evil and the enthronement of the principles of Jesus Christ in these United States, . . . appeals to the pure-minded, true-hearted men and women of the Republic who believe with Charles Sumner that 'righteousness is preservation,' and calls for a million volunteers to enlist for the war and report at once to the national headquarters." The Christian Endeavor forces are marshaling for a like purpose. They expect to succeed where the old parties have failed, because of the fact that they will do their work on a "Christian" basis!

WHAT is the matter, anyway? Does the trouble lie in the principles upon which the government is established? Were the statesmen wrong in their political views who wrote the Declaration of Independence and drafted the Constitution?—No; these documents are just as good to-day, in themselves, as they ever were. The failure has not been in them, but in that very fallible thing through which they were to be applied; namely, human nature. And in this the failure has been very great.

It seems to take people a long time to learn—if indeed they ever will learn—that there cannot be good government in a republic without good people. The more good people there are, the better will be the government, because the less government will be needed, and the people can be left more free to be a government directly to themselves. The problem of good government would be very much simplified if we could dispense with our prisons, our liquor saloons, our reformatory institutions, and our courts of justice. And the only reason that this cannot be done is that human nature is so bad that these things are absolutely demanded.

* * *

THERE is less good government in the land now than in the days of Washington, Jefferson, and Jackson, simply because there are less good people in proportion to the population now than there were then. There are less people in proportion who are able to govern themselves, or who have, in other words, the virtue of self-control.

* * *

BUT what will supply the lack? Will the ballot? or legislation? Manifestly nothing but good religion can make good people out of bad ones; only that can substitute something better for the fallible human nature which is at the bottom of all the trouble. What then must we conclude with respect to the outlook for national prosperity when we see the forces of the church, which ought to be proclaiming good religion, turning aside from this to engage in politics, out of which no converting, sanctifying influence can ever come?

Law Against Sunday Cycling in New Jersey.

"New York Journal," October 5.

AN old New Jersey law was revived yesterday, and should a wheelman in that State ride on Sunday for any other purpose than that of seeking medical aid or going to church, he does so at his own risk, and is not under the protection of the law.

This was exemplified in the court of Justice William H. Harrison, of Hackensack, Bergen County.

The complainants in the case were the Garlick brothers, of Paterson. They were riding a tandem through Rochelle Park on Sunday, September 19, when they were run into by a wagon driven and belonging to Henry Leswing, of Rochelle Park. The result was a suit against Leswing, demanding \$100 for the loss of the tandem.

Prosecutor Stagg startled the court by citing the old and almost forgotten law. The judge looked embarrassed, but finally rallied and said:—

"The law extends no protection to law-breakers, and riding a bicycle for pleasure on Sunday is against the law of this State."

Justice Harrison thereupon decided the case against the complainants.

Jailed for Hunting on "the Sabbath Day."

New York "Sun," October 5.

JOHN F. ENGLER, twenty-two years old, of 237 Barrow St., Jersey City, took his gun on Sunday afternoon and went down to the woods at the foot of Claremont avenue in the Greenville section of the city. Game Wardens John Kerr, of Harrison, and George Kelly, of Essex County, who happened to be in the woods looking for violators of the game law, met Engler and arrested him. They haled him before Justice Roe and charged him with violating section 15 of the game law, which provides, "That it shall be unlawful to hunt with a gun, or with a dog, or with any firearms or weapons, or to carry a gun in the fields or the woods on the sabbath day, commonly called Sunday." Justice Roe imposed a fine of \$20. Engler refused to pay it and declared that he would take an appeal. The justice then committed him to the county jail for ninety days. Engler will probably make an application for a writ of *habeas corpus*.

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THE Sacramento (Cal.) Typographical Union has resolved that its members shall not buy any goods on Sunday nor patronize any store that keeps open on that day. In this matter the members of the union surrender their individuality to that of the organization, and in so doing, part with just that much of their God-given manhood. The San Francisco *Star* approves the resolution.

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THE newspapers report that in Pittsburg, Pa., a man who had been expelled from church membership, entered suit for, and actually obtained \$100 damages for "loss of his spiritual life." It is silly enough in all conscience for a man to think that spiritual life consists of church-membership; but it is both silliness and perfect blundering blindness for any court in the United States to entertain any such complaint and to put through any such case. However, in these days of the confusion of civil and religious things, the point has been reached where we need not be surprised to see courts doing the most senseless things possible.

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MR. JOHN STOFFELA, a merchant of Yuma, Ariz., was recently arrested and fined \$50 for violation of a Sunday-closing ordinance passed by the common council of Yuma not long since. This ordinance is said to be the first Sunday legislation ever enacted in Arizona. Mr. Stoffela suffers this penalty for choosing to exercise his own judgment in the matter of keeping his store open on Sunday. It is his own store, and he takes the risk of any harm that may come to his trade from so doing; and this is all the risk that any person could reasonably be asked to run under such circumstances.

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"THE Lord is our judge; the Lord is our lawgiver."

THERE is something much worse than to be a pessimist, and that is, to be a woefully mistaken optimist.

Needed: A Backward Movement.

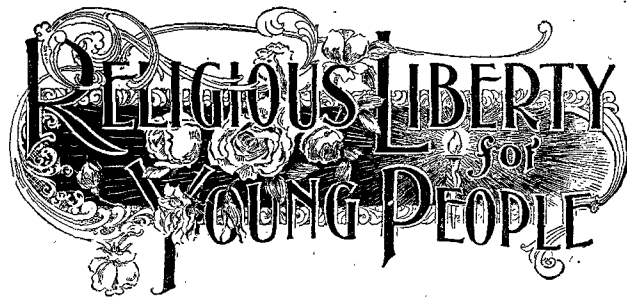
"Christian Endeavorer" for September.

WE have come into peculiar times—the "last days" of this age—when the church has to a lamentable extent departed from its God-honored methods of working. Our religious life has degenerated into a life of "movements" and "conventions" and "organizations;" men's meetings and women's meetings; sunrise prayer-meetings, and Junior Endeavor prayer-meetings and old folks' prayer-meetings, and a list of other names that tax the capacity of our Sunday services. From morning to night we are in one ceaseless round of public meetings. We need to return to the days of personal private devotion.

This lack of home religion is to no small degree responsible for the lack of *true* religion in public. We may be behind the times, but we want to enter a protest against the spectacular performances and sacred(?) concerts that have taken the place of the regular Sunday evening services. We plead for holy living in the homes, and honest, fearless declaration of the will of God in the church. We are wearied with "boy preachers," "singing evangelists," "ex-priests," "converted nuns," "stereopticon lectures," etc., etc., and yearn for the plain preachers of righteousness.

The absence of that which made the early Christians strong has made room for the worldliness that is so predominant in so many churches. The church has entered the arena of attractions, and seeks to gather men together by very poor imitations of that which is not worth imitating, and the result will surely prove that the policy is shortsighted. In exact proportion as people look upon the church as an "amusement bureau," or as a theater from which evil has been expurgated, will they lose interest in the church as a revealer of the will of God. In its earnestness to make itself popular the church has lost sight of the fact that the only mission ever marked out for its ministers is to be found in the commission given to them: "Go ye therefore into all the world, and preach the gospel unto every creature."

We need a "backward movement." Selling strawberries and cream in hot weather and oyster stews in cold weather, and voting on the most popular minister in the town, or the prettiest young lady in the church, may be in harmony with the present order of things, but the question arises, "Is the present order of things in harmony with the will of God?" Let us return to the former order of things. "Ask now of the days that are past." When the church was poor, was it not then rich? Then every man gave as the Lord prospered him, and the whole responsibility of the church's finances was thus thrown up on God.



Why Did Elijah Kill Baal's Prophets?

"WHATEVER does this mean, mama?" asked Charlie, appearing in the sewing room with the Doré Bible; "it seems to me that it was very strange for Elijah to kill all the prophets of Baal. The other day when we were talking about Jezebel killing the prophets of the Lord, you told me that she did very wrong. Now, mama, how do you explain the action of Elijah?"

Mrs. Ross looked up at Charlie's eager countenance, and sighed; for had she not often questioned in vain for an answer to this same perplexity? She laid aside her work, however, and said, "Let us study the chapter in which this history is recorded, and see if we can find a satisfactory answer; for I do confess to you, Charlie, that you have asked me a hard question."

"Now I will turn questioner. What happened just before Elijah killed the prophets of Baal?"

"First, Elijah told the king to gather all the people, and send for all the four hundred and fifty prophets of Baal. When they all came together unto Mount Carmel, Elijah stood up in their sight, and said, 'How long halt ye between two opinions?'"

"Then it seems that the people were in perplexity and did not know exactly what was right," said Mrs. Ross. "Well, go on, Charlie."

"Then Elijah said, 'If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.'"

"It seems to me that was a fair proposition. Does it not to you, Charlie?"

"O, of course. That is not what I am troubled about. The true God is the one they ought to have obeyed, because he made them, and all things, and gave them all they had. It would have been far better if they had worshiped God all the time; for God is love, and good, and never asked them to do one unreasonable thing. But what I am troubled about is, that Elijah, who knew God and loved him, and must have understood that he was love, kind, and merciful, should do the very thing to the prophets of Baal that he thought was so wrong for Jezebel to do to the prophets of God."

"Well, let us go on with our study. I begin to see why it was, and I think you will before we are done."

"Well, after he called their attention to the fact that he stood alone in their midst for God, he told the proph-

ets to raise an altar to their gods, and put a sacrifice on the wood, but to place no fire under it. Then he would take another sacrifice, and build an altar to the Lord, and put no fire under it, and both in turn would call on the Lord, and the God who answered by fire would be acknowledged as the true God."

"Then, mama, there is a real funny part in the story, and I could not help laughing a little. You see the four hundred and fifty priests began to call for Baal to answer by fire, but no answer came. They called and called till noon. Then Elijah told them to cry louder, that maybe their god was out walking or taking a nap. Wasn't that funny? Of course that was all a joke. I could imagine I saw the silly priests shouting and leaping around like crazy men. At last they began to cut themselves, till they were covered with blood, as though they would even make a sacrifice of themselves, if only their god would answer by fire, and make the people honor him as God.

"Elijah let them carry on in this way until evening; but by and by he put a stop to it, for of course there was no answer to all their cries."

"How very solemn it must have been when Elijah hushed their wild, cruel worship!" said Mrs. Ross. "How the people must have looked up to the calm, old prophet with expectant faces! How sorry he must have felt for those poor, perplexed, superstitious people who could not tell who the true God was, or how to worship him! How indignant he must have felt to think of all the suffering they had been called upon to endure through this terrible worship of Baal!"

"But whatever made them so silly?" asked Charlie; "I am sure you would never catch me worshiping a god that would not answer."

"But you forget, Charlie, that the devil and self was behind it all, and that if he had been permitted to, he would have answered by fire for Baal, and that he worked actual miracles to deceive the poor, distressed people. But go on with the story."

"Well, at evening, Elijah built up the altar of the Lord, put on the sacrifice, and made the people pour twelve barrels of water over the altar, till the trench was all filled. Then Elijah prayed to God, and said, 'Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.' Then this is what it says: 'Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God.' O, mama, how glad they must have been to find out that God was God!"

"No doubt there were many who were glad to worship God. But there were many who still hated him and his servants. Can you tell who they were?"

"The prophets of Baal, I suppose," said Charlie, slowly. "It seems as if they ought to have been glad to give up the worship of a god who had made such fools

out of them. But then as long as they were determined to be fools, why didn't Elijah let them go ahead?"

"Elijah was the prophet of the Lord,—God's ambassador to a usurper's kingdom. Elijah knew the mind of God, and did not act simply as a man and in human wisdom. Suppose that the people had been nourishing four hundred and fifty serpents, and that Elijah had just found out a way of making them drop them, and see their venomous character, and that, as they saw their danger and malignity, they were willing to have them destroyed, and that Elijah acted for God, and God said, 'Put them out of the way or they will destroy my people.' The prophets of Baal had had great light in regard to God and his power and character, and God saw that they were utterly and wilfully given over to evil, and were a menace to the people's liberty and life, and that no good could result by granting them a further probation. Surely God knew what was best to do, and his action toward them was only one of mercy."

"Yes," said Charlie, doubtfully; "but, mama, wouldn't we think it very wrong to put people to death who did not agree with us in matters of religion?"

"Certainly, and it would be wrong; for we cannot read the heart, and even if we could, we would have no right to kill those who were utterly bad. But God has the power and the right to destroy as he has created and preserved. When at last all rebels are exterminated, the whole universe will declare that God is just and righteous."

"In those days the government was a theocracy, or government of God, and men were dealt with just as if God were the governor on a throne. Of course, God could make no mistake when he pronounced sentence. But there is no theocracy on earth to-day. It is true that there is a counterfeit of it, where a man sits in the temple of God, showing himself to be God, and has presumed to legislate as if he could read the hearts of men."

"O, I know," said Charlie; "papa was telling me about the Inquisition only the other day, and he said that men were often put to the rack and into slow ovens to make them confess, so that the inquisitors might know their very hearts."

"Yes, very cruel measures have to be resorted to, when men undertake to read the hearts of men."

"Well, after all, mama, I am glad that we are living in the liberty that we are. I do not think I should have enjoyed living in Elijah's time, and I am sure I should have been in continual fear if I had lived under the shadow of the Inquisition."

"There would have been no more need of fear, then, than now. Some one has said that the history of the world is only the history of Church and State and the reaction against it. For some time we have been living in an age of reaction against the false theocracy, but the tide is beginning to set the other way, and some day a government is to bring down fire on the earth, not to prove the power of the true God, but to deceive the people, and to lead them to carry out the decrees of Baal.

Study the Word of God, my boy; for it may be that even you may yet be called upon to witness for the true God against the very sight of your eyes, trusting only to the infallible Word. We'll have another talk about it."

F. B.

The "Civil" Religious Sabbath.

JOHNNIE.—Mama, what is the civil sabbath that the preacher told us about this morning?

MAMA.—He meant, Johnnie, that everybody ought to rest one day in seven.

Johnnie.—Which day, mama?

Mama.—Why, Sunday, I suppose.

Johnnie.—But you and papa have been resting on Sunday all the time, and so have lots of other folks. Were you having a civil sabbath?

Mama.—Oh, no, Johnnie; we rest on Sunday because it is the day when Christ rose from the dead. We call it the Christian sabbath.

Johnnie.—But mama, if Sunday is the Christian sabbath, how can it be a civil sabbath?

Mama.—I suppose the State makes it a civil sabbath, by commanding people to rest on it.

Johnnie.—Then if the Lord made Sunday a religious sabbath, and the State makes it a civil sabbath, which is it?

Mama.—Why—I—I suppose it's a civil sabbath to people who rest because the State commands it, and a religious sabbath to people who rest because they are religious. What makes you ask such questions, anyway?

Johnnie.—Oh, nothing, mama; only I want to get this all straight in my mind, so I'll understand it. I don't see where the difference comes in if I rest one Sunday because the State commands it, and then do just the same thing next Sunday on account of my religion. It would be all the same thing; wouldn't it?

Mama.—Well, Johnnie, I don't know as I can explain it to you, but you know the Bible says that God made the Sabbath, so it's a religious day. But the State says people must have a civil sabbath, too, by resting on the first day of the week.

Johnnie.—Then if the State calls for a civil sabbath, mama, and my religion calls for a religious Sabbath, both on the same day, which call am I to obey?

Mama.—Oh, we don't keep the civil sabbath, Johnnie; our Sabbath is religious; and so it is with all people who are religious.

Johnnie.—But wouldn't the State arrest us, mama, if we should break the civil sabbath by working on Sunday?

Mama.—Why—yes; I suppose we might be arrested for that; some people have been, not very long ago.

Johnnie.—Then if we don't need a civil sabbath, but keep Sunday because we are religious, would the State punish us for not being religious, if we should work next Sunday?

Mama.—I declare, Johnnie, you're getting terribly

inquisitive; who put all those questions into your head? You'll have to ask the minister about it the next time he comes here to tea. I can't stop to answer more such questions now.

Johnnie.—All right, mama; but I don't believe he can tell any more about it than you have. The fact is, I don't see any sense in a civil sabbath, and I believe it's all a humbug. If God made the Sabbath, and commands everybody to keep it, that settles it, and I don't see what more people can want. Anyway, that's good enough for me.

John Bunyan and His Persecutors.

WE recently published a conversation that Mr. Bunyan had with the clerk who was sent by the authorities to him demanding that he submit to the law as it existed. The real cause of his imprisonment was his refusal to attend the Established Church, and also conducting meetings himself independent of any church that was recognized as such by the government. When it was found that he was really violating the law of the land, an indictment was prepared against him, and at the time of trial, after his arrest, this was read to him, and the question was asked of him, "What say you to this?" Bunyan replied, and then the following conversation took place between him and the judge who was trying the case, which we know our young friends will read with interest, as it shows the noble, true, and yet firm stand this man of God took on the charge made against him. We sincerely trust that if any of the SENTINEL family are called upon to reply to a similar charge, their answers will be as true and bold as were this man's:—

Bunyan.—"I say as to the matter of attending church, I am a frequenter of the church of God."

Judge.—"But you know what we mean,—to the parish church to hear divine services?"

Bunyan.—"No, I do not."

Judge.—"Why not?"

Bunyan.—"Because I do not find it commanded in the Word of God."

Judge.—"We are commanded to pray."

Bunyan.—"Not by the Common Prayer Book, but with the spirit. As the apostle saith, 'I will pray with the spirit, and with the understanding.'"

Judge.—"What do you count prayer? Do you think it is to say a few words over before the people?"

Bunyan.—"No; for men might have many elegant and excellent words, and yet not pray at all; but when a man prayeth, he doth, through a sense of those things which he wants, which sense is begotten by the Spirit, pour out his heart before God through Christ, though his words be not so many and so excellent as others. But yet, notwithstanding, they that have a mind to use the Prayer Book, they have their liberty; I would not keep it from them, nor them from it; for my part I can pray to God without it. Blessed be his name!"

Judge.—"You have no right to preach."

Bunyan.—"I can prove by the First Epistle of Peter 4:10, 11: 'As every man hath received the gift, even so minister the same one to another, as good stewards of

the manifold grace of God. If any man speak, let him speak as the oracles of God."

Judge.—"If any man has received a gift of tinkering, as thou hast done, let him follow his tinkering; and so other men their trades, and the divine his calling. You may do it in your family, but not otherwise."

Bunyan.—"If it is a good thing to exhort our families, it is a good thing to exhort others; but if you hold it a sin to meet together to seek the face of God, and exhort one another to follow Christ, I will sin still, for this will I do."

Judge.—"Then you confess your indictment, do you?"

Bunyan.—"This I confess: We have had many meetings together, and that we had the sweet, comforting presence of the Lord among us for our encouragement, I confess myself guilty, not otherwise."

Judge.—"Then you must be had back to prison, and there lie for three months, and at the end of three months, if you do not submit to the church to hear divine service, and leave your preaching, you must be banished from the realm, or stretch by the neck, I tell you plainly."

Bunyan.—"As to that matter, if I was out of prison to-day, I would preach the gospel again to-morrow, by the help of God."

The Abomination of Hunting.

A TRAVELER in India made the acquaintance of a heathen monk. This man, however beclouded his mind may have been in matters of religion, had a tender heart and his words may well be weighed by those who are blessed with greater light.

The young traveler often conversed with the kind-hearted monk, who was ever ready to instruct him on many points in connection with his heathenish religion. With reference to hunting he gave his young friend sound advice. The monk was entirely opposed to the practice.

Here are the words of the traveler: "As often as I went to the forest, with my gun on the shoulder, he would look at me sorrowfully. One day he said to me earnestly, 'O, young man of good nature, whose parents are blessed, inasmuch as they take no pleasure in wickedness, and abhor cruelty, why do you persecute the poor animals with so much persistence? What harm have they done? Why should the earth, which Nature has given to them, be stained with their blood? How can you, unfeelingly, see these happy and beautifully plumed creatures, who fill the forest with their songs, tumble down at your feet? How can you, without emotion, behold their sufferings and death throes of which you are the cause? Is there any honor in this wanton destruction of life? Where is your manly feeling? Are you devoid of that feeling of pity that elevates a man? Has the Almighty not imparted a sense of feeling to the animals that he has placed under dominion, as well as to you? Would the amputation of a member not cause you intense feeling? Consider how much more must these little creatures, whose fine nerves are ever so much more sensitive, suffer through your murderous weapon. Be merciful! You rejoice when you cause the innocent turtle-dove to tumble precipitately from the tree, and it is sport

in your eyes to behold the poor bird wallowing in its blood! And, think of it, even should the unfortunate songster escape your hands, the harmless creature will find its way into some brushwood, where it will miserably perish in agony!"

"His dignified countenance full of sympathy, his pleading, the tears that coursed over his cheeks, all these touched my heart! I felt ashamed that I had been so thoughtless, and that I had not realized how unworthy and contemptible it is to kill a poor harmless animal simply for amusement. I felt convinced that I had done what was unjust, and that I had practiced cruelty and tyranny toward the weak and innocent. What! I who abhor cruelty and tyranny!"

"I promised my friend eventually that I would hunt no more, and I kept my promise. From that time I once and for all gave up that inhuman amusement. It lost all its charms, and to this day I abhor it. Never since that time have I ever hurt an animal, not even the very least, far less have I killed any living thing for mere sport or pastime."—*L. D. B., in South African Sentinel.*

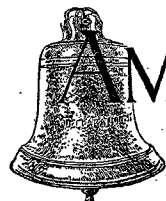
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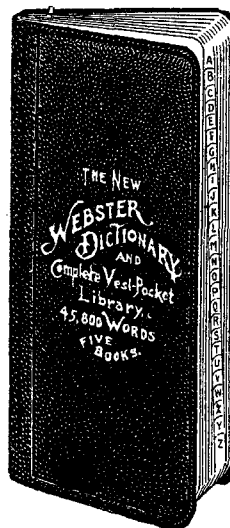
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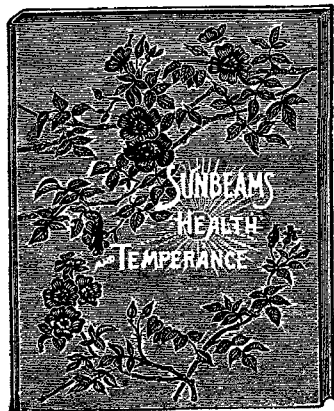
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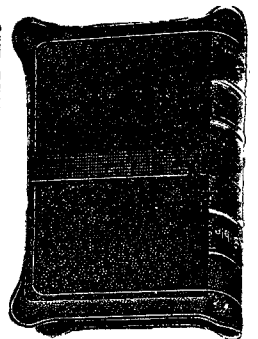
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They that sealed the covenant. **NEHEMIAH, X.** *The points of the covenant.*

revest 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 ^eDeut. 28.
 25 Re'him, Hâ-shib'nah, Mâ-g-sô-
 26 And A-hi-jah, Hâ-man, A-man,
 27 Mâ-tuch, Hâ-rim, Bâ-g-nah.
 28 ¶ And the rest of the people, the priests, the Lê-vites, the porters, the singers, the Nêth-i-nim, and all they that had separated themselves

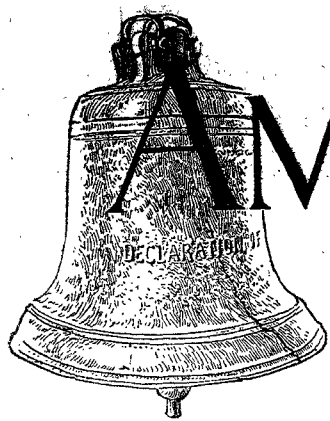
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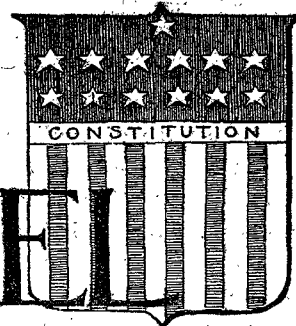
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VOL. 12, No. 41.

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THE truly free man never desires to enslave any one else.

THE upas-tree of popery flourishes in the soil of human nature.

CHRISTIANITY knows no "league;" it knows only the "unity of the Spirit."

THE right to observe a weekly day of rest is the only one which is sought to be forced upon people by law.

IF you are a "doer of the law" yourself, you will find neither time nor occasion for judging your neighbor.

THE most distinguished monopolist in the world is the devil. He is trying the hardest to force everything to go his way.

THE largest society in the world, the easiest to get into and the best one to get out of and avoid is the Society for Setting Other People Straight.

EVERY person has a right to refrain from the exercise

of any right that he may possess. Otherwise it would not be a right, but an obligation.

THE Christian goes to his warfare taking the "shield of faith." Eph. 6:16. That which is of faith, is a defense to its possessor. If the first-day Sabbath were of faith, it would not need so much defending.

THE accepted way of "defending" the Sabbath is to compel somebody else to keep it! If there were any defense in this method, the seventh-day Sabbath would long ago have perished for the lack of it.

Our Government and God's Sovereignty.

THE signers of the Declaration of Independence were men who believed in God and acknowledged his rightful sovereignty in earthly affairs.

This is set forth in the statement—which constitutes the very foundation on which the Declaration rests—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."

Only upon the basis which these words set forth could the appeal have been made to mankind which was made by our forefathers in this immortal document. If there is no God, then it is not true that all men are created equal and endowed with certain unalienable rights which it is the business of civil government only to secure and never to molest. We appeal from the decisions of majorities to that Being who constitutes the true majority; to Him whose way is always just, and whose word true; but if there be no such Being, then we can only fall back upon the decisions of majorities, fallible as such decisions must be, and unjust and untrue as they are often found to be. The doctrine of unalienable rights is swept away altogether; for if the decision of the majority be our highest

rule of guidance, then it rests with the majority to say what our rights are, or whether we have any at all. For if the individual is alone, he cannot properly set himself up above two or more others equal with himself.

The doctrine of unalienable rights, which underlies the American system of government, rests thus upon the acknowledgment of the sovereignty of God as the Creator of all men. But it is through the Constitution of the United States that this system of government was put into practical operation. And this being so, it is perfectly plain that the Constitution cannot rightfully be called a "Godless" document.

The doctrine of the unalienable right of mankind rests upon the acknowledgment of the sovereignty of God as the Creator. And it is the only doctrine in harmony with such an acknowledgment; all other doctrines virtually deny it.

The American system of government is based upon that doctrine; and,—

The United States Constitution is the instrument through which this system is put into operation.

Therefore, the United States Constitution is the right constitution, and the only one, consistent with the real acknowledgment of the sovereignty of God in human affairs. Let that acknowledgment, and this Constitution, forever remain.

Labor Unions and Religious Worship.

SHOULD "union" worshipers attend a church built by "non-union" workmen? This is the question recently addressed to Bishop Potter by the Hod-hoisting Engineers' Union, the question being called out by the fact that non-union men are employed in the building of the new Protestant Episcopal cathedral in New York City. We have not yet learned the nature of the bishop's reply.

Does this question imply that membership in the "union" has now attained a position of such overwhelming importance in the life of the workingman that it overshadows even the question of his relation to God? Is this more than can fairly be inferred from it?

Just why the Union should refer this matter to Bishop Potter, instead of settling the question by its own decision, is not clear. Probably it was hoped that it might influence him to secure the dismissal of the non-union men, or their allegiance to the union. It is not often that a labor union feels incompetent to decide upon the proper conduct of its members in any matter affecting its interests.

Is an attendant at church service from the workingmen's ranks to be known as a "union" worshiper or a "non-union" worshiper? and are the measures of the strike and lockout to be carried into the sphere of church relationship? Will the "union" members of the Rev. Mr. A's congregation go on a "strike" as regards church services because "non-union" men are employed on the church of Rev. Mr. B? or refuse to attend any church

built by "non-union" men? Will the union undertake to say what its members shall do in the matter of church attendance, if it should regard such a measure as necessary to the protection of its interests?

And if Bishop Potter replies to the question, will the union abide by his decision? This, at the best, would be to make a pope of Bishop Potter.

To say the least, the question is plainly suggestive of a readiness on the part of labor unions to make themselves the instruments of religious tyranny.

Religious Monopoly.

NOT the least of the monopolies for the establishment of which determined efforts are being put forth at the present time, is one which is designed to cover the field of men's conduct in religion.

Religious monopoly is not a new thing—a creation of the nineteenth century. It is as old as the history of mankind. The first man to set one up was Cain, who killed his brother because he practiced a different religion from his own.

A religious monopoly is the worst of all forms of monopoly, both because religion is of all the things the most essential to human welfare, and because such a monopoly not only seeks to drive all other religions out of the field, but to force everybody to take religion from it as well.

It declares not only that nobody shall practice a religion contradictory to itself, but that everybody must have religion—of the kind which it supplies—whether the individual wants it or not.

The religion which is aiming at a monopoly to-day, in this and other "Christian" lands, has for its distinguishing feature the observance of the first day of the week.

It demands that all men, of whatever race or belief, shall incorporate this distinguishing feature into their conduct, thus becoming in a true sense its adherents.

This monopoly has behind it a gigantic force of church workers and religious societies. It has already received the support of Congress, the courts, and the State legislatures.

But there is one other religion in the field which will not yield to this monopoly; and that religion is Christianity. The distinguishing feature of Christianity is faith in the Word of God; hence, it is in contrast with the religion of the monopoly, since the Word of God does not command the observance of the first day of the week.

A clash between the two religions is inevitable, for Christianity will not yield her ground or turn aside from her appointed course. All false religions can compromise upon some essential feature common to all; but Christianity cannot compromise with anything.

A religious monopoly which was prophesied for the closing period of earthly history is described in the latter half of the thirteenth chapter of Revelation. There a

power is spoken of which should perform miracles in the endeavor to cause the people to "worship the image of the beast," and it is said of it that "he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

The Sabbath is declared in the Scriptures to be the sign of the true God—he who has creative power. Its observance constitutes a mark upon those who are his people. See Eze. 20:12, 20. The Sabbath of the Lord is the seventh day of the week.

On the other hand is the Sunday, which is claimed by the papacy as the sign of her spiritual power, and the observance of which properly constitutes a mark of adherence to her. In proportion as the clash between Christianity and the would-be religious monopoly becomes more fierce, these opposing marks will acquire more prominence in the field of controversy. They will become the standards, as it were, at the head of the contending forces.

Every opposer of monopolies should understand that in opposing the worst of all monopolies he is called to take his stand on the side of Christianity. Christianity favors no monopoly. Its whole aim is to bestow freedom, —to exalt the race, as individuals, to the plane of that independence of thought and action which is consistent with the highest human welfare.

What is Righteousness?

THE "National Christian Citizenship League," in its "proclamation" and call for a million volunteers to forward the "Christian citizenship" cause, appeals to "the pure minded, true-hearted men and women of the Republic who believe with Charles Sumner that 'righteousness is preservation.'" As it is undoubtedly true that "righteousness is preservation," and as the class of individuals to whom the league appeals recognize this fact, it is assumed that they will join in the Christian citizenship movement, as the proper method of giving practical expression to this belief.

But to say simply that "righteousness is preservation" without any additional words of qualification, is but to give expression to a "glittering generality," and one which fails to furnish any indorsement or justification of the "Christian citizenship" campaign.

What is righteousness? The only authority to which we can turn for an answer to the question, is the Word of God. There we find it stated that "all unrighteousness is sin," and that "sin is the transgression of the law." 1 John 3:4; 5:17. From this it is clear that righteousness is the keeping of the law. But it is also written that "by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3:

20. This is because all flesh is by nature "under the law" and "guilty before God," having fallen in the transgression of Adam. "But now," the apostle adds, "the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; . . . being justified freely by his grace through the redemption that is in Christ Jesus." Verses 21-24.

Therefore apart from faith in Jesus Christ, there is no righteousness for any being on the earth. Righteousness, as it must be known by every person who has it, means the result of faith in Jesus Christ, and the statement that "righteousness is preservation" means that there is preservation in the faith of Christ.

And this is very true. He who fights "the good fight of faith" lays "hold on eternal life." 1 Tim. 6:12. Jesus said that whosoever should lose his life for his sake should preserve it. He who gives away treasure through faith in Christ, preserves the same "where moth and rust do not corrupt," and where riches will never take to themselves wings and fly away.

But what has all this to do with "Christian citizenship"? What has it to do with the preservation of the government or institutions of the country in which "citizenship" is held? Of what significance to these is the statement that "righteousness is preservation"? For it is evident from the nature of righteousness, as set forth in the foregoing texts, that it is not a thing that can be applied to these at all. Whatever preservation they are to have, they must obtain in another way.

Faith is the one and only source of righteousness. And faith is not a profession, it is not anything that can be set forth in legal or political documents; it is an actuating, governing principle of life, sent to save the individual sinner, and applicable alone to him. "Hast thou faith? have it to thyself before God."

The Only Remedy.

THERE is one sure remedy and only one, for the ever-present conflict of capital and labor: and that is stated in the following, taken from one of our religious exchanges:—

"And, behold, Boaz came from Bethlehem, and said to the reapers, The Lord be with you. And they answered him, The Lord bless thee.' Ruth 2:4. There was no conflict there between capital and labor; nor will there ever be when such expressions can be used between employer and employes, not as a matter of form, but from the heart. When masters remember that they have a Master in heaven, who is no respecter of persons, and servants remember that they serve the Lord Christ, there can be no clashing. But only the Spirit of God in the heart can bring this about. Strikes, wars, and fightings will go on as long as evil desires reign in the human heart."

Duty not Based upon Rights.

"Laws forbidding labor on the Sabbath," we are told by those who advocate them, "are based upon the right of every man to enjoy a day of rest." This is strange "logic" to apply to the doctrine of human rights.

Every man has a right to get married; must we therefore have a law compelling all men to marry?

Every man has a right to acquire property; is it therefore necessary that the acquisition of property should be made compulsory?

Because some one else has a right to do a thing, must I be forced to do the same thing in order that he may enjoy his right?

If so, then individual rights are not equal; for my own choice in the matter is made to give place to that of another.

But individual rights are equal. What another person does in the exercise of a right, I have an equal right to refrain from doing.

An act done under compulsion is not the exercise of a right. The basis of compulsion is duty, and the power which compels also prescribes duty in respect to the thing compelled.

When the State, therefore, compels the observance of the Sabbath, it prescribes the duty of every citizen with respect to Sabbath observance. It removes Sabbath observance from the realm of privilege to that of duty.

The duty of Sabbath observance does not grow out of the right to observe the day, but out of the relation of man to the Author of the Sabbath. The question of the duty of Sabbath observance is first settled in the mind of the individual before he considers it as a matter of personal right.

It was in the sphere of man's duty, and not of his rights, that Sabbath observance originated.

This duty was set forth and commanded by the Creator, the Author of the Sabbath.

In prescribing Sabbath observance as a duty, the State sets itself in the place of God. It is not the business of the State to prescribe duty.

The duty does not grow out of the right, but the right out of the duty. The right of Sabbath observance affords no basis for compulsory legislation; it cannot be made the basis of any human law for Sabbath observance.

Any such law rests upon another basis, and that basis is nothing else than religious intolerance.

It is the prerogative of God alone to prescribe duty. His law prescribes duty for mankind, but he leaves men free to choose whether they will walk in that pathway or not. But what the State prescribes by law is taken out of the realm of man's free choice.

And when the Sabbath observance is removed from the realm of man's free choice, by that very act it is denied that Sabbath observance belongs within the sphere of individual rights. The law which claims to be "based upon the right of every man to enjoy a day of rest" each week, in reality denies that any such right exists.

Right Invulnerable.

BY FANNIE BOLTON.

'Tis wrong that raves with frantic cry
To hush right's voice so sweet and still.

'Tis falsehood that must terrify,
When truth goes calmly by at will.

'Tis error that must take the sword,
And seek to stop the Christ-like course.

'Tis love that wins men by a word,
And hate that fails through using force.

Right can be still and calm and strong,
Moving as stars do in their course,
Alone amid the hosts of wrong,

That run and shriek their voices hoarse.
Truth holds God's scepter for her own,
And wears a crown beneath men's thorn.
Falsehood upon a man-made throne
Feels all his weakness, devil-born.

Right has a strength invulnerable,
A union with Almighty power.

Wrong bolstered up by men and hell
Must fortify from hour to hour.
Truth leads a white-robed army out
From heaven's battlements of light;
But falsehood's hosts of weakling doubt
Hurl puny shafts of carnal might.

Falsehood shall wither and decay,
Wrong be as ashes and as dust.

Error as shadow slink away,
Force be corroded as with rust.

Right shall be victor crowned at last,
Truth shall be robed in stars of light;
Love shall hold all things safe and fast,
As happy planets in their flight.

So only let us stand with right,
So only let us walk with truth,
So only live with love and light,
And feel no fear of woe or ruth.

Calm, happy, strong, and undismayed,
Let evil rage, we'll keep our course,
And find our every pathway stayed
By love's Almighty, heavenly force.

Revising History.

It would be a congenial task for certain Roman Catholic authorities to revise the history of the Middle Ages, especially as regards certain important occurrences in which "the church" was a conspicuous actor.

For example, in the *Catholic Mirror* of October 9, the Rev. Jos. V. O'Connor comes forward with the statement that "the new spirit of historical research, which seeks the simple truth of facts irrespective of theories or consequences, has settled certain points in the controversy over the [St.] Bartholomew massacre;" and that "these, succinctly, are: religion had nothing whatever to do with the massacre; it was a measure of Machiavellian state policy. It was not long premeditated, but adopted on the impulse of fear, chiefly of Coligny, and the number of slain cannot be proved to have exceeded 2,000."

This writer then goes on to state that the Huguenots had plotted to kidnap King Charles IX, had "incited whole provinces to rebellion," and had "introduced foreign hostile troops into France;" that "the French court, in a lying report of the massacre, deceived Pope Gregory XIII, and he, good easy man, thinking that the king of France had been saved from assassination, publicly thanked God;" that Charles IX and his mother, Catherine de Medici, were "worthless Catholics" anyhow, and that the latter was not a Catholic, but a "free-thinker." And so it is evident(?) that "religion, either Catholic or Protestant, had nothing to do with the massacre"!

It is rather remarkable that "facts" can be brought to light at this late date which set aside the conclusions reached by the people who lived when this occurrence took place. That these conclusions, as set forth in history, were such as to-day reflect anything but credit upon "the church," is a fact for which "the church" is alone responsible. She had every opportunity at the time, and afterwards, to secure a correct version of the affair for transmission to posterity. "The church" ruled almost supremely in the nations of Europe at the time when such occurrences as this passed into history. Why did she allow history to be written and stand as authentic, which was not only false but unfavorable to herself?

The truth is that the history of those times, as it has come down to us, is essentially true. But in that day the papacy had no wish to change that history; it was not then regarded as of a nature to reflect odium upon her. It was not then deemed, as it is generally to-day, a wicked thing to persecute and put to death "heretics." The terrible event of St. Bartholomew's day was regarded as a justifiable and even laudable proceeding, and not calling for any apology. And hence Pope Gregory, "good, easy man," that he was, in giving public thanks and having a medal struck commemorative of the event, did not imagine he was doing anything which might make trouble for the apologists of "the church" in future times.

The Jews tell us that they did not crucify Jesus Christ, but that it was done by the Roman, Pontius Pilate. And it is true enough that in that and subsequent proceedings of a similar nature against the followers of Christ, the State has been the actor by whose authority and in whose name the persecution was done. And this is why it is so convenient to have a union of religion with the State, and why such a union is always sought by a church which wants power to enforce her religion, and has lost the power which comes from union with her divine Head.

It is altogether too late at this date to revise the history of the Middle Ages. The attempt to do so will only expose more clearly the weakness of the claim that "religion had nothing to do" with the tragedies of those times in which the actors were known as papists and Protestants. The would-be explanations by which it is sought to remove all stigma from "the church," are fitted only for an appeal to credulity and ignorance.

What Rome Would Do for the United States.

NOT very long ago a prominent prelate of Rome made the statement in public that what Rome had done for other nations where she had had control, she would do also for the United States. In view of this assertion, which is undoubtedly true, it becomes of interest to Americans to note what Rome has done for those other countries. In brief, this could not perhaps be better set forth than is done in the following words of the illustrious French author, Victor Hugo:—

"Ah, we know you! We know the clerical party; it is an old party. This it is which has found for the truth those two marvelous supporters—ignorance and error. This it is which forbids to science and genius the going beyond the Missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. . . . For a long time the human conscience has revolted against you, and now demands of you, 'What is it that you wish of me?' For a long time already you have tried to put a gag upon the human intellect; you wish to be the masters of education, and there is not a poet, not an author, not a thinker, not a philosopher that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject. There is a book—a book that is from one end to the other an emanation from above; a book which is for the whole world what the Koran is for Islamism, what the Vedas are for India, a book which contains all human wisdom illuminated by all divine wisdom—a book which the veneration of the people calls The Book—The Bible! Well, your censure has reached even that—unheard-of thing! Popes have proscribed the Bible. How astonishing to wise spirits; how overpowering to simple hearts to see the finger of Rome placed upon the Book of God! And you claim the liberty of teaching. Stop; be sincere; let us understand the liberty which you claim.

"IT IS THE LIBERTY OF NOT TEACHING."

"You wish us to give you the people to instruct. Very well. Let us see your pupils. Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I shall tell you. Thanks to you, Italy, whose name no man who thinks can any longer pronounce without inexpressible filial emotions—Italy, mother of genius and of nations, which has spread over all the universe all the most brilliant marvels of poetry and the arts—Italy, which has taught mankind to read—now knows not how to read! Yes, Italy is, of all the states of Europe, that where the smallest number know how to read. Spain, magnificently endowed Spain, which received from the Romans her first civilization; from Providence, and in spite of you, a world, America—Spain, thanks to you, wears a yoke of stupor, a yoke of degradation and decay; Spain has lost this secret power which it had from the Romans; this genius of Art which

it had from the Arabs; this world which it had from God, and, in exchange for all that you have made it lose, it has received from you—

THE INQUISITION!

—the Inquisition, which certain men of the party try to-day to reestablish; which has burned on the funeral pile millions of men; the Inquisition which disinterred the dead to burn them as heretics; which declared the children of heretics infamous and incapable of any public honors, excepting only those who shall have denounced their fathers; the Inquisition, which, while I speak, still holds in the papal library the manuscripts of Galileo sealed under the papal signet. These are your masterpieces. This fire, which we call Italy, you have extinguished. This Colossus that we call Spain you have undermined—the one in ashes, the other in ruins. This is what you have done for two great nations. What do you wish to do for France? Stop! you have just come from Rome! I congratulate you; you have had fine success there. You come from gagging the Roman people, and now you wish to gag the French people. I understand. This attempt is still more fine, but take care, it is dangerous. France is a lion, and is still alive!”

But what Rome had already done for France was written in the blood of the French Revolution.

Protecting Divine Institutions.

BY W. N. GLENN.

THE *Christian Statesman* of October 15, contains some editorial comments on the views of a contributor concerning the new Connecticut Sunday law, in which occurs the following expression:—

“The people who desire a Sabbath at all, desire it for moral and religious ends. They believe it to be a God-given right.”

It would be folly to dispute the correctness of this statement; and if the National Reformers, of whose cause the *Statesman* is an ardent supporter, would only stand by it, they would soon find that their labor, in advocating Sunday laws, is altogether superfluous. The almighty Ruler of the universe, who ruleth “in the kingdom of men, and giveth it to whomsoever he will” (Dan. 4: 17, 25, 32), has long ago given a Sabbath law for the very purpose expressed in the foregoing quotation. It is of universal application; for “the Sabbath was made for man” (Mark 2: 27) in the very beginning of the history of his race (Gen. 2: 1-3).

Not only is this Sabbath law universal in its application, but it is perpetual in its purpose. It is an essential section of that law of which Christ said not “one jot or one tittle” should fail while heaven and earth should stand. Matt. 5: 18; Luke 16: 17. It is not to pass away even when this sin-cursed earth shall have been “dissolved,” and the works that are therein “burned up;” but it will be in force in the “new earth, wherein dwelleth righteousness.” 2 Peter 3: 10-13; Isa. 66: 22, 23.

Then, for what purpose is any further law on the

subject? “The law of the Lord is perfect” (Ps. 19: 7) and perpetual. What, then, can man add to it, either of righteousness or power? “Shall mortal man be more just than God? Shall a man be more pure than his Maker?” Job 4: 17.

But neither the *Statesman*, nor the National Reform combination which it represents, will stand by the utterance to which we have thus briefly alluded. It immediately adds:—

“An adequate law on the subject must therefore protect the Sabbath as a divine institution, and as a right bestowed by God. It must protect the Sabbath in the sense in which Christian people regard it.”

This is just the trouble with National Reformism; it wants to enforce Sabbath-keeping from the standpoint of human regard. It practically ignores the “sense” in which God regards it. The law of the Lord being “perfect,” as before noted, any change, or addition to it, must render it *imperfect*. Then a Sabbath law, in anywise different from the law of God, could not be an “adequate law.” Therefore man cannot enact an adequate Sabbath law.

If any legislative body were to enact the fourth commandment in the very words in which the Lord gave it to man, it would be an act of blasphemous assumption. It would be presuming to add to the wisdom and power of God in the matter of enforcing his law. It would be saying to the Almighty, We have devised a better way than yours to secure proper Sabbath observance. It would be degrading the universal, perpetual law of God to the level of a local, temporary ordinance of fallible man. It would be reducing the commandment from the high character of a law which can be obeyed only by the impulse of faith and love, to the low plane of a human statute whose ultimate power of execution is the sword.

Human legislation upon the Sabbath question, or upon any other religious doctrine, is virtually an attempt to withdraw moral judgment from the court of heaven and place it under the jurisdiction of the court below.

The idea of *protecting* divine institutions by human device is altogether presumptive. When Israel undertook, after placing it in an unwarranted position, to protect the ark of God by their own power, it fell into the hands of the Philistines. Then God showed his power to protect it in his own way, and it was soon restored without the aid of the professed people of God who had assumed to work upon the National Reform plan.

When Uzzah essayed to “protect” the ark and keep it from falling, when it was being carried by Israel on a cart—a means devised by the heathen—instead of on the shoulders of the priests, as commanded by the Lord, he was promptly stricken with death. But when the commandment of the Lord was obeyed (not enforced by some incompetent human authority), there was no more trouble about protecting the ark.

All that God requires of men is to *obey* his commandments (Eccl. 12: 13), not to enforce them upon one another. As the Lord himself did not compel men to obe-

dience (John 12:47), any attempt of man, even of the most devoted apostle, to do so is contrary to Jehovah's plan. Such presumption is enmity against God; the power, so assuming, sets itself above God. Any attempt to enforce the Sabbath law by human power is a gross violation of the Sabbath—it is *Sabbath-breaking* in the highest degree.

If Sabbath-keeping is "a right bestowed by God," as the *Statesman* admits, it cannot be an obligation to the State which the civil power should enforce. For the State to attempt to compel an obedience to God which can come only from the heart in order to be acceptable to him, is in no sense a protection, either to the institution so sought to be honored or to the parties so compelled. Any so-called Sabbath-keeping enforced by human legislation, or observed in any way except by heartfelt desire, is sheer hypocrisy. All effort at public enforcement of Sabbath observance, no matter what day may be designated, can only result in a desecration of the Sabbath institution.

No better illustration of this latter proposition could be found than the Sabbath traditions of the Jews. When Christ came to visit his people and to fulfil the prophecies referring to himself, he found the Jews great sticklers for the Sabbath, or rather for their traditions concerning the Sabbath. These traditions were simply human ordinances, but they were begotten of great zeal for the *protection* of the "divine institution." They were compulsory in the extreme, and condemnatory of all who disregarded them, as far as the power of their supporters extended; and their expectation of the Messiah was that he would make them universal.

They verily thought that an "adequate law on the subject" "must protect the Sabbath in the sense in which" they regarded it. A prominent complaint against the Saviour was his alleged Sabbath-breaking, yet it was only their human traditions that he disregarded and rebuked. As a matter of course, their traditions extended to all of the law, insomuch that Jesus declared that they had "made the commandment of God of none effect" by their traditions. "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of men." Matt. 18:6-9.

Just so it is with people of to-day who enact or sustain the presumptive laws of men for the protection or the compulsory observance of divine institutions or ordinances. The only way in which men can honor God is to obey his law. To assume to alter, or amend, or add thereto, is highly dishonoring to his name and requirements.

THE *Christian Citizen* for October says that "Christian citizenship is in the air this fall as never before." Are the readers of the SENTINEL aware of this fact, and of its significance? They ought to be.

Signs of the Times in the Business World.

"Present Truth," London, Eng.

It is an age of confederacies and "trusts." The rich form them to add to their riches, and the poorer are joining together for common action against those holding the means of production. In it all, the rights of the individual are not considered, and the tendency is toward the tyranny of the combination over the individual. The Scripture foretells the troubles that will come in the last days because of the rich heaping together their riches. In the end they will be for "booties" unto the oppressed, Habakkuk warns them, and the prophet James pronounces the woe upon them for their covetousness, at the same time showing that all the Lord's people will keep clear of both sides in the controversy, and wait patiently for the coming of the Lord.

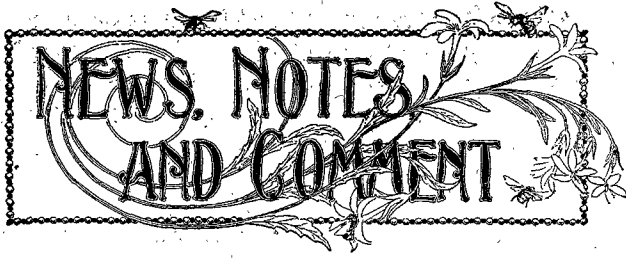
The signs of the coming struggle are apparent everywhere, but in America they are most plainly to be seen. An American correspondent of the *National Review* says that the commercial world is—

"full of rumors of the creation of new trusts so gigantic and so far-reaching in their scope that those trusts already in existence are mere pigmies compared to them."

One trust now controlling the oil, iron ore, and sugar industries of America, purposes adding several other businesses, having so great an income that it can easily buy the controlling interest in almost any industry. Thus business and wealth in the United States are coming more and more into the hands of a few. The *National Review* says of this:—

"It is difficult to see what the end will be and when this process of absorption will end. There are perhaps two solutions which may be looked forward to during the next quarter of a century. One is a universal trust with a few men controlling all the industrial activities of the United States, and with the bulk of the American people its employés. The other is a repetition of the French Revolution, but the revolution of 1925, if it comes, will be more terrible in its consequences and more destructive in its results than that of 1793, because to-day the people are more numerous, more determined and more intelligent, and their power to work good or evil has increased tenfold since the days of Robespierre and Danton.

The one thing that would hold in check these elements of violence, both as to the lawless greed of the capitalists and the lawless covetousness of the poor, is the gospel. But the world does not want this generally. And too often the churches,—and this is the general tendency in America,—distrusting the power of the gospel, are going in for political reform. But the more the churches enter the arena of political strife the less power of God for righteousness will they have to wield for peace. One of the signs of the Lord's coming was to be the "distress of nations, with perplexity." We see it in more directions than one, and men's hearts are alarmed as they look into the future. It is a good time to persuade men to put their trust in God. He has a care for the individual.



A WESTERN judge, sitting, as we say, in our jargon, at *nisi prius*, or as a court of "first resort," the other day, had a Sunday-law case to decide. The law with which he had to deal, like others of that ilk, contained a "saving clause." It forbade the people of the State to do any work on "the Sabbath day, commonly called Sunday," unless the same was a work of "necessity or charity." This "saving clause" exceedingly bothered the conscientious judge.

THE defense rested exclusively on this clause. The accused party, it appeared, had a contract to furnish another person with an article, which he was to manufacture by hand; and his contract provided that if the article were not furnished by a certain date, it need not be accepted, unless the person who had ordered it chose to take it when proffered.

THE prisoner was an expert handicraftsman, and the only one of his kind in the neighborhood. Shortly after he began on his job, he had an accident to one of his hands, which rendered him unable to use it for some time. In order that he might finish his undertaking within the time provided, he was compelled to labor on "the Sabbath day, commonly called Sunday." He proved this; also that there was no one else to whom the particular work could be delegated; and further, that he and his wife and three small children were dependent on the product of his handiwork for daily bread, lodging, and clothing. Then his attorneys "rested" and proceeded to argue that they had fully established a case of "necessity" within the statute's "saving clause."

AT my last advices, the worthy magistrate had adjourned court, and gone to the bosom of his family, with the intention, as he stated, of "thinking it over and talking to his wife about it." His dilemma is as good a text as any for a little sermon on this subject of "Sunday laws," so old, and yet so always new.

IT is to be noted that this exception of works of "charity or necessity" is an invention of Puritanism, in the course of a violent effort to wrench the fourth commandment away from Saturday to which it rightfully belongs, and connect it with Sunday to which it has no

just application. There is no qualification of necessity and charity in the ancient commandment for Saturday observance. "In it thou shalt do no manner of work."

AND this invention has returned to plague the inventors—a matter over which I, for one, should not be disposed to worry much, if it only stopped there. But, unfortunately it does not and cannot stop there, so long as the atmosphere of Puritanism must be breathed by people who detest it. We are all plagued; judges and laity alike, by the absurd Sunday law, with its preposterous "saving clause."

IT is said that "misery loves company," and if this be true, the Western dispenser of law and equity will be somewhat comforted, should these lines ever reach his eye, by the information that he is not alone in his perplexity over this subject. On the contrary, he has not only a numerous company, but a company distinguished by the presence of very eminent and enlightened men to share his woes.

INDEED, there is no general *consensus* of opinion as to the character of the question, What is necessity or charity? Some learned jurists tell us that it is a question of law, others that it is a question of fact, others again, that it is a mixed question of law and fact; so that, in one State, it is for the court exclusively, in another it is altogether within the purview of the jury, and in a third, it is a question "to be decided by the jury under the instructions of the court." Taking this preliminary point in either one of these three ways,—or taking it in all three contradictory ways at once, an intellectual feat to which some courts have appeared equal,—we advance one step further.

FOR, admitting that we have settled whose business it is to decide the question of what is necessity or what is charity, as the case may be, we have now to determine how they are to go about it—since it is useless to assign the task of applying a law to any man or set of men, unless there be provided a system of rules and principles whereby the decision of the case is to be guided and controlled. What rules or principles have we to guide and control the judgment which must be rendered in a trial under a Sunday law where the defense is necessity or charity?

IT has several times been most ably and strenuously contended that a party's "honest belief" in the necessity or charity of his Sunday work is all-sufficient and conclusive. Certainly, there is plenty of authority for the position that, in order to constitute a violation of a penal statute, two elements must concur—the overt act,

and the inner intent. But the judges very soon brushed this argument away, so far as Sunday laws are concerned. They pointed out that it amounted, practically, to claiming for every individual the right of determining the legal significance of the terms "necessity" and "charity," which would make the standard vary, as "many men of many minds" might chance to differ in their views, so that what would be a crime in one man would not be such in others. We may confidently claim, then, that at least one point is clearly established and irrevocably fixed in regard to Sunday charity and necessity—namely, that they are things which no fellow can find out for himself.

UPON a subject so inherently obscure, and so beclouded by conflicting rulings, and well-intended efforts at its elucidation, it is a comfort to have one point clear and strong, albeit it is merely a negative one. But our comfort is not enhanced when, thus assured that we are unable to help ourselves in the premises, we come to consider how those who are charged with the responsible duty of our enlightenment have performed *their* task.

It is allowed on all hands that necessity and charity are matters of circumstance, of time and place; or, in the language of evolution, "environment." The justifying circumstance may be the character of the work itself. Thus, work which is in its nature continuous, as the operation of a beer brewery, is appropriate to Sunday (*per* Allen G. Thurman, C. J.). This is because of the damage which would result from stopping the work and starting it all over again. Apparently, this illustration shows that the certainty of damage is an element of necessity. But many other cases hold that even a total loss cannot be considered herein—as, where a party had to gather seaweed for fuel on Sunday, or let it be washed away altogether by the tide. The degree of damage involved in abstinence from Sunday work is of recognized importance. But how this degree is fixed no living man has yet told us, and none is likely ever to tell us.

WE have seen that necessity is not to be determined by the individual. Has it any special relation to the individual? In other words, is necessity on Sunday one thing for A, and something entirely different for B? We know that, as a plain matter of fact, the necessities of no two persons are precisely the same. But we are now dealing with a matter of law. Is tobacco a necessity for its users? Is liquor a necessity for drinking men? Is meat a necessity for a flesh eater, while otherwise in the case of a vegetarian?

AND this brings us to another and most vital issue: Whose necessity is it that makes work or business on Sunday harmless in the eye of the law? If I need my coat

badly on Sunday, will that justify my tailor in completing it during the "sacred" hours? Is the purchaser's necessity, if established, a defense for the seller? No mortal man can give an answer to this question that is worth a button.

BUT there is one case which affords the only instance wherein it has been formally declared that a poor man has a privilege at law which is not accorded to a rich one—that is, the only instance which has ever come under my observation. In this case, wrestling gallantly with the invincible problem of Sunday necessity, a learned judge declared, in effect, that a man who had only one house might be justified in saving it from destruction by fire on Sunday, when such labor would expose the owner of, say, a dozen houses, to condign punishment! How about him who had eleven of them? "Further this deponent saith not."

AND Sunday charity is no more comprehensible than Sunday necessity. Sunday charity is "active goodness," according to our authorities. Passive goodness, I suppose, must be treated as finable under the statute. Of course, putting money in the collection box is all right. So are contracts to pay for improvements to a church building, if made by a member of the congregation with an incorporated vestry; but it is clear that a contract by the vestry, on the strength of such pledges, to buy stone for the improvements from a quarryman would be void, as violating a prohibition of "worldly business." And so we go.

Now the moral of all this is simply that the Sunday law, with its savings, is a law such as no human intelligence can understand, or interpret, or apply, with any reason, consistency, or justice. Ordinarily, as soon as this characteristic is fastened on any legislative provision, the courts immediately set it aside, and refuse to give it the slightest consideration. There can be no manner of doubt that this fate, which has befallen scores of American statutes, would have long since overtaken every Sunday law in the land, were it not for the fact that the Sunday of compulsory idleness and gloom which has been dignified with the title of "Our American Sabbath" is an "institution" which the courts have somehow persuaded themselves that it is their duty to "maintain" even at the sacrifice of common sense; at the cost of self-stultification; and with the result of gross inequality and cruelty in the work of administrative jurisprudence.

Ans. J. Ringgold

GOVERNMENT, like charity, begins at home.

The State Their Saviour.

BY C. H. KESLAKE.

RECENTLY there assembled in State convention at Paterson, N. J., the Society of Christian Endeavor. This organization ought to be a mighty power for good in the world, if it is true, as they claim, through their State president, Dr. French, that their "strength is in the indwelling of Christ."

With Christ dwelling in them they have at their command a power greater than that of all the governments of earth combined, for the Bible says that "Christ is the power of God." 1 Cor. 1:24. And there is no power greater than God's power.

Christ being the power of God, he who has Christ dwelling within, will have sufficient power to enable him to comply with all the requirements of the gospel.

But from some of the utterances at this convention, and from certain actions on their part, it looks as though their strength, after all, is not through the "indwelling of Christ."

At this convention it was decided to add another department—that of "Sabbath observance"—to their work.

In a plea for the Sabbath (Sunday) Rev. Dr. Burrell gave expression to the following remarkable utterance: "My right to Sabbath observance depends upon a law for Sabbath observance for all." The readers of the SENTINEL will recognize this as genuine National Reform doctrine. But the good doctor continues, and logically too: "If others do not keep it, I can't."

That is to say that so long as there is no law compelling everybody to keep the Sabbath, it is impossible for him to keep it.

If this doctrine has been accepted and indorsed by the Christian Endeavorers, they will have to repudiate the statement made by Dr. French, that their "strength is in the indwelling of Christ." In fact, it will be a virtual admission, on their part, that not only is the "indwelling of Christ" not their strength, but that they are not even Christians, and consequently any endeavor that they may make on behalf of Christianity is not Christian.

That this is a just conclusion from their own premises will be evident.

The Sunday advocates claim that this day is the test of all religion. This was declared at the Elgin (Illinois) convention a few years ago. Now it must be true that if Sunday is the test of all religion, those who do not keep Sunday have no religion.

It is perfectly clear that all people do not keep Sunday.

That being so, Dr. Burrell and all who indorse him in the statement that he cannot keep the Sabbath because others do not keep it, do not keep Sunday. And as those who do not keep Sunday have no religion, it is also perfectly clear that Dr. Burrell and his endeavorers have no religion.

Furthermore it is claimed that "he who does not keep the Sabbath does not worship God; and he who does not worship God is lost."

If therefore Dr. Burrell and those who indorse him are right in saying that nobody can keep the Sabbath unless all do, it follows from the above quotation that nobody can worship God unless all worship him, and as those who do not worship God are lost, it follows that the poor doctor and his friends too are lost.

What then becomes of the boast that their strength lies in "the indwelling of Christ"? On their own showing, it is nothing of the kind.

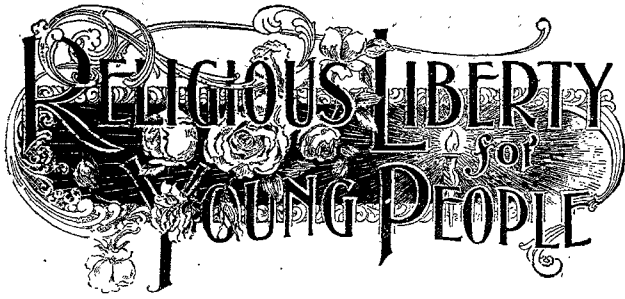
Their only hope of salvation is in getting a law to compel everybody to keep Sunday. The State therefore and not Christ is their strength and their Saviour.

Thus the insidious work is going on, which is exalting man above God, and which is to plunge mankind into the final apostasy.

THE naval cadets at West Point are this year prohibited from attending church services at Annapolis except on communion days, when they must obtain a special permit from their superiors. This leaves them the alternative of attending service at the Episcopal chapel provided by the government, or at the Roman Catholic church at the Navy Yard. Yet the churches in Annapolis are within ten minutes' walk of the cadets' quarters.

RECENTLY some of the "orthodox" Hebrews in New York City, in the personal preparation which they deemed necessary for the proper celebration of the Jewish "new-year" holidays, which began at six o'clock on Sunday evening, September 25, required the services of a tonsorial "artist," and accordingly several Jews whose business was of that nature opened their shops and proceeded to shave customers as usual on other days. Six of them were arrested for doing business on Sunday; and although they pleaded that the work was necessary for the proper observance of the "new year," the city magistrate who heard the cases imposed a fine upon each for violation of the law. It appears, however, that the arrested barbers belonged to the Barbers' Union, which had petitioned for the very law under which these individuals were fined. Hence, the latter could not consistently complain.

It is said by the *American Hebrew* that Mayor Strong had recommended that the city authorities should allow the sale of food on Sunday afternoon to the Hebrews on the East Side, as the latter would not be at liberty to purchase food on the ensuing Monday and Tuesday; but that a Christian Endeavor committee, on learning of this, took the mayor to task for thus favoring the Hebrews at the expense of Sunday. Such "Christian endeavor" is of the nature of those endeavors in the business world which result in the formation of monopolies and "trusts." Every Sunday law is, in fact, a law designed to establish a religious monopoly.



Charlie's Question About the Beasts.

"WELL, here I am again, mama," said Charlie Ross. "I've brought the Bible, and am full of questions. I hunted up the word 'fire,' as you told me to, but could only find one place where it says anything that would make me think a government would bring down fire on the earth, and I hardly know whether it is a government or not, for it says it is a beast that doeth great wonders, and deceiveth them that dwell on the earth."

"I know I am a great bother," continued Charlie, as Mrs. Ross laid down her work. "I suppose there are not many boys who have mothers who are willing to give up their work to help them understand these questions; no, nor many mothers who could help as you do."

"No, nor many sons who are interested in Bible questions, or who would think their mother so valuable an instructor. My dear boy, my first work is,—well, come, you may tell me yourself."

"Ah, mama, I know you think it is the making of me into a true, intelligent man," said Charlie, with a pleased look in his eyes.

"You are right. Many a time as you come to me with your questions, I think of David, who had it in his heart to build the temple of the Lord. He was not permitted to do it; but he was permitted to turn over what he had gathered to his son, and Solomon built the temple. Mama has never been permitted to do any great thing for the Lord, but may be you will have a chance to spread the principles of truth in wider circles."

"Now for some of your questions, Charlie."

"Well, mama, I never paid much attention to the strange beasts we read about in the Bible before; but since you gave me that hint the other day about the beasts representing governments, I have read of them with great interest. The first question is, How do you know that governments are so represented?"

"Governments or earthly kingdoms are represented under several different symbols. In the second chapter of Daniel they were represented to Nebuchadnezzar, who you know was a worshiper of images, under the form of an image whose head was of gold, whose breast was of silver, thighs of brass, legs of iron, and feet part of iron and part of clay. However, we will not stop to study this symbol at present; for in the seventh chapter when the Lord presented the same line of prophecy to his own servant, he represented the different kingdoms under the

symbols of beasts of prey. I do not want to go too fast, dear, over this point, for the choice of these symbols to represent the intrinsic nature of earthly kingdoms reveals an infinite understanding of the character and methods of the governments of men, and presents a vast contrast to the nature and methods of the government of God. Just to bring out the difference in the nature and methods of earthly kingdoms, I will ask you a few questions.

"How do beasts of prey obtain and preserve their dominion?"

"Why, by force," answered Charlie.

"Right. Now tell me how God's kingdom is gaining and controlling its subjects on earth?"

"By winning their hearts."

"Yes; it is the goodness of God that leads men to repentance. The heavenly government extends to the very thoughts and affections of the heart; but earthly governments have dominion only over the outward actions. You asked me how I knew that these beasts represented earthly governments. That's a very wise question. Many persons have said that you could make the Bible mean whatever you liked by interpreting it yourself to suit your own ideas. But God has not left us to the mercy of men's interpretations. He himself has told us what these symbols indicate. Turn to Daniel 7:17, and read what he says the four beasts represent."

"These great beasts which are four, are four kings which shall arise out of the earth," read Charlie.

"Now read the 24th verse and you will see clearly that the beasts are symbols of four great kingdoms."

"Thus he said: the fourth beast is the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

"The fourth kingdom upon earth is represented by 'a great and terrible beast,' and the third, second, and first, by beasts whose likeness we find in nature. But first, what seems to be the only object for which beasts of prey strive?"

"For their own gratification," suggested Charlie.

"Yes, to hold their own dominion, to obtain such things as will minister to their appetites. In fact, they live, as it would seem, simply for self. Anything that interferes must be put down and out. They live for time, for the present, for the fulfilling of the desires of the flesh, or of the animal nature only."

"Have you ever seen men and women who live in the same way?"

"O yes, mama. It seems as if they did at any rate; for there is the drunkard on Fleet Street, and—O, lots of people who never seem to care for anything but a comfortable time for themselves. In fact, mama, it seems to me that it is natural for most people, perhaps for everybody, to be very selfish, and to want to get rid of everything that interferes with them."

"You remember in our first talk on the difference between the government of God and the government that

originates from selfishness, we spoke of the fall of the great angel Lucifer, who said he would exalt his throne above the stars of God, and be like the Most High in position. The principle that actuated him was that of self-exaltation, that would lead to the putting down of all others, or to the making of a final tyranny. His was a beast-like spirit, the spirit that has actuated every earthly government that has departed from the principles of liberty. It is his spirit that makes earthly governments develop the beast-like characteristics. Satan is called the dragon, the 'old serpent' that deceiveth the whole earth. But selfishness is beast-like and satanic; and when governments are permitted to work out what is in them, they work out the spirit of the dragon and of the beast. The history of the nations of the past, and even of the present, will furnish us with plenty of illustrations of this fact. But as nations are made up of individuals, and the State is only the sum total of its majorities, this question has a bearing on every individual, and each one has a part to act either in giving power to the beast, or in building up the kingdom of God which is in righteousness and peace and joy in the earth. In a short time we shall come to the beast who is to imitate the miracle of Elijah in bringing fire down on the earth; but our next talk will be on the first beast of this chapter, and I want you to look up all you can on the characteristics of the lion. Meanwhile, my dear boy, ask the God of love to continually fill us with the spirit of love, that has been symbolized by the dove that is so harmless and guileless; for if we possess not the spirit of the beast, but of the dove, we shall belong to the eternal kingdom.

God rules by love, and not by force;
His throne's upheld above,
Not by the might that would coerce,
But by the might of love.

F. B:

How Ed Spoiled the Meeting.

"HELLO, Jimmy, where are you going?"

"O, I am going over to uncle Will's. Father wants me to ask him whether he will be at home to-morrow."

"Why, what's up; is there going to be a meeting somewhere?"

"Oh no, but pa wants to see him about buying a horse."

"What! on Sunday? I thought your father and your uncle Will were church members."

"So they are, and ma, and aunt Lucy, too; but uncle Will goes down to his pinery most every Sunday, and looks over his timber; and, I suppose, calculates about the lumber it will make. He says his health is poor, and that a walk in the fragrant pinery does him lots of good. Pa was afraid he would have to walk out to his pinery again, to-morrow, for his health; but thought, may be, he would stay at home if he expected him there."

"Wouldn't a walk in some other pinery do your uncle Will as much good as a stroll in his own?"

"I have thought about that a good deal, and wondered whether God would be pleased with such Sabbath-keeping. I suppose they will talk horse trade just for health, and because pa wants the horse to drive to meeting on Sunday; but if the children should laugh, or talk too loud, tap, tap, tap, will go uncle Will's booted foot on the floor, and all will have to be as still as mice."

"It's just so at our house, too. Sometimes I look out through the open window and wish I was a free bird, or squirrel, or fish; and it makes me just hate Sunday, and almost makes me hate the Bible, too. O, say, Jimmy, did you ever hear about how Ed Day almost spoiled a meeting that was held at his father's house last spring?"

"No; tell me how he did it."

"Well, they didn't have meetings over in Maple Hollow very often, and when they did they were most always held at Mr. Day's house. He and his wife are both members of the church, you know. One Sunday, in sugar time, the people were gathered from all round, the minister was there, and all were waiting for Mr. Day to come in (from his sugar bush where he had gone for his health, I suppose). Presently he opened the door and walked in, when Ed (he was a little fellow) spoke right out loud so all could hear: 'Pa, did you leave the sap boiling?' You ought to have seen the people grinning, and Mr. Day looking as if he wanted to give Ed a shaking. I guess he got it after meeting."

"You know Lock's folks, don't you, Johnny? Well, I was over there one day, and Mrs. Lock was showing me a nice box that her husband had made for her, when her boy Johnnie spoke up and said: 'My pa made that box on Sunday.' 'Why, Johnnie Lock!' said his mother, 'he did not make the box on Sunday, you naughty boy.' 'Why, yes, ma, don't you remember; it was when you was tacking down the carpet in the hall.' Mrs. Lock admitted that she put down the carpet on Sunday, because she expected the minister to take dinner with them; and that Mr. Lock did do a little finishing work on the box at the same time.

"Well, these good Christian(?) church members held a meeting over at uncle Jake's, where they all talked in favor of having a Sunday law passed to make everybody keep the Sabbath. What do you think about that, Johnnie?"

"Well, it looks as though they thought God's Sabbath law was not strong enough, or perfect enough, or something; and that men knew better than God did how to make a law that would help everybody to keep the Sabbath. It doesn't look just right to me, though. If these church members want other folks to keep the Sabbath, why don't they keep it themselves as Christians ought to?"

"But, Johnnie, the commandment of God doesn't say anything about keeping Sunday, but the seventh day, which is Saturday."

"Al Wilson showed me how it reads in the Bible. You know his folks keep Saturday for Sunday."

"Well, if the Bible reads that way, I say we ought to

do as God tells us to do; and I'm sure the Bible must tell us *how* to keep it, too; and I don't believe he wants us to be shut up, prison like, all day, while he lets the birds fly about and sing as if they were praising the Lord for joy.

"Al Wilson told me they were always glad at his house when Sabbath came. I don't believe Mr. Wilson sleeps and snores half the day on the lounge, and spends the rest of the time in eating and going to meeting; and then if the children make a little noise, speaks out, cross-like: 'Joseph!' 'Mary!' as my father does. Let's find out how the Wilsons keep the Sabbath."

"All right. Good bye!"

A. SMITH.

THE London (Eng.) *Christian World* mentions the following incident as showing "the notion some church people have of 'religious instruction.'" It illustrates the practical working of the principle of State teaching of religion in the public schools:—

"A diocesan inspector visited a certain school in one of the Eastern counties, a school in which there was a good number of children of Nonconformists, and in testing their religious knowledge he asked the question: 'By what was Noah saved?' Up went a forest of hands. 'Well?' said the inspector. 'The ark,' was the answer from the whole school. 'No,' said the inspector; 'you are all wrong; Noah was saved by the water; and so God taught us that we were to be saved by the waters of baptism. Never forget that.' Another question was asked, but not a hand was held up. Another was tried. The same result. The inspector expressed his surprise that the children could not answer his questions. Next day the mistress of the school scolded the children for not answering, when she was quite sure they could have answered correctly. One of them said: 'We wouldn't answer any more questions, because he didn't know anything about Noah. Why, the people were drowned by the water, and he said Noah was saved by it.'"

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Dr. Worst makes our readers a generous offer and all can avail themselves of it.—EDITOR.

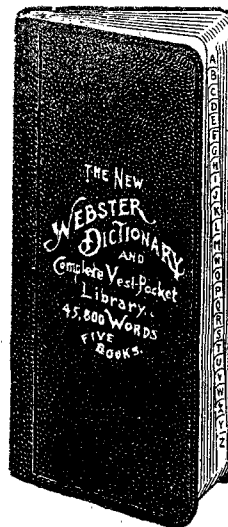
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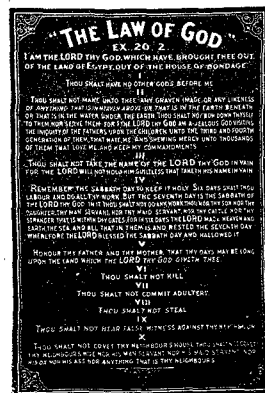
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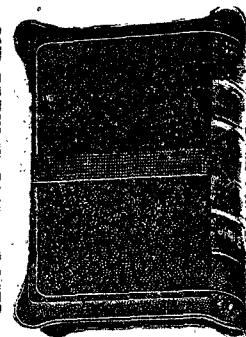
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They that sealed the covenant. NEHEMIAH, X. *The points of the covenant.*

They that sealed the covenant, neither turned they from their wicked works. 36 Behold, 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: 47 And it yielded much increase as it.

25 Re-hu'm, Ha-shab'nah, Ma-g-e'-jah, 26 And A-hi'jah, Ha-nan, A-nan, 27 Ma'uch, Ha-rim, Ba-g-nah, 28 I And the rest of the people, the priests, the Levites, the porters, the singers, the Neth'i-ning, and all they that had separated themselves

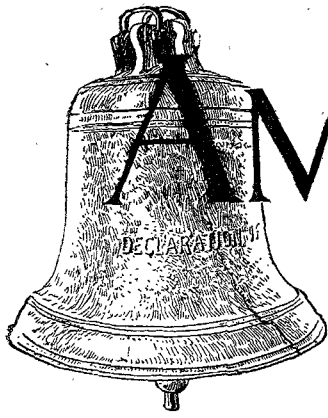
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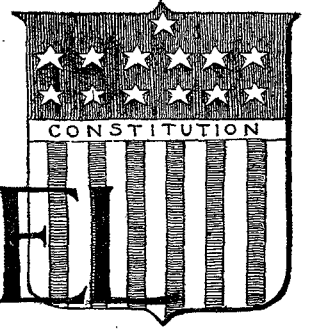
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VOL. 12, No. 42.

NEW YORK, OCTOBER 28, 1897.

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The Cross and the Flag.

THE symbol of the new crusade which calls itself "Christian citizenship," is a cross, twined about by the flag of the United States.

We do not question the fitness of this symbol to represent that proposed union of religion with the state for which "Christian citizenship" stands. It is very suggestive on this point. But considering the cross as the symbol of Christianity, the emblem becomes altogether incongruous.

The American flag stands for the nation, as distinct from all other nations; for the interests of the United States, as distinct from those of all other countries on the earth. It has no meaning or significance which is not distinctly sectional.

Christianity, on the other hand, is distinctly non-sectional. It is for all classes and races of people alike. There is an American flag, but there is no American Christianity; there is an English flag, but there is no English Christianity. Nor is there French Christianity, nor Scandinavian Christianity, nor any other national Christianity. There is Christianity,—simply that, and nothing more.

Christianity is not susceptible of subdivisions into species and varieties. It is one and the same thing for all individuals on the earth.

And this is why there can be no such thing as national Christianity. Such a thing would partake of the distinctive qualities of the nation to which it pertained; otherwise there would be no force in calling it national. So we would have as many different kinds of Christianity as there might be nations who should choose to join themselves with it.

Christianity says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." It sees not the cross and the flag, but the cross only.

The American flag, or any other national flag, stands for war as much as it does for peace. It is borne at the head of the armies and navies of the nations in deadly combat with each other. Nor does it change one iota on such an occasion from that which it is when wrapped about the cross to form the symbol of "Christian citizenship." But Christianity stands for peace, and that always. Christianity is love, and not variance and bitterness.

The cross stands infinitely above the flag. The flag is of the earth; the cross is not of earth. No added meaning need or can be given, by anything on earth, to its wondrous significance as the token of salvation for a lost and dying race. Nor can the cross impart any significance to the flag. Taken together, the two can symbolize only something incongruous, unchristian, and un-American.

"Of course, the whole system is a farce, and meant to be so." This is what Gen. W. T. Sherman said of army chaplains. See article on page 661.

The "Question Before the House."

An individual may be pardoned for not keeping track of all that is going on in the world in this "fast" age, but there is a dangerous negligence in this particular revealed in the language of an esteemed correspondent who writes us that he does not see what use there is for the SENTINEL at the present time. "It seems to me," he says, "that there is no question before the house, and that the SENTINEL is firing at dead issues."

We had supposed everybody who read the SENTINEL was aware of the movement that has now for some years been on foot in the churches of this country to "enthroned Christ" in the politics of this nation. That movement was never so formidable as it is to-day. It is represented by the "Christian Citizenship," "Christian Endeavor," and other organizations of a religious nature, numbering millions of young, active, and zealous adherents. And these millions of young people are only the latest recruits to the army which is working to secure this "national reform."

Shall Christ be "enthroned" in our politics? is the

question before the house. Or in other words, Shall the religious movement succeed which, its adherents claim, will "enthroned Christ on Capitol Hill," but which in reality will unite church and state? A very live issue is this, and one which concerns the welfare of every individual in the country. And—we repeat—this movement was never so formidable as it is to-day.

If to observe a weekly day of rest is a matter of personal right, it should be recognized as the privilege of the individual to so rest *if he chooses* to do so. But the Sunday law denies that any person shall exercise their own choice in the matter, and thereby denies that a weekly rest is a matter of individual right. Professing to uphold the right, it in reality denies it altogether.

A Threatened Union of Church and State.

To the Mormons in Utah President Woodruff of their hierarchy has proclaimed: "Unite in your temple work, and unite in your politics." And the newspapers are calling this a "threatened union of church and state" in Utah.

Yes, that is what it is. But that is nothing new, nor is it peculiar to Utah. For years the same thing has been threatened, and in the same way, by the professed Protestant churches of the whole country, and with respect to the politics of the nation.

In 1893 these churches throughout the whole country, united in their politics and showered Congress with their united pledge "never to vote for, nor support in any way, for any office or position of trust," any member of Congress who refused to vote at that particular time as they dictated.

We said all the time that this work of these churches threatened a union of church and state. This was so plain that all could see it; yet the press generally, for some reason, would not denounce it as such. But as soon as the Mormons propose the same thing, only in the little State of Utah, it is heralded over the country as a threatened union of church and state. This is right; but why be so partial? It is no worse in the Mormon Church than it is in the professed Protestant churches of the whole country.

The Christian Endeavorers, the Christian Citizenship Leagues, the Law and Order Leagues, and a number of other organizations, have for some time been making prominent this very matter of uniting in their politics. Why is not this noted as a threatened union of church and state? For that is exactly what it is.

The Mormon Church proposes to unite in their politics, in order that they can have the will of their church combination respected and carried into effect by the State of Utah. All these other church combinations did the same thing in 1892 and 1893, and they are doing it yet,

in order to have the will of *their* church combination carried into effect by the national government.

The Mormon proposition is to make in Utah a *State* religion: the proposition of these other church combinations is to make a *national* religion. They are alike in principle, but the latter is as much worse in practice as the nation is greater than the State of Utah.

Yes, that Mormon proposition does threaten a union of church and state, and as such it should be opposed. But the propositions of these professed Protestant churches and other religious combinations threaten precisely the same thing. Let this be opposed also. And let this be watched the more closely and opposed the more strongly, as it means mischief on a larger scale than the other. Let there be no respect of persons nor churches in any "threatened union of church and state."

The Workingman's Palladium.

THE *Independent* (N. Y.), of October 14, makes this very truthful statement: "The fourth commandment is the workingman's palladium, his best defense against oppression, and was so intended from the first."

The fourth commandment was designed to keep man in constant touch with the Author of liberty. Whoever will keep the fourth commandment will know freedom in its highest sense.

The fourth commandment is not only a command to every individual to rest on the Sabbath day, but it is the guaranty of the highest power in the universe that every person shall enjoy the privilege who will take it. For does the God of heaven command any person to do that which he is not fully able to do?

All that is necessary is for the workingman to have confidence in God. God offers to all men absolute freedom and independence; in other words, a noble, upright manhood, which never need bow its head in servility and cringing fear. "God made man upright," is the declaration of the Scriptures of truth. God made man to be upright, and not the less so in this age of the world than in any other. All the bossism and the servility which characterize the relations of man to his fellow man in this day, are not of God's ordering, but are directly contrary to it.

God has not made the privilege of Sabbath rest contingent, for a single one of his creatures, upon the lofty condescension of some other man in giving him permission to enjoy that rest; or upon the happen-so of some other man's choosing to keep the Sabbath himself. It is the duty of employers to throw no obstacle in the way of their employes as regards the keeping of the Sabbath, as is said in Deuteronomy, "That thy man servant and thy maid servant may rest as well as thou." But this statement is not a declaration that men servants and maid servants cannot have a Sabbath rest if their employers do not see fit to rest themselves or to grant them the permission.

In Christ, there is no distinction of master and servant, but all are free and on a perfect equality; and the duty and privilege of one, in respect to Sabbath observance, do not vary one whit from those of another.

Let the workingman, and every other man who has them not, accept the freedom and manhood that are in Christ. They are worth more to him than anything else.

Religion Is for the Individual.

BY GEN. WM. BIRNEY.

RELIGION concerns the relations of the individual man to the Supreme Being. It is a personal matter between a soul and its Creator. It has nothing to do with bodies of men. A corporation, whether secular, or ecclesiastical, or civil, cannot be religious, although every one of its members may be; for it has no soul or conscience. The directors of the Standard Oil Company may all be pious men; but that does not make the oil religious or its sale a pious act. The president, his cabinet, and the justices of the Supreme Court might each and all be Mohammedans, but that fact would not make our republic Moslem. They might be Unitarians or Mormons, and our Constitution would undergo no change. A church corporation, as such, cannot believe in any doctrine or be held corporately responsible for sins; the individual members must answer, each for himself. So, religious belief cannot be predicated of any State or nation. Governments have neither feelings, nor sentiments, nor opinions; to them devils, angels, and ghosts are equally indifferent; the United States will have, as a corporation, no account to render at the judgment. It cannot, from its very nature, be either Christian or Mohammedan.

Religion not only concerns the individual, but deals with his spiritual nature. For this world, it seeks to purify and elevate his personal character; it appeals to his conscience, emotions, affections, and motives. Its methods are persuasive; it aims at moral and intellectual conviction, which cannot be accomplished by force. Violence does not command belief. A man may be constrained to say that the sun does not shine in the heavens, but he does not believe what he says. Galileo was compelled to recant his teaching that the earth moves; but he struck his staff on the earth and exclaimed, "It still moves." Religion has never gained anything by legislative penalties. Its natural weapon is love. Persecution in the name of religion may make hypocrites and martyrs; it cannot make converts.

The sanctions of religion are moral; its rewards and punishments germinate in this world and ripen beyond the grave. Its punishments are for wrong feelings of the heart, for sins; if a man lust after a woman, or covet his neighbor's property, or hate him, he is amenable to the divine law, though his sinful feeling may not find expression in acts. He may have violated no penal statute, and may have enjoyed the esteem of his fellow men during

a long life of outward innocence; but in the eye of God he is a sinner.

As religion is a matter between the individual man and his Creator, there is no escape for man from his personal accountability. He cannot shift it to the shoulders of other persons, or to a church or nation. He cannot shelter himself under the provisions of a statute or the indulgences of an ecclesiastical superior. He must obey God rather than man. If Nebuchadnezzar, the king, orders him to fall down at the sound of the trumpet and worship the golden image, he should not obey, though he knows he shall be cast into the furnace seven times heated; or, if the order be not to pray to God, his duty is to disobey with the certainty before him of being thrown into a den of lions. While he should promptly obey all the laws of civil government, enacted within their proper sphere, he should refuse obedience when they clash with his religious obligations. Every religion teaches martyrdom in preference to sin.

The repentant sinner escapes the penalty of sin. No matter how black his sin, he needs nothing but repentance to wash him whiter than snow. If the heart is right, there is no punishment for past offences. "God is love" is the fundamental principle of religion.

Washington, D. C.

State Religion.

BY M. E. KELLOGG.

It is quite commonly believed that the United States Constitution forbids the establishment of any church as a State church in any of the States of the United States; but it does not. It simply prohibits the United States from doing so, either for the States or for itself; and each State is left free to adopt a religion if it wants to. The fear that the State of Utah will establish a State religion and enforce it, is bringing this fact—that a State can establish a religion—very forcibly home to many who have heretofore been in darkness upon this subject.

The Methodist Episcopal Church is doing quite an extensive missionary work in Utah, but it is now confronted with the fact that there may soon be a State church established there which will effectually bar its progress.

Discussing the situation in Utah, the *Christian Advocate* of October 7, says:—

"Concerning Statehood and its relation to the strengthening of Mormonism, we remind our readers that the *Christian Advocate* for a number of years directed attention to the fact that the power of the States with regard to religion is not limited. There is nothing to prevent any State from setting up an established church, except its own constitutional provisions, which may be changed according to methods provided for by existing constitutions. The public seems to sleep under the idea that because the Constitution provides that 'Congress shall make no law respecting an establishment of reli-

gion, or prohibiting the free exercise thereof,' the States have no power to do so, forgetting that the Constitution also provides that 'the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.' Consequently, should the Mormons possess a vote sufficiently large to alter the Constitution, they could make Mormonism the established religion of Utah, and crush out all efforts to promote Christianity; and even in the absence of that, in the counties where they are sufficiently strong they could nullify the laws against polygamy by intentionally delaying indefinitely the prosecution of offenders. We know of no power existing, under the Constitution, to maintain the rights of Christians in that State except the mighty force of public opinion throughout the land, and the propagation by slow degrees of the American idea."

The *Advocate* sees very clearly that there is a danger that the State of Utah, through and by the use of its regularly established and recognized powers, may make the State an engine of tyranny to oppose and oppress those who do not accept the doctrines of the dominant church. It also believes that this would be a great wrong, which nothing but the "mighty force of public opinion throughout the land, and the propagation by slow degrees of the American idea" could eradicate.

The *Advocate* is able to see this because of the danger that one church, the Mormon Church, will gain the power, and especially because the Mormon Church will be liable to use that power to prevent the extension of the Methodist Church in that State.

Right here some very important questions may be asked: Should two or three churches unite together upon something concerning religion, which they consider fundamental, and, by pressure on the legislators, cause it to be incorporated into the laws of a State,—forbidding or commanding a practice,—would it not be a step in the same direction as the establishment of a State church, and would it not be precisely the same to those who regard such law as an abuse of clerical influence and authority and an invasion of natural right? It surely would.

But to be more precise: should the Methodists and Mormons of Utah unite in securing a strong Sunday law in that State, would not those who believe they have a God-given right to labor on the first day of the week consider such a law an abridgment of their rights; that the power that caused the law—the Methodist and Mormon churches—was one, and that the yielding to their demands by the legislature was at least a *quasi* acknowledgment of a union of those two churches—one in purpose—with the State? They would; and they would have a perfect right to think so.

Now, it is this religious pressure by various churches joined together that has caused the enactment of every Sunday law in the different States of the Union. And a purely church practice forced upon all the people by several churches is just as bad as though it were so done by one church alone. Of course a church and state union may go farther than this; but the same principle as here

outlined lies at the foundation of the religious laws of our States, whether of Sunday laws or laws against blasphemy or witchcraft.

It is to be hoped that this investigation, helped on by the discussion of Utah affairs, will enable the people to see that every State of the Union is menaced just as much as Utah is. A Catholic, Episcopalian, or Methodist union with a State would be just as bad as a Mormon union, and if all of them together should influence a State to enforce a religious tenet, the evil would be precisely the same. In either case the honest dissenter would feel the tyranny of a religion through the power of the State, and it would be of little moment to him what church or what churches were at the bottom of it.

Those churches which are frightened at the thought that the Mormon Church may yet control legislation in Utah so that the doctrines of that church may be favored there by law, should look very carefully over their own history and present tendencies before they lock horns with the Mormons upon this subject. It is a very old axiom that people who live in glass houses should not throw stones; and churches which are doing their best to influence legislation in the United States Congress and many of the State legislatures, should either cease their efforts in that direction or cheerfully yield to the Mormons the same privilege they claim for themselves.

The "American idea" is that no church either directly or indirectly should meddle with the State, or in any way attempt to gain State patronage for its dogmas. In other words, the American idea calls for a purely secular government. But alas! in many ways we are yet far from the ideal.

The Essential Thing.

Rev. J. A. Derome, Mapleton, Minn.

SOME are very anxious to have the name of God inserted in the Constitution. But this is not the all-important thing. You might have the word "God" inscribed upon the White House, carved upon the gilded dome of the Capitol, engrossed upon the desk of every representative and senator, and yet it would not make much difference.

We have on our silver dollar the motto: "In God We Trust," but this has not stopped greed, covetousness, the love of money, which are some of our national evils. Nations are made up of individuals. It is the individual who needs to have God's name treasured in his own heart, to be held by him in reverence and love. And when individuals, who make up the town, the county, the state, the nation, have such due regard for God and his law, then is fulfilled the divine promise: "Blessed is the nation whose God is the Lord."

The Fourth of July recalls the fact that we owe our present freedom—that is, what is left of it—and our privileges to men who were not afraid to trust in God, nor ashamed to say so. In that immortal Declaration of In-

dependence, the signers appealed "to the Supreme Judge of the world" for the rectitude of their intentions, and they said they were ready to support that Declaration "with firm reliance on the protection of divine Providence." To-day, our law-makers have a chaplain to do their praying for them. It is a much better thing when legislators can pray for themselves, are willing to do it, and to keep God's law by serving him and their fellow men.

Our Government's Alliance with Religion.

SOME INTERESTING FACTS RELATIVE TO ARMY CHAPLAINCIES.

A WRITER who "has had exceptional opportunities to study federal chaplaincies, and is thoroughly well-informed as to the facts relating thereto," contributes an article on this subject to the *Christian Register*, of September 23, in which we note the following interesting statements:—

"A well-located chapel is in use at West Point by the government chaplain. Another is open for Catholic and other services. They are styled 'the cadet chapel' and 'a soldiers' chapel.' The 'soldiers' chapel' is 'inconspicuous and retired in location,' 'a mean and shabby building.' Thus the Catholics are compelled to hold their services in an inferior building and under very unfavorable conditions as compared with those of the government chaplain; and the Roman Catholic priests and all Protestant ministers are not put on a plane of equal privileges with the Protestant Episcopal priest, who officiates in the well-located and well-cared-for post chapel.

"There is now a Roman Catholic chapel on the Leavenworth Military Reservation, in a good location. It is the second here owned and occupied by this church. The first was sold to the government for \$12,000, and the second was erected out of this money. At Leavenworth is the United States Infantry and Cavalry School, and it is thus a military post of special importance.

"A noted Catholic writer, Dr. Condé B. Pallen, asserts that 'at West Point itself the Episcopalians have a handsome stone church, whose support the government assumes and the salary of whose minister it pays.' This is true. The dominant official element at West Point is Episcopal. Any one but an Episcopalian as chaplain there would not be thought of. The present incumbent was selected for the place by Bishop Potter. No other church representatives were supposed to have any right to be consulted. And the chaplain is a Protestant Episcopal priest, wears the dress of one, conducts the services strictly according to the forms of his church, works for its interests, and is to all intents and purposes Protestant Episcopal rector at West Point, and is supported handsomely from the United States Treasury, his salary being several hundreds of dollars more than that of any other army chaplain. This money is used to promote sectarian ends,—i. e., the ends of a single church,—as definitely and purely as though the government should itself build a Roman Catholic chapel at West Point, and pay a Roman Catholic priest to conduct its services. In main-

taining that chapel and Episcopal service, one religious body is distinctly favored; and all others—Roman Catholic and Protestant—are as distinctly subordinated. Should Dr. John Hall, Dr. H. M. Storrs, or Dr. R. S. McArthur find his way into that West Point Episcopal Church, called chapel, he would on no consideration be allowed to share in the service in a way to recognize him as a valid Christian minister by the Episcopal rector, styled chaplain. The canon of the Protestant Episcopal Church absolutely forbids such recognition. It represents the Roman Catholic as much as any Protestant church, and even more, because it recognizes the Catholic ministry as valid,—a recognition refused to the ministry of other Protestant churches. The service in the Episcopal Church at West Point, styled 'chapel,' and conducted by the Episcopal priest, styled 'chaplain,' is distinctly Episcopal, and only that.

"West Point regulations compel cadets to attend this service unless they sign a statement that they wish to 'attend some other place of worship', on the ground of 'their religious or conscientious objections.' Thus they are forced to listen to this Episcopal clergyman as, through strict adherence to his priestly dress and to his church forms and canons, he inculcates the constant lesson of the lofty claims of his church. This year the naval cadets have been prohibited, by order, from attending services in Annapolis except on communion days, when they must obtain a special permit to do so, although the churches of Annapolis are within ten minutes' walk, and although there is at the Navy Yard only a Roman Catholic church and a government chapel at which the Episcopal service is used.

"Is it any wonder that a very large part of the commissioned officers of the army, who are church members at all, are Roman Catholics and Protestant Episcopalians? They go to West Point, many of them, with no decided religious preferences, to be subjected by military regulation to the services of a single faith. Nothing is more natural, so far as they become church members at all, than that they should fall into the ways of either the Roman Catholic or the Protestant Episcopal Church. That few of them belong to any of the other churches, that a number of them are Roman Catholics, and a still larger number Episcopalians, is largely due to this fact.

"But many of them, thus compelled to attend this lengthy ritualistic service, leave the academy with a feeling of repulsion to all religious services. They suppose themselves to have been guaranteed freedom of worship by the Constitution of the United States, and they resent this compulsory church attendance as interference with their freedom; and they are often heard to date their indifference to all church going to this treatment at West Point.

"Are chaplains appointed to the army because it is in the government service? Then why keep up mere appearances by having so few chaplains that not more than one third of the army are within reach of them at any given time? General Sherman wrote a letter, in 1882, concerning army chaplains, in which he speaks of the nearly one hundred posts, with only thirty chaplains to occupy them, and says, 'Of course, the whole system is a farce, and meant to be so.' This is true; and the fewness of their number proves it to be true. It is a relic of a state-church system, and as such, with its paucity of numbers,

is, indeed, 'a farce, and meant to be so.' But if the army is provided with chaplains because in government service, why not thus provide for the thousands in the departments in Washington and in the postal service?

"The army, as a whole, does not want chaplains. See 'Gospel Work Among United States Soldiers,' page 42 (the United States Army Aid Association, 82 Nassau St., New York), where the matter is fully stated by a chaplain, who says, 'The idea of having chaplains does not come from the army.' Why, then, violate the voluntary principle by forcing an institution of this sort on the army, leaving it no choice?"

Keeping the Sabbath.

BY C. H. KESLAKE.

CHRISTIAN experience is personal experience. The aim of the gospel is "Christ in you, the hope of glory." The great commission of Christ to his disciples was: "Preach the gospel to every creature." In this connection Christ said: "All power is given unto me in heaven and in earth," and he encouraged his disciples with the blessed assurance, "Lo, I am with you alway." Wherever they should go and preach, there would be the "all power" to accompany the word spoken.

When Christ thus commissioned his disciples, there was the power of the whole Roman Empire to oppose their progress. There was no arm of the state upon which they could rely, had they been so disposed.

But before taking up the gospel work they must tarry at Jerusalem until they should be endued with power from on high—until they should receive the power of the Holy Ghost. If this power should not be sufficient for the work before them, then it must become a hopeless task; for there is none greater in the whole universe.

But the apostles found it abundantly sufficient. They were to fight "a good fight;" they were enabled to finish their course, to "keep the faith." What if the multitudes on every hand did not believe as they believed;—did not do as they did? What if the whole Roman Empire was against them? They were Christians; and that meant to each one individually just as though there was not another soul to keep him company, that there was abundant power in Jesus Christ to enable him to do as Christians ought to do.

According to the promise of our Saviour, what was possible for a Christian back there would be possible for Christians at this present time. The requirements and the conditions are precisely the same.

But there has come a change. At the State Convention of Christian Endeavorers recently held in Paterson, N. J., Rev. Dr. Burrell solemnly, seriously told his fellow Endeavorers that unless everybody was compelled to keep the Sabbath (by which he meant Sunday) he could not keep it. Why not? Has Christ changed? Has the gospel lost any of its power? Is the Holy Spirit less able to work upon human hearts and to strengthen them as

in apostolic times? Blessed be God, there is no change in any of these. The change is in man.

What does this statement of Dr. Burrell mean when analyzed? He says, "My right to Sabbath-observance depends upon a law for Sabbath observance for all. If others do not keep it, I can't."

Sabbath-breaking is a sin. The remedy for sin is Jesus Christ. "Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21. The only way Jesus can save us from our sins is to save us from sinning. If he can save us from committing one sin, he can save us from committing some other sin. If he can save us from committing the sin of theft, or of taking the name of the Lord in vain, he is able to save us from the sin of Sabbath-breaking.

That Christ is qualified to save us from sinning he has abundantly proven. All the temptation to sin—Sabbath-breaking included—Christ has met and overcome, for "he was tempted in all points like as we are, yet without sin."

Nor is this all. He has measured the full strength of each temptation. Satan expended the full force of each one upon Christ.

Furthermore, Jesus met them in our flesh. What he did once he can do again. So we read that "what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the requirements (R. V. margin) of the law might be fulfilled in us who walk not after the flesh, but after the Spirit."

This is true. God did send his own Son in the likeness of sinful flesh. And in that way he did condemn sin in the flesh. And as certainly as he did that, so certainly will the requirements of the law be fulfilled in those who walk after the Spirit.

But let it be remembered that when Christ did this, "he was in the likeness of sinful flesh." In other words, in order that the requirements of the law might be fulfilled in us, Christ must be in us. Back there he was in our flesh all the time. Down here he must be in our flesh all the time.

Let it be remembered, too, that when Christ did all this, he was met with the fiercest opposition. The same conditions that exist now existed then. And further, he did it all in our flesh with all the rest opposing him, and did it as effectually as though there were no opposition. That being so, he is just as able to live in me now and keep me from sin, as though there were not another soul in the whole wide world. He is therefore able to save a soul from breaking the Sabbath while all the rest are breaking it, as though there were nobody else on earth to break the Sabbath.

Why, then, is it that Dr. Burrell and those who believe with him are not able to keep the Sabbath while others are breaking it? The answer is plain. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of

living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:12, 13.

The power of God is infinite. He is so great, and his presence so all-pervading, that in his sight the nations of earth are but as drops in a bucket, and they are counted as the small dust of the balance. Isa. 40:15. It therefore cannot make much difference whether he deals with one individual or with the whole race of mankind together. If he cannot save a soul from sin, and thus from Sabbath-breaking, while all others are opposed, he cannot save anybody even though there be no opposition. If this be true, there is no salvation in Jesus Christ, and his name as a misnomer.

Now if I cannot keep the Sabbath without there being a law compelling everybody else to keep it, then in that thing the State is the saviour.

But why then not go the whole distance? If the State is capable of saving a soul from the sin of Sabbath-breaking, it is capable of saving him from all other sins. What need of Christ then? What need of the Holy Spirit?

But Christ is able to save, and to the uttermost, from the sin of Sabbath-breaking. The State is not. That being so, why look to the State for help? Why not to Christ?

The Law of Liberty.

BY A. T. ROBINSON.

So speak ye, and so do, as they that shall be judged by the law of liberty. James 2:12.

JAMES here speaks of the law of the ten commandments, which he calls "the royal law," or the law of the great King. This is evident in that he quotes two of the precepts of that law. See verses 8-11. Why is this called the law of liberty? What is liberty? The child will answer, "The right to do as I please." It is evident, however, that to this there must be some limitations. I might please to do something which might justly displease many others. My liberty would then, in this sense, mean their slavery. It is evident that liberty, in its truest sense, must be a blessing which is possible to every one at the same time, and not to a few only, and that at the expense of the many. There must be recognized, therefore, some boundary lines of right between man and man, else liberty is impossible.

The Bible, in several places, represents the law of God as a hedge or fence. What is a hedge or fence?—What but a boundary line of right between two individuals? It says, "You must not come over this side to infringe my right, and I must not go over on that side to infringe yours." Just such a hedge, just such a boundary line of right, is each one of the ten precepts. This is not more true of the last six commandments than of the first four, but it is more apparent. "Thou shalt not steal." That means that you must not step over the line to take what is mine, and I must not take what is yours. "Thou shalt

not commit adultery." "Thou shalt not kill." These two precepts fence in or guard the sacred rights to families and to life. "Thou shalt not bear false witness." This guards the right to reputation, and also to property. These are rights between man and man.

Even so between God and man there are rights. It is God's right to have the supreme love and worship of every human creature, for he made us "for his pleasure," and his pleasure is our love. It is man's right, also, to worship the true God. He must, from his nature, worship something; but who, knowing the true God, with his infinite tenderness and love, would worship idols? God is infinitely above every human conception of him, and he seeks ever to lift us into higher conceptions, and unite us more closely to one another, by uniting us all to himself. But an image is only a creed in marble, seeking to make permanent the present conception of him, and robbing men of the right to walk in the dawning light. Taking his name in vain, also can do naught but rob that name of its sacredness, and of its mighty power to uplift the soul and set it free.

But how shall I in few words speak of the fourth precept? God, who created all things, has a right to set apart and sanctify what he will unto himself. He has chosen to set apart and sanctify the seventh day of each week. He has made it a weekly memorial of the fact that the only God worthy of worship, the only being in the universe who has a right to command the consciences of men, is the Creator. All history proves that when men seek to command the consciences of other men, the result is always to enslave the soul, and to bind it in priestly fetters, and tether it to stationary and dying creeds. But God, the Creator, commands the soul but to uplift it and set it free. He who worships the Creator only finds an infinity of beauty, which he cannot fathom, in every flower at his feet. Flower, and tree, and earth, and star, and sun, each made by him, and each touched with his infinity, are so many stepping-stones by which the soul mounts to God, and learns never to confine itself by any creed from learning more of him. Who cannot see that here is the very guard and guide to liberty and freedom, and that all men, had they not been deceived, and robbed of their rights, would have rejoiced in his holy day? God's law, then, states the very principles of liberty. It marks out the boundary line of right between God and man and between man and man, *a boundary line which must be recognized else liberty is impossible to intelligent beings, either in this world or in any other.*

But while these boundary lines of right must be recognized, else liberty is impossible, there is still a kind of slavery in being compelled to recognize them against our wills. So God does not compel us. He made us, and he leaves us free—as free to do wrong as to do right, seeking all the while, however, by his infinite love, through the new covenant, to write these principles in our hearts. See Jer. 31:33; Heb. 8:10. When that law is written by the finger of divine love, not on tables of stone merely, but on the fleshy tables of the heart, then we with Jesus

can say, "I delight to do thy will, O God; yea, thy law is within my heart."

When a man is free to do what he delights to do, and delights to do what will make him free, he has perfect liberty. This is the liberty of the angels, and of all the sons of God. It is the result of the "perfect law of liberty" being perfectly written in the heart. When this is accomplished, all the redeemed will throughout eternity enjoy perfect liberty to do what they please, because they please to do just what is in harmony with liberty and joy. Fruit is an easy growth, the result not of effort and struggle, but of indwelling life. "But the fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance; *against such there is no law.*" Gal. 5:22,23. Such are free, and *can do the things that they would.* See verse 17, compared with verses 22 and 23. "Christ is the end of the law for righteousness" to such as thus believe. Rom. 10:4. The law commands them no more, simply because it is no more an external law. It has become instead the inner, living, actuating principle of the whole being. Ah, then, there is joy and privilege in keeping God's commandments, not duty merely. The good stepmother does her "duty" by the wayward boy. She will not turn him out-of-doors, because she knows people will say, "That is what you might expect of a stepmother," and she has resolved to do her duty. This is obedience to law. Could she but wake some morning and know that she was indeed his mother, and feel her heart thrilling with the unspeakable tenderness of a mother's love, she would be free. Love and privilege would have taken the place of duty. Others might say, "She makes a slave of herself for the child," but she knows that she is enjoying the perfect liberty to do just that which gives her the most pleasure.

May it please God to write his perfect law of liberty in all our hearts, that we, too, may be free as he is free. This he will do if we submit to him, saying with Jesus, "Not my will, but thine be done."

Sunday Bicycling in New Jersey.

THE latest "turn of the wheel" in the effort to discover the meaning and application of the Sunday law in New Jersey, brings up the discovery that Sunday bicycling, so lately discouraged by several court decisions, is right in New Jersey after all. The law under which it is considered to be justified, is the following, passed in 1893:—

"It shall not be unlawful for any person or corporation, on the Christian Sabbath, the first day of the week, commonly called Sunday, to print, publish, and sell newspapers, to sell and deliver milk, or to walk, ride or drive for recreation, and to hire horses and carriages or other conveyance for riding or driving."

It ought to be apparent to thinking people that the effort to secure Sunday observance by law only tends to obscurity and uncertainty so far as concerns its application, and confers no dignity, but rather the reverse, upon law in general.



AN authority on "Christian citizenship" says that "the Christian citizens of the United States can no more afford to be apathetic in the face of existing political corruption, than the health authorities of Southern cities dare tolerate filth in the streets and alleys while confronted by the yellow fever plague."

* * *

It is no new thing to say that Christians cannot afford to be apathetic. The Word of God—the Christian's guide-book—makes this fact plain upon every page. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8)—this and many similar admonitions from the volume of inspiration are familiar to the Christian's ears. But "Christian citizenship" vigilance means something a little different from this; that is, something which has to do with political corruption,—a thing which has until recently, been supposed to be somewhat out of the line of the Christian's education and work.

* * *

THE Christian's warfare, as set forth in that Word upon which Christianity is based, is first a warfare against corruption lurking in his own heart, and then against the abounding corruption in the world without. And "corruption," to him, is anything that is a transgression of the divine law. Now suppose that Christians are busily waging this warfare against corruption, is there any necessity for calling their attention to "political corruption?"

* * *

WHAT does such a call mean, anyway? Does it mean that Christians have become apathetic as Christians? or does it mean that Christians are remiss in their duty if they do not engage in a crusade against political corruption, in addition to their regular warfare, as Christians, against sin?

* * *

REFERRING again to the inspired volume, we learn that to "fear God and keep his commandments" is the "whole duty of man" (Eccl. 12:13), and that "pure religion" is "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. We learn also that the followers of Christ—Christians—are commissioned to go into all the world, and preach the gospel to every creature (Mark 16:15),

and that "he that believeth and is baptized shall be saved; but he that believeth not shall be damned (verse 16). But in all this there is nothing that points out the supposed duty of purging the land from "political corruption."

* * *

WE learn further that the Christian goes forth to his warfare clad in a certain armor and equipped with certain weapons. It might be interesting to note what part of this is adapted to warfare against political corruption. In the sixth chapter of Ephesians we find this exhortation given: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." Verses 14-17. Thus equipped, the Christian is clad in the "whole armor of God." Verse 11.

* * *

LET it be noticed that there is but one offensive weapon in this equipment, and that is "the sword of the Spirit, which is the Word of God." Whatever attack therefore is to be made by the Christian upon corruption, must be made with this weapon. All the rest of his armament is adapted only for defense.

* * *

Is this weapon sufficient for all the requirements of the Christian warfare? Is it powerful enough to accomplish every work that can ever devolve upon the Christian to perform? For answer we may quote the words of the psalmist: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was; he commanded, and it stood fast." Ps. 33:6-9. As we know of no greater exhibition of might than that which brought into existence the heavens and the earth, we may safely conclude that the word of the Lord is powerful enough for any undertaking which can properly fall to the Christian's lot upon the earth.

* * *

WHAT, then, about the supposed Christian duty of driving out political corruption? Can this be done by the Word of God? If it can, well and good; but if not, it is certainly not because the undertaking requires more power than the Word of God contains.

* * *

No; it is not power that is lacking in this divine implement of warfare. Is it, then, a design of Providence that the Christian warfare shall include a fight against political corruption? If so, then the "sword of the Spirit" must be adapted to this task.

BUT it is evident that no such adaptation exists. Political people recognize this fact. It is not proposed to make any use of the "sword of the Spirit" in accomplishing the intended purification. And how is it proposed that this shall be done? Oh, it is to be done by turning all the "rascals" out of office. And this will be done—by the Word of God? Oh, no; but by the ballot. "Above all, taking the ballot, which is the instrument of political righteousness," is an alteration which the "Christian citizenship" theory requires to be made in the text quoted from St. Paul's Epistle to the Ephesians. But if such an alteration were in harmony with the mind of Omniscience, the text would have been so worded at the first.

* * *

As Christians, we prefer to take simply the "sword of the Spirit, which is the Word of God," and fight our battles with that. That is so great and so mighty a weapon that we are not able to carry another weapon without letting that one drop. Moreover, we find plenty of scope for the utmost activity with this weapon alone. It was by this that Jesus Christ overcame the devil in his temptation in the wilderness; and we believe his example to be the best one for Christians of this day. The devil has not grown apathetic, and Christians who are resisting his temptations and assaults will have no chance to become so. Indeed, with the Word of God abiding in the heart, apathy is impossible. There will be, on the contrary, a manifestation of all that Christian zeal and activity which marks the life of Christ.

* * *

A SINGULAR humiliation has befallen Pope Leo; he has just figured as the losing party in a lawsuit in the Italian courts. The suit was to obtain control of a church that was being built to commemorate the pope's recent jubilee. The work of collecting funds and building the church was in the hands of a French abbe, and on account of alleged mismanagement by the latter the pope decided to take the business out of his hands and intrust it to a commission, headed by a cardinal. The abbe brought the matter into the courts, where it has been decided that Pope Leo must not only surrender the church to the abbe, but must pay the costs of the litigation, which are by no means light.

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THE pope, it is understood, will even matters up by placing the church under interdict and excommunicating the abbe.

* * *

AT the opening of the public schools for the school year in New York City recently, it was found that the applicants for admission far exceeded the number which the capacity of the schools would accommodate. The papal church authorities saw in this situation an opportunity

for missionary work, and, as usual, they rose to the emergency, with an offer to turn the parochial schools over to be used as public schools, provided an hour each day be devoted to religious instruction. The offer has not yet been accepted.

* * *

OF course it is very good of the Catholic authorities thus to come to the aid of the metropolis in the matter of providing for the education of its youth,—from a standpoint which does not take into account the evil principle of combining religious with secular instruction in the public schools. To secure the establishment of this principle in the United States, any church which would profit by it as would the papacy, could afford to be quite generous.

* * *

IT is to be hoped, however, that the city government, bearing in mind the axiom that two wrongs do not make right, will set about remedying the evil by providing such an extension of the public school system as will be adequate to the demands that are made upon it.

Enjoined from Preaching the Gospel.

"Union Signal," September 9.

THE latest encroachment of the "blanket injunction" covers the preaching of the gospel! The Rev. Mr. Wiley, of the Methodist Church, is enjoined from holding Sunday services and week-day religious meetings on or near the property of the Worthington Coal and Coke Company in West Virginia. Truly the judges could not emphasize more effectively than they are doing the dangers attending government by injunction, nor aid in a more practical manner in securing its abolishment.

Sunday Golf in Massachusetts.

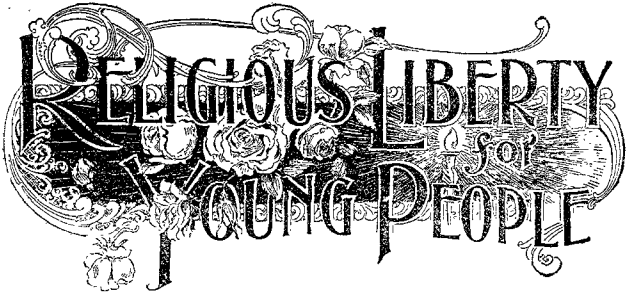
"New York Journal," October 12.

BOSTON, Oct. 11.—Golf as a Sunday sport is tabooed at Watertown. For some weeks past the police have received complaints from residents that they object to the games being played on Sunday in the vicinity of their homes. Sunday morning the police proceeded to the fields. Just before noon nine golfers, said to be Harvard students, were placed under arrest.

Bail was furnished and the party left for home. It is expected that the case will come up in the Waltham Police Court some day this week.

* * *

LAST summer, the pope favored Queen Victoria with an autograph letter. Now, we are informed, the queen has returned the compliment, requesting the pontiff to kindly interfere in Irish politics, to secure the "pacification" of Ireland.



Why It Concerns the Youth.

THE principles of civil and religious liberty are principles which are concerned in the life of every individual, in youth as well as in later years.

These principles are violated by the children in their conduct toward one another quite as frequently as by older people. It is in the period of childhood and youth that people learn either to respect the rights of their fellow beings or to disregard them.

The despots who have cursed the earth with their injustice and oppression, from the king on his throne who ruled over an empire, down to the day laborer whose tyrannical sway extended over only his own unfortunate family, have only put in practice in their despotism that disregard of human rights which they learned when they were young.

The inborn selfishness of human nature shows itself at a very early age; and it is only this natural selfishness that has caused all the oppression and persecution that the world ever saw.

The boy who wants to "boss" the affairs in which his youthful associates take part on an equality with himself, will naturally, as a man, want to "boss" the affairs of his fellow men.

The boy who shows a disposition to regard himself as entitled to the "lion's share" of good things among his young associates, will as a man be ready to deny to his fellow men the privileges and rights which he claims for himself.

The boy who rules over his playmates because he is bigger and stronger than they are, individually, will as a man have very faint conceptions of right independent of might. He will believe in the rule of the majority in everything, as though the minority had no rights which the majority were bound to respect.

All this applies equally, of course, to young people who are not boys. The girl who grows up without having learned to respect the rights of other people, will, as a wife and especially as a mother in the training of her children, exert an influence more baneful to the cause of liberty than would be possible to one of the opposite sex.

There is nothing more beautiful in human conduct than the recognition, by those of tender years, of the God-given rights of their young associates, in the spirit of the Golden Rule.

This is true politeness—the politeness which is based

on principle, rather than on policy. Principle is to the character what a fine grain is to wood. It renders it susceptible of a natural polish which otherwise it could not possibly have. The politeness of the policy man is like a veneer polish on the surface of soft wood. It is not a part of his natural self.

The Lion with Eagle's Wings.

"THIS seems to be a very strange chapter, mama. I've been studying the first few verses as you told me to. Now listen, this is what the prophet says, 'I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea.'

"Now, mama, I know the Bible tells us that the four beasts represent four great kingdoms, but does it tell what the wind and these stand for?" asked Charlie Ross, as he came for his promised talk.

"Water, in prophecy, stands for multitudes of people. Rev. 17:15 says: 'The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues.' There are other passages that lead us to the same conclusion. Daniel writes of an army as 'a flood that shall overflow and pass over,' and in another place a nation is spoken of as a sea,—'the waters of the Assyrian Sea.'

"There seems a peculiar fitness in this symbol. If you ever cross the ocean, you will see it more clearly. The whole world of men and nations is like a tossing sea. It is true that in the sea there are currents, tides, and streams that have a steady course, just as in the tossing sea of humanity there are servants of God who are guided into peaceful courses; but the mass of the world is like a tossing sea."

"I know one text that says, 'The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.' Well, what is the wind for?"

"Wind is an element of strife in nature, and the Bible interprets it as a symbol of war. Now, let us look at these symbols as they are interpreted, and we have war raging among the people, and resulting in the rise and fall of four great kingdoms. You have studied enough of history to know that is the way nations do rise and fall. As I think of the nations to-day, they seem to me like so many beasts waiting to spring upon each other."

"O, yes; I remember a picture where Russia was represented as a bear reaching out its paw over Turkey. And I remember seeing Great Britain represented by a lion. That reminds me," said Charlie, "of the next verse here."

"Read it."

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.' This, mama, was the first kingdom named in the prophecy."

"Yes; and it was lion-like. Tell me some of the characteristics of the lion."

"Well, the lion is the king of beasts. I read yesterday that a lion has both good and bad qualities. Of course, it is savage, and has a very frightful roar. It does most of its prowling by night; but the father lion takes care of his mate and cubs, and is often faithful and sociable. But all the other beasts have to give way before the lion. This lion here has eagle's wings. That is rather queer; what does it mean?"

"Well, before I answer, I will ask you to tell me about an eagle."

"The eagle is the king of birds. It is a bird of prey, and can even stare at the sun. The eagle is very strong, and is capable of enduring long flights."

"That's good, Charlie, and I hope the talks we are having will spur you up to study not only history and the Bible, but to find out all you can of the beasts and birds used as symbols."

"Now, what do the eagle's wings indicate? You may read what I have marked in Hab. 1:6-8. 'For, lo, I raise up the Chaldeans, that bitter and hasty nation. . . . They shall fly as the eagle that hasteth to eat.' Here is a nation described in the act of conquest, as an eagle flying for its prey. The wings indicate the swiftness of the conquests of this lion-like beast."

"Well, now, mama, what was the first kingdom that is represented by this first beast?"

"Can you tell what was the first city built after the flood?"

"Let me see if I can find about it. Here's the flood, —oh, here it is. Why it was in the plains of Shinar. They said, 'Go to, let us build a city and a tower, whose top may reach unto heaven.' It was the city in which was the tower of Babel."

"Now, Charlie, turn to the map. Right along the Euphrates was the plain, and the first kingdom noticed by prophecy was called Babylon. From this grew the wonderful kingdom represented by the lion with eagle's wings. In many things it surpassed any other kingdom on earth. God has spoken of this kingdom as 'the golden kingdom,' and in the second chapter it was represented as 'the head of gold.' In another place in Isaiah it is called 'the beauty of the Chaldee's excellency,' 'the glory of kingdoms.' Please read the first verse of the first chapter of Daniel, and see who was king at the time it was represented under this symbol."

Charlie read, "In the first year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon."

"That will do, Charlie. Who was king of Babylon?"

"Nebuchadnezzar."

"Under this king it was represented as a lion with eagle's wings. In Nebuchadnezzar's day it reached the height of its power. The first chapter opens with an account of the conquest of the Jews, and their captivity in the land of Babylon. Among the captives were Daniel, Shadrach, Meshach, and Abednego, who afterward served

to bring out still clearer the beast-like characteristics. But before we go into that part of the subject, I would like to tell you a little of the wonders of Babylon, to show you how apt was this figure of its majesty.

"The city of Babylon, or the capital of the kingdom, was a city that seems always like a dream of beauty and power to me. It was laid out in a perfect square, and was surrounded with walls three hundred and fifty feet high and eighty-seven feet thick. That would be as high again as our church steeples, and its depth was capable of giving space to four of our ordinary dwellings. Twenty-five gates of brass, with as many watch towers, adorned the wall, and four large chariots could ride abreast on its top. From the top of the walls one could look over onto a most beautiful city, whose streets were one hundred and fifty feet wide, paved with polished marble, from which was reflected its stately palaces. The king's palace was eight miles in circumference. In the city were large temples; one was the tower of Babel, known as the temple of Bel—another name for Baal; for the Babylonians were self-worshippers. The city was built on either side of the Euphrates, and its parts were connected by bridges that were closed away from travel at night by gates of brass. Every house formed an enclosed court in which was a beautiful garden, and beside this one of the seven wonders of the world was there."

"Oh, I know," said Charlie,—"the hanging gardens."

"Yes. They were built up until their tops reached the height of the wall."

"How I should have liked to have been on the top of the wall!" said Charlie. "But what about its being a beast, and how else did it show its lion-like character?"

"Well, it subjected the people by force, and then preyed upon its captives, and especially showed its beast-like character in the way it enforced Baal worship, or even in seeking to enforce the worship of the true God."

"The Lord had given Nebuchadnezzar a dream, which Daniel had been enabled to interpret to him. It was just as convincing as was the fire Elijah called down from heaven of the fact that there was a living God. Through the four young men in his courts, he had repeated evidence of the truth, and he knew they were ambassadors of the King of kings. You know it is an insult to a government to insult its ambassador; but Nebuchadnezzar set up a golden image—"

"Oh, I know, mama, and he was angry because these young men would not bow down and worship, and thus break God's law, and he had them cast into the fiery furnace."

"Yes, and when he saw the form of the Son of God in the furnace, and the young men walking in the flame, he was frightened, and had them delivered. But his heart was still unchanged. With a great show of righteousness, he then made a law that everybody in his kingdom should refrain from saying anything against the God of heaven, on penalty of death."

"But, mama, wasn't that right?"

"No, Charlie. In doing this, he put himself in the

place of God. This law, in the sight of heaven, was worthless; for God is a spirit, and those who worship him, must worship him in spirit and in truth. No worship compelled by law is acceptable to Him who sees the very heart."

"I see it," said Charlie. "What he ought to have done was to have given his subjects full liberty to worship according to the dictates of their own consciences, as the Constitution of our nation does. Our government is all right, isn't it?"

"Every government is all right as a civil affair, till it goes back on the principles of liberty, and forgets that it exists for the protection of our natural rights. Well, Charlie, here is Rollin's Ancient History. I want you to read up all you can about Babylon. In our next talk, we'll study the change that came over the lion that was lifted up as a man and had a man's heart given unto it."

F. B.

A "Christian" Government.

WILLIE.—Mama, is the United States a Christian nation?

MAMA.—Why—I suppose it is, Willie; but why do you want to know that?

Willie.—Well, our school-teacher said it was, but I've read the Declaration of Independence and the Constitution all through, and couldn't find anything about it in either one (Pause). Oh, I know,—I'll find out what church it goes to.

Mama.—It doesn't go to any church, Willie.

Willie.—How can it be Christian if it don't ever go to church? Don't it belong to any church?

Mama.—Not that I ever heard of, Willie.

Willie.—I guess that's what Bill Meeker meant the other day when I asked him what church he belonged to. He looked at me rather funny, and said he belonged to the United States church. That meant he didn't go to church at all.

Mama.—Very likely.

Willie.—Seems to me, mama, the United States sets a bad example by being Christian and not joining any church.

Mama.—If it should join a church, Willie, it would make a union of church and state, and we don't want that in this country.

Willie.—Then it can't be Christian at all without setting a bad example.

Mama.—It would be a very bad example indeed if it should join a church.

Willie.—But it's right to be a Christian, mama?

Mama.—Why, certainly, my boy; that is a very necessary thing for everybody.

Willie.—Well, this looks rather mixed up. It's right to be a Christian, and yet this government can't be Christian without setting a bad example. Fact of the

matter is, I guess, that Christianity don't belong to governments, even if my teacher did say so.

Mama.—Well, Willie, I wouldn't wonder if you were right.

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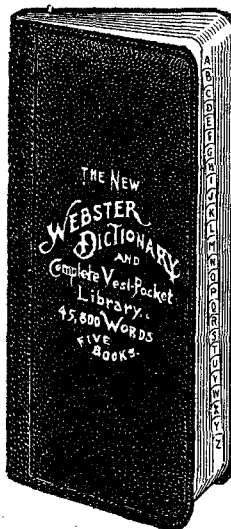
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KEY—The first **RV** on page 608 appears in verse 37 of the 9th chapter, before "dominion." In the King James Version the reading is "dominion over our bodies," etc. By referring to the foot-notes it will be seen that the word "dominion" is changed to "power." Hence the Revised Version reads "power over our bodies," etc.

In the 38th verse the King James reads, "because of all this;" by reference to foot of page it will be seen that the Revised Version reads, "yet for all this."

In verse 28 there is an **RO**, which denotes an omission. Refer to the foot-notes and "(having)" will be found. Every omission is placed in a parenthesis in the foot-notes, and the Revised Version in this instance reads, "every one that had knowledge and understanding."

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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 ^g make a sure covenant, and write it; and our princes, ^{rv} L^evites, 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-hē-mī'ah, ⁴ the Tīr-shā-thā, ^b the son of Hāch-g-lī'ah, and Zīd-kī'jah,

2 ^c Sēr-g-lī'ah, Āz-g-rī'ah, Jēr-g-mī'ah,

3 Pāsh'ūr, Ām-g-rī'ah, Māl-chī'jah,

4 Hāt'tīsh, Shēb-g-nī'ah, Māl'lūch,

5 Hā'rim, Mēr-g-mōth, Ō-bā-dī'ah,

6 Dān'jēl, Gīn'nē-thon, Bā'rūch,

7 Mē-shūl'lam, Ā-bī'jah, Mīj'g-mīn,

B. C. 445.

1 Deut. 23.

2 2 Kin. 23. 3.

3 Chr. 29.

10; 34. 31.

Ezra 10. 3.

ch. 10. 29.

2 Heb. are at

the sealing,

or, sealed.

h ch. 13. 1.

3 Heb. at the

sealings,

ch. 9. 38.

4 ch. 8. 3.

5 Or, the

governor.

6 ch. 1. 1.

7 See ch. 12.

1-21.

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 ^{ro} having understanding;

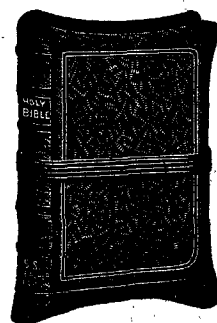
29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō-seg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give ^t our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:

31 ^k And if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, that we would not

forgo 33 meal—(an) 34 (the)—(among)—according to our fathers' houses, 35 manner of trees,

37 power 38 yet for all this—our—our 9 namely, Jeshua etc. 14 chiefs 28 Nethinim,—peoples—that had—(having) 30 peoples 31 peoples—(it)—a—



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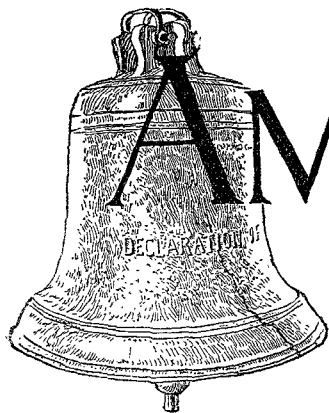
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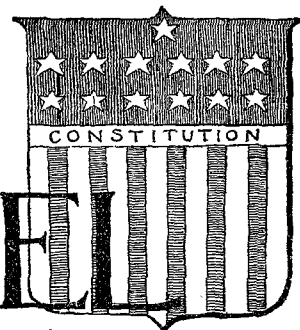
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THE principles of right government are based upon unselfishness.

THE goodness of God cannot be framed in a creed or a law of man.

NOR all is the gold of true principle that manifests itself in "glittering generalities."

HE only is not an anarchist who is loyal to the eternal law which governs the universe.

IT is a mistake to think that a man has to go into politics in order to serve the state.

THERE is nothing that human nature blossoms out into more readily than Phariseeism.

SHOW me a man who is trying to force other people to keep the Sabbath, and I will show you a man who can't keep the Sabbath himself.

THE man who wants to force people to do right by law has forgotten—if he ever knew it—that the "weightier matters of the law" are justice, mercy, and truth.

CONSIDERING the absolute confidence which the political factions display in the coming success of their oppos-

ing candidates at the polls,—which is of course an absolute impossibility,—one is led to reflect that it would be sad indeed if Christianity offered no surer ground of hope and belief than does politics, or so often lured its adherents into "knowing things that are not so."

IT is a mistake for the state to act as though it were the creator of the people, and held their rights at its disposal. The people are the creators of the state.

IF I am not permitted to choose whether I will keep the Sabbath or not, Sabbath-keeping cannot become a part of my nature; for only that can be wrought into my nature which comes through my own consent.

The Test of Loyalty.

THE test of loyalty is one that no person in this world who arrives at the age of accountability can escape. And the test is one of loyalty to law.

But what law? Is it that law which is continually changing with the rise and fall of political parties, or the variations in legislative assemblies? Is there a varying standard of loyalty? It is manifest that such a standard could not serve as a universal test for mankind.

No; the standard is unchanging—the same for all men in all ages—because it is based upon an unchanging and unchangeable law. The only law which changes not is the law of Him who is "the same yesterday, and to-day, and forever."

The principles of this law come in contact with the daily life of every individual. No one can escape them. And they are the principles of religious liberty. No one, therefore, can stand in the position of a looker-on while the struggle for the preservation of that liberty is in progress. Unconsciously to himself, it may be, but none the less certainly, he is standing under one or the other of the opposing standards; and if not an active participant

in the contest now, he is receiving a training which will make him such in days to come.

Jesus Christ, the divine expounder of the law of God, said that "the weightier matters" of that law are justice, mercy, and truth. There can be no loyalty to that law, therefore, without an adherence to the principles of justice and mercy. The Pharisees, to whom Christ addressed these words, held the opposite idea, or at least put the opposite of it into practice. They were the greatest sticklers for "the law," and made a most elaborate formal compliance with it; but at the same time they laid grievous burdens upon other people's shoulders, and cared naught for the welfare and the rights of their fellow men.

It was by displaying the opposite spirit that Jesus Christ manifested his loyalty to the law of God. He came to undo the heavy burdens, to break the yokes under which men were held in bondage, to open the prison doors, to relieve in every way the distress which had become the common lot of humanity. And it is in the same way that loyalty to the divine law will manifest itself to-day.

The movements for "setting other people straight,"—for laying obligations upon their shoulders out of professed regard for "the law," for putting upon them the yoke of Puritan theology and inflicting the penalty of fine or imprisonment upon all who refuse conformity with their ideas, partake of the Pharisaical spirit and not of the spirit of genuine loyalty to law.

It is upon the law of the Sabbath that the Pharisaical spirit fastens itself most readily. For no part of the law were the Pharisees more zealous than for that which commanded Sabbath observance. How frequently they accused Christ of Sabbath-breaking, because he had broken—not the Sabbath, but—their ideas of Sabbath observance. The record of their mistaken zeal in this respect should furnish a warning to others of a later day to beware of any movement which would force people into uniformity in the matter of observing the Sabbath.

Loyalty to the law of God will be manifested in opposition to the spirit of all such movements. Such movements are in the earth to-day, and are rapidly swelling in volume and intensity; and it is in this way that the test will be brought to the people of this day. Let those who would stand for law, stand for the law for which Christ stood, and stand for it as he did. That means that they will manifest the spirit of Christ and not that of the Pharisees. The "weightier matters of the law" are justice, mercy, and truth. Without these, a zeal for the law becomes only a cloak for anarchy.

It was wisely said by Melancthon that God has not made "our knowledge all of a size any more than our bodies," and that therefore people should "be afraid of making the articles of their faith too numerous lest they shortly become heretics themselves by disagreeing with themselves; and should be afraid of making too strict laws for those who differ in judgment on controvertible

points, lest they should shortly change their own judgments, and so make a rod for their own backs." The wisdom of that observation has been demonstrated in every case of legislation in behalf of religious customs, rites, or institutions, that there has been in the history of the world.

THE *Christian Citizen* says, "Except the state believe on Christ and accept and apply his law of *righteousness* and love as the fundamental law of the land, it cannot be saved."

And the Lord Jesus said, "He that believeth and is baptized, shall be saved."

Now will the *Christian Citizen* tell the people how the state can be baptized when it does "believe on Christ?"

Will the *Christian Citizen* tell the people, in a plain deliberate, and thoughtful way, just what the state is?

Tobacco and Christianity.

MR. E. A. KING, author of "The Cigarette and the Youth," has gathered many facts relative to the use and effects of this most deadly instrument of modern civilization, among which we mention the following:—

"During the fiscal year 1895, the total output of the cigarette companies was 4,042,391,640. During one month nearly 358,000,000 were produced. During the fiscal year 1896, 4,043,798,737 were produced, making an increase of over one million for the year. During the month of October, 458,929,090 were produced. . . . It is stated on good authority that there are nearly 5,000 cigarette smokers in Chicago public schools."

"This is a Christian nation," declares the Supreme Court, and the statement is echoed in many places by pulpit and press. Yes; we are a *smoking* Christian nation,—four billions and over of cigarettes consumed in a single year by the youth, besides all the tobacco that is manufactured into cigars and smoked in pipes. Very suggestive is smoke of Christianity and all that pertains to it! Is this "Christian nation" to find at last in a realm of smoke its congenial home? An observer might well be pardoned for coming to this conclusion.

"Swearing like pirates, smoking like chimneys, and headed straight for the saloon, go young America by the thousands," says an authority upon the subject of the tobacco habit in this country. And the cigarette habit is the first step in this downward career. And yet our Sunday laws allow the sale of tobacco on Sunday as a necessity, and prohibit the sale of bread! There is nothing to equal the sagacity and fine discernment of a Sunday law.

If steps are to be taken to save this nation and make it Christian, let them be first and foremost in the line of checking this terrible tide of evil that catches its human prey in the very outset of their lives. But what can be done to rescue the children from the tobacco demon while fathers and older brothers and even mothers voluntarily

take him into their homes; yes, while these and even ministers of the gospel set the example in the use of the deadly weed?

The trouble with the youth of the country is first of all with those to whom the youth must look for guidance. The trouble with the whole country is not primarily with the bad men, but with the "good" men who, in their ambition to reform others, have become insensible to any needed reformation in themselves.

THE present day theocrats continually ring the changes on the statement that "Jesus Christ is the Saviour of the state and the nation, as well as of the individual." But not one of them spends any time in telling the people just what and where the state and nation would be, if there were no individuals. Yet this is just the point upon which turns their whole contention. Without a plain and distinct exposition of this point, all their words are simply a darkening of counsel without knowledge.

Activity in Time of Peace.

NOT long since we received a communication from a personal friend, who in a kind manner took occasion to suggest that we were setting up men of straw—that as there was no actual persecution going on, why discuss the principles of religious liberty so earnestly as we do?

Many years ago one with keen foresight declared that "eternal vigilance is the price of liberty." This is just what the SENTINEL believes. When this paper first made its appearance, a short life was predicted for it, because, it was said, the evils it contends against do not exist. True, they were not full grown, but they were in embryo; and almost before the people were aware of it, they had developed into full-grown giants, stalking through the land, showing themselves as living realities. And while there is just for the time being a lull in the direction of active persecution, yet there is no real diminution in the activity of the forces that are behind the movement. Indeed, they are continually gathering strength, and no intelligent, observant individual can affirm that the SENTINEL made its appearance any too soon.

When it is known that a midnight smoldering fire threatens the inmates of a home, shall the alarm not be given for fear of disturbing their peaceful dreams? Indeed it should be given, and in no uncertain tones.

True, there is a little lull just now, but pernicious influences are at work blinding minds as to the true issues at stake; and the SENTINEL wants all the people to know it. It is for this reason that "in times of peace we prepare for war"—not with carnal weapons, but with the dissemination of the principles of civil and religious liberty before the world. It is for this reason, too, that now we are preparing for more aggressive action than

ever before; and whenever the opportunity presents, we shall expect our friends everywhere to help along the good work by putting their shoulders to the wheel. We shall be heard from further along this line.

Jeffersonian Principles of Government.

ONE of the four leading candidates for election to the office of mayor of "Greater New York" is conducting his campaign upon the platform of the principles of Jeffersonian democracy. In a recent newspaper interview he gave to a reporter the following forcible statement, contrasting the government of Jefferson's time with that of to-day, as regards its relation to the needs and rights of the people:—

"They [Jeffersonian principles] can be summed up in the statement that a man has the right to do everything he pleases excepting to injure others; that the right use of government is to insure him this liberty, to defend him from injustice, and protect him in enjoying and using all advantages and opportunities which nature has provided.

"The government we have now is a long way from being a government of that kind.

"Jefferson believed that all just government rests on the consent of the governed—that the freest government is the best and most stable.

"We are going astray after the insane and criminal delusion that the best government is a government by force—the greater the force the better.

"If Jefferson were to come to New York to-day, the first thing which would strike him would be the presence here of a class of people who are doing their best to make our armories more impressive and more costly than our public schools.

"Jefferson taught that it is not necessary to kill people in order to govern them. He denied that any government had any right whatsoever to commit such wholesale, systematic, and persistent homicide as had been made the basis of all government up to his day. He asserted that the money which was being put into standing armies, navies, armories, and cannon, should be taken out and put into schools, churches, and colleges.

"When the Tories of his day cried out that this would result in anarchy and denounced him as a Jacobin and a dangerous character, he replied: 'Trust the people!'

"His whole system rests on those four immortal syllables, 'Trust the people.'

"A government which trusts the people will not take it for granted in advance that it will be necessary to shoot large numbers of them in order to maintain property rights. It will reason rather that property rights—the right to earn, to use all natural opportunities to the best advantage, and to enjoy each man the fruits of his own labor and skill—are the most sacred rights of the people, and that only the people themselves are the fit guardians of rights so inestimable.

"A Hazleton massacre would be impossible under a Jeffersonian government. In the first place, the monopolistic and fraudulent abuse of capital responsible for it would be impossible. In the second, honest capital, honestly employed, would no longer have that fear of the

people and of the reality of popular government which now inspires such occasional manifestations of monopolistic ferocity as that at Hazleton.

"Jefferson believed, and I believe with him, that the people have the right to bear arms and to organize themselves into militia for their own defense and the defense of their government, but he did not believe in any military organization in the form of militia or otherwise to be used as the basis for a government conducted on the idea that it is necessary to coerce the people and hold them down with the bayonet in order to have good government.

"That is the most insane and wicked delusion the devil ever disseminated on earth. Jefferson thought so, and I am glad to have learned to think with him.

"It was from Jefferson, too, that I learned to believe in the right of the people to the fullest enjoyment of every opportunity nature gives them. His principles force every man who really holds them into active opposition to monopoly wherever it is found; whether it is in the streets of New York, in the coal mines of Pennsylvania, in the prairies of the West, or in the cotton-fields of the South.

"To be a Jeffersonian Democrat is to be ready to give every man his due—first his life in not shooting him in order to govern him; second, his liberty in not locking him up in order to correct his theological or ethical views; third, his right to all the happiness he is capable of enjoying by a full use of every advantage nature has provided for the human race.

"Jefferson thought it preposterous for a few men to claim a right to the ownership of the world, including land and everything else in it they thought worth having, so that they could say to the rest: 'Do as we tell you or get off the earth.'

"He was right. It was preposterous. Nothing could be more so. What the Jeffersonian Democrats propose to do now is to demonstrate it."

But the trouble is that real believers in Jeffersonian principles of government are in a hopeless minority today. And they are about as scarce among the workingmen as among any other class of the people. Jefferson was as far from being a socialist as he was from being a plutocrat.

Demanding and Securing.

FAILING to secure by argument and persuasion what they deem necessary to the future well-being of the country, the clerical advocates of Sunday-rest now declare that they will "demand" what they want. A Methodist minister, in a Sunday-rest convention in a neighboring State, said:—

"We want to touch legislation. We want to go over yonder into the 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."

This is how many of the advocates of reform (?) legislation hope to secure what they want. And to the shame

of many politicians they have no more moral backbone than to yield to such "demands;" indeed the average professional politician is "all things to all men" with a vengeance, when he can reasonably count on their support to further his cause.

A good illustration of this we find in an old copy of the *Chicago Daily Post* of April 9, 1892, being an interview with a member of the House Committee on the World's Fair,—the particular subject up for discussion being the closing of the gates of the exposition on Sunday:—

"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."

A Striking Admission.

BY W. C. G.

AT the World's W. C. T. U. convention, just closed at Toronto, a letter was received from Lady Henry Somerset, of England, widely known both in Europe and America as an active worker, and vice-president of the union. The following extract from the letter would seem to indicate that this distinguished lady has a clear perception of the animating spirit that has so largely taken possession of her fellow workers in this great organization. After expressing her regret at being unable to be present, she says:—

"Looking back from the vantage ground of the nineteenth century we condemn unhesitatingly the spirit of the inquisitions; and yet if we dissect the motives which prompted those appalling evils, we find that the root principle was not one wholly of evil, but wholly mistaken, namely, that all who differed had to be brought into line for the welfare of the race, and that any means to this end was justifiable; that to hate the individual meant to be loyal to principles that were believed to come from God; and I think that if we examine our motives, we shall find that something of this spirit governs us, and that we, too, feel that where we differ, we may almost claim the spirit of avenging angels. And so I know that in your great gatherings you will sometimes pause to think that 'love suffers long and is kind; love thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth,' and that it may be possible sometimes that those who do not see eye to eye with us are yet acting from motives which are absolutely sincere, motives perhaps, purer, even purer than ours. This is the message that I should like to send across the waters which separate me from my comrades as they meet."

Will this message be heeded? Will the W. C. T. U. continue to forget that it is not only a temperance union

but a *Christian* Temperance Union, in name at least, and that its methods and spirit should be Christlike?

This warning has been repeated from without, many times; now that it comes from within, at the hands of one whose devotion to Christian work cannot be disputed, its effect upon the minds of the more careful and conservative in the organization ought to be apparent in checking the growing tendency on the part of so many of its members toward religious legislation and the spirit of the Inquisition.

Persecution—Past and Prospective.

BY M. E. KELLOGG.

THE persecutions of past ages were the result of the desire of the priests of the dominant church, as they conceived it, to improve the condition of the people. The system of reasoning by which they justified such a course was very simple. The church had come, or thought it had, to the perfection of light and knowledge both as regards this world and the world to come. The church conceived itself to be the divinely appointed teacher of the world. Whatever it thought was best to be done, should be done; and objectors, for the good of the state and community, and for their own good, too, should be compelled, if need be, to do what the church held to be right.

To those resting upon this self-satisfactory basis, all arguments in regard to personal accountability to God and of individual rights in religious matters had no effect. They appealed to infallible authority,—to the Scriptures, which speak of evil doers being rooted out from the earth, and they regarded themselves as the appointed agents of the Most High to carry out the decrees of the divine will. Thus religious zeal became synonymous with human cruelty. The cruellest deeds and the most pious phrases went hand in hand; prayer and murder became boon companions.

Persecuting heathenism was barely a thing of the past, when its place was taken by what passed for the church of Jesus Christ; all freedom of thought was repressed; and if a Savonarola saw a purer faith, or a Galileo discovered a new scientific truth, the advocating of it could only be done at the price of life.

This was in the days when one church—one vast system of religion—held all states and almost all people in bondage, making the acceptance of its dogmas, either willingly or by constraint, the price of every earthly blessing, and even of life itself. The physical agonies endured by the martyrs to civil and religious liberty in those dark centuries have occupied the thoughts, engaged the pen, and aroused the sympathies of the philosophers and philanthropists of modern times; but who can picture the mental agony, the conflict of mind, when abject submission and credulous faith, with safety, were opposed by some illuminations of the Holy Spirit, or flashes of

reason, leading into paths dangerous to tread! How many human souls went through life groping in thick darkness, trembling before creed and dogma, until the man created in the image of God, was made, by what claimed to be the church of God, but a lump of clay, without thought, inert, doubting the sincerity of his own faith, fearing the results of his own unbelief, trembling between hope and fear,—how many such lives those ages afforded, nothing but the recording angel's pen can reveal.

That deadly spell was partially broken in the sixteenth century. Men were no longer content to doubt and suffer in silence; they arose and in a new-born strength begotten of God, who in his time bursts the captive's yoke, proclaimed soul liberty. The spirit of liberty pervaded all nations. It crossed the ocean, and in the wilds of the American wilderness built a state, whose national motto, "A new order of things," suggested freedom from both civil and ecclesiastical tyranny. For a time liberty became the watchword of the world; kings pretended to embrace it or fell before it; popes were taken prisoner or fled from their capital as fugitives,—and liberty everywhere seemed like a triumphant conqueror.

But again a change has come. Liberty is like the sea, which has its ebbing and its flowing time; its spring floods and neap tides. Men still rave of liberty, philosophers describe her flowing robes, poets sing her praises, the statesman descants upon her in the legislative halls, and the church holds her as an ideal; but her face is turned from us. She is a beautiful, but a fading dream. How else can we account for the fact that in Europe kings are becoming more supreme and constitutions are little regarded; that the war lord has become greater than the statesman; that the papacy is tightening her grip on Spain and Austria; that she is slowly but steadily regaining her lost ground in Germany, France, Italy, and England; that the cries of suffering peoples in two hemispheres, who are struggling for liberty, are smothered by moneyed interests; and that in our own favored land, where liberty once fled to find the refuge denied to her in the Old World, the churches, which form the greatest motive power in all affairs, are deliberately planning to enact laws directly aimed at personal liberty in those things which relate to man in his individual relations to God?

The churches declare their intention of uniting so that they can be one church under one head, and so gain the control of the nation and dictate its laws. The *Christian Statesman*, in a recent issue, compares the leading Protestant churches to the fingers of a man's hand, but as the open hand does not bring the churches' desire, it says, "What is needed is the compacting of fingers and thumb into a solid fist wielded by the controlling purpose of a single brain, and then something will drop, and drop hard."

What does this plan outline but a new papacy? Surely something will then drop, and that something will

be religious liberty. It may be said by some one in extenuation of this utterance, that this proposed union, by which everything opposing is to be crushed, is only for the promotion of morality in civil things; but the pages of history are eloquent of the fact that when a great religious organization sets itself to work to carry certain ends, it has a very poor sense of discrimination in regard to what are religious and what are civil things; or, in other words, from its standpoint there is no dividing line. By a subtle alchemy of church policy, religious things are transformed into civil. It was so when Rome persecuted. All her cruel, religious exactions were transformed into civil requirements. She shook her "fist of righteousness" through the civil power at those who refused her dogmas.

Protestants, departing from the simplicity of their earlier days, are following her example. They are becoming "compacted" for that purpose. The open palm of friendship and invitation is tightening into the grip of despotic hate and fancied divine retribution. Tired of presenting the love of God, the church would appropriate his prerogative of punishment. This is the attitude of a large number of the professed Christian ministers of America. In blind zeal they are crowding the nation nearer and nearer to the brink of a frightful precipice. Already we have seen some of the results of this misguided zeal; the future bids fair to reveal it in greater measure.

Christianity and Sabbath-Keeping.

BY C. H. KESLAKE.

God's power is eternal and unchanging. It is one and the same whether a world—a universe—is to be created, or a soul redeemed.

If any one has a doubt concerning God's ability to redeem, all he has to do is to look upon the material universe, and realize that the power that made it is the power that redeems.

This is one of the lessons to be learned from the language of inspiration found in Rom. 1:16-20. It reads: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For 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 are without excuse."

In this Scripture the apostle shows a direct connection between the power of God in the gospel and the

power of God in creation—between redemption and creation.

More than once the apostle, in speaking of redemption, refers to the fact of creation. Col. 1:12-17. This is because creation is an aid to faith in the gospel.

Creation teaches (1) that God can redeem; and (2) that he will redeem.

As to the first there can be no controversy. If God by the simple utterance of a word could make a universe; and if, by that same word, he can uphold it and keep it in its place, surely he can take a sinner, steeped in sin, and so change him that he will be a new creation (2 Cor. 5:17, R. V., mar.) and give him power sufficient to enable him to comply with all the requirements of God.

But did God create the world in this way? Yes, verily. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9. Moreover, by that same word, he upholds all thing; for thus it reads: "Who being . . . the express image of his person, and upholding all things by the word of his power." Heb. 1:3.

No one, then, believing the Bible account of creation, can possibly doubt God's ability to save "to the uttermost." But does creation teach that he *will* redeem?

In bringing this world into existence, God had a settled, fixed purpose. This is revealed in Isa. 45:18: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

To defeat this purpose of God, Satan has used all the power of his giant intellect. By seducing man into sin, he hoped to bring about his destruction, and thus defeat God's plans. That he succeeded so far as getting man to sin is all too true. And had God not contemplated the possibility of sin entering, and thus his purpose being defeated, Satan would have succeeded in all that he designed so far as this earth is concerned.

But God did not create this earth in vain, he formed it to be inhabited, and therefore, even though sin, and consequently death, should enter, he had a plan, fully prepared from eternity, by which his purpose could be wrought out. That plan was the plan of redemption. It cannot be doubted, therefore, that creation teaches that God can and will redeem.

In creation, as we have already seen, his eternal power and divinity (R. V.) are revealed.

After God had fully completed his work, he instituted the Sabbath, and gave it to man to keep ever as a memorial of his creative power—as the sign of his eternal power and divinity. That sign will last as long as God's power and divinity can be seen in creation, and that of course will be to all eternity.

Now, as creation reveals that God can and will redeem, and is thus an aid to faith; and as the Sabbath is a sign of God's eternal power and divinity by which he

will redeem, it inevitably follows that the Sabbath itself is an aid to faith.

Furthermore, this earth is a part of the universe that God created. When man sinned and fell, the earth itself became involved in the fall; and it must, with man, either be destroyed or redeemed. The latter, we have seen, is the truth, and thus it becomes evident that creation itself has a part in the redemptive scheme. It will therefore be still further evident that the Sabbath is not only a sign of God's eternal power in creation, but it is also a sign of his power in redemption.

What then follows? Simply this: *He who knows the power of God in his creation and redemption can keep the Sabbath; and he who says he cannot keep it unless all others keep it, thereby acknowledges he does not know God's power. He cannot say truthfully that the gospel of Christ "is the power of God unto salvation."* Let it be understood, however, that in all that has been said in this article relative to the Sabbath, in no instance is Sunday referred to.

The seventh day is the Sabbath set apart by Jehovah, and that day only is the sign of God's power in creation and redemption.

Having its origin in the work of creation, and being the memorial of the power that wrought in creation, it is entirely independent of any human aid, nor could it possibly receive it. This would be destructive of God's sovereignty.

In the very nature of things, then, anybody who knows the power of God in the gospel of Jesus Christ will have no difficulty in keeping the Sabbath—the seventh day.

But he who knows the power of God thus is a Christian, and if he does not know this power, he is not a Christian.

Then, beyond all doubt, anybody who is a Christian can keep the Sabbath; and, further, anybody who is a Christian and understands its nature and object will never say he cannot keep the Sabbath.

Circumstances of whatever kind will be no deterrent to a Christian. Environment will be no obstacle to him. He might be thrust into prison. But what of that? Many there are to-day who can testify that it is as easy to keep the Sabbath in a narrow cell as in a palace with none to molest.

Why is this? Because the Sabbath—the seventh day—is an inseparable part of that law that finds its source in Jesus Christ. No lock and key can keep out Jesus from a narrow prison cell where one of his saints is incarcerated, or anywhere else; and where Jesus is, there will Sabbath-keeping always be.

There is, then, something radically wrong with anybody, even though he happens to be a doctor of divinity, when he says, "My right to Sabbath observance depends upon a law for Sabbath observance for all. If others do not keep it, I can't."

The "Sabbath" in behalf of which this utterance was made is not, nor can it be, the Sabbath of the Bible; and

consequently the religion that is represented by this kind of a "Sabbath" is not, nor can it be, the religion of Jesus Christ.

The Preacher in Politics.

WHEN the Author of the Christian religion came into the world, he made a very sharp distinction between his government and that of the world. One pertained to man's spiritual nature, the other to his physical well-being. As the people clamored to make him king, their disappointment knew no bounds when he refused. When his friends would resent the insults heaped upon him, he rebuked them with these words, "My kingdom is not of this world." His commission to his followers was, "Go ye into all the world and preach the gospel,"—just one thing, and so we hear Paul declaring, "I am determined to know nothing save Jesus Christ and him crucified." This is the oneness of purpose that backed the efforts of the early Christians. The result was that in the face of a universal law prohibiting under penalty of death, the introduction of any other than the established religion, which was paganism, the gospel of the lowly Nazarene prospered and grew to mighty proportions.

Later the "mystery of iniquity" began its corrupting work, and it is not many pages that the historian wrote of those times till the sickening story of the Dark Ages begins—a story so full of awful deeds, all committed in the name of religion, that our cheeks blanch and the blood runs cold, and we shudder at the recital of the simple facts. This was all the result of a coalition of the civil with the ecclesiastical power.

Then came the Reformation—Luther with the primitive gospel of Jesus Christ—a gospel of love, a gospel of peace, a gospel of persuasion. In the face of apparently insurmountable obstacles, this gospel revolutionized all Europe, not by force of arms, but by its own inherent power—"the power of God unto salvation."

To-day we see and hear much of another gospel that the professed representatives of this same Jesus are teaching—a gospel of force, as embodied in the principles governing the Christian citizenship movement. So intoxicated are they with the idea that the nation can be made "Christian" *in fact* through legislation, that it is declared that "Christ is to become the Ruler of this nation," and that it will come "through the gateway of politics." Would that these same people could learn a lesson from the history of the fourth century! Would that they could realize that "all power is from above"—not from beneath; that to make men really good, their hearts must be changed, and only the power of God can do this—not the power of the state. Make a man *first* a good Christian and he will be a good citizen; so the work of the preachers, therefore, is to follow directly in the footsteps of the apostle Paul and preach nothing else "save Jesus Christ and him crucified." Why don't they do it?

W. E. C.



THERE is a prospect that war may be declared by Spain against the United States; not a very vivid prospect as yet, it is true, because in this age of enlightenment, when men have learned how to fight with weapons so much more deadly, and especially so much costlier, than they used to fight with, and when "concerts" of Europe and "triple alliances" are important factors to be reckoned with, the civilized nations do not rush into war with each other in that off-hand style which was in vogue centuries ago, but take more time to sit down and count the cost.

STILL, there is a prospect that war may be the outcome of the present controversy between the two nations most directly concerned in the war in Cuba. There are financial reasons—the weightiest of all reasons, nowadays, with most parties—why our nation does not want the war in Cuba to continue. It is ruinous to her business interests in the island, and it costs her no light sum to patrol the Atlantic Coast of her wide domain to oblige Spain in the matter of heading off filibustering expeditions carrying aid to the Cubans. And there is little doubt but that Spain, on the other hand, would prefer a war with even this doughty giant of the Western World, to the loss of Cuba under circumstances which would wound her national pride.

BUT now the question arises, In case Spain should declare war, what should be the attitude assumed by the United States? For be it remembered that the United States is a "Christian nation." The Supreme Court has distinctly affirmed this to be a fact; and an abundance of further "proof" upon this point is supplied by the repeated declarations of eminent theologians affirming the same thing. All these affirmations have, save by the AMERICAN SENTINEL and a few other journals, gone unchallenged. From the popular point of view, therefore, it may be said that there can be no doubt as to the proper attitude of the United States toward her belligerent neighbor, so far as the question of her being a Christian nation is concerned.

THIS being so, it is only to be expected that the nation's attitude toward Spain will be a Christian one. It will be marked by the spirit of Christian charity. Our nation will "suffer long" and still be "kind." She will

not seek her own exaltation; she will not resent an insult or an injury. Should Spain smite her on the one cheek by sending a fleet over and bombarding New York City, she will turn the other cheek also, and allow the Spanish fleet to bombard San Francisco. And all this while she will love Spain and pray for her and seek to do her good. For all this is plainly included in Christian conduct.

WILL our nation do this? Does the Supreme Court or any of the theologians who have so positively affirmed that "this is a Christian nation" believe that she will conduct herself thus in the event of a declaration of war from Spain? Not one of them believe so, it is safe to say; and yet—such is the inconsistency of human nature—they will no doubt hold to the idea of the Christian character of this nation even while with her army and navy she is taking eye for eye and tooth for tooth from her antagonist, and otherwise violating the cardinal principles of Christian conduct.

AND it is also safe to say that Spain is not counting on anything else than this in the event of a declaration of war. The declaration that "this is a Christian nation" was not intended to serve as a governing principle of national conduct in case of war; but it certainly applies here, if it has any force whatever. The state is not Christian unless it follows the example of Christ.

THE Rev. Dr. Lyman Abbott, of Brooklyn, is quoted as saying that a man who stays out of politics "because it is a dirty pool," is like John the Baptist, who "was afraid of temptation and ran away and hid in the wilderness." This comparison of Dr. Abbott's is not as bad as it might seem; for although there is not a shadow of Bible proof for the idea that John the Baptist "ran away and hid" in the wilderness, or that he "was afraid of temptation," there can be no doubt but that he did abstain completely from politics; so that the comparison has one point of truth upon which to rest. And there can be no doubt also but that the nature of politics was the same in the time of John the Baptist as it is now, and that he kept out of politics for a reason quite similar to that which prompts many people to do the same to-day.

AND in this connection it is worth while to note the fact that keeping out of politics did not relegate John the Baptist to obscurity, or at all impair his power for usefulness. It is recorded of him that "Jerusalem, and all Judea, and all the region round about Jordan," "went out to him," "and were baptized of him in Jordan, confessing their sins." He was not only out of politics, but he was away in the wilderness; yet he was probably the least hidden at the time of all the men in Judea. Yet

while he was out of politics, and away from every seat of party strife, he was able to exert a direct influence upon those interests of the state with which politicians are supposed to deal. This fact in itself is good evidence that a man does not have to be a politician in order to serve the state.

* * *

If we read the account of John's work given in the third chapter of Luke, we shall discover in it several illustrations of this truth. Thus, in verse twelve and onward: "Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." Here are disclosed the extortion and injustice of those in positions of power and the discontent of those receiving "wages," which are familiar features of the situation in our own country to-day, and which are made the basis of much of the oratory of a modern political campaign.

* * *

TIMES have not changed very much in our world since the days of John, so far as concerns the problems growing out of the relation between employer and employes, between the governed and their governors. Human nature was the same then that it is now, and expressed itself through substantially the same channels of conduct. And there is nothing in any of the circumstances of that time as compared with our own, which would warrant the conclusion that what was possible to one out of politics then, is not equally possible to one in the same position now.

* * *

THE publicans and the soldiers—and we know not what other classes of the people—came out to John and asked of him in all sincerity what they should do in order to lead a better life. This is more than they asked of the politicians,—the party leaders,—and from John they learned more than the politicians would have been able to tell them. So that upon the inference that many of them acted in harmony with his counsel—a very fair inference, certainly—we may conclude that John the Baptist did more in his day to remove the discontent of the people and the causes therefor, and thus to aid in the maintenance of good government, than was done by all the politicians put together.

* * *

"Oh, but"—some of my readers will exclaim—"John the Baptist cannot serve as an example for our time, for his work was peculiar and extraordinary. He had a special message for the people from the Lord." Well, haven't preachers to-day a special message from the

Lord? If not, they would better stop preaching. Haven't they the special message of the power of God unto salvation to every one that believeth? Haven't they the message of repentance that John preached, and also the message which Jesus Christ himself proclaimed, of reconciliation with God through his death and resurrection? Haven't they, in short, all the message that John had and a good deal more,—as much more as Inspiration has added upon the pages of the New Testament?

* * *

CERTAINLY they have. The only difference is that John stuck to his message, while the preachers of to-day don't stick to theirs, but seem to think they have found in politics something of more importance. If John the Baptist had gone into politics, he would have done as little for the real benefit of mankind as is being accomplished by the preacher politicians in our own midst. And if the latter would but proclaim the message of salvation in all the graciousness and power of the Spirit, as is their privilege, they might accomplish undreamed-of things in the line of relieving the painful and alarming symptoms which are apparent in the body politic at the present time. Let them try it and see.

* * *

At a recent meeting of pastors representing all leading denominations in "Greater New York," resolutions were passed setting apart November 10 as "a day of prayer and exposition of Scripture concerning prayer," and calling upon pastors and churches in all the States to assemble at some hour on that day "for the purpose of praying God to revive his people."

This is right; it is what the times demand. God has power to revive his people, and he would have his people pray for a revival. He would have them pray to him instead of to Congress and State legislatures. He would have them seek for that righteousness which exalteth a nation, through him, rather than through politics.

Papal Liberality.

RECENTLY at Kingston, Ont., there was a marriage in a Congregational church, at which a number of Catholics were witnesses. Upon learning of this, Archbishop Cleary, of that place, took occasion to set forth the liberality of papal principles in a public proclamation, as follows:—

"We hereby declare with all the authority of the church vested in us as Archbishop of Kingston and your chief pastor, that any Catholic in our metropolitan city or diocese who shall hereafter presume to enter any non-Catholic edifice to assist at what is termed a marriage ceremony or service for the dead, even though he should not take any active part in the performance, renders himself guilty of mortal sin by dishonoring the religion

of his baptism and defying the laws of the holy church and giving public scandal before society. We furthermore reserve to ourself alone the power to absolve from this heinous sin."

BEFORE this paper reaches our readers one of the most exciting political contests in the history of the country will have been settled—the election of mayor of Greater New York—with the details of which all who read the newspapers are more or less familiar. We have no disposition to enter into the merits of the political situation. The SENTINEL does not deal with the questions it discusses from that standpoint, but as a matter of fact, we may say that no one who is not on the ground and actually sees for himself can appreciate the situation. No stone is left unturned to accomplish what is desired. Four candidates are in the field—two Republican and two Democratic—two for what is called "Boss Rule," and two who pose as the champions of the rights of the people. The two latter candidates are Hon. Seth Low, President of Columbian College, and Hon. Henry George, so well known throughout the country. Right in the very heat of the controversy Mr. George was stricken with apoplexy, and died. Whatever may be said of Mr. George's political opinions, all unite in attributing to him sincerity of motive and a genuine friendship for the people. The demonstration at his funeral on Sunday last was one of the largest ever known in the city. The following he had among the laboring classes seemed wonderful, and spoke in tones louder than any words the deep-seated feeling of unrest and dissatisfaction that is felt over the unequal distribution of wealth. They looked to Mr. George as a leader to right many of the wrongs that exist. In a speech just before he died, he said, "If I am elected mayor of Greater New York, I will endeavor to the very best of my ability to give to *every man* his right—whether he be a hod carrier or a millionaire." This is the true principle on which government should be conducted—equal rights to all and privileges to none. We are far from that now.

"Religious" Legislation.

NOT long since, an advocate of Sunday laws said:—

"The seventh-day people have much to say about Sunday-enforcement laws infringing on personal rights. They are wrong, for such laws do not require that Sunday shall be kept religiously."

When the advocates of these laws first began to agitate for the enactment and enforcement of them, it was because "the day is not religiously kept." As soon as this sophistical bubble was punctured, they fell back and said that the law does "not require that Sunday shall be kept *religiously*."

But what is the "religious" observance of a day? A weekly rest-day is purely a religious institution—instituted by the Creator, and *rest from labor* is an essential

part of its observance. In this act, an individual certainly appears to the world to be religious, and to comply with the requirements of the law from religious convictions.

So it is seen that any law requiring the cessation of labor on a day observed as the Sabbath, on the face of it, compels an outward recognition of what constitutes at least an essential part of its religious observance. But Sabbath-keeping is purely a duty to God, and to be acceptable must come from the heart. Any unwilling, outward regard for it, in compliance with statutory demands, makes the individual who does so a hypocrite. Religious laws are always enacted in behalf of some religion, to secure an unwilling recognition of it, else they never would be enacted. That is not the province of civil law; for a man with no religious convictions may be just as good a citizen as the most devout church member. Civil law recognizes only incivilities. It is not incivil to fail to observe any religious custom, so long as in this failure the right to observe it unmolested is granted to others.

W. E. C.

The Catholic Position on the School Question.

"Bible Echo," Melbourne, Aus.

ARCHBISHOP CARR and the bishops of the Roman Catholic Province of Melbourne, including Bendigo, Ballarat, and Sale, in a meeting held September 3, set forth the Catholic position on the school question. They say that although the present Education Act of Victoria was passed to give "free, secular, and compulsory education to the children of the colony,"—

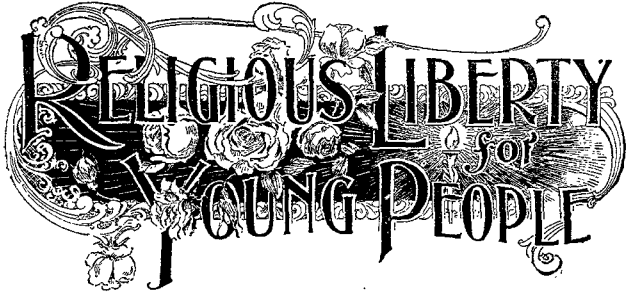
"Catholics protested from the beginning against the principle of divorcing religious from secular instruction in the schools."

But of the National Scripture Education League's proposition to introduce religious instruction in the state schools, these bishops further say:—

"Such unauthorized doctrinal teaching is radically opposed to the fundamental principle of authority on which Catholic faith is based," and that "the only safeguard for Catholic children under such circumstances would be a conscience clause totally forbidding their presence while such doctrinal instruction was being given." —*Melbourne Age*, Sept. 4, 1897.

Putting these two statements together, we have this plainly deducible conclusion: The prelates of the Roman Catholic Church are not, on principle, opposed to the union of religion and the state; on the contrary, they are in favor of such union, provided the religion thus united to, and enforced by, the state is that which is "authorized" by the Roman Catholic Church. And such in truth, is the fact.

"A PRINCIPLE which commands our reason is no less sacred and imperative than a statute."



Why Are Rights Unalienable?

NATURAL rights are unalienable because they are bestowed upon mankind by the Creator.

If some earthly power had created us,—if we had made ourselves, or been made by others like us, or by the state, we would have no unalienable rights at all; for the same earthly power that created us would have the right to dispose of us as it saw fit.

The state sometimes acts as though it were the creator of its people, and could dispose of their rights as it saw fit; but the state was itself created by the people, and it rests with the people to make such changes in the government as they see fit.

The state is created to serve the rights of the people; these rights do not lie at the disposal of the state.

Our rights are unalienable because they are necessary to serve the purpose God had in creating us. That purpose is—in this life—the formation of right character.

A right character can be developed only by the exercise of free choice.

The basis of right character is love—the love of good, true, and just principles. And all these find their embodiment and personification in God.

In the administration of God's government these principles find their highest exemplification.

God does not compel us to love him or any principle of his government. We cannot be compelled to love anything. We love whatever we do love from the exercise of our free choice.

Your parents do not punish you to force you to love what is good. And the state does not send men to prison to force them to love what is right and just. But the things that are good, and right, and pure, and just must be set before us, and exemplified over and over in words and acts; and by seeing their beauty and excellence, we learn to desire and love them. We choose to do this; and in this choosing we exercise an unalienable right.

If we were not allowed to choose whether we would serve God or not, the love of right principles could never become a part of our nature. Nothing can become a part of our natures which we do not put into them voluntarily. We must consent to let it into our hearts, before it can ever get there.

And if right principles were not a part of our very natures, we would not be fitted for an existence that would continue through eternity,—which is what the Creator designed for us.

If we are not permitted to choose whether we will keep the Sabbath or not, Sabbath-keeping cannot become a part of our natures; and without it we would never be admitted into the kingdom of God. And so with everything which pertains to the service of God.

Why They Didn't Like Him.

"WELL, my little boy, did you have a nice time this afternoon?"

"No, mother," answered Mrs. Price's little boy, "not very."

"Why not," she asked in surprise.

"Why, mother, the boys won't play with me; they don't treat me right."

"Do you treat them right, Harry?"

"I—I don't treat them at all," he said, hesitatingly.

The mother didn't say any more about the matter then, but she felt troubled at Harry's account of his place among his playmates. The next time he took his ball and went to the park, she put on her bonnet and followed.

There were a good many people in the park, and Mrs. Price stood back. Presently she saw her little boy go off alone.

"Who is that little boy?" she asked some children near her.

"That? Oh, that is Harry Price," they answered, but they had no idea they were talking to his mother.

"Why doesn't he play with the rest of you, instead of going off by himself?" asked the lady.

"Oh, I don't know; he doesn't play nice, somehow."

"What's the matter?"

"Why, he always wants to have his own way."

"Don't you all want to have your own way?"

"Yes'm," answered the little girl, buttoning up her coat and getting ready to start off; "yes'm, but you see we all give up sometimes; one day I give up to Susie, and the next day Susie gives up to me, and so we get along; but Harry never wants to give up at all—never; and that won't do."

"No," said Harry's mother, "I see that would n't do at all."

That evening Mrs. Price told her little boy about her visit to the park.

"I wanted to let you look at yourself with their eyes, Harry," she said; "and now that you know what is the matter with Harry Price, and why the boys and girls don't like him, I am sure you can mend matters."

Harry looked very solemn and downcast, and the mother said gently:—

"When my little boy remembers that that must have been the way it looked to the heavenly Father, too, I am sure he will try to do differently."

And he did, with successful and happy results.—*Great Thoughts.*

"A Man's Heart Given Unto It."

"WELL, where did we leave off, Charlie?"

"In our last talk, mama, we had come to the place where the three Hebrews were delivered out of the furnace, because God wanted to show Nebuchadnezzar that he had no business to interfere with men's religious rights."

"What symbols had we explained?"

"The lion and the eagle's wings."

"Yes, I remember now what I was going to say to you about the deliverance. David says, 'Thou hast delivered me out of the mouth of the lion.' In another place in the Bible, it says that Satan is going about like a roaring lion, seeking whom he may devour. You can easily see, then, who it is that influences men to turn the powers ordained of God for the protection of men in their rights, into that beast-like power that denies and then defrauds men of their rights. Behind this lion-like kingdom was the spirit of the lion who has ever shown a beast-like enmity against those who would keep the commandments of God."

"I see," said Charlie; "now the next thing is that the lion was lifted up like a man, and a man's heart was given unto it."

"Before we go into that part of the prophecy, let us see what God had foretold in regard to this kingdom. Turn to Isaiah 13 and read from the 17th verse."

Charlie read: "'Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. . . . And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited; . . . and the wild beasts of the islands shall cry in their desolate houses.'"

"You see it was to be entirely overthrown, to be the haunt of wild beasts, and never to be rebuilt."

"What, that great and beautiful city?"

"Yes; its destruction was foretold nearly two hundred years before it was taken by the Medes and Persians. Moreover, the very name of the general who was to take it, was written by the hand of the prophet long before his birth."

"O mama, tell me quick where I can find that; for I have been reading about that general. Just to think of his name being in the Bible before he was born."

"Forty-fifth of Isaiah, begin at the first verse."

Charlie read: "'Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut.'"

"Why, mama, it is really wonderful the way God has foretold everything, and yet God is God, of course, and knows the end from the beginning. It was just that way, mama."

"Now, knowing these prophecies as to its overthrow,

let us study some of the causes that made such a result unavoidable. Babylon was represented as a lion with eagle's wings in the reign of Nebuchadnezzar, and the history of its conquests that brought many nations into captivity shows that the symbol is fitting. But in Belshazzar's reign (and his name means Bel's or Baal's prince), the kingdom underwent a change that might well be represented by the man and the man's heart. You notice first that the wings were plucked. Its power of conquest was gone. Rich and increased with goods, Belshazzar gave himself up to luxury, feasting, and pleasure-seeking. The god he worshiped demanded all this, for it was Baal; and Baal, after all, is only a god made like corruptible man. This god was self, as we have before explained, so the king and his lords of whom he had ten thousand, with their wives and concubines, reveled in pleasure. You know any individual that takes this course becomes weak, and so with a state; and so Babylon that had been the fear and majesty of kingdoms, now shows only the weakness and heart of a man. And now, Charlie, what have you found out in regard to its overthrow?"

"Why, mama, war began in the last year of Nebuchadnezzar's life, and continued till the overthrow in 338. The Medes began the war, then they called to their aid the Persians, under Cyrus. He was a wonderful man, and a great general. The Babylonians were driven from one stronghold to another, till finally they were shut up in the great city. Belshazzar and his people felt secure within their great walls and gates. They laughed and mocked at Cyrus as he dug trenches about the city. I believe it says he encamped a whole year without any show of success. The people in the city had food laid up for twenty years, and plenty of ground to cultivate, and they became very careless and reckless. Some one says that Belshazzar called the great feast we read about in the fifth of Daniel, to praise his gods because Isaiah's prophecy had not been fulfilled. You know that while they were feasting, the fingers of a man's hand wrote that he was found wanting, and that his kingdom was given to the Medes and Persians."

"While all this was going on, Cyrus had turned the Euphrates from its course into a lake; and as the water ran down, his armies marched under the walls up the bed of the river, and there they found the river gates open, just as the prophet had said. I suppose while the hand was writing, the soldiers were marching up the streets unhindered, and the trembling king and his lords became an easy prey; for it says in that night was Belshazzar slain, and Darius the Mede took the kingdom."

"You have told it very well, Charlie. The fulfilment of the prophecy in regard to its utter destruction, runs through some hundreds of years, but we know to-day that it is an utter ruin. Men have unearthed the ruins, and have in this century found some valuable tablets confirming the Bible history of Belshazzar's feast. Babylon reaped its own sowing. It failed to protect men in the exercise of their rights, failed to protect itself against

the forces of evil within itself, and so was its own destroyer. Like Pharaoh, Belshazzar had asked, 'Who is the Lord that I should obey his voice?' Doubtless as has been suggested, he knew of the prophecy, and yet defied God. It is certain that he had had the light of Daniel's consistent life; for he knew he was a servant of God when he called for him to read the writing on the wall. His course reminds me of a text that we see illustrated all around us. 'Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil.'"

"The student of history has one of the best fields in which to study the law of cause and effect; and indeed, no nation would be in peril if its people would study the past, and take heed to its lessons."

"You will notice, Charlie, that no nation is destroyed till the cup of its iniquity is full, or the causes for its overthrow fully ripe. It is the same in individual life, Charlie. And that is why I want you to cut off every evil habit in its beginning. Be careful not to indulge the natural wish to domineer, to boss, to bring others to your way of thinking. It is selfish indulgence, the lack of self-control that leads to the destruction of the life powers, and to the final loss of the soul. All this I know you in yourself are powerless to do, but you know there is the God of the Hebrews to whom you can appeal."

"O mama, I am so glad we began these studies. I feel more than ever that I want to grow up loyal to God and truth and to the principles of true liberty. I wish I could meet such men as were Daniel and the Hebrew children. I hope that I shall meet them in the new Jerusalem."

"O Charlie, what a happy city that will be! We shall see God's plan of government fully brought out. His government is based on love. To understand the principles that will rule in that city, and to be in harmony with them, will fit us to be its inhabitants. Do not forget to study the life of Christ, to seek for his grace day by day, that we may be heirs of God, and joint heirs with Christ."

"Now I must leave you to study the second beast, and to prepare for our next talk."

"All right, mama, I am so much obliged for your help. I never thought before there was so much to these beasts with wings and horns."

F. B.

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"Present Truth," London, Eng.

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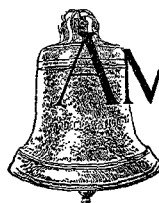
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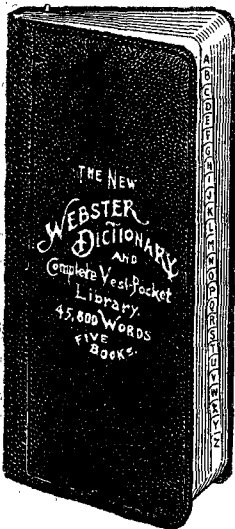
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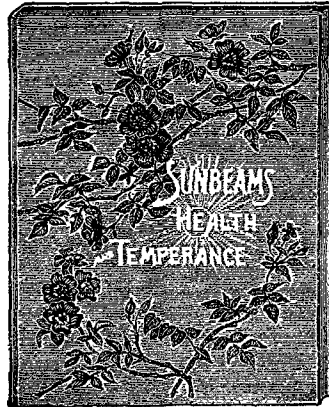
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Below is part of page 608 of our Combination Bible. The following Key shows how it is to be read:

KEY—The first **RV** on page 608 appears in verse 37 of the 9th chapter, before "dominion." In the King James Version the reading is "dominion over our bodies," etc. By referring to the foot-notes it will be seen that the word "dominion" is changed to "power." Hence the Revised Version reads "power over our bodies," etc.

In the 38th verse the King James reads, "because of all this," by reference to foot of page it will be seen that the Revised Version reads, "yet for all this."

In verse 23 there is an **RO**, which denotes an omission. Refer to the foot-notes and "(having)" will be found. Every omission is placed in a parenthesis in the foot-notes, and the Revised Version in this instance reads, "every one that had knowledge and understanding."

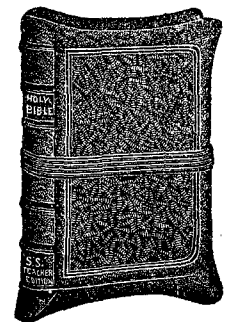
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<i>They that sealed the covenant.</i>	NEHEMIAH, X.	<i>The points of the covenant.</i>
they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.	B. C. 445.	all they that had separated themselves 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;
38 And ^{rv} because of all this we ⁹ make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal unto it.	^f Dent. 23. 48. ^g 2 Kin. 23. 3. ² Chr. 29. ¹⁰ ; 34. 31. ^{Ezra} 10. 3. ^{ch. 10. 29.} ² Heb. are at the sealing, or, sealed. ^h ch. 10. 1.	29 They clave to their brethren, their nobles, ⁹ and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ 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.	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.	30 And that we would not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:
1 The names of them that sealed the covenant. 23 The points of the covenant.		31 ^h And if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, that we would not
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-e-mī'-ah,		
3 Pāsh'ūr, Ām-a-rī'ah, Māl-chī'jah,		
4 Hāt'ūsh, Shēb-a-nī'ah, Māl'luch,		
5 Hā'rim, Mēr'e-mōth, Ō-bā-dī'ah,		
6 Dān'iel, Gīn'nē-thon, Bā'ruch,		
7 Mē-shūl'am, Ā-bī'jah, Mīj'a-mīn,		

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—

forgo 33 meal—(an) 34 (the)—(among)—according to our fathers' houses, 35 manner of trees,



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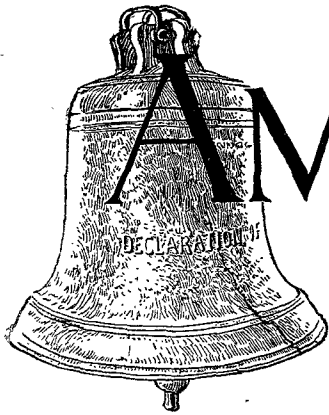
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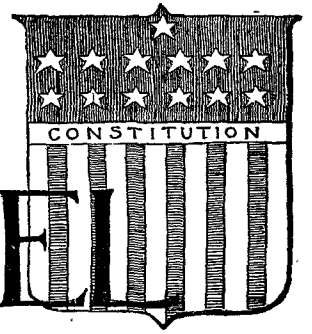
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AMERICAN SENTINEL



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VOL. 12, No. 44.

NEW YORK, NOVEMBER 11, 1897.

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THERE is no worse form of depotism than anarchy.

TRUE liberty is inseparable from the principle of the Golden Rule.

LAW, in its true sense, is but the defining of the pathway of peace and prosperity.

THE man who cannot govern himself is of no real use to any system of popular government.

THE best patriotism is that which champions the rights of all individuals, regardless of nationality, color, or belief.

THE liberality of the present age is mostly of the kind that has its origin in the commercial instinct. It is manifested only in return for value received.

WILL America return the same answer to the question whether democratic government can be permanently successful, that has been given by Greece and Rome?

WHEN the people vote to be governed by a dictator, as in the late election in "Greater New York," "popular government" means government by a dictator and nothing more.

"WHILE they promise them liberty, they themselves

are the servants of corruption," is a scripture which applies well to the promises of liberty made in this day by most of the political leaders.

As well might one think to build a fine edifice without paying any particular attention to the laying of the individual brick, as to think that there can be good government through any scheme based upon the idea of converting people by wholesale.

IT is useless to think of raising the standard of allegiance to God's Sabbath law by devising means for an improved observance of Sunday. When you miss the mark altogether, it doesn't matter whether your bullet would or would not have been more effective on the target than one you had been using before.

What Army Chaplains Are For.

RECENTLY, at a "Grand Army" banquet in Buffalo, N. Y., tendered to the President of the United States, Archbishop Ireland spoke in response to the toast, "The Chaplain." As a statement of what are deemed the proper functions of the chaplain's office, the words of this eminent churchman are worthy of consideration. The quotations following give that part of his speech most directly pertinent to the subject:—

"But why in an encampment of veterans mention the army chaplain? Has he had a part even most slight in their achievements? Apparently the part of the chaplain was small, if a part is at all to be credited to him. The chaplain bore no gun upon his shoulder. The chaplain was a non-combatant, a man of peace, whether in camp or on the battle-field. In fact, however, the part of the chaplain was most important. I am making a plea of my own patriotism. I was a chaplain.

"The chaplain invested the soldier's fighting, the soldier's whole round of labor and suffering, with the halo of moral duty."

We have never believed in the utility of the office, but

this statement makes it worse even than we had thought. We had never before conceived of the chaplain's duty as being that of casting a halo about the business of killing people.

Unquestionably the soldier's business is one that will admit of a service of this kind. There is no natural halo about it, certainly. To deliberately shoot down men, made in the image of the Creator, to smash their skulls with clubbed muskets in fierce hand-to-hand conflict, to cut and stab them to death with sword and bayonet, to pour their life blood out upon the earth, to make widows and orphans of those they have left at home,—these are actions which, unsurrounded by any halo, would strike the minds of ordinary people with horror. Gen. William Tecumseh Sherman, who certainly knew what the soldier's business is, said, "War is hell." Putting this statement of this eminent military authority with that of Archbishop Ireland concerning the chaplain's office, we are brought to the conclusion that the legitimate business of the army chaplain is to cast a halo about hell!

But casting a halo about hell does not at all change the character of that place. And that which needs to be invested with a "halo of moral duty" in order that people may be led to espouse and support it, would far better be left to appear in its true light, and be accepted or rejected upon its merits.

Proceeding with his line of thought, the archbishop went on to say that,—

"The appeal of the chaplain to the living God, as approving war and consecrating battle-fields, is in the fullest harmony with the teachings of religion. God is, indeed, the God of love and peace while love means no violation of justice and peace implies no surrender of supreme rights."

As soon, therefore, as a person feels that he is treated unjustly, or that his rights have been invaded, he may properly go to war with his enemies, relying upon the protection and aid of Heaven! This view will scarcely harmonize with the divinely given exhortation, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

The archbishop was not, in this, stating something peculiar to his own views, or to those of his church; otherwise it would not be so worthy of notice. The conception of God as "approving war," whenever people are suffering injustice, is a very general one, and is the idea by which the horrors of war are theoretically justified. But it has no foundation in truth.

The archbishop continued:—

"The servants of God must ever seek peace so long as it is possible to obtain peace. They must never proclaim war so long as war is not absolutely necessary. But times come when war is absolutely necessary, when naught but war can avert great wrongs and save the life and the honor of the nation. Then the God of peace becomes the God of armies; he who unsheathes the sword

in response to country's call finds favor before God, and the soldier who is a coward on the battle-field is a culprit before heaven's tribunal."

Yes; "the servants of God must ever seek peace so long as it is possible to obtain peace," and "must never proclaim war so long as war is not absolutely necessary." But when is the point reached where peace becomes impossible and war "absolutely necessary"? Oh, it is when somebody is not treating us right and will not stop misusing us as soon as we think they ought to; or it is when we have been insulted by somebody and the offender will not apologize to save our "honor" from being stained. It is, in short, whenever *we think* that war is necessary. And what we think on such occasions is inspired by the aroused passions and pride of fallen human nature. But God has not left the matter of living peaceably or otherwise to be determined in this way.

People generally, and nations, usually find it quite "possible to obtain peace" when they do not feel strong enough to whip their opponents in the event of hostilities. And when people—and nations—are naturally belligerent, or have something to gain by fighting, and feel confident as to the result, it is very easy for them to reach the point where war is "absolutely necessary."

In the late war between Germany and France, the contestants on each side "unsheathed the sword in response to country's call," and in so doing, both sides of the controversy found "favor before God," no doubt!

One more quotation from the archbishop's speech will be in place. It is this:—

"The chaplain—let him remain to America—to America's army and navy. It is sometimes said that the chaplain is an anomaly in a country which has decreed the separation of state and church. America has decreed the separation of state from church; America has not decreed and America never will decree the separation of state from morals and religion. To soldiers upon land and sea, as well as to other citizens, morals and religion are necessary. The dependence of soldiers upon the government of the country is complete. The government of the country must provide for soldiers teachers of morals and religion. In providing for them such teachers the country performs a duty which she owes to the soldiers and she serves her own high interests. For the best and bravest soldiers are men that are not estranged from morals and religion."

Yes, it is true that "the dependence of soldiers upon the government is complete," under such a system as that for which the archbishop was speaking. But "pity 'tis 'tis true." There never ought to be such dependence in the case of any individual. The archbishop frankly admits that, to the soldier, the government stands in the place of God. "The government of the country must provide for soldiers teachers of morals and religion." But the government has no higher wisdom or power than that which is human, and human wisdom is altogether inadequate to provide for the needs of the soul.

In providing teachers of morals and religion, the government will select such persons as it fancies, and these

will be persons who will teach in harmony with the government's ideas. They will teach the morals and religion of the state, and nothing else. But what every individual needs and must have in order to obtain salvation, is the teaching of the morals and religion of the divine Word. And the teacher of these is the Holy Spirit, provided by God himself.

It is also true enough that "the best and bravest soldiers are men that are not estranged from morals and religion," and by no people is its truth better illustrated than by the Mohammedans. With sword or lance in one hand, and the Koran in the other, one of these fanatics will rush on to what he knows is certain death, without the least hesitation. It is only a perverted religion that will harmonize with the spirit of war.

Let not this perverted religion be palmed off as Christianity. Let not the government usurp the place of Deity as the teacher of morals and religion. Let not the terrible business of killing people be invested with a halo of moral duty; let it stand upon its own merits—if such it has. Let the government keep separate from religion. Let army chaplaincies be abolished.

The Philosophy of Jefferson.

From a Speech by the late Henry George.

THE philosophy of Jefferson says that every man has the right to eat and drink and speak as he wishes, and this right goes as far as he does not step over upon the same rights of others.

Much harm and wrong have been done by good people who, not understanding the philosophy of Jefferson, have sought to enforce the laws of God by the laws of man. These misguided efforts have always failed. I believe that God, our Father, will take care of his laws, and all who seek to perform what he will himself take care of will get themselves and others into trouble.

The great Declaration says that all men are possessed of certain inalienable rights—the right of life, liberty, and the pursuit of happiness. That is the democracy of Jefferson; and if the government of the people is administered under it, the wrongs and oppressions of which the people complain will flee away. My friends, the democracy of Jefferson is simply the Golden Rule—Do unto others as you would yourself be done by.

The Bigot's Rule.

THE only excuse any one can offer for employing force in religious matters is that he has a right to do to others that which he would not admit they had a right, under like circumstances, to do to him. But this is bigotry pure and simple. It is the very opposite of the Golden Rule laid down by Christ. Macaulay, in his essay on Sir James Mackintosh, has well stated the case in the following words:—

"The doctrine which, from the very first origin of reli-

gious dissensions, has been held by all bigots of all sects, when condensed into few words, and stripped of rhetorical disguise is simply this: I am right, and you are wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I will persecute you; for it is my duty to persecute error."

This, we are sorry to say, is a doctrine which is quite too commonly held among both Protestants and Catholics.

True and False Democracy.

THE philosophy of Jefferson, to which allusion is made in another column, must not be understood as being synonymous with the socialism, communism, etc., which have clothed themselves in the mantle of democracy at the present time. The principle of true democracy is the principle of the Golden Rule. It is the principle of seeking the welfare of others equally with that of ourselves. It is the principle of unselfishness.

There is a sense in which Christianity itself, as embodying the principles of God's government, is synonymous with democracy—with "government of the people, by the people, and for the people." For in God's government, nothing is done without the approval of the people, though God is himself the supreme ruler. All is done for the people and by the people, to the extent at least of their voluntary consent and approval. It is to secure this voluntary consent and approval of his created intelligences upon that which he has done hitherto, and will do to the end of the world, that the Almighty will conduct a final judgment. In that great investigation he himself will be on trial equally with the humblest of his subjects who has lived on earth. And then, when all facts are brought forth to the view of all, and the light of truth is turned full upon all his dealings with mankind, mankind and angels will with one accord signify their approval.

The judgment will afford the strongest possible proof that it is a fixed principle of God's government to do nothing without the voluntary approval of his subjects.

The real character of that which claims to be democracy may be tested by the principle of unselfishness. Socialism says, What's yours is mine. Christianity, on the other hand, says, What's mine is yours. There is a world of difference between these two sentiments. They represent principles that are as unlike as light and darkness.

The best and highest form of democracy is found in Christianity alone. It is Christianity that the world needs,—Christianity for the working men, to bring them into an unselfish attitude toward their employers and toward each other, and Christianity for the men of wealth, to bring a similar change in their attitude toward their fellows. The application of the principle of unselfishness to the dealings of men with each other, would solve every problem of labor and capital in a single day.

But so long as the principle of selfishness is embodied in these dealings, these problems will remain unsolved, in spite of all the measures that can be devised by all the labor combines, the trusts, and similar organizations on the earth.

Christianity—the application of the principle of unselfishness to the individual life, is no Utopian dream. It is a divine reality, set up by its Author right amidst all the unfeeling selfishness of earth, and one which all may know. Let us work to spread it among men, and to usher in the day when it will be universal over all the world.

THE problem of securing an improvement in “public morality” by means which will not make the people any better individually, is one upon which any amount of energy can be expended without effecting the slightest results.

A Stumbling Block to the Jews.

BY F. C. GILBERT.

ABOUT two years ago the writer was engaged in the city of Boston, doing evangelistic work among the Jews. At this time there was a hearing before the railroad commissioners by the Massachusetts “Sabbath Protective League,” to see if they would not decrease the traffic on the railroads of New England on Sunday. While waiting in the ante-room, several of the Sunday-law workers came in, and we soon entered into a conversation. Quite a prominent one among them remarked that he thought it was very necessary that we have good operative Sunday laws. The following conversation then took place (W. means the writer; S. L. W. Sunday-law worker):—

W.—“There is one feature about this Sunday-law movement that you people ought to take into consideration; and whether you are aware of it or no, this law is working a great deal of evil, and is a great hindrance to converting the Jew.”

S. L. W.—“Why so? All we want is they should keep one day. I suppose they do observe their Sabbath, but then they ought to respect our Christian institutions.”

W.—“But is it not unjust to compel them to observe a day in which they have no faith, especially since they have kept a day they believe they ought to worship God upon?”

S. L. W.—“Well, I suppose if they keep that day conscientiously, some allowance should be made for such; but those who do not observe the day should be obliged to abstain from labor.”

W.—“But will not such a course be unjust? How can you tell whether they keep the day conscientiously or no? Some of them might close their stores and lower their blinds on Saturday, yet sell goods with the blinds drawn; then on Sunday open their stores wide, claiming they have a right so to do, as they kept the Sabbath. Do you not see then that it would revive the days of New England inquisition, as you will not only have to watch

them as to how they observe the day, but also have to resort to measures to learn whether they kept the day conscientiously?”

S. L. W.—“I know it is a hard question to settle, but then we cannot let our Sunday laws be dead letters and inoperative to accommodate them.”

W.—“But, beyond all this, it is a very unchristian thing, and causes them to look with displeasure upon Christianity. You admit they are a very respectable class, law-abiding citizens. They believe they have a God-given right, according to the Constitution, to work any day or all days as they see fit. They endeavor to live up to their citizen rights; and in addition to that we try to lead them to Christ, by telling them that the gospel of Christianity is God’s love-power to save them from sin, and to help them lead better lives. And to this end Christian people are working, that the Jew might realize that Christ is his friend, and Christianity is the truth. But the Jew says, ‘You believe in Christ, and those people also who are making Sunday laws. Do you tell me that that kind of religion is better than the Jewish, and a religion of love that would compel us to do what is contrary to the teachings of your own Bible and your own Christ? Here you people are seeking to compel us to desist from a day’s labor each week,—you who profess to be Christians, who come to us with the gospel,—which the Constitution of this country gives us right to perform, and which the founders of this country—Washington, Jefferson, Madison, and others—never thought would happen in this land? It is unjust; it is depriving us of our rights to “life, liberty, and the pursuit of happiness.” Do you think that, if that is the way you treat us, we want anything to do with Christianity?’”

S. L. W.—“Well, it does not look just right, and I can see there is a just excuse there; and it might have a tendency to make evangelization quite difficult among them. Something ought to be done for them, if that is the case. What would you suggest for a remedy, if you have thought of anything?”

W.—“To my mind there is only one thing that suggests itself, and this would remedy the evil not only with the Jews, but with all people who recognize the unjustice of this thing. For it certainly is a violation of natural right, as every man has a right to do as he pleases, with regard to his working on any day, or upon all days. My suggestion is that the entire system of Sunday laws be abolished.”

S. L. W.—“What! Abolish all our Sabbath laws!! I do not care for the Jew; I do not care for Washington, Jefferson, Madison, or any one else! This is a Christian nation, and we intend to maintain all our Sabbath laws.”

Is such a course Christian? Does it have a tendency to lead souls to the meek and lowly Jesus? Is the fruit that of the Spirit? It needs no reply. If this is a sample of the Christianity of this “Christian nation,” and it is, then is such a religion the religion of Christ? “By their fruits ye shall know them.”

It is reported from Russia that the Czar has granted full pardon to 200 Lutheran pastors of the Baltic provinces, who, on a variety of charges, have been deprived of their churches and deported to other parts of the empire.

Right All Round.

BY FANNIE BOLTON.

Now here is a saying I wish to propound,
That is worthy of study, and pleasant of sound,
A gem of a saying that somebody found,
Worth all you will pay for it, pennies or pound,—
A right is a right all around.

Right fits on a king that sits high on a throne,
Right fits on a peasant who lives all alone,
Right fits on the earth, nor will make a soul groan,
Right fits in high heaven's ethereal zone;
A right is a right all around.

When things go to punching the weak or the strong,
There's something got in there that doesn't belong,
And it doesn't fit art, and it doesn't fit song,
And it galls every sorrow, and aggravates wrong;
But right is a right all around.

Things get into discords, and peace goes away.
The work done by Labor has too little pay,
And Capital gloats and takes too large a sway,
Yet there's only one pattern to follow, men say,
And it's right that is right all around.

Grim Might takes full presidency over the weak,
Forbids them to act, then forbids them to speak,
Then thought is encumbered, and men may not seek,
Then Might chains itself, when it follows its freak,
But a right is a right all around.

There is law, falsely called so, to imprison the just,
There's a stench from the past with its mold and its must,
There's the shades of the martyrs from graves of their dust,
And the shriek of the lost for betrayal of trust;
But a right is a right all around.

Right gives every soul the full right of the soul,
Its own marvelous destiny still to control,
To follow all holiness on to its goal,—
The right for the one that is right for the whole,
The right that is right all around.

Right places her feet on the solid old ground,
For right is one word, one sweet word I have found
That measures up men, earth, and heaven profound,
And it's "LOVE," and you know it is pleasant of sound,
And it's right that is right all around.

The Place of Liberty.*

BY JOHN D. BRADLEY.

"YET know withal
Since thy original lapse, true liberty
Is lost."
—Michael to Adam, "Paradise Lost."

To me the word "liberty" has always been precious.

It seems to possess a sweetness, a nobility, and an inspiration, that is found in no other. I think there is no heart in which it fails to awaken a response. This sentiment is confined to no country and to no age. It has been felt by men everywhere, even when they were tyrants themselves. Cicero, the orator of an arrogant and imperious class, exclaims, "O Liberty! O sound once delightful to every Roman ear!"

Men have thus shown their desire for that to which they are entitled by divine and inalienable right. Liberty—freedom from unjust restraint—is the right of every individual. No one is so unworthy that he has no claim to it, and no one is so well situated that he can afford to dispense with it.

Law, enforced by civil government, has been the means universally employed by men for the protection of their liberties. They have realized to some extent the truth that liberty is not found in lawlessness, but is the result of conformity to just laws.

Many and various have been the forms of government, and but few have appeared to give satisfaction. After long and bitter experience the world has decided that the rule of one, or of a privileged few, is incompatible with public liberty. Monarchies and aristocracies are generally regarded as synonyms of oppression. It is now the prevailing opinion of mankind that the representative system of government furnishes the true remedy. A democracy, administered by popular suffrage, combined with a reasonable degree of intelligence on the part of the people, is thought to be the conservator of liberty. No inhabitant of this country, even if he does not entertain such an opinion, has had an opportunity to remain ignorant of its existence. We have heard of the triumphs of democracy and the glories of free institutions upon every occasion. It is thought that this system annihilates despotism and strikes terror into the hearts of tyrants.

I wish first to inquire if this position is well taken. Are democracies the guardians of liberty? Do they accomplish that, in the accomplishment of which all other systems have failed? If such is the case, then we need look no further for the abode of liberty.

This system is not an untried one, nor is it one with which history is entirely unacquainted. In order to reach an intelligent conclusion, I shall make a brief examination of the four great democracies of which it speaks,—Greece and Rome, the greatest of antiquity, and France and the United States, the two most prominent of modern times.

Of the states of Greece, Sparta and Athens are most noted for their free institutions. But we find that their liberty was, for the most part, at the mercy of artful and unprincipled demagogues of the Alcibiadean type, who cared for nothing but their own elevation. To accomplish this they produced dissensions among the people, or by their eloquent appeals, persuaded them to subjugate and tyrannize over neighboring peoples. For the same purpose they stirred up a jealousy between these two states, and

* The writer of this article, or address (as it was originally presented), was asked to take part upon the program of a literary society and was left to choose his own subject. He naturally chose that in which he was most interested, and has made a feeble effort to set forth a principle which he feels confident is supported both by the divine word and the record of all human experience. The subject embraces so much that an attempt to cover the ground must necessarily be but an attempt, and the reader will have to be content here with a very brief sketch—a mere synopsis. But if he desires to read in full, let him turn to history and to the Word.

civil war ensued, finally resulting in the destruction of all the Grecian republics. Weakened by their own jealousies and strifes, they became an easy prey to the ambition of Philip, and soon groveled at the feet of Alexander. The Achaean League was the last struggle of freedom, and then Rome declared their independence—the independence of slaves. Thus they were brought to a condition of servitude by their own selfishness and strife, and became a prey to others.

It has been said that the Romans possessed the faculty of self-government beyond any people of whom we have historical knowledge. Certain it is, that the Roman republic, covering a period of nearly five hundred years, affords lessons on the workings of popular governments to be found nowhere else. Never has the power and administration of the government resided more fully in the hands of the people. The unwritten constitution of Rome allowed the people every opportunity for asserting and maintaining their authority. They were the legislators themselves, and in their assembled capacity constituted the court of final resort. If there was ever a time when men might have demonstrated their ability to govern themselves and to establish liberty and equality upon lasting foundations, it was here. But what was the case? As long as freedom meant to them, "not freedom to do what they pleased, but what was right" in their treatment of each other, all went well. But a change came. Equality ceased to give satisfaction. Men desired more; they wished to dominate. When distinctions of birth ceased to secure the desired end, distinctions of wealth were created. "To obtain money and office became the universal passion." "The free forms of the constitution became themselves the instruments of corruption." The elections, the laws, and all the machinery of government were made to minister to the greed and ambition of individuals. Liberty and justice became mockeries. I need not here recount the internal dissensions and strife, the oppression and robbery of provinces, and the final destruction of the republic. It is sufficient to say in the language of Froude, that "a constitutional government the most enduring and the most powerful that ever existed, was put on trial and found wanting." Wanting, because men refused to grant to others what they desired for themselves, and they found the law exactly fulfilled, "With what measure ye mete, it shall be measured to you again." Upon the ruins of the republic arose one of the strongest and most tyrannical despotisms that ever existed. It is said that the citizens of Rome always detested the name king. But men sometimes detest themselves in others. At any rate the republic appeared to develop no end of Tarquins, who came little behind him in cruelty.

Nowhere has the doctrine of equality and the rights of the people been asserted with greater vehemence and carried to greater lengths in theory than in the French Republic which arose from the ruins of the Bourbon monarchy. Yet, at the same time, in no democracy has there been less freedom for the individual. Under the rule of

the sovereign mob "came those days when the most barbarous of all codes was administered by the most barbarous of all tribunals; when no man could greet his neighbor or say his prayers without danger of committing a capital offense." Liberty and license became synonymous, and the most sanguinary of all despotisms reigned under the mild and innocent quaternion, "virtue, fraternity, liberty, and equality." Madame Roland, on ascending the scaffold, exclaimed, "O liberty! what crimes are committed in thy name!"

It did not take long to reach the same result there that came to the states of Greece and the republic of Rome. The golden age of Pericles was succeeded by the absolute sway of Alexander; the free institutions of Rome made way for the oppression of the Cæsars; and now the "rights of man" were centered in one man, and Napoleon became dictator of France.

The history of France from the overthrow of the monarchy to the establishment of the first empire, though short, contains the story of every democracy. In the short space of a few years are crowded the lessons of centuries. It affords a complete example of the working of human nature and its inevitable result, which is bound to appear sooner or later in any government, however free be its institutions.

(To be continued.)

Home Religion vs. State Religion.

"Bible Echo," Melbourne, Aus.

THAT there is great moral declension at the present time few will deny. Lying, theft, murder, and adultery are rampant everywhere. But the true cause of this state of things few understand, and the remedy for it is not discerned by many.

Some, as the National Scripture Education League, of Victoria, attribute the growing immorality to the fact that religion is not taught in the state schools. But this is plainly not the cause, for where it is taught in the state schools precisely as they demand it, as in New South Wales, crime is on the increase as well as where it is not so taught.

The real trouble is, religion does not dwell in the hearts of the people, and therefore it is not taught by the parents to their children in their homes. The parents themselves are lawless, and have not the fear of God in their hearts, and their sins and sinful neglect are appearing in their children.

If there was *home religion*, no one would have any occasion to talk about *state religion*. Home religion means something. State religion is a sham. Home religion means personal religion. State religion is an attempt to make men religious by wholesale and without any conviction or conversion on the part of the people individually.

Two Ways of Reform.

BY M. E. KELLOGG.

EVERY one who has read Longfellow's poem, "The Saga of King Olaf," has doubtless been amused, to say the least, at the descriptions of the missionary operations of Olaf the king. These efforts were *warlike*, and they were entirely in accord with the spirit of the church of Rome in that day.

Two quotations, one from each of two poems, which are parts of the "Saga," show how missionary enterprises were carried on at that time. After having described the killing of Iron Beard, the leader of the heathen, the poem continues:—

"King Olaf from the doorway spoke;
Choose ye between two things, my folk,
To be baptized or given up to slaughter.

"And seeing their leader stark and dead,
The people with a murmur said,
O king, baptize us with thy holy water.

"So all the Drontheim land became
A Christian land in name and fame."

Again, urged on by a bishop, King Olaf went on another "missionary" trip against a heathen pirate, whom he took prisoner.

"Then said Olaf, O thou sea-king.
Little time have we for speaking;
Choose between the good and evil;
Be baptized or thou shalt die."

But this kind of preaching had little effect upon the heathen. Hence we read:—

"But in scorn the heathen scoffer
Answered, I disdain thine offer,
Neither fear I God nor devil,
Thee and thy gospel I defy."

The "heathen scoffer" was then compelled to swallow a venomous adder; and, as might be expected,—

"Then baptized they all that region,
Swarthy Lapp and fair Norwegian,—
Far as swims the salmon, leaping
Up the streams of Salten's Fiord.

"In their temples Thor and Odin
Lay in dust and ashes trodden,
As King Olaf onward sweeping,
Preached the gospel with his sword."

Preached with the sword! We accuse Mohammed and Mohammedans of preaching that way, but a great deal that has passed for Christianity has been proclaimed in the same way. Many of Rome's victories were achieved in this manner. In this way greater apparent results could be achieved than in the slow, laborious, and difficult work of teaching the people and inculcating the principles of faith, sobriety, and honesty.

Of Bonnivard, the great patriot of Switzerland, whom Byron has immortalized in his poem, "The Prisoner of Chillon," an historian has said: "He mistrusted the plan Rome had hit on of regenerating men in tribes and clans, and preferred to have it done individually."* And that is to say that he preferred to have it done after the true Christian and apostolic manner.

At the present time there is a most persistent attempt

being made to make this nation Christian by some change in our organic law. But who first devised the plan of making nations Christians in whole masses? Why, it was Rome who first conceived the idea of "regenerating men in tribes and clans;" and hence we are suffering just now from a revival of the spirit of Romanism, which, under a Protestant guise, is following in Rome's footsteps.

Unquestionably Christ was the greatest reformer that was ever upon this earth; and his apostles, following his methods, and imbued with his Spirit, carried the work forward. They labored to regenerate individuals, and they were eminently successful in their work. Was not their way of reform a better way than the way introduced by Rome, which is now being advocated by certain would-be Protestant reformers?

Sunday Closing and Temperance in England.

BY E. J. WAGGONER.

SPEAKING recently of the Sunday-closing bill, which is now the chief object of "temperance" zeal, the Bishop of Norwich, while favoring it, did not think that at present it is practicable, in that it is "one-sided and partial legislation," applying only to the poor, and leaving the rich free to drink as much as they please. He said, moreover, that his personal experience taught him that "no person would more heartily welcome a very great restriction on Sunday opening—say to quite a short period in the middle of the day—than the great bulk of honest and right-thinking publicans themselves."

But nobody ever yet heard of a publican of any kind who was in favor of a diminution in the drink traffic, any more than of a clothing merchant who was in favor of people wearing less clothing and a less expensive sort. So the very fact that publicans can be cited as favoring the Sunday closing of public houses, shows that it is in no sense whatever a temperance measure.

Instead of being a temperance measure, the Sunday-closing effort is in reality an attempt to build up Sunday observance at the expense of temperance reform. The whole tendency of the agitation is to teach people that there is nothing inherently wrong in the liquor traffic, but that the evil consists in carrying it on on Sundays. To illustrate: A mother sees her little boy playing ball on Sunday, and being a devout Sunday observer, says, "John, you must not play ball to-day; it is Sunday." John understands perfectly well that his mother has no objection to ball-playing in itself, but only to Sunday play. But suppose John were worrying a kitten, and his mother should say, "You ought not to worry that kitten to-day, my boy, it is Sunday;" could he think anything else than that it was perfectly allowable to worry kittens on other days than Sunday?

It may be urged that if the public can be educated up to the point of accepting the restriction of the liquor

* "History of Protestantism," Vol II, p. 241.

traffic to the last six days of the week, it will be a long step toward getting them to see that it should be suppressed altogether. If this were true, then it would apply to all other business. No; all that can be won by the Sunday-closing agitation is more homage to the Sunday. If there were in it any real recognition of the evil of the liquor traffic, then the man who saw the point would be opposed to the traffic every day. Sin is sin, no matter on what day of the week it is committed. If a man commits a murder, the sin is not enhanced by the fact that the deed was done on the Sabbath. It is a fact that many things are lawful on the six working days of the week which are not lawful on the Sabbath day, and many of those who believe that Sunday is the Sabbath are laboring hard to put liquor-selling in that list. If they wish to teach the stricter observance of Sunday, they have that right, but let them not delude themselves with the idea that they are furthering the cause of temperance.

London, Eng.

“Let.”

BY J. E. EVANS.

WEBSTER defines the word “let” to mean, “To give leave or power by a positive act; . . . to withhold restraint; not to prevent; to permit, allow, suffer.” The word is found in Isa. 55:7, where the Lord says, “Let the wicked forsake his way.”

The thought thus expressed is the correct basis for all missionary work. There are many other scriptural terms which have the same import, such as “come,” “accept,” “choose.” All of God’s requirements are of the nature of an invitation, not in the least arbitrary, but admonitions to seek that which infinite wisdom sees is the best thing for us. Every requirement is a privilege, and every privilege, when accepted, is a blessing.

These blessings are personal in their application, and their enjoyment does not depend upon the will of majorities. Their reception and enjoyment in no way interferes with the rights of the receiver or any one else. Thus it is not necessary for the Christian to surrender any of his rights to secure to any other Christian, or society of Christians, certain rights. Therefore the idea that we must legislate for the good of the majority, even if such legislation does prescribe the religious conduct of the minority, is false. No rights are taken from any one upon becoming a Christian, and in the full enjoyment of all his rights he does not interfere with the rights of any other man. In this lies the difference between the kingdom of Christ and the kingdoms of earth—between religious and civil governments.

In a civil government the lawless and the disobedient must be kept within the bounds of civility by the power of law; but in the kingdom of Christ, which he declared “is not of this world,” law is only the rule of obedience, not the power. Love is the power which constrains the

subject of this kingdom to obey. Therefore, any society that uses law to compel obedience, though it be a church society, is of the human order; and in thus working reveals to the world that it is without the drawing power of the love of Christ.

He is undertaking a useless task who seeks to enforce a law, unless he is qualified to interpret that law and possesses the power to decide upon the nature and extent of the crime; and has also the right to decide the full penalty for each violation. This would be to make man supreme in all matters religious as well as civil. Such was the work undertaken by the church and state combined in the fourth century, the evil results of which may be seen by all who will carefully consider the record of its doings.

Compulsion is foreign to the nature and precepts of Christ; nor is it natural to those who are partakers of the divine nature.

To all, then, who desire to work for Christ, we would suggest this scripture as a motto, “*Let the wicked forsake his way.*” Do not seek to compel him, for it is possible that that is wrong which we seek to enforce. This is certainly the case in the enforcement of the first day of the week as the Sabbath. God’s word nowhere enjoins it; and even if it did, it would not be according to the gospel to compel any one to obey.

The wrong becomes twofold when those professing to work for Christ employ false methods to support that which in itself is wrong. O how much better it would be to work upon the principle of the following scriptural injunctions: “Choose ye this day whom ye will serve.” “Come unto me all ye that labor, and are heavy laden, and I will give you rest.” “And whosoever will, *let him take of the water of life freely.*” “He that hath an ear, *let him hear what the spirit saith.*” “Is any sick among you? *let him call for the elders of the church.*”

The gospel is an invitation, and “by many infallible proofs” has God given us evidence of his love. From the foregoing considerations it will be seen that if man has the right, and it is incumbent upon him, to enforce one’s religious duty, then he has the same right, and it is equally binding upon him, to compel obedience to all other requirements of the same nature. But this would be to make man supreme—to put him in the place of God. It would be infinitely better, and more successful for us, if, with hearts quickened by the presence of the love of God, we would say to the wrong-doer, “*Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*”

New Orleans, La.

No more beautiful tribute could be paid to the memory of a man than this one which, among others, was fittingly sent to the relatives of the late Hon. Neal Dow, on the occasion of his decease,—“He left the land he loved more safe for every little child.”



"GREATER NEW YORK" has held its first municipal election, and the result is the return of "Tammany" to the seat of power. There are several features of the campaign which are worthy of note.

IN the first place, it may be observed that the chief issue of the campaign was that of popular government against government by a dictator. It seems that quite a large portion of the citizens, knowing this to be a "government of the people, by the people, and for the people," became possessed of the idea that the government of "Greater New York" ought to be run by the people of the city, instead of by a "boss," who might not even reside in the city at all. They believed, in other words, that under this government it was their natural prerogative to manage their own affairs; and they accordingly set out to do so. By way of gaining the benefits of organization, they formed a "Citizens' Union."

BUT this independent politics found itself opposed by party politics. The people were told that not their own interests, but the interests of the "party," was the first thing to be considered in their election. In other words, the election must be managed primarily for the benefit of the "party," and whether the people were to reap the benefits from it which they desired, was wholly a secondary consideration.

CONNECTED with the machinery of the "party"—in this State—was a leading representative of that class, who, under the old Roman government, were known as dictators. These dictators—for whom the nomenclature of the times has supplied the term "boss"—differ from the dictators of ancient Rome in being self-appointed and irresponsible, but not greatly in the extent of their power. Not to dictate the prominent candidates to be voted for by those of his own political "faith," was of course very distasteful to the "boss." He determined that it should be made apparent that the principle of "government of the people, by the people, and for the people" does not apply to local elections. The precedent must be firmly established that no politics will be allowed to be successful which disconnects from the "party" and the party "boss."

ACCORDINGLY, the dictator put a ticket of his own in

the field; not in the hope that any of his candidates would be elected, but solely for the purpose of defeating the audacious effort of the "citizens' union" to institute local self-government; and, incidentally, of letting the people understand that the science of politics, in this part of the country at least, has progressed beyond the point where such an effort can be successful.

THE result was the triumphant success of the dictator form of government, under the aegis of an opposing political party. It was better that government by dictatorship should triumph, even at the sacrifice of party success, than that there should be a triumph of popular government. Such is the view of the political "boss." The man in possession of autocratic power holds that possession above every other consideration. It is not human nature to do otherwise.

THE dictator who achieved success in the electoral contest, is a man who but recently returned to this country from a sojourn abroad, which is said to have been largely spent at the English race tracks. It seems to be getting quite the fashion for men who acquire wealth and political distinction here to make the Old World—and especially England—their recreation ground, and to spend only so much of their time in this country as is necessary for a proper attention to "business." Considering the facts which confront us, we may without any great stretch of imagination, contemplate the time when our "rulers" will return from across the water only for the purpose of dictating our politics and setting up their men in office, and having thus attended to "business," will hie them back again to the shores and society which they find more congenial to their tastes.

THIS triumph of dictatorial government was "by the people." By their votes the people deliberately sanctioned and put it into effect. And thus they have themselves proclaimed, in effect, that in this leading city of the Union, we have come in the evolution of politics to the place where "government of the people, by the people," and government by dictatorship mean one and the same thing.

To him who can read the signs of the times, there is in all this a plain omen of a transition through which government is rapidly passing in this country, and one which is eliminating the features of republican government and substituting in their place the features of a despotism. It is not difficult to conjecture that when the evils under which the people are suffering, and which the prevailing system of government seems rather to foster than relieve, shall have progressed beyond a certain point, the people will welcome a monarchy in some form

which shall promise the needed relief. History testifies that it must be so. *

THE campaign of Henry George, as the representative of Jeffersonian democracy, was by no means the least striking feature of the contest. His scathing denunciation of the party "bosses" and specific charges of base veniality against well-known judges of the State courts, were in themselves extraordinary incidents. But when we consider them in connection with the extraordinary homage paid him, after his sudden death, by all classes of the people, they become still more significant. Do the people believe these charges to be true? If so, do they care anything about them? or have they ceased to feel any concern over visible corruption in the offices of public trust? If they do not believe them, why do they hold the man who so emphatically uttered them entitled to the homage of a hero-martyr? *

It may not be out of place in this connection to notice some of the statements which the heat of a campaign generally brings out, relative to the duty of voting. For instance, it was urged upon the readers of one of the leading city dailies that, "If you fail to vote, you betray your trust as a citizen." What one's "trust as a citizen" is, was not specified, though it may be presumed it was considered to be too well understood to need specifying. It will be generally admitted, no doubt, that the man who lives a life which contributes to the welfare of his fellow men, contributes his just proportion to the support of the State, and by word and example contributes to the general peace and safety, and to the stability of good government, performs the part of a good citizen. But all this will be done by every true Christian, because he is such, irrespective of the question whether he is a voter or not. *

BUT the argument put forth by this newspaper, taken in connection with certain facts, suggests one or two queries which might properly be made in reply. In almost immediate connection with it the statement was made that "the only issue [in the campaign] is between government by the people and government by dictators." This was said in view of the certainty that a great many votes would be cast for that which represented government by dictators. Now all those casting such votes were, by the argument in question, true to their trust as citizens. In other words, the fulfilment of their trust as citizens required that they should seek the overthrow of "government by the people," and the setting up of government by a dictator! It is only necessary to add that an argument which proves too much proves nothing at all. *

THE argument will have to be qualified so as to say

not only that "if you fail to vote," but if you fail to vote the right ticket, "you betray your trust as a citizen." This is really what the statement means. But this only brings us to the question, Which one is the right ticket? Where is the infallible gospel of political salvation, the ten-commandment code of political ethics? There are a great many tickets in the field, and each one claims to represent the cause of right and justice. And as only a small proportion of citizens support any one of them, it may be said upon the authority of this argument that the great majority of citizens are unfaithful to their trust as such. But this, again, proves more than the political arguer is willing to admit. *

THERE is only one sure way of being always true to one's trust in every sphere of life, whether that of citizenship or any other; and that is to be always a genuine Christian. Being guided by a wisdom and a Spirit infinitely higher than those of fallen humanity, the Christian makes no mistake in the side which he espouses. He is found ever on the side which tends to the elevation of his fellow men,—the side of peace, of justice, and of truth,—whether these be represented by any ticket in the political field or not.

The Wickedness of Sunday Joy.

"New York Sun."

THE law under which a number of Harvard students were arrested for playing golf on Sunday reads as follows: "Whoever is present at a game, sport, play, or public diversion, except a concert of sacred music or an entertainment given by a religious or charitable society, the proceeds of which, if any, are to be devoted exclusively to a religious or charitable purpose, upon the Lord's day, shall be punished by a fine not exceeding \$5." It is clear from this that the supreme test of the impropriety lies in this—if the culprit is enjoying himself, he is doing wrong; if he isn't, it is all right.

An Inconsistent Lament.

"Sabbath Recorder," November 1.

THE Christian Endeavor societies of Illinois lately held a convention in Chicago. It represented thirty-four denominations, the "Disciples" leading, as to the number of societies represented. In the matter of resolutions the convention "lamented the vast amount of Sabbath desecration" in Illinois and elsewhere, and yet these same "Disciples" who formed so prominent a factor in the convention are untiring in teaching no-Sabbathism. It is their ever ready weapon against God's law and his Sabbath. Having thus done what they can to ignore God in the matter, they "resolve" to "lament" the desecration of Sunday!! How wise and consistent!

Humbug!

"The Truth Seeker," New York.

"WHENEVER Sabbath-breaking is punished, it is on the ground that Sunday is a day of rest established by the state—not by the church—and that its violation interferes with their day of rest by other citizens."—*News and Courier, Charleston, S. C.*

The statement is absurd. In ninety-nine cases out of one hundred where arrests are made for violation of the Sunday law there has been no disturbance of any citizen's rest. The rest theory is a pretext for enforcing a law of the church by the machinery of the state. It disturbs no person's rest when a man plows in his field, or sells goods in his store, or goes hunting in the woods, or offers fruit or gimcracks for sale upon the street. . . . A law designed to promote rest would prohibit work and the running of machinery at night, not on Sundays.

In a circular which Archbishop Corrigan, the leading Catholic prelate in New York, caused to be read in all the Catholic churches on October 17, he says:—

"The signs of the times show danger signals in the fast rising flood of socialism and anarchy, and thinking men the world over find the greatest bulwark against these dangers in the conservative principles and doctrines of the Catholic Church."

Was it a mere coincidence that this circular was read a few days previous to election, one of the tickets in the field being in support of what are considered as socialist ideas? Hardly, we think, notwithstanding the oft-given assurance from the spokesmen of Rome that "the church" never has anything to do with politics. Perhaps the archbishop thought that this reading of his circular would have a suspicious appearance of being a political "deal," for it was put forth ostensibly as a reply to documents which it avers have been lately circulated teaching opposition to "politico-ecclesiasticism," but which it has been ascertained were never heard of by the people before.

THE REV. THOMAS A. HOYT, a Philadelphia pastor, on a recent Sunday preached to his congregation on the subject of Sunday desecration, and among other things (as reported in the *Philadelphia Times*) said:—

"If we ask ourselves if we regard this day with true reverence, will we find ourselves guiltless? Will we not find, perhaps, that we have fallen into a loose way of considering it, when Holy Scripture tells us that we should consecrate the entire day to God? Let us consider this carefully, remembering the promise of the Redeemer: 'If you keep this day holy, I will cause you to ride on the high places of the earth.'"

But what use would there be in making amends as regards the loose way of observing the day, while being so loose as regards the day itself? When one is so "loose" in observing the Sabbath commandment as not even to get hold of the right day to be observed, he is

only wasting time and effort in considering remedies to be applied to the manner of its observance.

DR. P. S. HENSON, of Chicago, a prominent clergyman and zealous advocate of Sunday laws, is quoted as having recently said, in justification of a series of sermons he was to preach on the ten commandments:—

"It is time that Sinai be heard from again. We have urgent need to-day to consider the foundation of law, or religion, if you please. There is contempt of law all over the land. The records show an alarming and unprecedented increase of crime all over the land."

Yes; it is indeed time that the world hear again from Mt. Sinai, and nothing shows the necessity for this more than the fact that men like Dr. Henson, who stand as the instructors of the people in religious truth, teach and practice squarely contrary to the law spoken from Sinai in the vitally important matter of observing the Sabbath. For that law says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But the first day, and not the seventh, is the one which receives almost universal homage as the day of rest.

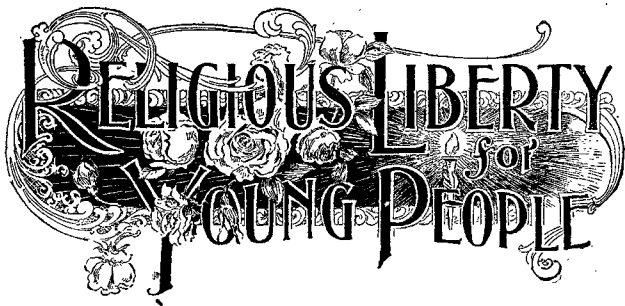
When lawlessness is taught from the pulpit, it is small wonder that it is practiced in the streets.

It has been painfully amusing to witness the tenacity with which the various candidates in the city election just held here grasped at "straws" in the hope of strengthening their chances of election. One of these was the official announcement by one of the leading "reformer" candidates that the people of the city, in case of his election, would be treated to a "liberal Sunday." This was a bid for the foreign element who have in some instances rather lax ideas in regard to Sunday observance.

In the due course of events we seem to have reached the time when it is again in order to announce the discovery of an "authentic" document of supreme historic interest; and accordingly we are informed that there has just been found, in the famous library of the Vatican, the "long-lost report" of Pontius Pilate covering the events relating to the crucifixion, and from which it appears that if Pilate had only secured some much-needed reinforcements one day sooner than he did, the crucifixion would not have happened. It is a very interesting document, beyond a doubt; but perhaps the Vatican would be willing to part with it for a sufficient cash consideration.

TOMMY.—Papa, what is England and France and those nations goin' to do with all the armies and guns and ships they are gettin', that you read about in the paper this morning?

PAPA.—Why, my boy, they are getting ready to give the great Christian "concert of Europe."



God the Author of Liberty.

IN our national hymn we sing,—

"Our father's God, to thee
Author of liberty," etc.

The truth which these words affirm—that God is the author of liberty—rests upon the fact that God is the father of the human race.

Liberty means nothing to the individual deprived of all resources. God has all resources at his command, and is therefore the real author and custodian of all liberty.

The strongest and wisest of men are not able to supply themselves with the resources necessary to a single hour of life; and without life, liberty is nothing.

Men are neither omnipotent nor omniscient. They do not provide the air they breathe, nor the water they drink. Yet it is very common for people to imagine that they can get along entirely independent of that Intelligence and Power by which these things were provided; that, indeed, they will not enjoy full liberty in any other way.

We very often see the expression "free thought," which is meant to convey the idea by those using it that no thought is free except that which springs wholly from the exercise of their own human minds.

What is there free about such thought? Thought, like an individual, is free in proportion to the extent of the range through which its powers can carry it. Is the range of "free thought" any greater than that of other thought?

Can the ignorant savage do more to extend his range of thought than the educated white man can do for him? Can finite man do more for himself in the same line than can be done for him by the infinite God?

We are the children of God. In proportion to his knowledge and power, our own abilities are far less than are the wisdom and power of an infant as compared with its parents. If we can enjoy liberty without God, the infant can do the same independently of parental care.

But the infant left to its own resources very quickly comes to grief. It is natural for it to prefer its own way to that of its parents, but its own way would lead only to disaster. Left to itself, it would soon be deprived of all liberty in any form.

But by wise parental care and instruction, the child is brought day by day into a more perfect knowledge and

enjoyment of liberty. And when it has received all in this direction that its parents can give it, it can still go on indefinitely under the care of its Father in heaven. And God has fixed no limit to this process.

God would not have his children always bound by the limited powers and faculties which they possess here in this life. He designs that they shall have bodies and minds filled with an imperishable vigor. He purposes for them a continual growth in knowledge that will never end.

And with this continual expansion of the faculties, this continual enlargement of the range of their power, and therefore of their freedom, there will ever be written more clearly upon all minds the mighty truth—God the Author of liberty.

Politics and Citizenship.

"HELLO, Will," exclaimed Fred Hammond one morning, upon suddenly meeting his young friend, Willie Dean. "Say," he continued, "who are you goin' to vote for? I mean," he added, recollecting that neither of them were yet of voting age, "who would you vote for if you were old enough?"

"Oh, I don't know," answered Willie, with some hesitation; "I never thought very much about politics."

It was the day before election, and political excitement was running high in the city where they lived.

"I know who I'd vote for," said Fred; "I'm a Republican," he added, with the air of one making a very important statement.

"What makes you a Republican?" Willie asked.

"Why," exclaimed Fred, "because that's the right party; my pa's a Republican, and he knows all about what to vote for."

"What does the Republican party believe?" queried Willie.

"Oh, I don't know exactly; something about the tariff, though, I guess," was Fred's answer.

"But how do you know you're a Republican, if you don't know what the party believes?"

"Well, I'm a Republican, anyway; my pa's a Republican, and that's reason enough for me."

"I don't see very much reason in that," observed Willie. "My pa's a Democrat, and he says everybody ought to vote that ticket. For my part," he added, "I never could see much use in going into politics anyway."

"Why," exclaimed Fred, in a tone of surprise, "you're not a good citizen if you don't vote. My school-teacher told us that when we had our brigade drill, the other day. He said that people who did n't vote were no better than traitors."

"Well, I don't see as voting makes much difference with that. I heard two men talking politics on the corner yesterday, and they got to disputing about it, and one of them said everybody who did n't vote the straight party ticket, as I believe he called it, was a traitor. So I

guess politics doesn't save anybody from being called a traitor.

"And I should think," added Willie, after a moment's pause, "that if I voted wrong, it would be worse than if I didn't vote at all. Lots of people vote for saloons, and gambling houses, and such things. Wouldn't it be better if such people didn't vote?"

"Oh, I don't know about that," said Fred, rather dubiously. "But anyway," he added, more confidently, "that's just why good people ought to go into politics, so as to prevent the bad people from running things. I heard the minister say that in his sermon last Sunday."

"Well," observed Willie, "my mother says there are a great many more bad people in the country than good people; and I think she's right about it, too. She most always knows about anything that she talks about."

"Of course," he continued, "she didn't mean bad people such as those that murder and steal and have to be sent to jail, but people who are bad enough to vote for things that are bad,—like the saloon, you know. I guess there must be more people who want saloons than there are who don't want them, because they can't shut them up by vote, and even where they do vote to do so, they go on running just about the same."

"My pa don't believe in prohibition," observed Fred. "He says it's nobody's business what people drink."

"Neither does mine," said Willie; "but my mother does; she belongs to the Woman's Christian Temperance Union. She says everybody ought to vote for prohibition."

"I heard pa say yesterday that the prohibition vote wouldn't amount to much. Hardly anybody votes for that now," was Fred's comment.

"That's what I was saying," said Willie; "if people who don't want saloons and such things are so much fewer than the people who do want them, or who are willing to have them, I don't see how they're going to keep the bad people from running things by voting. There's got to be something to make the people better, I guess, before the government can get any better. That's what my uncle said to me the other day, and he said people couldn't be made any better by voting. He said the only way to make people better was to get them converted, and that the preachers ought to be preaching to convert people, instead of preaching to tell people how they ought to vote."

"Maybe that's so," said Fred. "I guess the preachers don't know so much about politics as they think they do; anyway, they can't preach politics out of the Bible, and I agree that they ought to stick to the Bible and let other things alone. But I'm on an errand now, and I guess I'll have to be going. Good-bye."

"Good-bye," answered Willie; "I'll see you again pretty soon," he called after Fred's retreating figure, "and I'm going to find out all I can about what are the duties of citizens. But I believe," he added to himself, "that my uncle was right when he said that people who live good lives and are kind and helpful to everybody

around them, are a great deal better citizens than the people who are always talking about saving the country by their votes."

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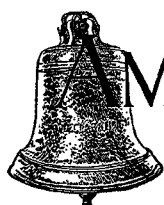
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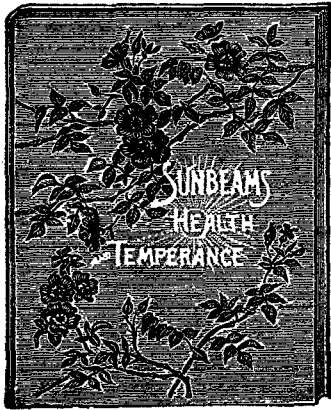
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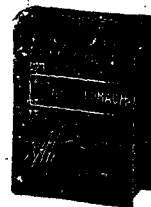
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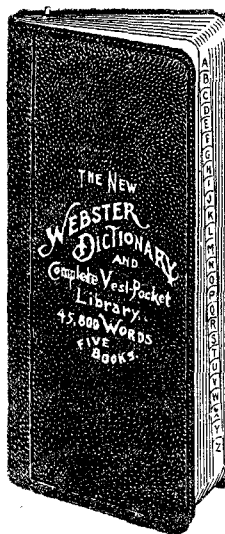
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Below is part of page 608 of our Combination Bible. The following Key shows how it is to be read:

KEY—The first **RV** on page 608 appears in verse 37 of the 9th chapter, before "dominion." In the King James Version the reading is "dominion over our bodies," etc. By referring to the foot-notes it will be seen that the word "dominion" is changed to "power." Hence the Revised Version reads "power over our bodies," etc.

In the 38th verse the King James reads, "because of all this;" by reference to foot of page it will be seen that the Revised Version reads, "yet for all this."

In verse 28 there is an **RO**, which denotes an omission. Refer to the foot-notes and "(having)" will be found. Every omission is placed in a parenthesis in the foot-notes, and the Revised Version in this instance reads, "every one that had knowledge and understanding."

Thus it is seen that the Revised Version is easily read in connection with the King James Version. The system is so simple and so easily understood that no reader finds any difficulty in comparing one version with the other.

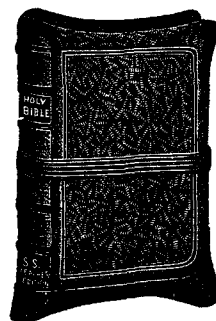
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They that sealed the covenant.	NEHEMIAH, X.	The points of the covenant.
they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.	B. C. 443.	all they that had separated themselves from the ^{rv} 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;
38 And ^{rv} because of all this we ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^h seal unto it.	^f Dent. 28. ^g 2 Kin. 23. 3. ^h Chr. 29. ⁱ 10; 34. 31. ^j Ezra 10. 3. ^k ch. 10. 29. ^l Heb. are at the sealing, or, sealed. ^m ch. 13. 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 ^h 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. 1 The names of them that sealed the covenant. 23 The points of the covenant.	³ Heb. at the sealings, ⁴ ch. 9. 38. ⁵ ch. 8. 9. ⁶ Or, the governor. ⁷ ch. 1. 1. ⁸ See ch. 12. 1-21.	30 And that we would not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:
N OW ^h 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, ³ Āz-a-rī'ah, ⁴ Jēr-g-mī'ah, ⁵ Pāsh-ūr, ⁶ Ām-a-rī'ah, ⁷ Māl-chī'jah, ⁸ Hāt-tūsh, ⁹ Shēb-a-nī'ah, ¹⁰ Māl-luch, ¹¹ Hā-rim, ¹² Mēr-g-mōth, ¹³ Ō-bā-dī'ah, ¹⁴ Dān-jel, ¹⁵ Gīn-nē-thon, ¹⁶ Bā'rych, ¹⁷ Mē-shūl-lam, ¹⁸ Ā-bī'jah, ¹⁹ Mīj-a-mīn,		31 ^k And if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, <i>that</i> we would not

37 power 38 yet for all this—our—our 9 namely, Jeshua etc. 14 chiefs 28 Nethinim.—peoples—that had—(having) 30 peoples 31 peoples—(it)—a—

forgo 33 meal—(an) 34 (the)—(among)—according to our fathers' houses, 35 manner of trees,



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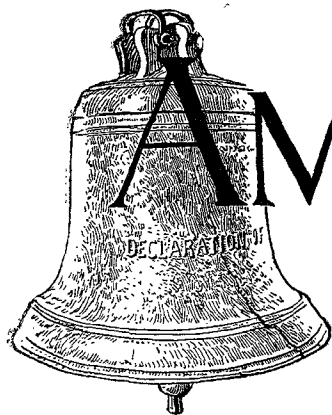
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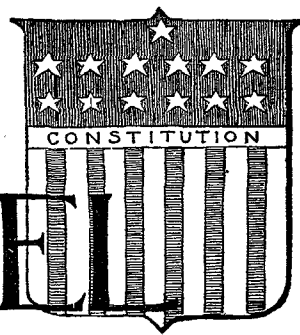
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ONE of the speakers at a Christian Endeavor convention held recently in Lynn, Mass., was the Rev. C. P. Mills, who, in defining the relation of Christian Endeavor to citizenship, said this:—

"Christianity is essentially political. The church as such does not go into politics, but it makes politics go."

It is such doctrine as this that the Christian Endeavor youth of the country are imbibing from their clerical instructors. Both by precept and example on the part of the latter these youth are being taught that Christianity is essentially political, and that the chief mission of the church is to make politics "go." The only result of such training that can possibly follow, will be the setting up in the great Christian Endeavor society of a union of religion with politics, which can mean nothing else than a union of church and state.

It would certainly be very much in order if the Rev.

Mr. Mills would explain how it is that the church is to make politics "go" without going into politics. Politicians find it necessary to go into politics to the fullest extent of their powers, if they succeed in making politics "go" in a manner to suit them; and even then they do not always succeed in their efforts. To think of making politics "go" without going into politics at all, would be scouted by any politician as the most visionary idea that could be mentioned. And yet we are gravely assured that the church is going to accomplish this very thing. It is strange that those giving such an assurance can successfully appeal to such an extent to the credulity of intelligent people.

No; the church will certainly go into politics when she makes politics "go." And why should she not, if Christianity itself is "essentially political"? History tells us over and over again just how the church will proceed in such a matter. She will proceed as she has done in historical instances of gaining control of the civil power, and the result will be just what it was on those occasions.

PERSONAL-LIBERTY [for the saloon] advocates never think of the right of the innocent victims of grog to enjoy freedom from the torture to which drunken husbands and fathers subject them.—*New York Voice*.

Sunday Quiet and Church Bells.

IN connection with the agitation now in progress in Washington, D. C., for the suppression of the crying of Sunday newspapers, the *Washington Post* offers the suggestion that the proposed prohibition of Sunday noise might quite consistently be extended so as to include Sunday ringing of church bells. The *Post* lays down the proposition that church bells are not at all essential to public worship, and had their origin not in public necessity but in the practices of barbarism. We know of no facts which contradict this statement. The *Post* says:—

"If the newsboys can ply their trade without crying their wares, surely the church can go upon its excellent and useful way without all this deafening and discordant clamor. The bell is of even less necessity in religion than public outcry is in newspaper vending. It is, in fact, a relic of antiquity, not to say semi-barbarism. It was first used by the Romans to summon the people to the public baths. Two centuries passed before bells were applied to church purposes. They were used in many ways, and were never, until very recently, regarded as an appliance of the church exclusively. They summoned the soldiers to arms, the tribunes to the Senate, the rabble to the circus. They sounded the alarm of conflagrations and of tumults."

It is not absolute quiet that the church wants on Sunday, but only such a degree of quiet as will exist when the church bells are given a monopoly in the production of sounds to attract the attention of the people. And

for a like reason Sunday business is condemned and Sunday sports—they take the attention of the people away from the church and religious services.

On the ground that Sunday ought to be made a day of quiet by the suppression of all unnecessary noise, we do not see that any good reason can be given for drawing the line so as to exempt the noise of the ringing of the church bells.

The Evolution of Politics.

It would appear that in the evolution of American politics a point has been reached where the personality of a candidate for a position of public trust is altogether a secondary consideration, the thing of primary importance being allegiance to party organization. This much was plainly stated by one of the foremost politicians of the country in a speech made just previous to the late election. He said:—

"Every Republican should remember his duty. It doesn't make any difference about persons or if the candidate don't suit you exactly. The Republican organization must have the same discipline as we had in the regular army, when the boys in blue marched with their gallant leaders. As chairman of the Republican National Committee, I have the right to command, and you must stand by me in the dual position I now occupy.

"It doesn't matter whether you like my personality or not. I have no patience with the man who bolts his party because he is not satisfied with the candidate. If you expect business men to take part in politics and come among you, it is your duty to submit with the discipline of the party."

The loyal voters of to-day, therefore, will not "bolt" their party because it happens to nominate Benedict Arnold instead of George Washington for the highest position, in the gift of the people, or Boss Tweed instead of Abraham Lincoln. Like the men of the famous "Light Horse Brigade," it will be—

"Theirs not to make reply
Theirs not to reason why,"

but simply to do the bidding of their party commander—to act their part as cogs connecting the wheels of the political "machine." This will require servility, but no brains.

Party "machine" politics fosters neither intelligence nor patriotism. And such politics represents the "survival of the fittest"—in this case the unfittest—in the evolution of politics to-day.

THE terrible results of religious persecution appear not only directly in the temporary tortures of the oppressed, but often indirectly, and for a long after period, in the reactions and excesses which those persecutions provoke in the survivors or descendants of the unfortunates originally persecuted. Thus in Russia the fierce fanaticism of the Raskolniki sect, who have been practis-

ing self-immolation to such a horrible extent, believing as they do in the doctrine of salvation by martyrdom, is ascribed, probably with truth, to the cruel treatment the ancestors of these dissenters have undergone for generations, thousands of them having under the Empress Sophia been knouted by the state. So rigorously exclusive are the members of one branch of the Raskolniki sect, called the Beguni, says the *Sun*, that they will not eat or drink from the same utensils used by relatives who have married ordinary members of the Raskolniki. They will not worship in churches or buildings used by others, but only in caves and cellars, which are usually filthy beyond description. Their services are conducted in closely guarded secrecy.—*N. Y. Observer.*

The Place of Liberty.

BY JOHN D. BRADLEY.

(Continued.)

WE come now to the United States, a country in which, we have been told, "the principle of free government adheres to the very soil; that it is bedded in it, immovable as its mountains." We would be glad to accept this and go no further, but unfortunately there are other things that cannot escape notice.

The principle of liberty and equality has never found a more pure, more reasonable, or more noble expression in any political document than in the Declaration of Independence and the Constitution of the United States. The great principles of civil and religious liberty were made the corner stones of the republic. But have they been adhered to?

The first thing that demonstrated the failure of our profession was the system of African slavery. It has been said that "it took the American people one hundred years to find out that the phrase, 'all men,' includes Ethiopians."

But it will be said that this foul blot has been long since removed from our nation, and that during the period of its existence it covered less than half our territory. All I have to say is that the spirit of dominance, which is the essential principle of slavery, is confined to no territory, and cannot be abolished by any number of constitutional amendments. All men are by nature fitted to be slave-holders, and if they do not possess the actual slaves, it is because they have had no opportunity or power to acquire them. The animating principle of slavery finds an outlet by other means than the lash or the baying of blood-hounds. If not so harsh in appearance, it is none the less cruel. While the fundamental law guarantees equality, I need not point you to a thousand evidences that it is denied in practice. Fortunate are we, indeed, if we are obliged to go farther than ourselves to find that evidence. To my mind, there is much truth in the statement by the historian Ridpath that "the old

slaveholders of the South were provoked and tantalized by those who were not slaveholders themselves only because they were born and bred in a happier latitude."

To-day, under the domination of trusts and combines, of labor as well as of capital, religious as well as political, the rights of the individual are just as flagrantly violated as could be possible under any system of slavery. All the necessities of life are controlled for the benefit of a few, and the people are compelled to contribute to the growth of colossal fortunes in which they have no share. As in Rome, there has arisen a party of wealth and a party minus wealth, each clamoring loudly for its own rights, while caring nothing for the rights of others. "The elections are managed by clubs and coteries," and it is an established fact that when wealth and party combine, the people can have no influence whatever. I find this editorial statement in a late number of the *Arena*: "It is said that in England the queen reigns and Parliament rules, but in America the 'machine' both rules and reigns."

The grandest principle of the Constitution is that which guarantees liberty to the individual in matters of religion. It is the grandest because upon it depends all other liberty. When that principle is denied, political liberty is also doomed. Yet there has not been a day in the history of our country when the principle was not denied by the existence of a union of church and state. As long as the principle was held in the hearts of the people, there was no evil effect. But now we have seen persecution arise, and the principle is denied upon every hand. The idea now obtains that the proper object of government is to establish law, not justice; to protect institutions, not the people. Property is regarded as of more importance than human life, and the preservation of a so-called sacred institution than the maintenance of freedom. It is stated by a prominent political thinker that he who makes a search for genuine democracy will find "a residue only on the remote outskirts of society, in far places by woods and streams, on the prairies wild, and in the filthy purlieus and cellars of towns and cities."

In short, the noblest political document that man has yet framed for the preservation of his liberties, like the ten words spoken from Sinai, has proved "weak through the flesh." And, as Mr. Webster has long since said, "If, in our case, the representative system ultimately fails, popular governments must be pronounced impossible. No combination of circumstances more favorable to the experiment can ever be expected to occur. The last hopes of mankind, therefore, rest with us; and if it should be proclaimed that our example had become an argument against the experiment, the knell of popular liberty would be sounded throughout the earth." The failure of this government means the failure of all.

So we see that liberty and democracy are not synonymous. The history of popular governments has been, like all others, oppression, revolution, and counter-revolution. It has been war between classes, sometimes defined by birth, sometimes by position, sometimes by

property,—in all instances the actuating motive of oppression has been selfishness; retaliation and vengeance have ensued, and the whole power has usually fallen into the hands of one man. It was in a democracy that Sulla executed his sanguinary proscription, and that Robespierre startled the world with the reign of the guillotine. To the claim of democracy that it is the guardian of liberty, the verdict of history is emphatically “Mene, Tekel, Upharsin;” and the failure of democracy demonstrates the failure of all systems.

Why have they failed? Why is it that the story has ever been,—

“Truth forever on the scaffold,
Wrong forever on the throne?”

Is it because the lovers of liberty have always been upon the scaffold, and the friends of oppression always upon the throne?—No. It is because of an almost unalterable law of human nature that *selfishness* asserts itself when men are in a position to command and obtain, and liberty and truth which are usually prized by the poor and powerless, are forgotten. The common people hear the words of truth and justice gladly, but power waits for a more convenient season. So it has ever been. While the “antiquity of freedom” cannot be questioned, the birthright has been siezed by tyranny, the “later born,” and since the original lapse of man from the path of rectitude, he has enjoyed few visits from the first born.

I need not stop to enlarge upon the cause of this failure. You see what it has been. It is summed up in one word—selfishness. Freedom has meant only—

“to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt.”

The practice of that principle which alone insures true liberty,—“Whatsoever ye would that men should do to you, do ye even so to them,”—is not natural to men as they are in the world. They act naturally in the administration of government, therefore it is not in monarchies, aristocracies, democracies, or any other system of human government, that liberty is found.

(To be continued.)

The Tail Wagging the Body.

“Four hundred and fifty barbers wanted Sabbath, fifty refused; fifty made four hundred and fifty work. Think that out.” So says a writer in *The Defender*, the organ of the “New England Sabbath Protective League.”

If this were true,—that “fifty made four hundred and fifty work,”—it would be an instance of the tail being successful in an effort to wag the body. But no such thing as this ever happened. It is contrary to nature and to reason. The alleged fact is not true.

The four hundred barbers who worked because the fifty others would not rest, did not want to lose their Sunday trade unless the other fifty also lost theirs.

Their own covetousness made them work. They worked because they thought more of their gains than of the weekly rest. The love of money, and not the fifty barbers, was their master.

Take the love of money away, and there is no foundation left for the oft-made assertion that “the right of rest for one is the law of rest for all.” “The love of money is the root of all evil.”

The Latest Judicial Decision on the Validity of Sunday Laws.

A FRIEND has kindly favored us with a copy of the *Alamosa* (Col.) *Independent-Journal*, of October 14, which contains a decision given by Judge Holbrook in the District Court of Costilla County, Col., on October 12, which is worthy of note as an addition to the list of judicial decisions touching upon the question of the validity of Sunday legislation. While this question was only incidentally involved in the present case, the language of the judge in considering it amounts to a virtual decision upon the validity of Sunday laws.

The case was that of the people of the State of Colorado against J. W. Palmer, for keeping open a saloon on the first day of the week. The decision says:—

“The information in this case charges the defendant with a violation of the statute which forbids the keeping open of saloons on the first day of the week.

“The defendant moves to quash the information, and by the motion the Sabbath question is involved.

“The Bible most positively declares that the seventh day is the Sabbath: the law books declare ‘the first day of the week, commonly called Sunday,’ to be the Sabbath.

“This conflict of authority between God and man, one phase of the motion to quash the information virtually calls on the court to decide. But, fortunately for the court, God has never required nor authorized man to punish his fellow man for a failure to observe the Sabbath, nor for neglect of any other religious duty; while men, jealous of their own works, have made laws to enforce the observance of the man-made Sabbath.

“The oath of a judge can go only to the extent of requiring the court to enforce the laws which men have made; leaving each individual, who wishes to do so, to worship God according to the requirements of the Bible, so far as the laws of man will permit.

“The defendant contends that the statute in question is obnoxious to Art. 2, Sec. 4, of the Constitution, which provides, ‘That the free exercise and enjoyment of religious profession and worship, without discrimination, shall forever hereafter be guaranteed.’ . . . ‘Nor shall any preference be given by law to any religious denomination or mode of worship;’ and also to the constitutional prohibition against special and class legislation.

“Generally, such a statute should be construed as obnoxious to both these constitutional provisions. Ordinarily a law which for religious reasons closes the doors of one business house on certain days, while another is permitted to run, is class legislation; and a law which

requires the Jew, the Seventh-day Baptist, and the Seventh-day Adventist to cease their daily avocations on the first day of the week, is certainly a discrimination against religious worship, and is showing a preference to the religious denominations that keep the Sabbath which had its origin in the compromise between Christianity and paganism in the fourth century. Yet, it must be admitted that the sentiment of the people in favor of stringent Sunday laws has greatly increased within the last fifty years, and it must be further admitted that within the last twenty-five years courts of last resort have found reasons for sustaining Sunday laws, unknown to earlier decisions; however, the license laws of Colorado are such as to make further discussion of these constitutional provisions unnecessary in this case. The saloon business is a prohibited business, permitted only upon the obtaining of a license therefor, granted upon the filing of a bond conditioned for a strict observance of the statutes.

"It must be conceded that the state has a right to limit the license which it grants in such cases, and to punish for a violation of the law under which such license is granted.

"These objections as well also as the objections to the form of the information are found not well taken, wherefore it is ordered that said motion be and it hereby is overruled.

"CHAS. C. HOLBROOK,
"Judge."

Sunday Anti-Christian.

BY C. H. KESLAKE.

NOTWITHSTANDING the many attempts to bolster up the Sunday by arguments from Scripture that could be true only when they are advanced in favor of the seventh day, it is a fact that that day is a spurious institution.

No stronger argument to prove this is needed than the statement recently made by Rev. Dr. Burrell at the State Convention of Christian Endeavor held in Paterson, N. J. The "reverend doctor" said, "My right to Sabbath observance depends upon a law for Sabbath observance for all. If others don't keep it, I can't."

In making this statement, he was making a plea in behalf of Sunday, looking to a state law enforcing its observance.

Had Sunday been a day of divine origin, Dr. Burrell would never have been under the necessity of making such a confession.

In an article last week, with reference to the seventh day, the writer showed that it is the sign of God's power in creation and redemption, and that in the very nature of things that day—the true Sabbath—is an aid to faith. It points one to the eternal power and divinity of Christ, and he who knows that power can keep the Sabbath.

But however closely we may examine Dr. Burrell's statement quoted above, we shall find an utter absence of anything like faith; and for the simple reason that there is nothing in the day to inspire faith. The truth is, not having any strength of its own, it is responsible

for the weakness and spiritual poverty that is so prevalent in the Christian church of to-day.

For centuries it has been, as it were, a cancerous growth, a deadly gangrene, slowly but surely eating its way into the very life of Christendom, until now the church finds itself utterly helpless, and, having no "thus saith the Lord" for its support, turns abjectly to the state for aid. It is a viper that in an evil hour was clasped to the bosom of the church, and there being nourished and given warmth, it now darts its poisonous fangs into its benefactor, its virus spreading throughout the body; but instead of throwing the deadly thing off and fleeing to the Great Physician for healing, she deliriously hugs it more closely to her breast and, through state law, seeks to give it the fullest opportunity to sting her to death.

Nor could we expect it to be anything else, when we come to study the origin of Sunday. Its very name indicates its origin—the day of the sun.

Of all the religions that have been the rivals of the religion of Jesus Christ, that of sun-worship has been the most widespread and influential. And of all systems of worship that have been debasing and obscene, that have served to stamp out of the human heart all traces of Him who created man, sun worship has been the worst.

No one can read the history of sun-worship without a feeling of abhorrence for the vile rites that were practiced in connection with it.

One does not always have at his command the various books that treat on this subject, but he does have the Bible for reference. And any one who will read the 8th chapter of Ezekiel will see how the Lord regards sun-worship. Over and over again the Lord tells Ezekiel to look in a certain direction, and, as he does so, each time the command is, "Turn thee yet again, and thou shalt see greater abominations." The climax of all the abominations referred to in the chapter is reached in the 16th verse: "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east."

Nor is it in the Scripture alone that God shows his abhorrence of sun-worship. When ancient Israel were encamped in the wilderness, the tabernacle was always pitched with the entrance toward the east, so that the people would face the west in their worship of God; and thus their backs be turned to the east. This was done with direct reference to sun-worship. He who worshiped the sun must first have turned his back upon God.

Sun-worship was the prevailing worship even in the apostles' days, and the student of the Bible and history will readily see that it was to this evil and its attendant horrors that Paul referred in Eph. 5:11,12: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

In the time of the apostles, Satan saw that nothing could openly withstand the onward march of Christianity. He therefore plotted to overthrow it in a different way, and the worst enemy that he purposed using in accomplishing this task were the so-called friends of Christianity.

The spirit-filled apostle could easily see the workings of Satan, and faithfully warned the believers of them. Thus he says to the elders at Ephesus, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:30.

Again, in his letter to the Thessalonians (2 Thess. 2:3,4) Paul, correcting a wrong idea that had crept into the church relative to the second coming of Christ, says: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." He then adds, "The mystery of lawlessness (R.V.) doth already work."

No one can doubt that this "man of sin," "the son of perdition," is any other than the power known as the papacy. The papacy is indeed the mystery of iniquity, the very incarnation of lawlessness. And the crowning work of this apostate power was the attempt to change God's holy law with reference to the Sabbath. It "has substituted the observance of Sunday, the first day of the week, for the observance of the seventh day—a change for which there is no scriptural authority." The papacy openly boasts of this, and points to it as the badge or mark of its authority, thereby confessing itself capable of doing no greater work.

In this act, and this only, has it exalted itself above all that is called God, for it claims to have done that which God could not possibly do—that is, to have made the first day of the week the Sabbath.

Sabbath means rest. Sabbath day means the day of God's rest. It is true that God worked six days and rested upon the seventh, but he could just as easily have worked five days and rested upon the sixth, or he could have done it all in one day and rested the second; but God could not possibly work upon the first day and call it his rest day.

Certainly, then, if the papacy could really do that which God could not possibly do, it would be greater than God, hence Sunday, as a Sabbath day, would stand for a power greater than God's power.

The power of the papacy has always been arrayed against the gospel of Jesus Christ. It confesses to knowing nothing of the faith of Jesus Christ for justification. From first to last, always and only, it is antichristian; therefore the day—Sunday—which is the badge, the mark of her authority, is itself antichristian. Sunday being antichristian, there is nothing in it that could possibly inspire faith. It is no better than the power that made it. It could be upheld by no other power than that

which made it; and the power which the papacy ever used was the power of the state.

Therefore, while it is a sad confession on the part of the Rev. Dr. Burrell, it is perfectly logical that he and those who stand with him should appeal now to the state for help.

Australian Catholics Become Protesters.

BY W. A. COLCORD.

RECENTLY Mr. Peacock, Minister of Education for Victoria, has had introduced into the state schools of the colony a "School Paper," in which appear religious lessons on various subjects, the scripture quotations in which are taken from the Protestant version of the Bible. Being under the impression that these "papers" were intended only for home reading, Archbishop Carr, of this city, made no objection; but upon learning that they were used in the schools, he at once sent in a protest to Mr. Peacock. In this he says:—

"It has been stated that no protest against such use has come from any source. For my part I should have at once protested had I known that the 'School Paper,' with its scripture lessons, was explained or interpreted for Catholic children by non-Catholic teachers."—*Melbourne Age, September 13.*

Of course Archbishop Carr and all Catholics have a perfect right thus to protest. No one has a right to use the state to teach any one any kind of religion.

But it is interesting to note how quickly even our Roman Catholic friends, when in the minority, become protesters, and protest against others, though in the majority and in power, using the power and institutions of the state to enforce upon them or their children anything in religion of which they do not approve. In this they acknowledge that the Protestant principle is right. By this single protest Archbishop Carr (and all who join him in it) yields to the principle laid down by the Protestant princes at the Diet of Spires, in 1529, that "in matters of conscience the majority has no power." It would have been well if both Catholics and Protestants had always acted upon this principle when they were in the majority. It is strange that men can see the justness of the principle only when they are in the minority.

THE PRINCIPLE APPLIED.

Roman Catholics protest against Protestants teaching religion in the state schools as Protestants understand and believe it, when Protestants are in the majority. This they have a perfect right to do. But if they believe that their protest in this respect should be heard (and it should), then they must admit that the majority have no right to use the state to force upon the minority their religion and religious opinions, at least when the majority are Protestants. But if Protestants have no right to use the state to teach their religious ideas and

opinions when they are in the majority, neither have Catholics when they are in the majority. And if neither Protestants nor Catholics have the right, no one has, and this means that church and state should be totally separate, which is our position precisely. Any legal connection between the two is wrong in principle and injurious to both.

THE growth of ritualism in the Church of England is illustrated in a very curious way by the story of the luncheon given at the opening of the new schoolroom at St. Oswald's College, Elsmere. This is under the control of the Anglican Bishop of Lichfield, and the day for opening was fixed for October 22. It appears to have been forgotten that that would be Friday; but it would not do to have a mere fish luncheon, and accordingly, with the invitation to his Grace the Duke of Westminster and other distinguished visitors and donors to the college, there was induced a slip on which it was stated that "the Bishop of Lichfield, who was consulted by the Provost, has given his dispensation from the obligations of the day to those who may desire it." That is, the Bishop tells his Grace and other visitors that if they will go to the opening of the schoolroom they will have an indulgence to eat freely of ham sandwiches and chicken salad. And this is modern Protestantism!—*The Independent*.

A Sign of the Times.

"Present Truth," London, Eng.

"ONE of the most notable signs of the times," says the current *Review of Reviews*, was the action of the Zurich Socialist Labor Congress in favor of making Sunday the universal compulsory day of rest.

"There were two propositions before the Congress, both insisting on one day's rest in seven, but the English Socialists objected to stipulating that this day must be Sunday. Their Continental brethren—owing largely to the influence and numbers of the Catholic Socialists—would have no other day but Sunday, and after an animated debate voted down the English opposition by a large majority."

The Catholics were only standing by the papal principle of enforced religious observances, and by the institution which Rome in all her teaching claims as the mark of her authority. She boasts of having substituted Sunday for the Sabbath without Bible authority, and whatever builds up her substitute adds to her prestige.

Mr. Stead thus commends these Catholics for outvoting the English delegates, who seem to have stood for that freedom of choice which even God will not take from men:—

"This was well done! If the rest day is to be generally observed, there must be a general agreement as to what day it shall be. That is why, from the general humanitarian point of view, the Seventh-day Adventists,

etc., have always seemed to me to be among the most pernicious of Protestant sects."

If so, it is because they are the most Protestant, and the more scripturally Protestant and Christian a movement is the more pernicious will it be considered by any who stand for the papal principle of state-enforced religion of human invention. This issue is of tremendous importance to humanity.

What is humanity's need?—It is salvation from sin. God only has power to save men from the greed and selfishness and oppression eating into the vitals of society. He only can save men from lawlessness by writing his law in their hearts. But when would-be social reformers shut away his power from men, and teach the world to reject his word and commands, they are shutting away the only hope and Saviour of humanity. And God declares that his Sabbath is the sign of his power to save and sanctify. It is a question of loyalty to God, in which way alone is there hope for men.

WHEN God instituted the Sabbath day, he set it apart from the other days of the week. But if seventh-day observers can, as is often suggested to them by their would-be friends, begin with Monday in their numeration of the days of the week, so as to bring the seventh day on Sunday, there would be no force in the fact that the Sabbath day was set apart from the other days. For if it is proper to begin with Monday in counting the days of the week, it is equally proper to begin with Tuesday, and so bring the seventh, or Sabbath, day upon Monday; or begin with Wednesday, and bring the Sabbath day upon Tuesday; and so on through all the days of the week, making any one of them the Sabbath. But if each of them can be made the Sabbath, it certainly cannot be that any one of them is set apart from all the others.

The only safe and sensible way is to take God's numeration of the days, which begins the week with the day that we call Sunday. And that fixes a definite seventh day for the Sabbath.

METHODIST clergymen of Bangor, Me., have begun a movement for improving the morals of the people in that city. In pursuance of this object a union service will be held in the City Hall on Thanksgiving Day, at which four of the clergy will deliver addresses on lawlessness, its effect, the responsibility, and the remedy. It is expected that the movement will lead to a more active participation by the clergy in local politics, in connection with the "State Civic League," which has branches in the leading cities.

But where were morals ever known to be elevated by means of politics?

"Thou hypocrite; first cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye."



IN his proclamation setting apart a day of national prayer and thanksgiving, President McKinley does not follow the precedent set up in the proclamation of last year. It will be remembered that in the latter the people were directed to offer the sacrifices of prayer and thanksgiving "in the name of Him who has taught us to pray," thus giving to the Christian religion alone the official recognition of the government. The proclamation for this year makes mention of "God," the "Most High," and the "Giver of every good and perfect gift;" but makes no direct allusion to the recognized Author of Christianity.

HOWEVER, the proclamation does contain an implied recognition of Christianity, in that it quotes from the Scriptures which are recognized by Christians alone as a divine revelation. It begins by saying, "In remembrance of God's goodness to us during the last year, which has been so abundant, 'Let us offer unto Him our Thanksgiving, and pay our vows unto the Most High.'" This quotation is from the Psalms, and as such would not be objectionable to some who are not Christians, as, for example, the Jews. But as much could hardly be said for the following, which occurs in a subsequent paragraph: "On this day of rejoicing and domestic reunion, let our prayers ascend to the Giver of every good and perfect gift, for the continuance of his love and favor to us," etc. The expression "every good and perfect gift," is borrowed from the epistle of James.

OF course, in view of the fact that the president and a large proportion of the people whom he addresses, are in profession Christians, it could not be expected that in issuing a proclamation based upon religion, any other than the Christian religion would be recognized in it. If it be proper to make an official religious proclamation at all, it is proper also to issue it in the name of one particular religion.

INDEED, reason would dictate it as the more consistent course for the president, if he is to direct the people to worship God with prayer and thanksgiving, to indicate in his proclamation who is the God to be so honored. For he must be surely aware that "there be gods many and lords many," and the people are not in unison in belief and practice as regards their religious worship. And it would but poorly commend the intelligence

and sincerity of its author should the proclamation recognize all worship, in whatever manner conducted or to whatever object directed, as being praiseworthy and essential to the general welfare of the people.

As it stands now, the people are directed simply to observe the day "with appropriate religious services in their respective places of worship." This is something which all classes can readily comprehend, but which, as exemplified in practice, would present somewhat strange and contradictory features were all classes of people to do as the proclamation invites them. There would be, for example, a material difference between the manner in which this instruction would be carried out by Wong Fo, the disciple of Confucius, and by John Smith, the disciple of Christ. The president did not, of course, intend to invite the former to pay his respects to Joss; nor did he design to invite the disciples of Joseph Smith and Brigham Young to assemble in their temples and read from the Book of Mormon. He did not mean to invite the Spiritualists to hold a seance and engage in the ceremonies peculiar to their worship; nor that the follower of Mohammed should give praise and thanksgiving to Allah. Probably he did not intend that any praise should be ascribed to the Virgin Mary, or to others of the "saints," as is done in the worship of the Catholic.

WHAT the proclamation does intend, as all will admit, is that there shall, on the 25th day of this month, be an assembling of professedly Christian people in their respective places of worship, for the purpose of prayer and thanksgiving to God for his goodness, in a manner not repugnant to Protestant Christianity. And since this is what the proclamation means, the question naturally arises, why this should not be what it plainly says.

THE answer is, of course, that the government would be out of place in showing preference for any particular sect or mode of worship. And this is true. But having invited the people to engage, upon a specified day, in religious worship, the government cannot consistently stop short of designating the religion which is to determine the character of that worship. It cannot consistently endorse all religions as good and worthy of practice, even in a highly civilized country. Must the government, therefore, be inconsistent, in order to keep in its proper place? Must it endorse all religions that may be professed by its citizens, in order that it may not commit the wrong of showing favor to one above the others?

MANIFESTLY, this cannot be. And thus we are brought to the conclusion that the only proper course for a civil government is to refrain from any recognition of religion, leaving that matter to the individual choice

of its citizens, under the guidance of the spiritual agencies by which each one finds himself surrounded. Such a course on the part of the government is both consistent and proper.

* * *

Oh, well, what is the use of making so much out of a matter that doesn't amount to anything anyway, since it is only a matter of form and custom? But let it also be asked, Why affix the signature of the president and the seal of the United States to a document that amounts to nothing? Why make the government ridiculous by making it party to a farce? What a government like the United States does ought to amount to something, and, as a matter of fact, it does amount to a good deal in the matter under consideration. The truth of this may become more apparent later on.

* * *

ARCHBISHOP HENNESSY, of Dubuque, Ia., in a recent interview accorded an observer of the seventh day, gave this reason for the apparent lack of interest on the part of the papacy in the much-talked-of project of uniting the Protestant churches:—

"The Catholics are apparently doing nothing to hasten this union, for this reason: If you had several chairs in a row, it would be much easier to pull them around if they were all fastened together than if you had a cord to each chair and had to pull each separately; so when the Protestants all become united, it will be easier to unite them to the mother church than to bring them one at a time."

Resolutions Condemning State Religion.

At a meeting of the Secular League of Washington, D. C., held in that city November 7, the following resolutions were adopted, which, as a whole, are worthy of approving note:—

"Resolved—That the Secular League of Washington has for its chief purposes the promotion of right living and high thinking, the protection of the rights of conscience and the maintenance of a total separation between religion and the government.

"That we welcome to our weekly meetings all persons of all creeds whatsoever, and that we invite to membership, without regard to sectarian affiliations, all persons who believe in the absolute separation of church and state.

"That we sympathize with the Methodists in their present efforts to prevent the establishment of a church State in Utah—a measure which would result in religious persecution.

"That we assure the newsboys of Washington of our cordial sympathy in their struggle for the maintenance of their rights; that we extend our sincere condolence to the Adventists, Seventh-day Baptists, Hebrews, and others, who, in many States of this union, are subjected to fines and imprisonment, and otherwise persecuted, under penal laws, for not upholding the first day of the week as essentially and intrinsically holier and more

sacred than other days, and we denounce such laws as blots on American civilization.

"That we pledge ourselves to the support of an amendment to the National Constitution prohibiting the States from presenting or requiring religious tests for office; from creating State churches; from supporting religious institutions by direct tax or by exempting church property, and from appropriating money for sectarian schools or charities."

At a mass meeting, held last month in Berlin, Mass., to promote the cause of compulsory Sunday observance in that State, it was resolved that,—

"Forasmuch as Sunday work is opposed to the laws of God and this commonwealth, as well as injurious to the health and morals of the workingmen, we, the citizens of Berlin, assembled in the Clement Opera House on Oct. 20, 1897, do hereby protest against the same as practiced in certain mills in this city.

"We respectfully request the owners and superintendents of said mills to discontinue unnecessary work in their mills.

"In case of refusal to do so, we ask the city officials to see that the Sunday laws of this commonwealth are enforced.

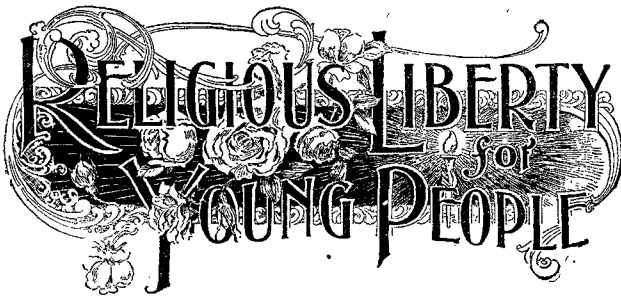
"We appoint the clergy of the city to act as a committee to carry out the suggestions of these resolutions, to issue calls for future public meetings, and to organize a local Sunday protective league if it seems advisable."

The only trouble with this resolution is that it makes a wrong start. The assumption that Sunday work is opposed to the laws of God, is wide of the truth, and hence is altogether devoid of force. And even if it were true, it would furnish no warrant for compulsory interference with any person's practice in that respect. Any sin is contrary to the law of God, but it is vain to prohibit sin by human enactments.

But if there were any force in the alleged fact, as a proper basis for Sunday legislation, it would be altogether superfluous to add that Sunday work is opposed to the laws of the commonwealth. The laws of the commonwealth can add nothing to the sinfulness of a practice which is contrary to the law of God.

And as regards the health and morals of the workingmen, there is nothing to show that Sunday work injures them more than does Monday work, or work on any other day. If it be injurious to health to work seven days in the week, this is no reason for putting the blame of it all upon the work done on Sunday. From a health standpoint, a rest on any one day of the week is just as valuable as a rest on any other day.

Nor is there any proof that Sunday work is necessarily injurious to morals. A man's practice is determined by the state of his morals and not the state of his morals by his practice. "Out of the abundance of the heart the mouth speaketh." And any person who does not believe in Sunday as a day of obligatory rest, cannot become one whit less moral by regularly working upon that day.



Elsie's Sacrifice: A Thanksgiving Story.

"With blue, cold hands and stockingless feet,
Wandered a child in a cheerless street;
Children were many, who—"

"Do tell me, mama, what made any one ever write such a sad story as that. *I* never saw any little child without shoes and stockings in the winter time," said Elsie stopping in the middle of her song, and fixing two brown, questioning eyes upon her mother.

Elsie Brown had lived on a farm all her life, among the flowers and trees, chickens and turkeys, and she had no idea of life in any other conditions than those found at the large, quaint farmhouse, with its clambering vines and clustering roses in summer, and its spacious cellar, stored with bushels and bushels of luscious, red-cheeked apples in winter. She thought it strange that children should wander around in the street when they were cold and hungry.

"Why didn't the children in the song go home, mama? That's what *I* can't see," said Elsie, with a decisive nod.

"I don't suppose you can quite understand it, dear," said Mrs. Brown, "for God has kindly given you a good home and plenty to eat and wear. Indeed, the 'lines have fallen unto you in pleasant places,' as the psalmist says."

Elsie had one very grave fault: she was extremely selfish. It was hard to induce her to part with any of her toys or books to those less favored of her mates, and her mother feared that this trait was growing stronger and stronger every day.

"Yes, Elsie," continued her mother, taking the child upon her lap, "you have no idea of the suffering of thousands of poor, homeless children, without food enough or clothes enough for their poor little starved bodies. And, my child, many of these little waifs work hard all day long for only a few pennies; and sometimes even this little is taken by cruel parents to buy drink."

"I should think some one would help them, mama, and get food for them."

"There are missions, my child; but they all cost a great deal, and people are apt to be very selfish, you know."

"I suppose so," said Elsie, blushing. She could not

help thinking of the big, round dollar, which to her was a great deal of money, and which she had carefully saved to buy the beautiful dolly which was in Mr. Smith's window, over at the village.

"Then you know, dear," continued Mrs. Brown, "there are poor people right around here. There is Mrs. Simons, who has been very ill, and who is so old and poor, and you know there is no one to care for her but little Mabel, her grandchild."

"Oh, yes; Mabel comes to school sometimes; but she has shoes and stockings, mama," said Elsie, trying hard to quiet the voice of conscience.

"I guess if my little daughter will think carefully, she will remember that the poor little toes were peeping through the shoes, and that the dress was threadbare and thin."

"Well, I don't suppose it's expected that we help people unless they are *awful* poor, and don't have *any* shoes and stockings at all," protested Elsie, in whose mind visions of the beautiful doll with the big blue eyes that would shut, and the *real* hair, would intrude.

Mrs. Brown saw that the child had something very serious on her mind, and she hoped that selfishness would not win the battle, which she felt sure was on this point.

"Do you suppose, mama, that just a *little bit* of money, just what a little girl like me has, would help any one so very much?" she questioned, cautiously, earnestly hoping that her mother would agree with her that a *little girl's* money would be of no use. But much to Elsie's dismay, her mother replied that a "little girl's money *might* save a little girl's life."

This was decisive. The battle was fought and won. If it was possible that she might save little Mabel Lee's life, or her poor grandmother's either, she certainly did not have the heart to refuse even her cherished dollar.

"Well, mama, my old dolly is real nice yet; of course one eye is out and one leg off, and her hair is thin; but then,—I can make lovely dollies out of corn-cobs; Jennie Tray taught me how; and—yes, mama, I'll do it! I'm going to give my money to buy food and shoes and things for poor Mabel Lee and her grandma. Now don't let me back out, mama!"

"I'm so glad that the right has conquered this time, Elsie. I thought you would yield. You shall go over to the village this afternoon with papa and me, and we will buy some necessary comforts for the poor, whom Christ says we have always with us, that *they* may have a thanksgiving as well as we."

Elsie resolutely closed her eyes that afternoon when she passed the beautiful doll in the window, and thought of her little song about the stockingless feet.

Thanksgiving morning Elsie and her mother stopped at the door of the poor old lady, with their store of good things. There were apples and potatoes and a dozen big squashes and other treasures from Mr. Brown's large farm, and O how happy Elsie felt, as she unwrapped a

big, brown bundle and handed little Mabel a nice pair of warm shoes and stockings!

O what a thanksgiving was kept in the poor little house! but it seemed to Elsie that she was happier than she had ever been in her life, and she could perfectly understand that which had always been so hard before for her to comprehend; the words of the merciful Saviour: "It is more blessed to give than to receive."

MRS. L. D. AVERY-STUTTLE.

The Bear With the Three Ribs Between His Teeth.

"WHAT about the second beast, Charlie? I see you are all ready to begin."

"And, behold, another beast, a second, like unto a bear," read Charlie.

"That will do for the present. What have you found out about bears?"

"The bear is inferior to the lion. There is a kind of nobility about a lion that is not found in the bear. When a lion has satisfied his hunger, he will leave his food for another time without mauling it over; but a bear is a spoiler and will muss over what is left. The bear hugs or tears his victim to death. There seems to be some redeeming quality in bears though, as the cubs can be tamed and trained."

"You have told enough to illustrate the value of the symbol of the second kingdom that was to be like a bear. History brings out the fact that the second kingdom was inferior to the first. The Medes and Persians had a great deal of trouble with Babylon, and had to reconquer it. When it was captured the second time, they proposed to tear down its beautiful walls, and to carry its treasures away to Susa where they thought to build a finer city than Babylon; but they proved themselves to be only spoilers; for while they dismantled Babylon, they never succeeded in making a city to be compared with it."

"What is the next characteristic mentioned?"

"It raised itself up on one side," read Charlie.

"I think, perhaps, you can explain that yourself," said Mrs. Ross.

"Was it because the Persians grew to have more power in the kingdom than the Medes who first held the throne?"

"Yes; that explains the rising up on one side. This point is brought out still more fully in the eighth chapter, where the kingdom is represented under the symbol of a ram with two horns, the higher of which came up last. An angel was to explain the symbol to Daniel. You may read the 20th verse, and see what this ram represented."

"The ram which thou sawest having two horns are the kings of Media and Persia," read Charlie.

"No mistake can be made in interpreting these beasts when we let the Lord interpret them. History fills out the specifications of God's Word. What is the next thing about this beast?"

"And he had three ribs in the mouth of it, between the teeth of it.' Now what does that mean, mama?"

"Think, Charlie, and see if you yourself cannot tell me. It was something in its power, under its absolute control."

"Very likely it was some country or people who were conquered and oppressed, as it is countries and peoples that governments control."

"You are right. But you notice that three ribs are in this beast's mouth. History tells us that three provinces were especially oppressed by the Medo-Persian power, because they especially opposed its advance. These provinces were Babylon, Lydia, and Egypt."

"After the ribs are between the teeth of this power, what are they represented as saying?"

"And they said thus unto it, Arise, devour much flesh."

"When these provinces were convinced that it was no use to struggle against their conquerors, they willingly gave their strength to their former enemies, and by their warlike attitude to unconquered dominions, said, 'Go on and we will help you to subdue the world.' The history of these times abounds in incidents that illustrate the cruel character of the government."

"Yes, mama, I know that this kingdom was cruel; but as far as I have seen, all kingdoms have manifested the same characteristic. Did this kingdom ever seek to persecute men for their faith in God, and for doing his will?"

"Yes. Do you remember the story of Esther?"

"O yes, mama. I have always thought that was as interesting as a fairy story."

"You remember that the Jews had been taken to Babylon in the time of Nebuchadnezzar. During the life-time of Cyrus, who was one of the most noble of earthly sovereigns, the Jews were permitted to return to Palestine if they wished to do so. It seems that many chose to remain in the Medo-Persian kingdom, and among them was Esther and her uncle and Daniel. At a later date many of these Jews returned to Jerusalem and rebuilt their city and temple just as the Lord had foretold that they would. Now can you tell me what officer in the government of Persia was filled with hatred for the Jews, and what he desired the king to do against them?"

"The officer was one next to the king whose name was Haman. He complained to the king that the Jews observed laws that were contrary to the kingdom, and that they ought to be killed. His hatred was aroused by Mordecai, Esther's uncle, because he would not bow down to him. Why was it, mama, that Mordecai would not bow to Haman?"

"It may have been for the same reason that the Quakers would not remove their hats in the presence of royalty. It involved a religious principle in their minds and gave an homage to man that they believed belonged alone to God. It was a very terrible thing for so great an officer to do for so trivial an offense. Because he was

'one bow short,' as some one says, he therefore must put to death a nation."

"O, but he didn't do it, mama. Esther risked her life to save her people, and the very gallows he had built to hang Mordecai on, was used to hang him on. The king then made void the decree he had sent over the realm, and instead of having a day of death, the Jews had a day of rejoicing."

"So far we have seen God interfering in behalf of his people when they were in trouble and persecution. You remember Mordecai said to Esther that if she would not intercede for the people, that deliverance would arise from another place. There is another incident that more fully brings out the malignity that may be brought upon the just and righteous through the unjust, unrighteous laws of ignorant or mistaken monarchs. There was one of the best statesmen in this kingdom who was very highly esteemed by the king, and was made one of the presidents of the rulers of the kingdom. Do you know who it was?"

"Daniel," said Charlie.

"Do you remember the jealousy of the rulers, and how they plotted his destruction?"

"O yes, mama. They said, We shall find no occasion against this Daniel, save concerning the law of his God."

"With murder in their hearts, they went in and flattered the king. Pretending to be a great friend of his, they persuaded him to sign a decree that no one should ask a petition of either God or man for thirty days, save of the king. They knew that Daniel would not obey such an unjust, blasphemous law, and waited to see him break the law, so that they might cast him into the den of lions. Daniel was careful for nothing. He knew that his God was the living God, and he would not place a man in God's stead. If all the world should ignore God's love, cease to acknowledge their dependence, defy his commands, he would be true. It was a time for God to work because men had made void his law. Daniel entered his chamber and prayed with his window open toward Jerusalem. He went about his duties as faithfully as ever. He would render unto Cæsar the things that were Cæsar's, and unto God the things that were God's. What a grand example the Christian has in Daniel!"

"But, mama, the king felt dreadfully when he saw through the schemes of these wicked men. He mourned all night that he could not save Daniel, and I believe he prayed that Daniel's God would deliver him. God did close the lions' mouths, and the next day Daniel was brought up out of the den, and the wicked men were thrown to the hungry lions, and no one sought to save them."

"How glad the king must have been to find out that Daniel's God was the God of deliverance. I think he must have been very much ashamed of his weakness in yielding to the flattery of these schemers. He could see that his legislation that struck at one of God's commandments worked disaster to his very best statesman and most

loyal citizen. And it is always so. No king or government has ever legislated in such a way as to deprive men of their right to worship God according to the dictates of their consciences but that it has resulted in disaster to their best citizens."

"After Daniel's rescue Darius made a mistake in making a decree, ordering all his people to fear and tremble before the God of Daniel. That is, it was a mistake if it took the form of law. If it was simply a proclamation of his faith, it was all right; for we are bidden to be witnesses to the ends of the earth. But Christ's religion has nothing to do with compulsion. His worship must be in spirit and in truth."

"But, mama, I can see just why it was that the king made the decree. He was in the habit of legislating on matters of religion, and probably didn't know any better."

"And yet, Charlie, ignorance does not become a king, nor save his subjects from the consequences of bad legislation. We'll talk of this another time." F. B.

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THIS is about the time when the majority of people arrange for their periodical reading-matter for the year. No intelligent man for a moment thinks of doing without the means of keeping informed on the leading issues of the day. No man can afford to do it.

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In order to make this burden as light as possible for our readers, we have made special arrangements with the publications named in our clubbing list, whereby, with the SENTINEL, they can be secured at considerably reduced rates.

We want this arrangement to be just and equitable to all, so, as a matter of accommodation, we will furnish any of the publications named to those whose subscriptions to the SENTINEL are already paid in advance at the price named in the clubbing list, less \$1, the cost of the SENTINEL.

We are also in a position where we can secure at the lowest agents' prices any other of the leading publications

of the country; and will be glad to give our subscribers the benefit of this reduction on any paper or magazine they may wish to secure. Write us for what you want, and we will be glad to quote you lowest rates. Don't be afraid of "bothering" us. True we are busy—always busy, but never so busy that it is not a pleasure for us to accommodate our friends.

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The suggestion was offered that this might be a pointer to us of a plan we could adopt as an inducement to secure and retain subscriptions for the SENTINEL. The incident gives us an opportunity to express ourselves on the subject.

Let us look at this particular case a moment. The paper in question was only fifty cents a year, and the pictures were such as would ordinarily retail in a book store at from fifteen to twenty-five cents, but which really did not cost over two cents each. This latter fact is, however, not generally known, and a large class of people jump at the chance to get, as they suppose, *something for nothing*. It was the *pictures* not the *paper* that secured the subscription.

This is emphatically an age of book-and-paper making. The words of the wise man were never so true as now,—“of making books there is no end.” Indeed, there is to-day more reading-matter thrust upon the public than it can judiciously utilize; and, in order to dispose of it to advantage, it seems almost a necessity for the proprietors to resort to sensationalism and a pretense of giving something for nothing.

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have only to refer to what was done in the way of increasing the SENTINEL's circulation during our late special offer, which is familiar to all our readers.

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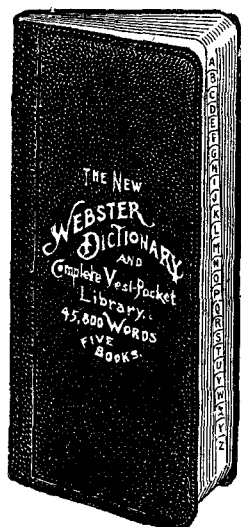


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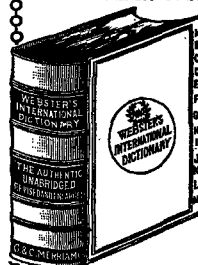
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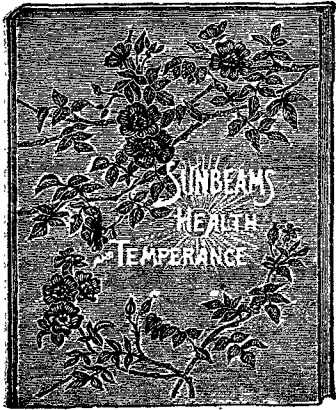
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Below is part of page 608 of our Combination Bible. The following Key shows how it is to be read:

KEY—The first **RV** on page 608 appears in verse 37 of the 9th chapter, before "dominion." In the King James Version the reading is "dominion over our bodies," etc. By referring to the foot-notes it will be seen that the word "dominion" is changed to "power." Hence the Revised Version reads "power over our bodies," etc.

In the 38th verse the King James reads, "because of all this;" by reference to foot of page it will be seen that the Revised Version reads, "yet for all this."

In verse 28 there is an **RO**, which denotes an omission. Refer to the foot-notes and "(having)" will be found. Every omission is placed in a parenthesis in the foot-notes, and the Revised Version in this instance reads, "every one that had knowledge and understanding."

Thus it is seen that the Revised Version is easily read in connection with the King James Version. The system is so simple and so easily understood that no reader finds any difficulty in comparing one version with the other.

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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 ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} 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 Tīr'sha-thā, ^b the son of Hāch-a-lī'ah, and Zīd-kī'jah,

2 ^c Sēr-a-lī'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'rūch,

7 Mē-shūl'lam, Ā-bī'jah, Mīj'a-mīn,

B. C. 445.

f Deut. 23.

48.

g 2 Kin. 23. 2.

2 Chr. 29.

10; 34. 31.

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.

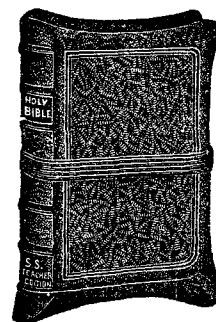
all they that had separated themselves from the ^{rv} people of the lands unto the law of God, their wives, their sons, and their daughters, every one ^{rv} having knowledge, and ^{rv} having understanding;

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 ⁵ 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;

30 And that we would not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:

31 ^k And ^l if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, *that we would not*

forgo 33 meal—(an) 34 (the)—(among)—according to our fathers' houses, 35 manner of trees,



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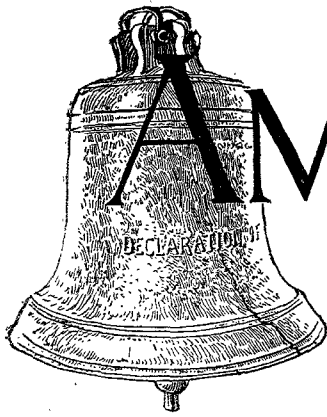
Agents Wanted.

37 power 38 yet for all this—our—our 9 namely, Jeshua etc. 14 chiefs 28 Nehthinim,—peoples—that had—(having) 30 peoples 31 peoples—(it)—a—

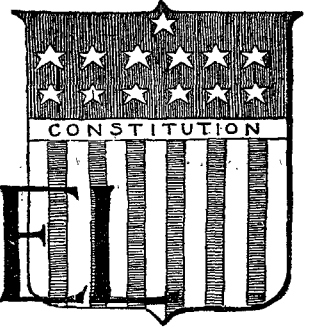
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

VOL. 12, No. 46.

NEW YORK, NOVEMBER 25, 1897.

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The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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LET us have less state religion, and more home religion.

WHATEVER invades the rights of one man, denies the rights of all.

To be patriotic does not mean that an individual shall make the state his god.

TRUE reverence cannot exist in the mind that has not learned respect for individual rights.

THE secular system of education is the only system that is incompatible with free public schools.

It is useless to try to remedy an evil in society by any measure which invades individual rights.

It is a sad feature of our modern civilization that it tends more and more to circumscribe the sphere of the parent's influence upon the child.

ANY man who essays to force people in a matter of religious belief and practice, sets himself in the place of the Holy Spirit, to which alone men can safely look for guidance in the religious life.

ANY public measure that tends to stifle the free sway

of the individual conscience, tends to degrade the individual to the level of a machine, and to make him fit only to serve the purposes of despotism.

No person can be a traitor to his country who has not first been a traitor to his conscience.

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

WHAT is the patriotism of the Christian? Is it love of country? If so, then of what country? Is it of that country which Abraham and the faithful worthies of old sought, as mentioned in Hebrews 11? That, and that alone, is the Christian's country.

Some Absolute Certainties.

It is certain that the great majority of people in this world, even in enlightened and civilized lands, are not moving in the pathway of righteousness.

Jesus Christ said that the pathway to life would be followed by but few, but that the way to destruction would be filled with many. If his words are true, it is certain that the many to-day are traveling in the broad way, which leads downward and away from goodness and from God.

And that these words of the Saviour of men are true, is a fact abundantly confirmed by observation. The only ones who can think differently are those who mistake the polish and veneer of civilization for genuine goodness of heart.

It needs only an average election to demonstrate the fact that the majority of the people do not really want good government. If they did, they would eliminate the saloon, which is universally recognized as a curse to society, and with which good government is wholly incompatible. But the people who vote for government without the saloon are usually a small minority.

It is certain that the minority cannot eliminate the

majority from the government. They must, on the contrary, acquiesce with the majority's decisions.

It is certain that the minority cannot convert the majority by their votes. There is no power in the ballot to reform the heart.

It is a fact nevertheless that the minority,—the good people (assuming all the church people to be of this character)—have undertaken to reform the government, to put righteous government in the place of unrighteous government, by the ballot. And this minority is strong enough to be able to secure a compromise from the worldly majority.

It is certain that such a compromise will be the result of the reform efforts of the minority who represent the church in politics to-day.

This compromise will set up the *forms* of righteousness without the spirit; for the world has never objected to the mere forms of righteousness. These in fact are useful to world lovers as a means of respectability.

It is certain that a government in which the forms of righteousness are administered by a majority who have not the spirit of righteousness, will not be a righteous government. It is certain that it will be altogether unrighteous.

And it is certain that nothing else than this can be the ultimate outcome of the church in politics, as concerns the government of the United States.

Teaching the Pagan Conception of the State.

In Carnegie Hall, New York City, on the morning of Sunday, the 14th inst., an assembled congregation listened to a seriously uttered plea by the president of the Society of Ethical Culture, Felix Adler, to put the state in the place of God. The subject of Mr. Adler's discourse was, "What has religion done for civilization?" and in concluding his remarks he said:—

"Religion has aided civilization, then, by raising the standard of morality, and it has done this by personifying its ideas. But now the personification is going. Men are gradually passing from the belief in a personal God. What shall take its place? In the passing of the belief in this personification, men's lives have become flexible and dry, because they have no longer a personal God. Their ideals are gone. What course remains open to them? They may go back to the fountain head of these ideals. They may remember for what those ideals stood. They may try to lead the good life. They may have the reality back of the ideality. They may have the knowledge of the reality first hand, instead of a second-hand knowledge of the personification.

"This course presupposes a perfect race. Ah, friends, we've got to advance or sink to the level of the beasts. In most things we have advanced. In morality the most of us remain dunces."

At this point the speaker made an impressive pause of several minutes' length, and then continued:—

"I could well stop here, my friends, as my main argu-

ment is closed, but I have something else to say, and it may as well be said now as at any time. Religion has done another service for civilization in influencing politics. The first civic state was a religious state. In the old city states the words 'fellow citizens' had a different meaning from what they have now. 'Fellow citizens' then meant those who worshiped the same God, for each city had a god. Later, we remember that the idea of the king was that he was sacred; that he ruled by divine right.

"To-day we care nothing for kings. I fear we are losing our care for the state. In the old days the state was for the common weal. Each sacrificed something for the other. In the moral night that fell upon the city after the late election, we may think that men care nothing for the state. The morning after election I met persons who said they were going to move away from New York. They were the hasty, peevish ones. What we should do is to stay here and learn a holier feeling for the state. Let politics take the place of religion. If we care nothing for kings, let us devote ourselves to the state. In the state let us find the personal deity which is passing out of men's lives. Let the state be the object of our worship. Let us make it sacred, and when we have done so, the state will have taken the place of the personification. Let the state be that personification."

This proposal to deify the state is of course nothing less than pure paganism, out and out. In itself, as the outspoken plea of a teacher of modern ethical culture, it is significant enough. But it is vastly more so in view of the circumstances and conditions in which it finds support. "Men are gradually passing from the belief in a personal God." Candid observation confirms the truth of this statement; and for those of whom it is true the deification of the state cannot be an altogether strange and illogical measure. For it is human nature to deify something; and the state, more readily perhaps than anything else in the present age, furnishes the ideals which human nature is prone to worship.

"Let politics," said the speaker, "take the place of religion." Here again, the proposal to deify the state finds support in the tendency of the times. For it is a well-observed fact that politics is taking the place of religion, not only in the home, but in the pulpit. It is being taught that "Christianity is essentially political"—as was said by Rev. C. P. Mills at a recent Christian Endeavor convention in Massachusetts—and that it is the proper business of the church to "make politics go." Religious legislation, another marked tendency of the times, constitutes another force working directly to put the state in the place of God. With all these evident facts and tendencies, the idea of deifying the state is in perfect accord. They could have no other logical result.

Do the American people want this kind of a deity? The state as a deity becomes no merciful, loving, and forgiving Father, but an exacting despot. Do the American people prize their liberties enough to repudiate this pagan conception, with the despotism that is inseparable from it?

"ETERNAL vigilance is the price of liberty."

Religion in the Public Schools in Colorado.

THERE has been introduced into the school exercises of the public schools of Boulder, Col., by the school board, a feature which is very significant when considered in its relation to the fundamental principles of American government. It is called the "American Patriotic Salute."

The words of this salute are, "We give our heads, and our hearts, to God, and our country! One country! one language! one flag!"

This salute is given by the pupils in a body, standing, and with appropriate gestures. It is delivered facing an American flag, which is held before the school during the giving of the salute by some one chosen as standard bearer. At given signals the pupils rise in their seats, extend the right arm toward the flag, then bend it back so as to touch the forehead with the tips of the fingers, and at this point exclaim, "We give our heads;" then as the hand is carried to the breast and laid over the heart, come the words, "and our hearts." Next the head is thrown slightly back and the arm outstretched, pointing upward; and with the countenance assuming an expression of reverence, the words are uttered slowly and in reverential tones, "to God and our country!" The arm is then dropped to the side, and after a brief pause the pupil exclaims, with emphasis, "One country! one language! one flag!" at the last word extending the arm so as to point directly at the flag; after which the pupil resumes his seat.

This salute is made obligatory upon all the pupils. Those who refuse to give it are suspended from the school; and this action has already been taken in a number of instances.

Let us consider, therefore, for what cause, in reality, pupils are now suspended from the public schools in the city of Boulder, Col.

In this salute the pupil says that he gives his heart

to God. Now, no one knowing anything of the requirements of Christianity will deny that giving the heart to God is anything less than conversion. "Son, give me thine heart," is the invitation of the divine Word by which God would draw the soul of the sinner to himself. He who gives his heart to the Lord, gives himself. The heart controls the life.

It is, therefore, beyond any contradiction, now required by the school authorities of the city of Boulder, that a pupil in the public schools must either profess conversion or be suspended from school!

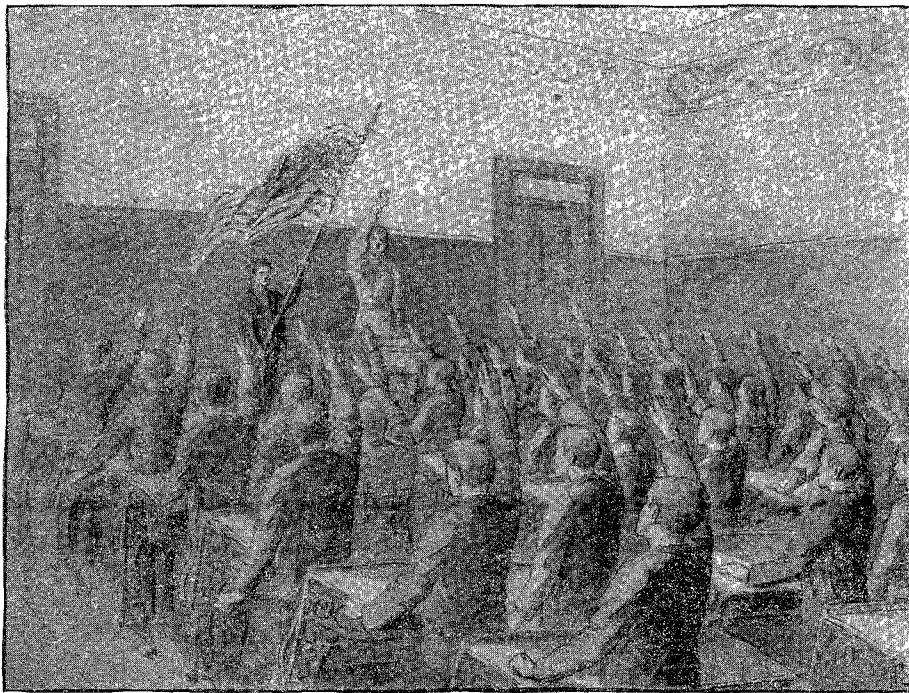
And this, too, in the face of a provision of the fundamental law of the State, which declares the following (Art. 9, Sec. 8, of the General Statutes of Colorado):—

"No religious test or qualifications shall ever be required of any person as a condition of admission into any public educational institution of the State, either as teacher or student; and no teacher or student of such institution shall ever be required to attend or participate in any religious services whatever."

Beyond all controversy, the act or profession of giving the heart to God is a religious exercise. It is the

very essence of religious devotion. It is a matter between the individual and his Creator. Into the sphere of this sacred relationship, comes the State, and with forceful hand assumes to dictate to the individual an act of devotion to God, taking the matter out of the hands of both the individual and God. And into the sphere of the sacred individual rights guaranteed by the law of the State, steps the school board of the city of Boulder, and in plain contravention of that law, compels public school pupils to engage in a religious exercise, under penalty of suspension if they refuse!

Do the pupils in the public schools of Boulder indeed give their hearts to God? They are required to say that they do. If they do not, they are required to utter a falsehood; and that, too, of the most damaging nature. But whether the pupil is sincere or not in his statement,



SALUTING THE FLAG.

"We give our heads, and our hearts, to God and our country! One country! one language! one flag!"

or comprehends the meaning of what he says, is a question of which the mandate of the school board takes no account whatever. The salute is obligatory upon all, and like any compulsory school regulation, can make no allowance for the beliefs or preferences of the pupils whom it affects.

Will those in favor of this religious requirement seriously claim that all the pupils who are thus made to say each day that they give their hearts to the Lord, do in reality make that consecration of themselves to him which the words imply? Is there any probability whatever, even the remotest, that the pupils of the public schools of Boulder, Col., are all consecrated in heart to the Lord? If they are, they were so of their own free will, and not because they have been made to say that they are; for a form of words has no power to convert the heart. But it is needless to propound the question, for it is perfectly evident that it must be answered in the negative. No; the children who thus say that they give their hearts to the Lord, are, many of them, not converted to God at all. This is absolutely certain. And therefore it is absolutely certain that in the public schools of the city of Boulder, Col., many of the pupils are compelled week after week to utter a falsehood, under penalty of suspension if they refuse!

Do the school board of the city of Boulder believe in God? Evidently they do. What, then, they may well inquire, does God himself think of this "patriotic salute?" Does he take account of such things? Does he take notice when an individual gives his heart to him,—when he does that in truth to secure which God sacrificed his only begotten Son, and poured out all heaven to mankind? Verily, he is well pleased with the gift of the heart of even the poorest and humblest individual on the earth. He is well pleased with the gift of the heart of "one of these little ones." But how does he regard a profession of dedication to him which is not made in truth? What does he think of a lie spoken upon that point in which centers all his interest in humanity? And what does he think of a school regulation which compels children to utter such a lie before him?

There is a text of scripture which says that it is better for a man that he should be cast into the sea with a millstone around his neck than that he should cause one of "these little ones" to offend. There is opportunity for an application of this text in the city of Boulder.

But this is not all there is in this "salute." It is a "patriotic salute." There is the American flag held before them, as an emblem of patriotism, and the school children are required to say that they give their hearts also to "our country." The gift creates a partnership, in which the parties are God and the United States Government! Can such a partnership be? Would the Almighty for a moment recognize it? Does the Creator claim anything less than the absolute right to the whole heart of every one of the human race? Who will seriously answer these questions in the negative?

If these words mean anything, they mean that the

individual gives his life to his country, as he does to God. They mean that he will do as his country desires him to do. But when country calls, it is the government that speaks. The voice of government is taken for the call of country by the vast proportion of citizens. There is, indeed, a vital distinction between them; but it is not recognized by the many. And when the individual says that he gives his heart to "our country," it may safely be taken as meaning that he stands ready to do the bidding of the government, whatever that may be. Of the bidding of God no account is taken; for the government speaks with an audible command which no citizen can possibly mistake; and having given his heart to the government, he can but feel bound to act as the government directs; and the government is not the mouthpiece of God. So that in the partnership which this gift assumes to set up, it is the government, and not God, that receives what is given.

God and civil government are parties that cannot always proceed in unison. This is because civil government is the creation of finite, sinful men; while God is infinite and altogether righteous. God's ways are always just. Civil government often does that which is unjust.

God has said, "Thou shalt not kill." But at the command of the government, the individual who has given his heart to the government, ignoring the command of God, takes his rifle and goes forth to kill as many of his fellow beings as he can. He seems to suppose that in some way the two commands can be harmonized; and feeling bound to obey the command of the government, he leaves it with the government to answer for the rightfulness of his course. He does not stop to ask himself where earthly governments will be in that day when every one shall give account of himself before God for the deeds that he has done in the body.

God has said, "Remember the Sabbath day to keep it holy." But at the command of the government, men go forth to spend the Sabbath day in shooting down one another in battle.

God has said, "Thou shalt have no other gods before me." But in the very act of giving the heart to another power than God, the individual chooses another god; for there is no point in worship if it be not supported by obedience. We cannot worship one power and obey another.

And therefore, since it is certain that in some things at least this government will proceed contrary to the laws of God, as all civil governments have since the world began, it is certain that in being required to say that they give their hearts to "our country," the pupils of the public schools of Boulder, Col., are required to pledge themselves to act, at some time, contrary to the will of God!

Let it not be thought strange that the government should not act in all things in harmony with the will of God. The very nature of civil governments is unchristian. They are selfish, each seeking only its own interests, and that, too, very often, at the expense of the

others. They cast covetous eyes upon possessions that are not theirs. They never forgive an insult, but demand an apology and satisfaction; and if these are not forthcoming, there is war. Or if war does not follow, it is only because the aggrieved party feels too weak to risk the venture. These are facts which no one can dispute. In the very nature of things, therefore, it is not to be expected that civil governments will long act in harmony with the will of God.

And thus, in the light of truths that are self-evident, it is plain to the astonished gaze of every lover of liberty that in the city of Boulder, Col., in this latest year of American progress and enlightenment, the pupils of the public schools are compelled, by the constituted school authorities, to profess religion; to utter, in many cases at least, a direct falsehood; and to pledge themselves to the service of a power that is by nature contrary to God; they are forced to do all this under penalty of expulsion from the schools; and this is done in direct contravention of the provisions of the fundamental law of the State, forbidding any religious test, or forced participation in "any religious services whatever"!

What do the board of public schools of the city of Boulder, Col., propose to do about it? What will the people of Boulder do about it? What will the people of the State do about it? And what will the people of the United States, and of the civilized world think about it? These are things that remain to be seen.

Reverence and Patriotism.

WE wish it to be understood that we are in entire sympathy with the desire which many excellent people feel, in this country, for the inculcating of a greater degree of reverence in the minds of the young.

If there is one feature more conspicuous than another in the lives of the youth in this land, it is their fast-growing irreverence for any power and authority higher than themselves.

It is perfectly proper that the situation should be viewed by good people with genuine alarm. The spirit of irreverence is essentially the spirit of lawlessness. It is certain that it bodes no good, but great evil, to the future welfare of society and the prosperity of the nation.

Something ought to be done, and that as speedily as possible, to check the growth of this baneful feature of our modern civilization; which is, indeed, becoming so widespread a feature of that civilization as to constitute a sign of the times. Everything should be done to this end that can be done by all lovers of good government. And unquestionably there is much that might be done by judicious planning and effort.

Our only want of sympathy in all that relates to this matter is with the misconceived—though doubtless well-meant—efforts that are being made to remedy the situation by people whose views are not broad enough to

take in the full scope of what it demands. Such efforts do not get down to the root of the difficulty, and by their superficial work only aggravate the evil which they are meant to cure.

Such, for instance, is the effort which finds expression in the "patriotic salute" innovation in some of the public schools, which is noticed at length on another page. For it is not difficult to believe that a desire to inculcate reverence in the minds of the youthful pupils of the public schools is the real motive from which this innovation has sprung. We are heartily in sympathy with the motive; but as we have pointed out elsewhere, we are most heartily opposed to the means through which it is sought to be carried into effect.

The trouble is not one which lies with the public school system of education. It is not one which any change in that system can eradicate. It is an evil which lies primarily at the doors of parents. Parents have not taught their children to be reverent toward the things which can of right command their reverence. They have not conducted themselves in a manner to command the reverence of their children; and the latter have grown up to acquire and use such expressions as "the governor" and "the old man," in the place of "father." There can be no real and permanent remedy for the evil until parents take up this long-neglected duty. The influence of the parent upon the child is one which cannot be ignored, and which will produce its effect for good or ill upon the character in spite of any system of public education that can be devised.

The spirit of reverence is essentially the spirit of religion. As this spirit has become lost out of the hearts of the people, in the great spiritual declension of these times, the natural result has been the loss of the reverential spirit by those who should be teachers of reverence to the rising generation.

We are in the great spiritual declension of "the last days,"—of the time when, because of abounding iniquity, the love of many should wax cold. See Matt. 24:12, 13; 2 Tim. 3:1-4. Without religion, there cannot be reverence; and without Christianity, there cannot be reverence for that to which reverence rightfully belongs.

Christianity, and that alone, will reach the root of the difficulty. The wider diffusion of Christianity is the pressing need of the hour. And there is but one way for this diffusion to be accomplished, and that is by faith in the Word of God.

We are also heartily in sympathy with the desire to foster the sentiment of true patriotism in the minds and hearts of the people. But what is patriotism? Is it something which makes people belligerent,—which fills them with the idea that their country can whip any other country on the earth, and with a desire to demonstrate their ability in this line at the earliest opportunity? Is it an altogether selfish sentiment, which ignores right and justice in the endeavor to gain some advantage for the object on which it is bestowed? If it is, then we have no wish to see it fostered; for there is selfishness

enough, and much more than enough, in the world at the present time.

But this is not patriotism in its true sense. There is a sentiment which leads men to seek the welfare of their fellows, regardless of condition, belief, or color, and even of nationality. The Declaration of Independence sounded forth the words of freedom for all the world. And under the system of government for which it stood, the oppressed of all nations found a haven of refuge. Under the operation of the principles of liberty which it enunciates, there arose in a single century one of the greatest nations upon the globe. Cannot the nation continue to prosper under the inculcation of these same principles? Is it not in them that the truest patriotism is to be found?

Let us have a patriotism which reaches out beyond the boundaries of the American continent, even to the afflicted people of other lands; not to seek to kill as many of them as our armaments will enable us to do, nor to cripple the interests of other countries that those of our own may be enhanced; but one which seeks to further the welfare of a sorrow-laden humanity in all lands; and which stands in defense of the God-given rights and liberties of the people, whether at home or abroad.

The Place of Liberty.

BY JOHN D. BRADLEY.

(Concluded.)

LIBERTY is *divine*, and *it is found in Christianity alone*. Christ is the great Emancipator, for he was "sent to proclaim liberty to the captives, and the opening of the prison to them that are bound." "I am the way, the truth, and the life." "Ye shall know the truth, and the truth shall make you free." In the language of Bancroft, "The voice in Judea was the first to vindicate religion for the conscience of the individual," and in vindicating individual liberty on that point, he vindicated it upon every point. He was the living expression of the one law in the universe, the observance of which insures liberty. This one law is the "royal law," "the perfect law of liberty," the only charter of equality. "I will walk at liberty, for I seek thy precepts."

Through Christ alone can the life be brought into conformity with that law, for "without me ye can do nothing." Therefore, Christianity is the place of liberty; the conservator of liberty; the only source of liberty; "If the Son shall make you free, ye shall be free indeed." "Stand fast therefore in the liberty wherewith Christ hath made us free." Here no less than elsewhere "eternal vigilance is the price of liberty."

When I say that Christianity is the place of liberty, I do not mean that it is the place of a certain kind of liberty, or of a certain phase of liberty. It is the place of liberty in every respect, both spiritual and social. It is the place of all liberty, except the liberty of despotism.

Politics do not enter into it, yet it is a fact that without the principles of the Christian religion there can be no political liberty. The measure of freedom that has been enjoyed under any system of government has been exactly in proportion to the influence that these principles have had upon the lives of the individual citizens. Acting upon other principles, their imagined freedom has been made to minister to tyranny, their liberty serving the flesh only as a cloak of maliciousness. It does not alter the truth a particle to make the words of the Master read: Despotism is from beneath; liberty is from above; despotism is of this world; liberty is not of this world.

Nor do I mean that the spirit of democracy is foreign to Christianity. It is not, when it proclaims the equality of man and the principle of government by consent. In this sense Christ has been properly called the first true democrat. The Christian church, in which each member is obedient to the command of the Master, in humbleness of mind esteeming others better than himself, is the only true democracy that can exist. In it there is neither Greek nor Jew, Barbarian nor Scythian, bond nor free, for "all are brethren." The first is last, and the greatest is servant. *Vox populi, vox Dei*,—the voice of the people is the voice of God,—was a favorite maxim in the republic of Rome. It is safe to say that there was never uttered a greater falsehood. In the Christian church, conducted upon its original principles, the voice of the people is the voice of God, for "whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

A community such as would be produced if conducted upon these principles, is described by Longfellow in that beautiful picture of life in the village of Grand Pré:—

"Thus dwelt together in love these simple Acadian farmers,—
Dwelt in the love of God and of man. Alike were they free from
Fear, that reigns with the tyrant, and envy, the vice of republics.
Neither locks had they to their doors, nor bars to their windows;
But their dwellings were open as day and the hearts of the owners;
There the richest was poor, and the poorest lived in abundance."

It has always appeared to me that Longfellow was here describing the ideal rather than the actual; the ideal becomes the actual only in Christianity.

In conclusion, remember that love is the law of liberty. "Perfect love casteth out fear," "that reigns with the tyrant;" and "envy, the vice of republics," has no place, for "love suffereth long and is kind, love envieth not." This liberty is conferred not by might nor by power; not by the proclamation of consuls and the elevation of the eagle; but by the proclamation of the gospel and the quiet and peaceful influence of the Spirit. It is not found in the storm nor in the whirlwind; but is revealed by the still, small voice. It is my sincere desire that we shall so heed that voice that it may lead us into that soon coming kingdom, where the marks of despotism shall have no place,—where there shall be no more death, nor sorrow, nor pain, for "sorrow and sighing shall flee away, and everlasting joy shall be the portion of the redeemed."

"Where the Spirit of the Lord is, *THERE* is liberty."

Questions and Answers.

BY FANNIE BOLTON.

When was the Sabbath made for man?

Answer the question ye who can.

Hear the universe all around

Answering now with terrific sound,

"When the heavens and the earth were finished, then
The Sabbath was made for the sons of men."

Why was the Sabbath made for man?

Had it a purpose? Was there a plan?

Hear the angels ten thousand sing,

"For a token that Christ is the Lord and King.

It was set apart as an outward sign

Of the rest of the soul in His love divine."

How was the Sabbath made for man?

Was it by blessing? Was it by ban?

"It was set apart by the blessing of Him

Who commands the worship of seraphim.

'Twas the day of His rest in the love divine,

That all through creation's works doth shine."

Who was He who this rest began?

That made a Sabbath of peace for man?

"It was God the Father and God the Son

Who rested in joy when the work was done,

And set the day of their rest apart

As a sign of the joy of God in the heart."

Who should keep holy the holy day?

"Those who rejoice in their God alway.

Those who believe in a God above

Who looks on his children in tender love;

Those who can keep it as day divine,

Of invisible grace an outward sign."

What would its keeping be to God,

If men enforced it beneath a rod?

And what to him if devoid of awe,

Men kept it because compelled by law?

Answer that question ye who can?

"An insult to heaven, a curse to man."

Then shall the rest be the rest God saith—

An outward sign of an inward faith?

A jewel that's chosen to deck the soul,

And not the chain of a forced control?

Master or workman, ye are free

To do the thing that God saith to thee.

Compelling the Youthful Conscience.

A NOTICEABLE feature of the situation which has arisen in the public schools of Boulder, Col., in connection with the enforcement of the "patriotic salute," is the refusal of some of the school children to participate in the exercise because contrary to the dictates of conscience. At least five children have been suspended from the Boulder schools as the result of this effort to inculcate "patriotism."

In two instances, we are informed, conscience asserted itself in the tender minds of the children in opposition to the commands of both teachers and parents. The innate

iniquity of the thing is apparent even to the conscience of childhood.

In one case, upon refusal to participate in the salute, the teacher exclaimed, sharply, "Why do you not salute the flag? are you a traitor?" To which the youth replied: "No; I am not a traitor, but I understand that the flag is an emblem of liberty. Now, if you use it to compel a person to do a thing he does not consider to be right, it is no longer an emblem of liberty." Another, in reply to a like question from his teacher, said: "I am willing to salute the flag twenty times a day; but as to repeating the words of that salute, there is no power on earth that has any right to compel me to take that oath." These were good answers, and their force could not but be felt.

A clipping from the *Daily Camera* (Boulder), of November 9, which a friend has sent us, gives the views of one apologist for this new feature of the school exercises, and among them we note the following:—

"No; a pagan or an infidel in this enlightened age, and in this country, should not and does not get the same consideration as a Christian."

This is certainly a frank expression, but it is not the sentiment which has been supposed to pervade the American system of government. Such expressions may be only straws, but they show which way the wind is beginning to blow.

As we have said elsewhere, we are not at all disposed to criticise the motives which lie back of the introduction of this "patriotic" feature of the school exercises. Let us have patriotism, and let us have reverence; but let it not be sought to inculcate these by measures which disregard sacred rights, and force children to leave the public schools in order to be true to the dictates of conscience. Such a system has its condemnation written upon its face.

CAPTAIN BARKER, of the U. S. battleship "Oregon," has communicated to the secretary of the navy a general denial of the story published a few months since by the *Herald and Presbyter*, and which was widely copied by other journals, in the form of a letter written by a minor officer on the "Oregon" to a "minister of unquestioned standing," giving an account of certain Romish practices observed on board the "Oregon" on Good Friday, and which, the letter states, were made obligatory upon the crew. The genuineness and truth of the letter seemed at the time of its publication to rest upon the best of authority; but the explicit denial of Captain Barker seems at least equally entitled to credence. We certainly hope the facts are just as the "Oregon's" captain states.

But the very fact that the letter was so widely credited and copied by other journals affords unmistakable evidence of the extent of Rome's actual encroachments into the sphere of civil authority. Had there been nothing in the nature of an alliance with the government heretofore, such a letter as the one in question would have been wholly discredited from the start.



DURING the past fortnight a number of that class of American citizens who are bent on demonstrating the failure of popular government have given an exhibition of their work in the State of North Dakota. On Sunday, the 14th inst., three men were taken by a mob from the custody of the authorities of Williamsport, in that State, and treated to the customary form of mob justice. There is good reason for believing that one of these men was innocent of the crime charged against him.

* * *

THE men had been accused of being the principals in a murder perpetrated at Winona, in the same State, a short time previous, by which an entire family had been put out of existence. Two of them had confessed their guilt, but the third had strenuously asserted his innocence, and had been held to be guilty only upon the testimony of the two desperate criminals in whose crime he was charged with participating. But what lends a tragic interest to the affair is the fact that the Supreme Court of the State had at the time of the lynching, reversed the judgment rendered against this man in the lower court, and ordered a new trial. In this judgment the Supreme Court laid down what it held to be good reasons for believing that the accused was not guilty.

* * *

BUT mob justice takes no account of the verdicts of the courts. Two of the three men who suffered its vengeance were certain to have met the death penalty in the regular process of the execution of the law; but for this the mob could not wait. The third individual was, by the weight of carefully considered evidence, not guilty at all; but this the mob were not willing to admit.

* * *

IF we are to judge of the real motive which actuates the mob on such occasions, from the facts which have appeared in this and other instances of mob violence, we can hardly escape the conclusion that such motives as have been usually assigned fall short of the real evil of the actuating principle. It has been said that lynchings were due to a popular distrust of the efficiency of the machinery of the law for securing justice, and that the delays of which legal procedure will admit are more than the patience of the public can reasonably be expected to endure. But we must look farther for the actuating principle of the mob's procedure in cases where there is a

certainty of the speedy execution of the law, or where there is a reasonable doubt of the guilt of the party accused. We can only conclude in such cases that the mob are moved by a base desire to participate in the execution of the death penalty upon their fellow beings accused of crime; that there is, deep down in the average heart, an instinct which takes delight in such scenes of lawless violence; that lynchings, viewed in their true light, reveal, not the desire of the participants for justice, but the innate savagery of human nature.

* * *

WHATEVER we may think upon this point, it is certain that every lynching is an argument against the success of popular government. Mob justice ignores every established means of securing justice which popular government has set up. It declares, in effect, that every such means is a failure; and if this be true, popular government itself is only a colossal failure, and the sooner some other form of government takes its place, the better. The more lynchings we have in the country, the nearer will we be brought to the setting up of some form of monarchy upon the ruins of the republic.

* * *

ONE of the most prominent signs of the times that is visible throughout the civilized world, consists in the rise and progress of socialism. This development is more marked in some of the countries of Europe than in the United States; but it is by no means unnoticed here, nor is the promise of a harvest from the seed which it is sowing less evident than in other lands.

* * *

FROM Belgium, better perhaps than from any other country, we may learn the lesson of the tendency and ultimate effect of this movement. The most significant fact about it is that in time it reacts most disastrously upon the system of popular education. Its whole influence will be cast, in a reactive manner, against the system of free secular public schools upon which the country now prides itself, and in favor of a system of religious schools in which instruction will be virtually in the hands of the clergy.

* * *

THUS, in Belgium, where socialism has attained its most extreme development, there has been in less than twenty years a complete change from the first-named system of public education to the latter. The law of 1879 made the public schools in that country neutral, and denied the clergy the privilege of giving religious instruction in them. The year 1895 brought forth a law making religious instruction compulsory in the schools, and confiding instruction in the same to the clergy. This marked the completion of a backward movement that had been for several years in progress. In speaking of this reactionary movement in the educational system,

which is described as a general one, "profoundly affecting Western Europe," Mr. A. Tolman Smith says in a late issue of the *New York Independent*: "It is not so much a reaction against secular schools as against the extreme and alarming demands of socialists."

* * *

THE socialist propaganda is a movement that has long claimed the attention of the papacy. The papacy claims to stand as the bulwark against the evils which threaten society and good government from the spread of socialistic doctrines. She alone, of all powers upon earth, is able to hold the turbulent masses of the people within the limits of wholesome restraint. This is her claim, and there is much in the facts of the situation to afford it justification. The papacy does have a hold upon the masses, in European lands especially, which is recognized by the governments of those countries; and in this fact lies a source of tremendous power for the advancement of papal interests throughout the realm of European civilization and control. Those governments are often forced to appeal to the papacy for the assistance of her powerful influence in securing support for measures which the state deems of much importance to its welfare. Of such an occasion the papacy never fails to take advantage. She gives her support to state measures only in exchange for such a concession from the state as will afford a rich harvest for herself.

* * *

THE papacy stands as the ancient and never-changing representative of the doctrine of compulsory religious education. In every civilized land on the globe she is working assiduously to secure for this doctrine the recognition and support of the government. In some of the countries of Europe there is a clerical party which bids for the direct support of the people at the polls. In others, and in the United States, she forms an alliance with one of the leading political parties; and either through her manipulations of politics, or by direct concession from the government in return for her support of some pet measure of the state, she works steadily to attain her ends. This, in brief, is the inside history of the change which has recently swept over the educational system of Belgium, and which is sweeping over the like systems in other lands. It is the history in advance of the change which will overtake the educational system in the United States, as certainly as the operation of existing causes is allowed to continue.

* * *

IN time, the demands of socialism here, as in European lands, will become "extreme and alarming;" if, indeed, they have not already reached that point. In the popular unrest which this, in conjunction with other causes, must produce, society will turn, in alarm, to the one power which gives promise of being able to control the tumult—the church. There is one point about

human nature which affords the church a powerful hold upon mankind, and that point is superstition. The masses who never hear the thunders of Sinai denouncing their individual sins, are powerfully moved by the thunders of the church against some "godless" feature of secular government. The church will prescribe the remedy for the evils which threaten society and the government, and the superstitious masses will vote that they be carried into effect. Of this result there are numerous indications in the record of current events.

* * *

THE church says that our secular system of education is "godless." She says that this system of education is producing godless men and women—the class of people who feed the ranks of socialism and are responsible for the spreading spirit of hostility to law and order. She says that the remedy lies in the introduction of religious teaching into the public schools. She says that in the prevalence of disasters which bring widespread ruin and distress upon the country, are to be seen the judgments of God signifying his displeasure against a godless government.

* * *

IN all this, the Protestant church voices the sentiment of Rome. In calling for the establishment of compulsory religious instruction in the public schools, she is calling for Rome's own system. She is calling for that which Rome is putting forth her most aggressive efforts to secure. A recognition of that system as proper and desirable is a recognition of Rome. And by Rome will a harvest of gain be reaped when that system shall have been set up.

* * *

WE may expect, from this time forward, to see a rapid metamorphosis taking place in the public school system of education, which will eventually leave it with every secular feature effaced, and stamped with the features of a union of church and state. For such a union there must be when the state becomes a teacher of religion. We will then no longer have occasion to speak with pride of "our free system" of public education. It is to this result that the forces of disintegration in society and popular government are surely working.

* * *

It seems to have been a very convenient thing for the German government that recently two German missionaries, while engaged in their calling in one of the provinces of China, were murdered by the subjects of that government. At any rate, Germany has proceeded to take "satisfaction" for the deed in a manner which strongly suggests this thought. She has sent a naval force to the coast province of Shantung and taken possession of the very important harbor in Kiaochow Bay, driving out the Chinese garrisons from the forts and

hoisting over them the German flag. The harbor is said to be as desirable a one as could have been selected on the Chinese coast for permanent occupation.

* * *

OF course this act, which in itself amounts to a virtual declaration of war, is all right in this case; for is it not a maxim of the "Christian" nations of Europe that "might makes right"? Had it been a powerful government with which Germany had thus been brought to deal, it is entirely safe to say that her "satisfaction" would not have been taken in this peculiar way. As governments view things, the exchange of the lives of two missionaries for a valuable harbor on an important part of the Pacific coast of Asia, is a very profitable bargain indeed.

Thomas Jefferson on the Liquor Traffic.

As is pointed out by the *New York Voice*, the platform of the party which in the late campaign in this city called itself the champion of the principles of Jeffersonian democracy, differed in one important feature at least from the platform of principles upon which Jefferson stood. It advocated the repeal of laws restricting the traffic in strong drink, in the name of personal liberty.

Jefferson's views upon the point of the necessity of steps to suppress this terrible blight upon society and the image of God in humanity, are expressed in a letter written in 1823 to his friend Gen. Samuel Smith. In this, after speaking of the tax on whisky, and saying that if it were to be viewed simply as a fiscal measure, he would be glad to see it fail, Jefferson proceeds to show that considerations of another and more important nature must be taken into account. He says:—

"But the prostration of body and mind, which the cheapness of this liquor is spreading through the mass of our citizens, now calls the attention of the legislator on a very different principle. One of his important duties is as guardian of those who from causes susceptible of precise definition cannot take care of themselves. Such are infants, maniacs, gamblers, drunkards. The last, as much as the maniac, requires restrictive measures to save him from the fatal infatuation under which he is destroying his health, his morals, his family, and his usefulness to society. One powerful obstacle to his ruinous self-indulgence would be a price beyond his competence. As a sanitary measure, therefore, it becomes one of duty in the public guardians."

THE accuracy of the modern newspaper report is pretty well illustrated by the remarkable (newspaper) career of that well-known leader of Islam, Osman Digna. The *New York Tribune* has reckoned up the incidents of this career, as told by the newspapers, and finds that he was killed in battle ninety-seven times and murdered forty-eight times, that he committed suicide eleven times,

and has been otherwise put off the earth twenty-three times; making a total of 179 fatalities for this one individual. This is probably a few more than have befallen any other individual who has had the misfortune to become a central figure in modern newspaper journalism.

IT is reported that the Christian Endeavor society will next month send in a monster petition of a million and a half of names to Congress, calling for the recognition of God in the Constitution. Have our Christian Endeavor friends taken pains thoughtfully to consider the real nature of the thing which they will thus so forcibly ask the government to do?

A Conversation on Mormonism.

THE *Morristown (Tenn.) Gazette*, of October 6, prints the following report of an interview between two Mormon elders who were visiting that place on a missionary tour, and a lady at whose house they had applied for entertainment. The conversation naturally touched upon some of the fallacies underlying the Mormon system:—

"Two Mormon elders were visitors in Morristown for several days last week, and harangued small crowds at night upon the streets. During their sojourn, among other families, they called upon a most estimable and Christian lady and asked to be entertained for the night. The entertainment they received is made public by the lady hostess in this report of—

A CONVERSATION BETWEEN TWO MORMON ELDERS AND A SEVENTH-DAY ADVENTIST.

"MORMON ELDERS.—'Good afternoon, madam.'

"SEVENTH-DAY ADVENTIST.—'Good afternoon. Will you walk in? Take seats.'

"(We will call the taller No. 1, and the shorter one No. 2.)

"M. E., No. 1.—'We are ministers of the gospel—Mormon elders. I presume you have heard something of the Mormon Church?'

"S. D. A.—'Indeed I have. I have lived in this world over half a century, and it seems to me that I have heard of them all my life. I know much of them from reading; and I had a brother-in-law who went "sight-seeing" and took in Salt Lake City. I learned much from him. That was about twenty years ago, when Brigham Young, your prophet, flourished with twenty wives. I have the picture of the twentieth one on the wall of my chamber now, who went lecturing the world over against the horrors of the life she had been induced to lead.'

"M. E., No. 1.—'That was Ann Eliza. We do not practice polygamy now.'

"S. D. A.—'No, for the United States has enacted laws forbidding it. It is not a reformation of the church.'

"M. E., No. 2.—'I have been raised in Salt Lake City and I never knew but eight men to have a multiplicity of wives.'

"S. D. A.—'And that was eight too many. Quite enough to show that the church recognizes it as lawful in the sight of God, for which you certainly have no scripture.'

"M. E., No. 2.—'What does the Scripture say about

seven women taking hold of one man, saying: "We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach."

"S. D. A.—'And Isa. 4:1 is your foundation for polygamy? Read the connection and you will find that the Lord tells us through his servant there will come a great slaughter of men by war. There would be such a great devastation that there would scarcely be one man in seven left, where, as an average, God has created the sexes about equal. And for that cause the women would change the usual method in their depraved vanity and make their court to the men and propose to support themselves. Modesty, their greatest virtue, was forgotten, and with them the reproach of vice was nothing to the reproach of virginity. When a person's heart is in rebellion against the law of God, it is wonderful what a poor, weak foundation he can stand upon to justify himself in the indulgence of sin. I now understand why Mormon women are required to support themselves.

"We cannot take one verse of the Scripture and say this is the truth, the way, and the life, but must compare scripture with scripture. Had God created man with a nature requiring more than one wife, he would have created a multiplicity of them to begin with. The divine nature is contented and satisfied with one wife, but the carnal human nature is not satisfied with one wife or one husband nor anything else. It is not subject to the law of God, neither indeed can be. You are Mormons because you have been raised Mormons; but if you are true servants of the Lord, you will, like Luther and the other reformers, break off from your church when you see she does not adhere to the Word of God, and denounce her errors and cling to the truth, no matter where it leads you. What day do you teach is the Sabbath?"

"M. E., No. 2.—'We teach the seventh day is the Sabbath.'

"S. D. A.—'I was not aware your church had made that reformation.'

"M. E., No. 2.—'We teach Sunday is the seventh day.'

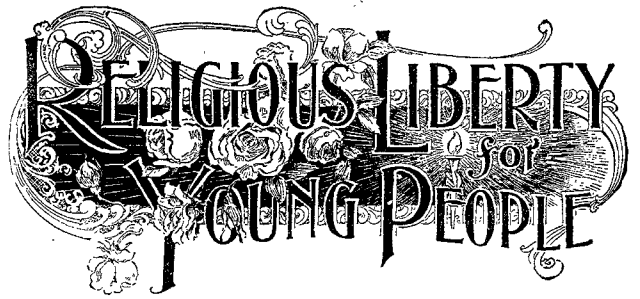
"S. D. A.—'Well, dear me! So you break up the chronology of time to suit your teaching! Look at that calendar hanging on the wall before you. Does it not show that Sunday is the first day of the week? Don't all the world claim that it is the first day, and that they keep it for the Sabbath because Christ rose from the grave on that day? but without any command or authority for doing so, however. The seventh day is the Sabbath; and God has made it as emphatic as was possible to do in the fourth commandment. If I were you, I would cut loose from error; I would preach truth, which is easy to do when you have the power of the Holy Spirit to lead you by the Word of God, which is the sword of the Spirit which cuts away darkness and error. It is an uphill business to strive against God.'

"M. E., No. 1.—'Well, madam, we are traveling without scrip or purse, depending wholly upon the charity of the people for our support. We would be pleased to get entertainment overnight.'

"S. D. A.—'Were you teachers of truth I would gladly entertain you; but I cannot think of supporting you in leading the people in rebellion against God's law.'

"M. E., No. 1.—'Well, then, as it is getting late, we must be seeking entertainment elsewhere. We will bid you good-bye.'

"S. D. A.—'Good-bye.'



Natural Rights.

DEAR youthful readers of the SENTINEL: Do you not know that God, the Creator, has given to each living thing that he has made, from man down to the lowest form of nature, certain rights of which they cannot lightly or cruelly be deprived without doing them an injustice that would displease the Lord?

God made the beasts, the birds, the fishes, and the insects, and designed that they all should be just as happy and contented as it was possible for them to be. Their lives are generally short, and every noble-hearted boy, or man, and the girls, too, will try to make them happy.

When I visit a family and see the domestic fowls gather round father, mother, or children when they go into the yard, I think that surely the family are kind-hearted toward each other; but when the fowls hasten away, or the cat and the dog act afraid at the approach of any one, my thought is, This is a disagreeable family and one which does not respect the natural rights of man or beast.

Do not disturb the nests of birds. God was not displeased when they built their nests even in his temple. See Ps. 74:3. Do not rob the little squirrel of his store of nuts, for God gave them to him for food, and he has laid them up for his winter supply. Surprise him by adding corn to his store. Be kind to the horse, the cow, and all animals. They may not understand your words, but your voice and manner will please them. When among domestic animals, let the girls especially sing if they can. Some animals are delighted with instrumental music.

You may speak of the dog, the cat, the pony, or the canary as your own, and they may be yours rather than the property of somebody else; but remember that they all belong to God first of all and all the time, and he only lends them to you as his servants. God says, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine." Ps. 50:10,11.

See that the domestic fowls and animals under your care have comfortable houses and stalls, and that they are well fed. It is their God-given right, and it will make you more tender-hearted to respect it.

When you can do so, put out some grain for the wild fowls, too. Do not hunt the birds or animals, and kill them with gunshots. It is cruel, and never would have

been had not sin²entered our world, and never will be in the new earth.

O girls, do not sanction the killing of the beautiful birds by wearing their feathers—for which they were cruelly shot to death—in your hats. Please read Matt. 10:29, and shed a tear over the death of the little songster whom your vanity has caused to be slain.

The seeds of religious liberty, or of bigotry and oppression, are sown in the domestic circle and in the surroundings of home, to ripen into an abundant harvest in after years.

The details of life in the parlor, in the kitchen, in the yard, and in the barn, as well as in social neighborhood and school life, are all contributing to your education, and will make you noble men and women, respecting the rights of all in after years; or will make you the very opposite, a discouragement to yourselves, and disagreeable companions, neighbors, and citizens. Which condition will *you* choose for your destiny? A. SMITH.

Following the Majority.

"HELLO, Tom!"

"Hello!"

"Haven't you made up your mind yet to go to the circus along with the rest of us?"

"No, Will, I haven't"

"Pshaw, Tom. I would n't be so foolish. Everybody is going, and for you, Harry, and Joe to hang back after we have planned to all go together seems shallow."

"I had nothing to do with any such plan, Will."

"Well, you might be a little more courteous and obliging than to spoil it all if you did n't."

"I dislike to be disobliging, Will; but to my mind circus-going is not the very best recreation, and I do not feel that I can afford to spend time and means upon that which will be to no profit. You remember our golden text last Sabbath was 'Why spend ye money for that which is not bread'? and I feel that this is just what I should be doing, were I to go the circus."

"It doesn't seem to me, Tom, that there is need of being quite so particular. I shouldn't wonder a bit if Harry and Joe would both go when they see that you three are the only ones standing out about it. Then *you* will be the only boy of the whole school refusing to go."

"I cannot help it, Will, if I am. If a thing is right, it is right, no matter how few there are who believe it; and with God's help I intend to stand for right even though I have to stand alone. The Bible means just such things as this when it says, 'Thou shalt not follow a multitude to do evil.'"

"Are you sure the Bible says that, Tom? You are always telling what the Bible says. Jim Drake said the other evening that he didn't believe half the texts you quoted were in the Bible at all."

"Look here, Will. I have a little pocket Bible right here with me. There now, you take it and turn to Exo-

dus, twenty-third chapter, and the first clause of the second verse."

"I guess you had better find it, Tom. I don't study it enough to be able to find anything I want very readily."

"Well, here it is. Now read it for yourself, Will."

"Well, Jim says he thinks the majority ought to rule, and there is no use of two or three setting themselves up as patterns of principle."

"Never mind, Will, Jim Drake cannot be conscience for you and me. Read the text, please."

"There; that will do. You now know, Will, what God thinks of doing things because others, even the majority, do them. The majority has no weight with God, Will. Just let me find the eleventh chapter of Proverbs for you. Now read the twenty-first verse."

"'Though hand join in hand, the wicked shall not be unpunished.'"

"That is sufficient."

"But, Tom, Why do men *dare* to sin so many times when the Bible speaks so plainly about it?"

"Turn to Ecclesiastes (or I will do it for you), eighth chapter, and eleventh verse. Read please."

"'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.'"

"Do you see the reason, Will?"

"Well, I should think it is plain enough."

"Now read the next two verses."

"'Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: But it shall not be well with the wicked.'"

"Now we will turn to Ephesians the sixth chapter and seventh verse."

"'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.'"

"Well, Mr. Drake told Jim the Bible wasn't intended for children, because they couldn't understand it; but from what we've read I should think it plain enough for anybody, and I can see now that you are in the right, and that right will finally win. I didn't know, Tom, that you carried a Bible right with you. I believe it's because you study that so much that it is easier for you to do right than the rest of us boys. I believe I'll use my circus money to get me a small one like that, and run over and tell Jim that I too am going to spend my time more profitably."

"May be you could persuade Jim to study along with you, Will."

"Perhaps I can, and who knows but ere long he will astonish his father with what a boy can understand of the Bible?"

ELSIE A. BROWN."

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WE have for the first time inserted in this issue the advertisement of the College View, Nebraska, Sanitarium Bakery. The foods prepared by this establishment are in every way first-class, and cover quite a large range. They are such as are used at the Nebraska Sanitarium, the advertisement of which has appeared in our columns for some time since. The prices are low for the quality, and the quality is no better in any goods of the kind manufactured anywhere. Write for circulars giving prices and full particulars to address found in the advertisement.

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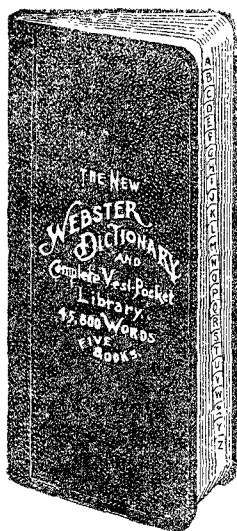
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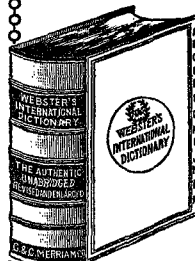


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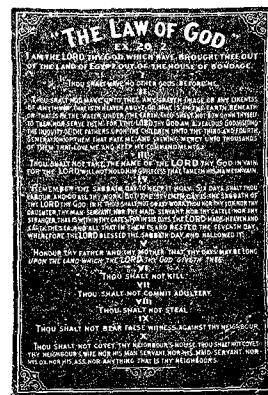
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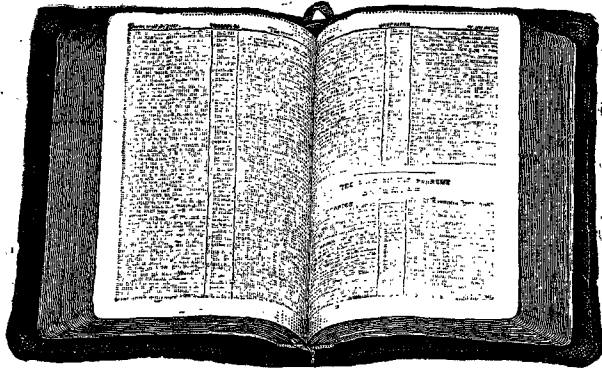
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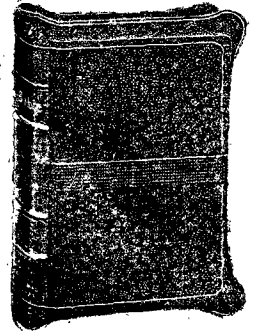


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SPECIMEN OF TYPE USED.

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 ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal unto it.

CHAPTER X.

¹ The names of them that sealed the covenant. ²³ 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-g-lī'ah, and Zīd-kī'jah,

² ^c Sēr-g-ī'ah, ⁴ ^a-z-a-rī'ah, ⁵ Jēr-g-mī'ah,

³ Pāsh'ūr, ⁶ ^a-m-a-rī'ah, ⁷ Māl-chī'jah,

⁴ Hāt'tūsh, ⁸ Shēb-g-nī'ah, ⁹ Māl'luch,

⁵ Hā'rim, ¹⁰ Mēr'e-mōth, ¹¹ Ō-bā-dī'ah,

⁶ Dān'jel, ¹² Gīn'nē-thon, ¹³ Bā'ruch,

⁷ Mē-shūl'am, ¹⁴ ^a-bī'jah, ¹⁵ Mīj'a-mīn,

B. C. 443.

¹ Deut. 23.

² 2 Kin. 23. 3.

³ 2 Chr. 29.

⁴ 10; 34. 31.

⁵ Ezra 10. 3.

⁶ ch. 10. 29.

⁷ Heb. are at the sealing, or, sealed.

⁸ ch. 13. 1.

⁹ Heb. at the sealings,

ch. 9. 33.

¹⁰ ch. 3. 2.

¹¹ Or, the governor.

¹² ch. 1. 1.

¹³ See ch. 12.

¹⁴ 1-21.

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;

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 ⁵ 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 ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons;

³¹ ^k And if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not

forgo ³³ meal—(an) ³⁴ (the)—(among)—according to our fathers' houses, ³⁵ manner of trees,

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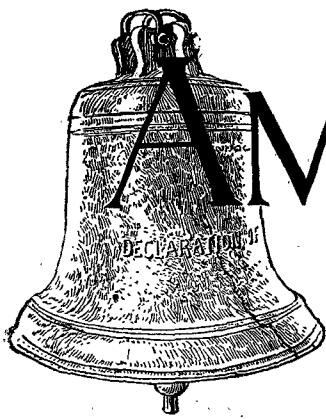
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³⁷ power ³⁸ yet for all this—our—our ⁹ namely, Jeshua etc. ¹⁴ chiefs ²⁸ Nethinim,—peoples—that had—(having) ³⁰ peoples ³¹ peoples—(it)—a—

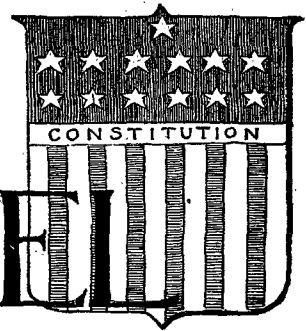
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VOL. 12, No. 47.

NEW YORK, DECEMBER 2, 1897.

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THE seat of conscience is the heart of the individual; and it has no other.

THE heart that is truly given to God, is given to the best service of home and country.

THE sacredness of a right does not depend in any degree upon the number of people who possess it.

THE Sabbath is the Lord's day, but this does not mean that the day should be monopolized by the church.

IT is easy enough to do right when you are allied with God, whether there is any law of the state backing you up or not.

EVERY step in the direction of forcing people to keep the Sabbath proclaims to the world that the gospel of God is a failure.

WHAT I ask of you, and you ask of me, is not that you shall decide for me in matters of conscience, but that you shall respect my rights.

THERE is not a Sunday law upon the statute books of any State in the Union which is strong enough to meet the wishes of the people who want the State to be religious.

A UNION of religion with the state means a religious state; and a religious state means a state religion. And where was there ever a state religion without a union of church and state?

"GET a Sunday law enacted, all ye that labor and are heavy laden, and ye shall find the needed rest." Is this the language of the divine Counselor?—No; but "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Is the Saviour right in this statement? Try it and see.

IF the Lord had not wished Peter to forgive his trespassing brother seventy times seven times, he would not have labored to convert him to the true religion. In other words, the true religion is only for those who can forgive trespasses against them seventy times seven times. Can the state do this? and if not, can it profess the true religion?

No Reform Possible by Law.

THERE can be no such thing as reform by civil law. This is a fact that should be evident to every Christian, and to every thoughtful student of history.

There never was any such thing as reform by civil law since human history began.

There never was a law enacted by any power whatever that could make a good man out of a bad man, or bring a good life out of an evil heart.

Even the law of God is powerless to produce good in the life of an individual fallen, as all upon earth are, under the power of sin. This is a fact plainly set forth in the scriptures of truth.

Yet the law of God is a perfect law; every other law that was ever passed, or that ever can be, is inferior to it. How, then, can it be expected that a law of man can produce results which are beyond the power of that law?

Yet reforms are necessary. Without them the world

would have gone to destruction long ago. And there have been great reforms accomplished, which have brought benefits that have reached down through the ages. There is nothing to which history testifies more plainly than to this.

What, then, is the true agency in real reform? Both history and inspiration answer, The Word of God.

In the first place, the Word of God formed all things, and made them perfect. This being so, it is evident that the same Word has power to re-form all things and restore them to their original state.

When God would destroy the world by a flood because of its wickedness, he sent Noah, "a preacher of righteousness" unto the people, for a hundred and twenty years. The world would not be reformed, it is true; but no Christian will question that God employed a means which would have wrought a reform, if the people had received the message which Noah preached.

When God's ancient people, Israel, fell into sin, he sent to them, from time to time, the prophets, who proclaimed the word that the Lord had given them. And when the people heeded that word, it brought them again into the ways of righteousness.

Coming down to modern times, we note the great Reformation which swept over Europe in the sixteenth century. What was the power of the Reformation? Was it any other than the power of the divine Word, proclaimed by Luther and his associates?

After them, Wesley, Whitefield, Bunyan, and others, by the same preaching of the Word, wrought reforms which swept over wide communities, and contributed powerfully to the realization of the peace and prosperity which English-speaking nations enjoy to-day.

And now come the great organizations which number in their ranks nearly every person who professes religion, and essay to inaugurate another great reform—to turn the people again into the way of righteousness and peace—by an agency of which the great reforms of the past know nothing. They propose to inaugurate their great reform through politics.

They propose to mass all their forces at the polls. They propose to have politics preached from the pulpit. They propose to desert the prayer-meeting for the primary when the two assemblies are held on the same evening. They propose to lay siege to every legislature until they shall have such laws enacted in every State, and by Congress, as they deem necessary for the regeneration of society and the preservation of good government.

In the face of the fact that no reform was ever in the history of the world accomplished by such means, and of the equally plain fact that the Word of God is the one divinely appointed agency of true reform, they propose to reform society and the nation by civil law. This very next month, one great division of these church forces will send in a petition of a million and a half names to Congress, calling for a recognition of God in the national Constitution.

What will be the result of this work? It will have some result, that is certain. It will have a tremendous result; the magnitude of the forces employed, and of the interests affected, afford sufficient evidence upon this point. But as it cannot produce a genuine reform, the result will be of that nature which every counterfeit must produce,—that of damage to the people. It will bring ruin upon their interests, both material and spiritual.

"By the law is the knowledge of sin;" and by the law is condemnation. But the trouble with the world is not that it has no knowledge of sin, or is not condemned. The world does not need more law; but more of the preaching of the power of love, and of the righteousness of God, which is not by the law, but by the faith of Jesus Christ.

THE important question is not that of whether we are citizens of this or that country on earth, but whether we are "fellow citizens with the saints," or belong to the "strangers and foreigners." Eph. 2:19. No foreigner can set foot on the shores of the land of promise.

State Recognition of God and the French Revolution.

THE oft-asserted idea that social disorder and revolution are the outcome of non-recognition of God by the state, receives a rude shock from the facts of history. It is not generally known that the worst scenes of the French Revolution, which is so much pointed to as illustrating the results of national repudiation of God, followed hard on a formal recognition of God in the constitution adopted by the revolutionists; but such is the fact. The first two articles of that constitution read thus:—

"ARTICLE I.—The French people acknowledge the existence of the Supreme Being, and the immortality of the soul.

"ARTICLE II.—It acknowledges that the worship most worthy of the Supreme Being is the practice of the duties of man." (See Theirs's "French Revolution," Vol. III, p. 354.)

Just two days after the adoption of the constitution, June 10, rivers of blood began to flow from the deadly guillotine; and between June 10 and July 17, twelve hundred and eighty-five persons put their necks under its descending knife.

But did not a national convention at Paris repudiate belief in the Deity, and institute in its place the worship of reason? it may be asked. Yes, that is true; but that was before the adoption of the revolutionary constitution. When this document was drawn up, there was put into it a formal recognition of God; and under this constitution the terrible work of the Revolution went on to its greatest climax of horror. The streets of Paris ran red with blood, and this was after God had been put into the constitution!

Of course, there was no real putting of God into the constitution; but the very thing had been done which it is proposed to do with the United States Constitution, in order to avert national demoralization and disaster.

But in the light of the French Revolution, what good may be expected to result from a formal recognition of God by the state?

THAT government is the best government which leaves most freedom for the development of individuality, by the exercise of every useful faculty of the individual organism. And not the least among these is conscience.

The State Bows to the Christian Endeavorers.

RECENTLY the state officials who are in charge of the work of constructing the capitol building at Albany, which work has been in progress seven days in the week, were visited by representatives of the Christian Endeavor Society and told that Sunday work on the building must stop; and—the work stopped.

There is a law in New York against Sunday work, and of this law these State officials were certainly aware; but to the law they paid no attention. But when the Christian Endeavor Society—a religious organization powerful in numbers and influence—told them that Sunday work under their charge must stop, they at once became obedient to the law.

Will some one tell us what there is in this other than an act of homage by the State to this religious society? What is there in it but an acknowledgment by the State that its own laws are less to be honored than the mandate of this church organization?

What, then, in the logical order of things, is there to hinder the society of Christian Endeavor from governing the State, and through that the people of the state? Where now is the real seat of civil authority in the State of New York?

The Religious Boycott.

BY W. A. COLCORD.

AT the Christian Endeavor convention held in Perth, West Australia, September 8, a resolution was passed by which the members present pledged themselves to refrain from doing business with men who do not observe Sunday. Thus in Australia, as in America and other professedly Christian countries, the religious boycott is being advocated by professed Christians as a means of inducing men to observe the Sunday institution. And ere long we may expect the long-foretold decree to go forth, that "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17.

Evidently the Sunday institution is the mark here referred to. It is the mark of the beast, the spurious Sabbath which the papacy has put in the place of the Sabbath of the Lord; and professed Protestants are seeking to enforce it by the boycott, which in plain language means, Come to our terms or we will starve you out. In what contrast is such a course to the command, "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12:20.

Melbourne, Aus.

The Sunday Movement in Alabama.

BY E. D. HASKELL.

ABOUT a year and a half ago, the "Coöperative Sunday Association of Alabama" was organized at Montgomery, the capital city, as an auxiliary to the American Sabbath Union. (See AMERICAN SENTINEL, March 5, 1896.)

Since then active work has been put forth to create public sentiment in its favor throughout the State. Yet no decisive step was taken until recently in Birmingham, the second city in the State, or including its many suburbs, even the first in population.

A mass meeting was called to consider the "better preservation and rightful observance of the Sabbath." This was held on the night of November 8, at the First Presbyterian church. About twenty people were present, and at least six of these were pastors, but the "Jefferson County Sabbath Association" was started on its career, as a branch of the State association.

Several speeches were made in which were many significant statements. The prominent thought was that the religious forces must combine, and make an irresistible attack upon the legislature for more stringent laws in behalf of Sunday observance. One speaker had learned only recently, by examining the civil code, that Alabama had practically no Sunday law, as the provisions touched only a few of the many ways in which Sunday was being desecrated. One church could not engage successfully in this work. It would require the union of all interested forces. This is a work which Catholics will join with the various Protestant bodies. They did not expect any assistance from the Jews, nor from the seventh-day Christians, neither did they ask it; but the latter especially were too insignificant in numbers to amount to anything.

The Sunday law was upheld from a civil standpoint, but many statements revealed its religious foundation. The Sunday newspapers should be abolished, because of keeping people from church and filling their minds with secular thoughts. The fruit-stands and confectioneries should close because they tempt children to spend their pennies and nickels on the way to Sunday-school. The furnaces, railroads, etc., should stop work, because they keep many from serving God and attending church who would like to do so.

They seem to have lost sight of the power of the gospel, which is able to reform men and cause them to obey God despite all obstacles, though it involve the loss of position or all worldly possessions, even the sacrifice of life itself. But their purpose is to get laws passed to make it easy for people to serve God, or at least to appear to do so.

The majority of the officers chosen were men who were not present, but whose influence was desired to give strength to the movement. In selecting vice-presidents, there was some question whether a certain minister named was in sympathy with the movement. It was stated that his influence was second to no minister in Alabama when it came to politics. He had recently taken the lead in a strong and successful move upon the legislature against horse-racing and pools. They ran the risk, and accepted his name. If the doubts mentioned are correct, it is to be hoped that this minister will have the courage of his convictions, and sever his connection with this religio-political organization. At the organization of the State Association, some of the Montgomery pastors took a firm, decided stand against the effort to secure Sunday observance by law.

The new organization expects to enter upon an active campaign, and, as one of the daily papers recently stated, the Sunday question is rapidly becoming the "issue of the hour:"—

"A fortnight ago it was a nebulous fleck on the horizon.—To-day it is a portentous cloud; with enough electricity within its folds to blast many a promising political career. It is going to figure in the county campaign, principally in the election of members of the legislature. The municipal election is a long ways off, but if this Sunday question is not settled between now and then, it will be the pivotal point of the campaign."

Then, after speaking of the movements of the contending forces, the same article concludes:—

"These preliminary skirmishes are full of significance to the keen observer. They forecast a pitched battle, that is only a question of time."

Two weeks ago, some eight or nine saloon men were arrested in this city for cleaning up their bars and premises in the early hours of Sunday morning. They were all dismissed, but, as indicated, this is only a skirmish preceding the conflict that is inevitable.

This is the golden opportunity to place the true principles of religious liberty and the evils of religious legislation before the people of this community, and the time will be improved by those who are awake to the situation. O that the people everywhere would sense the danger that is threatening the whole land from the spirit of religious intolerance that is gathering like a tempest, soon to burst upon the heads of those who cannot yield their consciences to the dictation of men. "We ought to obey God rather than men."

Birmingham, Ala.

Our final account must be to God, not to man.

Sir George Turner on the School Question.

On the question of teaching religion in the state schools, and in reference to some features of the agitation for it, Sir George Turner, Premier of Victoria, Australia, in a recent speech, made the following pertinent remarks:—

"If religious teaching is to be any good, it must be doctrinal teaching, and it must be given by somebody who has studied and who understands the work."

"If all the leaders of denominations would meet and agree among themselves as to the lessons they desire to have taught, that would clear the ground of much of the difficulty; but I think if we got them together they would be something like the Kilkenny cats."

"If you had read some of the letters I have had to read about the matter, and had heard some of the sermons I have heard about it, you would see that it is not mere religious instruction in state schools of the kind asked for which is wanted. That would be the introduction merely of the thin end of the wedge."

"I regret very much the proceedings which have been taken by those who are leading this movement. You are asked to pledge yourselves to vote against me at the next elections if I have conscientious scruples against this platform. You are asked to pledge yourselves against every man who will not vote for the introduction of these books. Is that fair? Is it a fair way of obtaining a test vote on the question? I am surprised that those who attempt to lead Christian society are capable of adopting such tactics."

All of which applies forcibly to the situation which exists to-day in the United States.

The Sabbath the Sign of the Cross.

BY E. J. WAGGONER.

JESUS says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Matt. 11:28. He gives rest because in him the works of God are perfect. "We are his workmanship, created in Christ Jesus unto good works." "If any man be in Christ, he is a new creature." In him "we have our redemption, the forgiveness of sins, . . . for in him were all things created." Redemption through Christ is nothing else than creation—a new creation. Just before his crucifixion, Christ said to the Father, "I have finished the work which thou gavest me to do." John 17:4. And when he hung on the cross he cried, "It is finished; and he bowed his head, and gave up the ghost." John 19:30. Thus he indicated that in the cross are to be found all the perfect, finished works of the new creation.

Now the Sabbath was given as the sign of a perfect creation completed; therefore it is the sign of those perfect works restored by the cross of Christ. That is to say, since the Sabbath is the sign of a perfect creation completed, and by the cross of Christ a new creation is accomplished, the Sabbath must be the sign of the cross. Try it and see if it is not.

A GIFT, NOT A TASK EXACTED.

Here is where so many people mistake: they think that the Sabbath is a hard requirement that God lays on men, and then they soon get in the way of thinking that God cannot require it of us, since he does not desire his people to be burdened. But salvation is not a thing required of us, but a gift to us; and the Sabbath is the sign of Christ's saving power: he saves by the power by which he creates. Rest is not a burden, it is a pleasure. Nothing more absolutely delightful can be imagined than rest in the consciousness of work all done and well done, and this is the privilege of the people of God: "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men thy mighty acts, and the glorious majesty of thy kingdom." Ps. 145:10-12. "One generation shall praise thy works to another, and shall declare thy mighty acts." Verse 4.

The Sabbath is the pledge and assurance to us that the power by which the worlds were made has wrought good works for us in Christ, and that these works are all ours if we believe. This is the rest prepared for us from the foundation of the world.

The Rights of Man.

WIDELY differing views are held upon the question of man's rights, nearly all of which seem conclusive, considering the premises from which the argument is drawn. But as these conflicting deductions cannot possibly all be correct, it follows that some radical defect is present, somewhere, either in antecedent propositions or in methods of drawing conclusions. In dealing with this issue, therefore, the foundation for conclusions should be established in truth, rather than upon some selfish ground.

A "right," as defined by Webster, is that which is "conformed to the constitution of man and the will of God, or to justice and equity; not deviating from the true and just; according with truth and duty." Man was created in the "image of God," and was therefore constituted by the will of God to render service and honor to his Creator. Rev. 4:11. He was required as his personal duty, to obey God, and follow his ways in all things, that continuing like his Maker, he might retain the image in which he was made, and so ever be true and just. This was the original, and eternal "right" conferred upon man in the beginning, as a personal gift, and is still his if he will but use it. But beyond this personal duty, no right was bestowed giving one creature authority to command another in the way.

More than this, no man or set of men were given authority to pronounce upon another's moral standing, or to define his rights. Being made like his Creator, man was a son of God, and like the divine Son, was to delight

in doing the divine will, because the law of Jehovah had been seated in his heart to prompt his ways. Ps. 40:6-8. Thus man was made capable of self-control under the guidance of divine suggestion. Like the angels of heaven, he was to be entirely led by this inner consciousness without the restraining influence of outward legality. Homage to God was not to be that of a servant, but of a son. Obedience was in no sense to be a forced service, but one of love. No higher motive was to be known than a spontaneous desire to do right and be right, which is the highest point of happiness it is possible to reach.

Such was and is the undoubted right of every man to-day who chooses to assert that right; even though it has been forfeited through evil association. How strange that so few seem to recognize the fact that the sum of human rights is contained in securing the highest joy, and that such joy is to be had only in God, through Jesus Christ. Separating human rights from heavenly joys, many seem to think that while one is from above, the other can be secured only through human legislatures and earthly courts of law. But civil courts can never restore these lost rights, simply because such gifts are above and beyond human jurisdiction. Its authority falls short in this work for the reason that it has no higher power, morally, than those whose rights it seeks to return. Being destitute of these rights themselves, earthly courts are absolutely without power to confer them on men, however much they might desire to do so. Even though a judge on the bench may have been fortunate enough to have acquired such endowment for himself, he could not possibly share it with another, for the reason that this heavenly gift is a personal allowance sent direct from heaven to the receiver. Whoever, therefore, undertakes to legislate, or pronounce sentence from an earthly bench, with the view to conferring a religious benefit, so that men may advantageously carry out the will of heaven, puts himself (unwittingly though it be) in the place of God, and assumes the prerogative of divinity.

The gifted Macaulay saw much truth along this line. When a candidate for parliamentary honors in 1832, he delivered a speech at Leeds, in which he is reported to have said:—

"I am for personal freedom in every part of the globe,—freedom to the white, and freedom to the negro. . . . I am for religious liberty in the fullest sense of the word. I detest all disabilities,—everything which is galling to the conscience, or which can shock the sincere scruples of any individual. . . . We act most in support of religion, and act in a manner most calculated to strengthen the interest of that religion, when we give universal freedom to religious belief. We hear it said that a policy which does not give a decided advantage to one sect over another is infidel policy. These words have been echoed and re-echoed in the country. According to this authority, justice is infidelity, and mercy is infidelity, and toleration is liberalism, and liberalism is only another name for infidelity. It is infidelity, it seems, to think worthily of God and justly of his law, and not to encircle with worldly defences that religion of which the weapons are

not carnal, and whose kingdom is not of this world."—*Arnold's "Life of Macaulay," pp. 123, 124.*

This is not only good logic, but heavenly truth as well. For a state or civil power of any rank to dictate how one may exercise his divine right of worship, is an unwarrantable infringement of that which is wholly another's. By doing so it assumes that the permission to worship God is dependent on a grant from the civil government. But if the civil power can confer such a right as a mark of favor, it can withhold that right without injustice. In that case no one could claim it as his right, but must receive it, if at all, as an absolute gift from the government.

There is much involved here. In the first place such an assumption puts the government in the place of God to every citizen, and leads all who obey its dictates into idolatry. It also destroys the right of private judgment and makes every one subject to the religious caprices of those who, for the time, happen to hold the reins of civil power; for it follows that if at any time one set of legislators frame regulations for forms of religious worship, their successors may modify or change those regulations for others better suited to their ideas of fitness. Thus all would become subject to a change of religious practice with every change of government.

This may be thought an extreme view of the case, but as ultra as it may seem, this was exactly what was done in the reigns succeeding that of Henry VIII of England. Under the governments of Edward, Mary, and Elizabeth, Protestant and Catholic religions alternated as the spiritual law of the realm, and all subjects were required to change their form of worship to meet the demand of the reigning sovereign, or suffer punishment by the civil authorities.

No sane person would think of attempting so much in other matters than of religion. A man is little concerned about his neighbor's management of his estate. He does not legally interfere because his neighbor's methods of tilling land differ from his own. He would not think of applying to the courts for power to control the size and shape of a house being erected by another. In all secular things man enjoys the fullest liberty of private judgment, but when he attempts to exercise this right in matters pertaining to his highest joy here, and the fullness of bliss hereafter, some would seek to restrain and control his operations by legal process, because, forsooth, they are not just in harmony with his idea of doing such things. He himself has exercised his own judgment in deciding his religious practice, but is not willing to accord the same privilege to others. When unregenerated human nature controls the individual, how prone is he to lose sight of the Golden Rule: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31.

There can be no logical reason given why men should not exercise the same right of judgment in religious, as in secular affairs. Was not man endowed of God with power of mind to observe, weigh, and make comparisons

from which to draw conclusions? Is it possible for the mind to be enlightened without the exercise of these faculties? Can the average mind restrain such operation if it would?—Certainly not. Then what folly to think that one with strong convictions of religious preference could tamely yield that consciousness to an arbitrary statute, the product of minds with no higher endowment of discernment than his own. Such an one could well say with John Boyle O'Reilly:—

"I care not for the outer voice
That deals out praise or blame;
I could not with the world rejoice,
Nor bear its doom of shame;
But when the voice within me speaks,
The truth to me is known;
He sees himself who inward seeks—
The riches are his own."

J. O. C.

Church-and-State Agitation in Australia.

PROPOSED GOVERNMENTAL RECOGNITION OF THE DEITY.

BY G. T. WILSON.

The Australian Christian World, of July 2, 1897, under the title, "Recognition of God," says:—

"The framers of the Constitution need not be irreverent, and the formal acknowledgment we ask for is simple and pious, and it may be simply and piously made."

This paper voices the sentiments of the Council of Churches in New South Wales, and it thus reveals the real wishes of many persons in the churches who are no doubt sincere in their desire to see God's name piously recognized in the Constitution and laws of the proposed Commonwealth.

But it is more than a mere "formal acknowledgment" that is asked for, as is evident from the expression, "It may be simply and piously made." The word "pious" has two definitions:—

First, "Godly; reverencing and honoring the Supreme Being in heart and in the practice of the duties he has enjoined;" second, "Practiced under the pretense of religion; as, pious frauds."

The recognition of God in the preamble of the Federal Constitution will give a religious coloring to the whole Constitution, and will make it possible to introduce religious legislation into the Federal Parliament a little later on after the Constitution has been adopted. The thing that is really desired by the class who appear so anxious for the acknowledgment of the Supreme Being in the Commonwealth Bill, is to enforce upon the citizens of federated Australia what they hold to be his law, or their interpretation of that law.

That this statement is true, one needs but to recall what the Council of Churches did recently in Sydney, when it sent a deputation to visit the acting premier, to get all the shops closed on Sunday by governmental authority. This very act on the part of the Council of

Churches shows that the leaders in this movement would not stop with a mere "formal recognition of God" in the Constitution. It is a "reverent" and "pious" acknowledgment of God, according to their idea of what that means, that is desired. The enforcement of Sunday observance by law especially would be demanded.

Infatuated with the idea that the kingdom of Christ must "enter the realm of law through the gateway of politics," the religio-political reformers of to-day are turning from the heaven-appointed means for reforming men to the satanic agencies of force in religious matters. It has been the use of force which has brought persecution to dissenters in all ages. But force in matters of religion never made one true Christian. It has filled millions with a fear of ecclesiastical and civil penalties, and made many hypocrites, but it never made a Christian. The gospel draws the sinner by its own inherent power of love. It compels no one's will, but wins its way to the heart by its mercy and compassion.

God's way of reforming men is indicated in the following scriptures:—

"I beseech you, therefore, brethren, by the mercies of God." "I, Paul, myself beseech you by the meekness and gentleness of Christ." "Exhort one another daily, while it is called to-day." "As though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God."

Such is the tenor of the Scriptures all the way through. We are to beseech, entreat, exhort, persuade, and constrain men by the love of God, but not to force any one. It is all to be done in the manner set forth in the Golden Rule: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31. Love is that secret cord by which the Infinite One draws the souls of men to Christ for salvation. This is evident from many passages. The Lord says to the sinner, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. Jer. 31:3. *"I healed them; I drew them with cords of a man, with bands of love."* Hosea 11:3, 4.

The Lord does not put upon us any grievous yoke. He does not force us into his service. He invites us to come. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He takes off the grievous yoke that the compulsory service of sin has imposed, and sets us free that we may render to him voluntary service. He says: "And I was to them as they that take off the yoke on their jaws, and I laid meat unto them." Hosea 11:4. And he tells his people that they too should "break every yoke" and "let the oppressed go free." Isaiah 58. This is the gospel way. This is God's way, the way of mercy and love.

Christ said to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26:52. Our Saviour used no outward force to gain followers, and he asked no armies to help his disciples to carry on the gospel after his ascension. He told them that they should be witnesses for

him after they should receive power from on high; but Jesus plainly taught that his kingdom is not of this world, and that therefore his servants do not fight. John 18:36.

Why, then, do many of Christ's professed followers seek to use the very means which he condemned? Let him answer it. He says, "If they have persecuted me, they will also persecute you; . . . but all these things will they do unto you for my name's sake, because they know not him that sent me. . . . They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father, nor me." John 15:20, 21; 16:2, 3. This is the reason why professed Christians persecute the true children of God; they are not acquainted with either Christ or his Father. Persecutors know only Satan's gospel of force, and that is why they want the aid of the civil law to back up their church practices and religious forms, and it does not require any change of heart to do this. A formal recognition of God in a civil constitution comports very well with a mere outward profession of religion.

True religion is a matter of heart service to God, be gotten of love, not fear, for fear has only torment. Such a recognition enters into all the social and business relations of life. He who makes it ever remembers that his Maker sees him; and that he must render account to God for all his acts. It is a matter of personal faith toward God. The Scriptures declare that "without faith it is impossible to please him; 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. "Whatsoever is not of faith is sin." Rom. 14:23. Then if any recognition of God is not a matter of personal faith in God on the part of the individual who makes it, it is sin.

The church has never yet joined hands with the civil power to enforce religious practices without soiling its garments, corrupting the state, and bringing disgrace upon the church and opprobrium upon the very name of religion through the persecution of godly men and women, under the garb of piety. Let all consider what such a union means.

Be Tolerant.

WHAT is known is sure; therefore be tolerant. There is much to be discovered; be therefore twice tolerant. For want of this diffidence and modesty certain great persons in the past—such as Reformers and Puritans—were not by any means tolerant, were indeed filled at times with the spirit of persecution. They were very much convinced of truth, and were also certain they had all truth, and so fell into an arrogant and insolent temper, whose influence has not quite departed from their children.—Rev. John Watson.



No believers in the Koran are wanted in this country. Such was the decision arrived at recently by the Federal Board of Immigration in this city.

THE case was that of six Mohammedan immigrants, who had arrived from the Orient on the steamer "California." At the Barge Office, upon being questioned, it was learned that they all believed in the Koran. The Koran sanctions polygamy. And from this the decision was arrived at that they must not be allowed to land.

As a matter of fact, not one of the six Mohammedans had more than one wife. That they were polygamists in practice, or contemplated becoming such in this country, no one claimed. They simply believed in the Koran, like all good Mohammedans; and this was the whole case against them.

THERE was an act of Congress passed in 1891 which enumerates polygamists among the classes which it is thought proper to exclude from this country. Among others named in this class are idiots and insane persons, criminals, those suffering from loathsome or contagious diseases, etc. To classify among such persons simple believers in the Koran is a proceeding in which there is neither reason nor justice. And when it is done, as in this instance, the conclusion at once suggests itself that the real opposition in the matter is directed against the religion for which the Koran stands.

This conclusion would not so readily come into view but for the fact that the United States has within recent years been posing as a Christian nation. Not yet have the last echoes died away of that decision by the Supreme Court, in February, 1892, that "this is a Christian nation." And with the opening of Congress next month, a million and a half of names will come before the national legislature calling for a recognition of God in the Constitution. These names represent the great society of Christian Endeavor and other great religious organizations are helping to permeate the country with the same idea of a national Christianity: Such being the circumstances of the situation, it cannot be regarded as impossible or even improbable that this sentiment may have

had something to do with this decision against the adherents of the Koran.

IF it is to be established as a rule of national procedure that such a theoretical violation of the law as exists in the adherence of these six Mohammedans to the religious guide-book of their race, which sanctions polygamy, without the slightest allusion, actual or contemplated, to any violation of the law in practice, is sufficient ground for excluding an individual from residence in this country, then it is evident that justice is here about to take on an inquisitorial character which will be fatal to the survival of liberty. And of this there are, indeed, many existing indications.

A QUESTION which has arisen in connection with the flag salute which has become a feature of the exercises in some of the public schools, as noticed last week, is that of what constitutes loyalty to country. It appears that a refusal to salute the flag in the manner prescribed, is quite apt to be taken as justifying a charge of treason against the objector.

THERE is a legal definition of treason, but this can hardly be applied to the circumstances under consideration. In a general sense, it will no doubt be acknowledged that treason can only be that which tends to the destruction of one's country, and that nothing which tends to its prosperity can rightfully be called by that name. But, determined from this standpoint, many individuals appear as traitors who by reason of prevailing sentiments and conditions, have been able to pose before the people as patriots, and who were even persuaded that they were such in their own minds. History is acquainted with many individuals of this class.

WE might go back to ancient times to find an illustration upon this point. In the reign of Ahab, king of Israel, there was great distress upon the land by reason of a three years' drought, sent by the Lord upon the people because of their apostasy from him. For this apostasy King Ahab was himself responsible, having set the example in it and promoted it by the decrees of the kingdom. But when at last Ahab met Elijah, the prophet of the Lord, he exclaimed, "Art thou he that troubleth Israel?" He accused Elijah of being a traitor to the realm; when the truth was that he himself was a traitor, because by his course he had brought the country to the brink of ruin.

NAPOLEON is not generally regarded as a traitor to France. On the contrary, he is honored by the French nation as one of their greatest heroes. But what did he

do for France? He sacrificed her treasure and the lives of many thousands of her people upon the altar of his ambition. He brought the armed hosts of the enemy to the gates of Paris, and the country itself to the brink of ruin. No traitor ever did more than this, in his efforts to serve himself at his country's expense.

* * *

It is not always the man who is most ready to go to war that has the best interests of his country at heart. It is not always the person that calls most loudly for the government to resent by force of arms some real or fancied insult, who is doing most for his country's real good. It is easy to be filled with enthusiasm over the prospect of demonstrating our national prowess upon the traditional field of glory, with very little thought of the ruin and misery that must inevitably come upon the country as the result. This country has not yet recovered from the ruinous effects of its great Civil War. Remembering the terse definition of Gen. W. T. Sherman, that "war is hell," it must be admitted that there is a belligerent sort of "patriotism" which is itself of the nature of treason, seeking as it does to plunge the country into needless war.

* * *

THERE can be no question but that whatever tends to promote peace, and respect for right and justice, tends to promote the highest welfare of the country; and the life that is devoted to this end, cannot by any shadow of right bear the stigma of treason. And therefore the Christian cannot justly be regarded as a traitor to the land of his birth or residence, since the Christian life tends only to promote peace on earth and good-will among men. It tends only to promote those conditions under which the highest national prosperity is attainable.

* * *

YET the Christian may refuse to do that of which popular sentiment approves; and because of this he may be stigmatized as a traitor. But he does this knowing that allegiance to God means always allegiance to the best interests of the community and the country in which he lives. He refuses to make the state his god by giving to it instead of to God his supreme allegiance; but he knows that he can best serve the state not by turning away from God, but by remaining a worshiper of him. The three Hebrew worthies of old refused to worship the state of Babylon in the form of Nebuchadnezzar's great image; yet the state had no more faithful servants than they, and the king afterward recognized this fact by promoting them to a higher station in the province of Babylon.

* * *

No persons honor more than do Christians the just principles of government for which the flag of stars and stripes is supposed to stand. As the ensign of freedom

it is worthy of all honor. But the flag itself has been prostituted to the uses of despotism. For as a keen observer of events has said:—

"Knaves have stolen thee, Old Glory,
For their Babylonian bowers;
O'er their festal halls and towers
Floats the flag that once was ours;
O'er their crimes thy beauty trails,
And the old-time answer fails
When from chain-gangs, courts, and jails,
Men appeal to thee, Old Glory!"

In the "flag salute" of which we have spoken, "Old Glory" is made a party to a proceeding which invades the rights of conscience; and Christians must therefore refuse to become participants in it. And they do this in the name of conscience, of honesty, and of the rights of man and of God. And in so doing they manifest, not treason, but allegiance to the foundation principles upon which this great Republic was established.

—♦♦♦—

Emperor William as a Sabbath Desecrator.

RECENTLY Emperor William gave a big hunting party at Romitan, in East Prussia, on a Sunday, whereupon the Consistory of the Lutheran (state) Church of that province passed a unanimous vote of censure upon the Kaiser for having "desecrated the Sabbath." Under Emperor William's sanction, stringent Sunday laws have been enacted in Germany, to which the state church now has the audacity to hold the Kaiser amenable. But the latter probably reflects that, as representing the state, he is at least on an equal footing with the church in their alliance; and that if Sabbath observance is merely a matter of state regulation, it is no great sin for a kaiser to observe it about as he pleases. That is the natural result of regulating Sabbath observance by state law.

—♦♦♦—

A Rebuke to Immoral "Reform."

IN the days of Parkhurst and his wicked reform in this city there was established the practice of inducing people to commit crime, and partaking with them in the crime, in order to have a chance to prosecute them. Col. Fred Grant, to his lasting honor, resigned the office of police commissioner rather than remain a member of a board that sanctioned such conduct. And now Judge McMahon, the other day in general sessions, administered a sound and deserved rebuke to the same thing. In charging a jury in such a case, the judge said:—

"Now, as to the testimony of these two officers. The offense against morality, against good conscience, and against public order is the same, whether the officer does it under the orders of a superior and it is paid for by public money or paid for out of his own pocket. This is not the first time I have called attention to this, and I hope this will be the last time, because I hope this system will be abandoned once and forever.

"Now, then, you have to pass upon the credibility of these witnesses. The statements of the officers are that

under the orders of their superiors they have been engaged in this nefarious business for a considerable period of time, inducing persons to commit crime in order to convict them of it. You have the testimony of the first officer that when he entered these premises he deliberately said what was not true, that he came there from some person named Jack, a friend of his, and that is a circumstance that you have a right to consider in determining the credibility of a witness. I believe most firmly that a man who lies in the ordinary course of his duties will lie with his hand on the Bible."

THE propriety of the agitation made by the SENTINEL for the separation of religion and the state is shown by many incidents in the volume of current events. One of these is mentioned by the *Washington* (D. C.) *Post* of the 18th inst., thus:—

"Joseph Bradfield filed a petition in the District Supreme Court yesterday praying for an order to restrain Ellis H. Roberts, treasurer of the United States, from paying to the directors of Providence Hospital [a sectarian institution] any money out of the treasury belonging to the United States or to the District of Columbia, upon and by virtue of an agreement or contract entered into between the surgeon general of the United States army and the directors of Providence Hospital, or on account of an agreement made with the directors by the District of Columbia."

The impropriety of appropriating public funds for sectarian uses generally has to be argued in the courts before it is admitted by the parties seeking the appropriation.

Sunday-Law Agitation in Connecticut.

It appears that the church people of Connecticut, and the Congregationalists in particular, are not satisfied with the present Sunday law of that State, and want a new and more stringent one enacted. This became one of the chief topics of discussion at the late Congregationalist Conference at Bridgeport, and steps were taken to secure a concession to this end from the legislature. The *Danbury News*, of November 24, gives the following report of the procedure of the conference upon this point:—

"The legislative committee threw aside the draft of a law submitted by Rev. Mr. Hall, Lawyer G. H. Newton, of New Haven, and other gentlemen of a committee appointed by the Congregational Conference at Winsted in the fall of 1896, and substituted a law which only slightly amended the old Sunday law, making it less restrictive in its prohibition, but increasing the penalties.

"During the conference proceedings, Tuesday afternoon, Lawyer Newton, a delegate from New Haven, secured the floor, and spoke on the subject of Sunday laws in general. He advocated the cessation of all work on the Sabbath which was not absolutely necessary for the health, comfort, and reasonable enjoyment of the day. The day ought not to be so observed that it would keep people from the churches. The law had been so changed by the influence of the church that the saloons in nearly

if not all towns were practically closed on the Sabbath, and he thought the church had done a good work to bring this about. He held that if it is necessary to keep the markets open for the Sunday meals because the people cannot afford to maintain refrigerators, then let these be open at a time that will not in any manner interfere with the church. He could not see why certain work had to be done on Sunday, or, at least, was done, that could be done on any other day.

"He advocated the appointment of a committee of five to frame a Sunday law to present to the next general assembly that would be so clear and concise and so satisfactory to the masses of church-going people and law-abiding citizens, that it will be readily passed and rigidly enforced. He believed in calling to their assistance in this respect the Catholics and Hebrews, and, in fact, all organizations outside of the church, as he believed the honorable people outside the church desired a practical Sunday law that would be observed and one that would be a credit to this commonwealth.

"Some discussion followed in which several speakers were in favor of leaving the Sunday law as it is at present. A vote was taken and the resolution for the appointment of a committee to frame a new Sunday law was adopted."

Enforcing God's Laws.

BY M. E. KELLOGG.

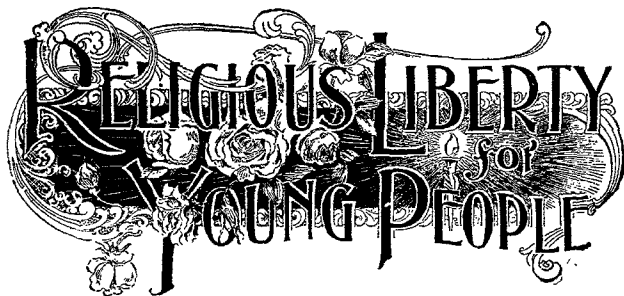
THE late Henry George, who died in the midst of his campaign for the mayoralty of Greater New York, was a philanthropist and a philosopher, and now that he is dead a most generous meed of praise is being bestowed upon him both by those who were with him in the political contest and those who were against him. In one of his speeches, delivered the last day of his life, he made the following statement which deserves to be perpetuated among the recorded sayings of the wisest men of the world:—

"I believe that God, the Father, can take care of his own laws; there is no need for us to gain trouble trying to meddle with God's laws—to enforce them."

If this suggestion were carried out, the Sunday laws which now disgrace the statute books of nearly all the States of the United States would be eliminated, and the persecution which they are sometimes made to authorize would be unknown. The whole conception of all Sunday laws starts in the thought that God requires Sunday rest in honor of himself. He requires nothing of the kind; and if he did, he would not have his laws which relate to his worship enforced by corrupt governments of earth.

Can earthly governments say to any man "Thou shalt have no other god but God?" Can they search the hearts of men for hatred, lust, envy, and pride and prescribe the penalty?

How, then, can they tell whether a man keeps the Sabbath or not? Idleness is not Sabbath-keeping; but to command idleness is all that the law can do toward commanding Sabbath-keeping! How can such laws be pleasing to God or beneficial to men?



Harold's Dream.

"I'll tell you what it is, Ray Roberts; I'm captain, and you and the other boys are common soldiers, and you'll have to obey my orders, I tell you!" said Harold Willis. "Napoleon Bonaparte made his soldiers obey him, and I'm going to see that my army is well disciplined. We'll march over to Mr. Brown's orchard to-morrow night, and help ourselves to the big, red apples that I saw on the tree by the barn to-day. You see," continued Harold, as Ray Roberts rose to object, "you see there's lots of them, and Mr. Brown never'll miss them,—besides, we're only foraging, like all other soldiers."

"Well," objected Harry Dane, "I'm never going to go prowling around after apples in that way even if I am a soldier."

"Then I shall put you in the guard-house, and hang you up by the thumbs, and keep you on bread and water!" thundered the pompous young captain, "until you obey orders, sir."

"I shall never obey you, Harold Willis; for I'm sure it's wrong, and my mother would not allow it if she knew, and I'll not do anything to make me feel mean when I look into her eyes."

"Very well," said Harold, "come on, boys,—I mean soldiers; we'll have nothing to do with him. We won't let him march with us nor hold the flag nor beat the drum nor anything. I'll show you, Harry Dane, that I shall be obeyed;" and the silly boy, with as many of his "soldiers" as he could coax or threaten into submission, started down the street.

Harold was naturally a kind-hearted boy, but his desire to make every one come to his exact terms was fast making him a disagreeable, domineering lad. A selfish desire to rule or ruin was growing stronger and stronger.

That night, when he went to bed, his last thoughts were about Harry Dane, and how he could arrange to "bring him to time," as he expressed it. He had not told his mother anything about this grand expedition which he had planned, for he knew very well that she would never allow him to do so disgraceful a deed as to rob Mr. Brown's orchard, even under the pretext that they were only "soldiers, foraging."

"I'll bring that boy to terms, or we'll boycott him—

that's it! we'll refuse to play with him or have him in our company," he whispered to himself, as he turned over in bed, and gave his pillow a pat, by way of stronger emphasis.

"Boycott him, will you?" exclaimed a coarse, rough voice in his ear. Harold turned and saw a giant form, more like a demon than a man, with great, dreadful, black wings, and eyes like fiery torches. Harold tried to run away, but the frightened feet refused to move, and the stammering tongue could only falter:—

"Who are you?"

"So you believe in *making* people come to terms, do you? you believe in boycotting?" was the answer. "Well, I am a great prince, and my name is 'King Might,' and my motto is 'Might makes Right.' You shall be my subject, and I'll show you just how I and my slaves manage that kind of business. Come with me." Then the great arms took Harold up, and the black wings flew away over land and sea.

"I don't want to go!" protested Harold. "I want you to take me back home; I don't want to see the way you do bad, wicked things."

"O yes, you do," replied the sneering voice; "if you don't, it doesn't make a bit of difference. That's my business—to *make* people do as I want them to, whether they think it's right or not. Here's some of my work; what do you think of it, my boy?" Then the frightened lad heard the hum of machinery, and saw long rows of pale, weary looking women, with their lunch baskets in their hands, enter through the gloomy door of the great factory, and he saw them no more. But just as the door closed upon them, one of their number, a pale little woman, with great black eyes, whispered in his ear: "I must work hard, my lad, day after day, for wages which will hardly give my hungry children a morsel of bread daily. I do this that my employer may lay up heaps of shining gold. But God will hear my prayers, and he will avenge me."

"King Might is lord here, you see," croaked the ugly presence, and again the scene changed. Harold stood before the grated cell of a man who looked so kind and benevolent, and withal so pale and worn, that the lad asked him why he was there among such wicked men.

"I have done no crime," was the quiet answer. "I am here because I do not agree with the people in my religious belief. I would not care for myself, but my little children need me very sadly."

"Well, how do you like the way our principles work?—our principles—yours and mine?" demanded the fierce voice. "If people don't agree with me, I *make* them, that's all," chuckled the burly fellow. Now I'd like to take you up to Siberia, and let you see a little of my work there among the wretched fellows." And great King Might spread his big, black wings, and bending over, was going to take Harold in his arms again, but he cried and kicked and struggled so desperately that he awoke.

He did not sleep again till morning, so fearful was he of seeing the big King Might again; and when, the next

day, he met with his playmates, they were astonished and pleased to see how generous he had grown.

"I don't believe it's a good plan to go after those apples, boys, *soldiers*, I mean. I think Harry Dane's right, and even if he wasn't, I guess it wouldn't be my business to *force* him to believe just as I do."

And then Harold told them his dream about OLD KING MIGHT. MRS. L. D. AVERY-STUTTLE.

Battle Creek, Mich.

Keeping Saturday for Sunday.

"Good evening. Please come in and accept a seat near the fire, as it's a little chilly to-night," said Mr. Wilson, as he opened his door in response to the knock of our friends James and Johnny. "What can I do for you, my boys?"

"We have called," said Johnny, "to buy a few peaches. We heard that you have them for sale."

"I am sure, boys, that you intended no wrong in asking to buy some at this time. As it is the Sabbath, I cannot sell you any, but you are welcome to what you wish to eat."

"Excuse us, please, Mr. Wilson, for calling. We thought you kept Saturday for Sunday, but this is Friday night."

"We do not, my boys. Saturday is made of a part each of the seventh and first days of the week. Saturday will commence to night at midnight, but the seventh day of the week, which is the Sabbath, commenced an hour ago at sunset, and will end to-morrow at sunset, about six hours before Saturday ends."

"Well, we never understood that before; but what makes you keep the seventh day, Mr. Wilson?"

"Here is my Bible; read the commandment for yourself in the twentieth chapter of Exodus."

"O, you do just as the Lord tells you to, then, don't you? It's queer how our folks can read that commandment and say it means Sunday, when they own that Sunday is the first day of the week. Well, good evening, Mr. Wilson, we must be going. We will call some other day."

"Wasn't it too bad, Jim, about their sending Mr. Wilson to work in the chain-gang with a lot of bad men, and all because he dug a few potatoes in his own field on Sunday? It was Ed Day's father, that boiled maple sap on Sunday, who swore out a complaint against Mr. Wilson. He said his minister wanted him to."

"I say 'Sunday law' to you! I don't believe it's right anyway. As Mr. Wilson says, Sunday isn't the first day of the week any more than Saturday is the seventh. Most all those church members, and ministers too, will work from Saturday at sunset, sometimes till midnight, and then fine folks for working on the rest of the day which they call Sunday. I met a man the other day who was selling books, and he told me that Sunday used to be the heathen Sabbath when folks worshiped the sun,

and that was why it was called *sun* day. If I keep any day as the Sabbath, I'd rather keep the one God tells me to."

"And so would I. Good-bye."

A. SMITH.

The Right of Freedom of Conscience.

FREEDOM of conscience is something that hardly needs to be defined to any person of intelligence, old or young. All persons have a conscience, and each conscience should be left free to dictate the conduct of its possessor.

Conscience is our natural monitor. Its office is given it by the Creator. The person who is not guided in his conduct by conscience, is not a safe person to be at liberty.

This does not mean that conscience may not become perverted, so as to become an unsafe guide. The Creator himself is the ultimate Guide of mankind, and conscience is designed to act always in harmony with him.

He has given to mankind his revealed will—the Bible—and his Spirit is continually striving with men, to lead them in the pathway of right and truth.

This is included in the provisions of God's government. There is a government of God on earth, as well as a government of man.

"The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." This statement of Scripture includes the earth as well as all other portions of the universe.

God's government on the earth is not a visible government like those of the nations; but it is none the less a reality. And it is the highest government upon the earth. It is universal, and to it every person owes allegiance.

The governments of men are instituted to protect rights. The object of God's government includes this, but it aims at that which is vastly higher—the development of a perfect character.

The free exercise of conscience is absolutely essential to the government of God. Without this the purpose of his government cannot be realized. When it is taken away from a person, the government of God comes to an end with that individual, until it is restored.

Hence when an earthly government sets up a state conscience, as we may call it; that is, when the state dictates to an individual in regard to his religious conduct, the state sets itself squarely against the government of God.

Earthly governments are a necessity; and we should give to those in authority the most willing honor and obedience. But as Christians, we must remember that God has also a government in the earth to which we owe supreme allegiance. We cannot maintain this allegiance to God's government when we go contrary to the dictates of conscience. No person can discard his conscience

without at the same time discarding his allegiance to God.

God's government on the earth is not now what it was in the beginning, when the earth and man were created. It is the same in principle, but it is different in form. This change in form was made necessary by the fall.

When sin came into the world, man became in his very nature contrary to God and prone to violate the laws upon which God's government is established. God then withdrew his visible presence from men, because, having become sinners, they could not dwell with him and live. No sin can abide in God's presence.

Instead, then, of having God as a visible ruler and source of authority, men had only themselves for visible rulers, and were obliged to set up some government of their own. Yet for a long time they acknowledged that God was the real ruler, and that their earthly rulers were but acting in the capacity of God's agents.

Finally, however, in the days of the mighty hunter, Nimrod, they disclaimed God as their ruler, and set up independent governments of their own. Acknowledging no higher ruler than the state, they virtually put the state in the place of God; and in process of time earthly rulers came to be deified and worshiped as gods.

This would not have happened if men had maintained their allegiance to God's government, as still set up on the earth in the realm of conscience. The governments of the earth have no rightful concern with conscience. They cannot have, because they are administered by finite, sinful men, and are in no way fitted to direct conscience.

They are fitted, however, to maintain the rights of individuals, so that people can live in the enjoyment of peace and civil liberty; and in so doing these governments are in perfect harmony with the government of God.

But when they try to dictate to the consciences of men, they usurp the place of God's government, and set up finite, sinful man as a being to be worshiped.

To allow freedom of conscience is to recognize that there is a higher government on the earth than the civil governments,—the government of God. To interfere with this right is to interfere with God's government, and also to turn civil government out of its proper channel, and bring it to a disastrous end.

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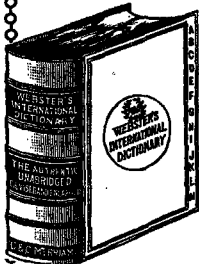
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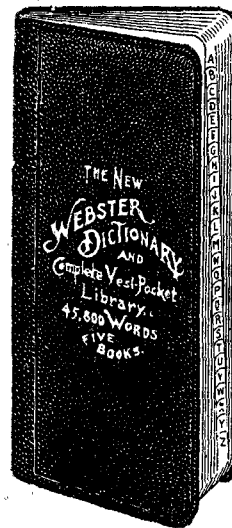
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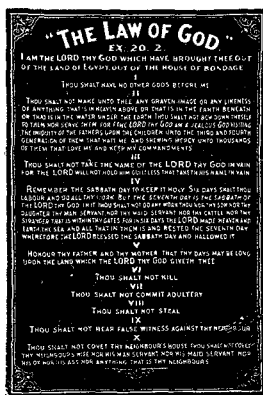
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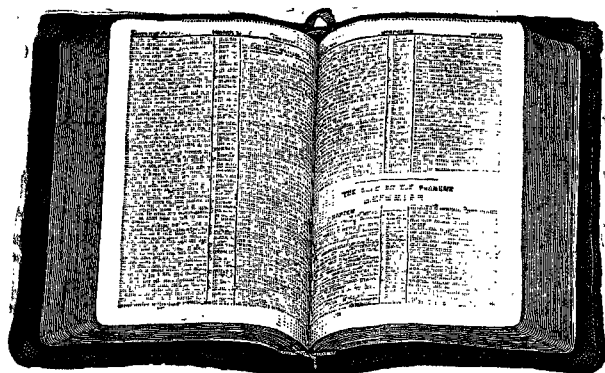
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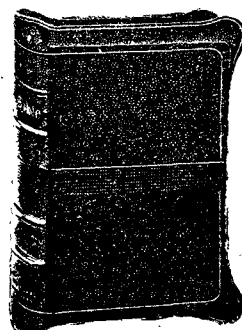


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They that sealed the covenant.

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 ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 23 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-a-lī'ah, and Zīd-kī'jah,

2 ^c Sēr-a-lī'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'am, Ā-bī'jah, Mīj'a-mīn,

B. C. 443.

^f Deut. 28.

48.

^g 2 Kin. 23. 3.

² Chr. 29.

10; 34. 51.

Extra 10. 3.

ch. 10. 23.

2 Heb. are at

the sealing,

or, sealed.

ch. 13. 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.

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;

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 ⁵ 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;

30 And that we would not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:

31 ^k And if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, that we would not

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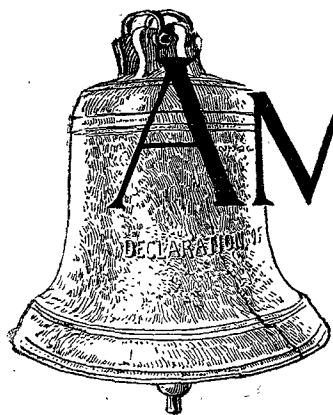
37 power 38 yet for all this—our—our 9 namely, Joshua etc. 14 chiefs 23 Nethinim,—peoples—that had—(having) 30 peoples 31 peoples—(it)—a—

forgo 33 meal—(an) 34 (the)—(among)—according to our fathers' houses, 35 manner of trees,

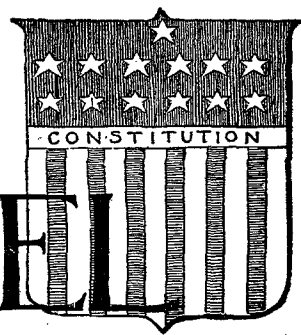
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CONSCIENCE is made to direct man, and not man to direct conscience.

"If the Son therefore shall make you free, ye shall be free indeed." You will be free seven days in the week.

WHEN the church allies herself with an earthly power, she demonstrates that as a church she is fatally weak.

HUMAN law cannot be "based upon" God's law, unless it can be that human law rises higher than the divine law.

THE principal thing that is learned by the children from the religion that is taught in the public schools, is irreverence.

WHEN the church sets out to reform the world, the usual result is that the world reforms the church. Not the world, but individuals, are to be reformed.

If this be a Christian nation, why is not citizenship in this country synonymous with Christianity? and why may one not depend upon such citizenship for salvation?

To say that a thing which is proper and right on one day of the week can be a crime because done on some other day, is to say that there is no distinction between crime and sin.

HUMAN government and divine government are two vastly different things, both in nature and purpose; and it is a great mistake to look upon the former as supplying the place, in this world, of the latter.

HUMAN government demands the prompt execution of legal penalties upon the transgressor of the law. God's government names death as the penalty for every violation of law. God's government provides mercy for every offender; human government demands only justice without mercy. Without mercy for all transgressors, God's government would fail; and with mercy for all transgressors, human government would not survive a day.

The Letter Killeth.

"THE letter killeth, but the Spirit giveth life." 2 Cor. 3:6.

This is a plain statement of the inspired Word, and ought to be believed by every Christian, at least.

And that it is a fact, and one which is capable of practical illustration in human affairs, can, we think, be demonstrated to all candid people, whether Christians or not.

It is just the danger that we shall have a practical illustration of it in this government, that now demands the attention of every American citizen.

What letter is it that killeth? The verse in which the words occur says that it is the letter of the New Testament, and there is also a Spirit; and it is said that the "Spirit giveth life."

The apostle in this chapter of his epistle to the Corinthians speaks of the ministration of the letter, and the ministration of the Spirit, and says (verse 6) that Christians had not been made ministers of the letter, but of the Spirit.

In the following verse he speaks of the "ministration of death"—the ministration of the letter, which "killeth"—as being that which was "written and engraven in

stones" in the days of the children of Israel. That was the law of God—the ten commandments.

In that law there is death, but no life, for the sinner; and this truth embraces every individual on the earth.

Yet that law is an essential part of God's government. It is the standard of righteousness, and could not be altered, even to save the life of the Son of God. For it was the penalty of the violation of that law which the Son of God paid in man's behalf, upon the cross.

The ten commandments are the letter of righteousness; but they only condemn the sinner to death. "It is the Spirit that quickeneth," or giveth life.

Now it is proposed by a very large part of the religious population of this country, to "put God into the Constitution," by inserting in that document—which is the fundamental law of the land—a clause recognizing God as the ruler of the nations, and making his Word the basis of national and State legislation. This change in the basis of our government has been attempted several times already, and is about to be attempted again.

This, then, if it succeeds, will be to put into the fundamental law of the land the letter of righteousness. But inseparable from this will be the terribly significant fact,—"the letter killeth."

Let us see. The letter of righteousness—the decalogue—demands the death penalty for every violation of it. This is the penalty which God himself has fixed, and it can no more be separated from his law than God himself can be.

But this law, with its death penalty, all people, even the best, are prone to violate. Since this is so, therefore, how long will it be after the letter of righteousness has been put into the fundamental law of the land, before every man, woman, and child in the land will be under sentence of death?

God's government provides a means by which this death sentence is suspended, and an opportunity given the transgressor to escape it altogether; but human governments cannot proceed upon this basis. Their laws must be executed; and the only delay that can intervene is that necessary to establish the guilt of the violator. Everybody knows that this is the plan upon which all human governments are, and must be, conducted.

What, then, do these religious people want by their scheme to "put God in the Constitution"? Do they want to kill off all the people of the country, themselves included? This is the only logical result which the success of their scheme could have.

No; it cannot be that they want to put themselves under sentence of death; for no "reformer," even of the most fanatical sort, ever wanted to reform himself in this way. It will be necessary to exempt themselves, and all who are willing to be reformed to their standard and scheme of righteousness. But they will have enough appreciation of the logic of the situation to bring the penalty upon such as stand out against it; and persecution, imprisonment,—yes, and even death, will assuredly

be the lot of some. In this, the promoters of the like scheme have never failed in the past.

Civil governments can appropriate the forms of righteousness, and the forms only. And whenever this is done, it becomes literally and visibly true that "the letter killeth." But life, not death, is the object of government; and only the government of God can provide the Spirit which "is life, because of righteousness."

The Sunday Law on Trial in Ohio.

For the first time within recent years, if not in our national history, a judge on the bench has declared that a Sunday law is unconstitutional on the ground that it is contrary to the principle of American government which demands the complete separation of church and state.

The case was that of a man who was a proprietor of a bowling alley in Columbus, O., and had been arrested for having violated a city ordinance against giving public exhibitions on Sunday. This step was taken at the instance of the Sunday-law element in the city, who decided to make a test case for the purpose of establishing a precedent. The case was tried in the police court, the presiding judge being Samuel J. Swartz. The latter dismissed the case on the ground of the unconstitutionality of the ordinance.

The *Cincinnati Enquirer*, of November 28, from which these facts are gathered, says of Judge Swartz's ruling in this case:—

"He based his decision upon the sweeping ground that the measure was contrary to the constitutional principle of a complete severance of church and state, and reasoned that anything which is not a crime on a week day is not a crime on Sunday."

Yes; this is "sweeping ground," for it logically sweeps every Sunday law in the land out of existence; but it is solid ground, for it is the ground of a broad constitutional principle of American government. It is the best ground upon which any decision against Sunday legislation can be based.

The *Enquirer* adds that,—

"The decision really depends for a precedent upon the holding of Judge Ong, of the Cuyahoga courts, who recently took the ground in a prosecution against Sunday baseball that all laws prohibiting amusements of a moral character upon the first day of the week were unconstitutional. Judge Ong's decision has been taken to the Supreme Court, where it is now pending. In the event of its being affirmed by the highest tribunal, it is difficult to see how the Sunday saloon laws, or almost any other Sunday prohibitory measures, such as are now on the statutes of this State, can be longer effective."

This decision certainly marks a most interesting and critical stage of the Sunday-law movement in Ohio.

THE time to strike for liberty, is now.

The Congressional Sunday Bill Again.

THE promoters of the scheme to secure from Congress the enactment of a Sunday law for the District of Columbia, by which they hope to insert into the government an entering wedge of Sunday legislation, are on hand to introduce their project in the present session of Congress, at the first favorable opportunity. The bill which they hope to have enacted into law was introduced in the House last March, but was laid over as unfinished business. It is this:—

"A BILL

"To further protect the first day of the week as a day of
"rest 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 or maintain a stand for the sale of any article or articles of profit during Sunday, excepting vendors of books or newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purposes 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 be lawful 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 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. This Act shall not be construed to prevent the sale of refreshments other than malt or spirituous liquors, or to prevent the sale of malt and spirituous liquors as now provided for by law, or tobacco, cigars, railroad and steamboat tickets, or the collection and delivery of baggage."

The promoters of this bill are willing that, for the present, people who observe another day than Sunday as the Sabbath shall be allowed to work on Sunday, provided they can do so without disturbing people who keep Sunday. Now it is a matter of common observation that Sunday work can be performed without disturbing anybody, by people who do not keep the seventh day. But it has also been frequently demonstrated that any kind of Sunday work by people who do not keep the seventh day is extremely liable to disturb some person who keeps Sunday. In fact, it is practically certain that in the average community such disturbances would be inevitable, and if the disturber escaped prosecution, it would be only because the disturbed parties failed for some reason to bring the charge against him.

From the standpoint of morality, also, it may well be queried why a bill which allows the sale of whisky and tobacco on Sunday should prohibit the sale of clothing. The latter is certainly more essential to warmth and comfort in the winter months, in this latitude, than are the former.

Of course, the object in the preparation of this bill has been to eliminate as far as possible everything which would bring opposition to it. But will not those whose opposition is thus supposed to have been eliminated, look deep enough into the matter to see that if this bill is passed, the principle of Sunday prohibition of business is established, and no logical barrier will remain to the extension of the law till it shall include all classes of people and every kind of business whatever? If they do not see this in it, they will be strangely blind to very obvious truths which concern their interests.

The Way They Argue.

THE December issue of *The Defender*, the organ of the "New England Sabbath Protective League," published, some "arguments" in favor of Sunday laws, from two well-known advocates of the same,—the Hon. John Charlton, M. P., and Rev. S. M. Dick, of Lowell, Mass. A comparison of some of the statements made by these two authorities on the subject, reveals the real force of the "arguments" upon which the cause of the Sunday law depends.

For instance, Mr. Charlton, among other statements, says this:—

"I might be asked to point out, as a justification for the enactment of this law, some beneficial fruits or results of rest from labor on the seventh day of the week, and I shall very briefly refer to a few facts, which, I think, warrant me in asserting that beneficial results do follow from Sunday rest. One of the great economic evils of the day is OVER PRODUCTION.

We have too much food produced, too many textile fabrics, too much of everything. Our markets are glutted, prices are cheapened, the whole course of business is deranged from over-production, and the employment of labor during seven days in the week is calculated to make this evil greater. The employment of labor seven days in the week is calculated to enlarge the volume of over-production, which in six days in the week is already too great. And for that reason, on economic grounds, the adoption of this system of securing a rest day for labor would produce important and beneficial results."

And almost side by side with this the *Defender* prints the following from Rev. Mr. Dick:—

"The second source of authority is found in the physical laws of the universe. It is a scientific fact,—time forbids giving the proof,—that if two men, equal in every sense, begin the same kind of work, one working six days in the week and resting one, the other working seven days in the week, that the one resting one day in each week, at the end of six months, will produce twice as much of the product that they are making, in one week's time, as the

one who works seven days in the week. The law is rest one day in seven, and he who violates that law pays for it in the value of his products."

And thus it appears that the result of allowing Sunday work will be a disastrous over-production, while at the same time the result of Sunday rest will be, in the course of six months, the production of twice as much as would be possible with Sunday work. You can argue with an individual for a Sunday law on the ground of the evil of over-production, and if this does not convert him, you can tell him that with Sunday rest a factory can produce twice as much inside of a year as would be possible without it; and both arguments will be equally good!

If we enforce the Sunday laws, we will have over-production, according to Rev. Mr. Dick; and if we fail to enforce such laws, we will have the same result, according to Mr. Charlton. Hence it appears that we are bound to have over-production anyway!

The advocates of Sunday laws sometimes lose much by failing to compare notes before giving their "arguments" to the public.

The Church and Politics.

CONSIDERABLE controversy has arisen in some quarters over the relation the late Henry George sustained to the churches of New York City. Everybody knew Mr. George as a politician of the most pronounced type. But now it is being made to appear that he was also a devout Christian. On this ground a minister in Omaha, it seems, took occasion publicly to upbraid the churches of Mr. George's city for not better sustaining him politically in his fatal canvass for the mayoralty, alleging that plutocratic influences were behind their actions.

Whether such charges could be fully sustained or not, is neither here nor there. It is well known that Mr. George held peculiar views regarding rich men and their estates, and these probably influenced the actions of these men, more or less, in their attitude toward Mr. George. But church members, whether rich or poor, are not bound to sustain a man politically because he is friendly to the Christian religion. The mission of the church is one thing, that of political organizations entirely another. The church is a divine institution, political systems are entirely earthly. The work of one is to preach the gospel of peace, the other to maintain party preëminence. The church has nothing in common with the various opinions relating to civil polity, but is, or should be wholly engaged in matters pertaining to the kingdom of God, which Christ has assured us is not of this world.

The more church organizations affiliate with politics, the less zealous they become in the work laid out for them by the divine Master. Before his return from earth to heaven, the Lord prayed earnestly that his followers might be one in their work, even as he and the Father are one. But when politics are permitted to become an essential feature in the welfare of the church, confusion and

disunion quickly follow. The reason for this is plain. No affinity whatever exists between the two concerns. The work of the church is a spiritual one, set in order and conducted by divine instruction, which all are supposed faithfully to adhere to, while political affairs are planned and maneuvered by human minds, not infrequently for sordid purposes.

The members of the church were to be united through a divine fellowship. This breaks down every barrier of political distinction, or class preference; the high and low, the rich and poor, are expected to stand together in Christian companionship, bound by the sacred ties of holy love. In their common warfare against the wiles of sin, this complete union is necessary to prosperity. By this complete unison of sentiment and action the world also will be apprised that the purpose of the church is a true and noble one, and that its mission is a success.

In politics the tendency is to class distinction. Men of wealth usually enjoy the highest civil discrimination, by being placed in position and authority, who in turn reward with place and power those who have contributed to their elevation. Worldly policy and worldly schemes obtain in this work, and quite often any device that may tend to defeat an opponent is justified as expedient.

With such work the church can rightly have nothing to do. Its members are registered as citizens of the kingdom of God, in which Machiavelian tactics are unknown. Its adherents have been by the gospel called "out of the world," hence are "no longer in the world," so far as its strife for honor and power is concerned. While rendering to Cæsar the things that are his, as sojourners in an earthly government, members of Christ's kingdom should never betray their Master by giving the strength of the church to political intrigues, thus uniting the church and the state only to corrupt the former, and make the latter an engine of intolerant bigotry.

J. O. C.

A Significant Incident.

THE following incident, the account of which comes to us from a correspondent in a Western town, is significant of the spirit of the times.

In this town, which is in the State of Washington, a number of people have recently been converted to the observance of the seventh day as the Sabbath. Among these were two—father and son—whose business was that of box-nailing. They were employed in a box factory with seven other men, the latter being Methodists, Presbyterians, and Episcopalians. Our correspondent says:—

"Preceding the third Sabbath they kept, the manager of the box factory received an order for 5,000 boxes, which was to be filled by sunset Sunday evening. He told the two they would have to work Saturday. They told him they could not do that, but they would come back and work for him after sunset Saturday, and nail as many boxes as they would nail if they should work on the Sabbath; and they would work again for him on Sun-

day with the rest of the men. The manager said that would be all right.

"So they did as they had agreed. But on Sunday morning, when they went to work, the rest of the men said, 'We won't let those Adventists work here any more.' So they went to the manager and said: 'If you don't discharge those Adventists we will quit.' That meant he would not be able to fill his contract. So the Adventists were discharged. This comes pretty near being a boycott."

Note the point in this proceeding. These other men—Methodists, Presbyterians, and Episcopalians—were perfectly willing the two Adventists should work on Sunday, as they did themselves, provided they would also work on Saturday. But because the latter would not do this, the others said, 'If they won't work on their Sabbath they shall not work on ours. Out of their antagonism to the Adventist belief they suddenly developed a great regard for Sunday.'

This spirit is plainly not the Christian spirit; yet it associates itself with regard for Sunday. But where was it ever known to be associated with regard for the seventh-day Sabbath?

Clerical Intermeddling in Civil Government.

From "The Legal Sunday," by Jas. T. Ringgold.

IN his profound and suggestive work on "The Study of Sociology," Mr. Herbert Spencer shows how necessary it is for any right and profitable thinking on public topics that the thinker should be altogether free from bias or prejudice of any kind. He develops here and elsewhere the correct conception of human government or civil administration as a machine. Properly to determine the purposes to which the proposed machinery of government ought to be adapted, and then properly to construct and manage the machinery, requires the scientific cast of mind, that is to say, a mind which approaches the conditions to be dealt with, free from preconceptions, recalling impartially the experiences of the past, ready at any moment to receive suggestions from the phenomena of the present. One of the most valuable chapters on "The Study of Sociology" is one dealing with "The Theological Bias," under the influence whereof the clerical intermeddler always approaches a question of civil administration, and which as Mr. Spencer shows, is utterly incompatible with the scientific state of mind, and therefore renders it unthinkable that his intermeddling should be otherwise than hurtful.

This theological bias causes the clerical intermeddler to take false and unscientific views of the purposes for which the governmental machinery should be designed, and also of the principles on which it should be constructed and managed. Of the purposes for which it should be designed, because he would have it regulate human conduct with the view to men's happiness in the next world, whereas its sole proper concern is to regulate that conduct in the way which will the least interfere with

the attainment of the greatest possible happiness by the greatest possible number of people in this world. Because he would have it applied to the greatest good of his own particular religious denomination, and its members, and its application to the greatest good of any one portion of the community is inconsistent with that purpose of the greatest good to the greatest number which is the true purpose of governmental machinery. Because he would have it "run" upon the assumption that the religion of his denomination is superior as a religion to all others, and to adopt such an assumption as this is to recognize and prefer one religion to another, to establish a union of church and state, all of which is inconsistent with the right purpose of civil government.

But the theological bias is no less fatal to right and serviceable thinking about the principles upon which the machinery of government is based, than it is to right and profitable thinking about the purposes for which it should be designed, and with a view to which it should be managed. The government is a machine. Like all other machines, to be a good machine, it must be constructed on scientific principles. These principles require a reference to facts, not theories. One of the most important things to be considered in the construction of any machine, is the materials of which it must be made, and the materials upon which it is to operate. Now scientific principles require that in the construction of our governmental machinery, we shall have regard to the *facts* of the materials of both kinds, and not to any *theories* concerning them.

The scientific builder or alterer of a machine, studies these materials as they are, and gives no thought to the question of what they ought to be. He does not say to himself: "Here is material out of which I am to make a saw; the metal is very soft; but it *ought to be hard*, and so I will make the saw in such a manner that it will be a very good saw indeed, if the metal ever becomes hard." He does not say: "Here are certain logs which I am to make a saw cut; the wood is very hard; but it ought to be soft; so I will make such a saw as will cut it easily enough if the wood should ever become soft." But the effect of the theological bias is to produce just this unscientific attitude of mind toward the construction and alteration of the machinery of government. The material out of which the machinery must be constructed, and that on which it must operate, is human nature. It is true that the business of the clergyman is with human nature. But the business of the geologist and the analytical chemist may be alike with strata and ores and yet the training and profession of one would not qualify him to deal scientifically with the problems that lie within the domain of the other.

It is easy enough to see how the training and profession of a clergyman not only do not tend to qualify him, but, inevitably incapacitate him from taking a right view of the principles upon which the governmental machinery should be constructed. That training and profession necessarily and rightly commit him to a view of human

nature framed with reference to what it ought to be, rather than to what it is. Necessarily and rightly, because his business is to teach men what they ought to do, and to induce them by sweet and soft persuasion to do it. But the business of the government is not to teach men what they ought to do, but what they *must* do, or be punished for not doing.

Here we have another illustration of the principle that law or the government has nothing to do with immorality, but deals with incivility alone. What men ought to do, is the same on a small island where there is no government at all, as it is in a great republic with the most complex system of several governments,—federal, state, municipal, what not—that can be imagined. The work of the clergyman, then, is, in a sense, above that of the government; it would exist, though no government existed; it would remain, though all government should perish.

But the clergyman's work is done when persuasion and exhortation have failed. The clergyman cannot judge, because the Master has declared that though a man shall refuse to receive his word, yet he judges not that man. The clergyman cannot punish because the Master has said, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." And here the government steps in. It has nothing to do with persuasion or exhortation. It wastes no time in trying to convince the citizen that he ought to do this, or ought not to do that. It is perfectly indifferent to his views upon the subject. It simply commands him to do or refrain, as the case may be, and judges and punishes him in its own way for disobedience. The spheres of clerical and governmental action being thus entirely distinct, the relation of the two to the material of human nature is also distinct, and the clergyman is not merely *non-qualified*, but *disqualified*, so far as government is concerned, by reason of his calling and profession, from taking a scientific view of the material out of which government must be constructed, and on which it must operate.

Dr. Talmage as a Sunday Desecrator.

DR. TALMAGE and Sam Jones are now to be counted as contributors to the growing disregard of Sunday, if we may believe what is said by the advocates of strict Sunday observance concerning their influence. For instance, a writer in *The Advance*, of November 18, says this:—

"Now we do feel that no agency is more effectively breaking down the Christian Sabbath than the practice of noted ministers like Dr. Talmage and Sam Jones, of joining with the railroad companies in encouraging Sunday excursions."

But in condemning Dr. Talmage and his brother "evangelist" for their course in this respect, it should be

remembered that there is no divine command at all for Sunday observance, and that in the absence of this, the doctor and Mr. Jones may well be pardoned for holding that it is no sin for excursion trains to bring people on Sunday to their meetings to hear them preach.

Thanksgiving Plagiarism.

BY M. E. KELLOGG.

THE folly of Thanksgiving proclamations by civil rulers, and the perfunctory way in which they are issued, has been illustrated very clearly this year. Two proclamations, one by Governor Stephens, of Missouri, and one by Governor Pingree, of Michigan, are so nearly alike that the question is raised, Which one of these governors plagiarized? That one of them has done so is evident, as portions of the two proclamations, placed side by side, as below, will fully prove:—

FROM GOV. STEPHENS'S THANKSGIVING PROCLAMATION.

"Our great commonwealth, filled with a greater population than belonged to the whole country when our fathers fought for national independence, can look back over the seventy-six years of Statehood and see the simple industries of the pioneers grown to the many diversified industries which have made us the eighth State in wealth, and we are the fifth in numbers and political power in this great Union.

"The spirit of philanthropy among our citizens has been active in providing for the needs of suffering and unfortunate.

"Christian workers have brought many to acknowledge their obligations to lead better lives, and countless homes have been made happier for their efforts during the year."

FROM GOV. PINGREE'S THANKSGIVING PROCLAMATION.

"Our great commonwealth, filled with a larger population than belonged to our whole country when our fathers fought for national independence, can look back over the sixty years of Statehood and see the simple industries of the pioneers grown to the diversified interests which have made us a great State in wealth and in a great many other ways.

"The spirit of philanthropy among our citizens has been active in providing for the needs of suffering and unfortunate.

"Christian workers have brought many to acknowledge their obligations to lead better lives and countless numbers have been made happier for their efforts during the year."

When the similarity of the two proclamations was first discovered, the investigation of the matter afforded a rich field for the inquisitive newspaper reporters, and they at once started out to find the plagiarist—for to hunt down a governor is no common sport. The telegraph was freely used, and the following facts have been ascertained: Governor Stephens declares that his proclamation was issued four days previous to that of Mr. Pingree. This would throw the plagiarism on the governor of Michigan, but he has a loophole by which he, at least, almost escapes. He says he was very busy at that time,

and so he asked the secretary of state, Washington Gardner, to write it. Mr. Gardner, apparently not having the spirit of thanksgiving burning within him as it is popularly supposed to be burning in all State officials during the latter part of November, turned back to an old proclamation of a former governor of Michigan and copied it! In that case, both proclamations are borrowed from the same source, illustrating in a rather curious way that old principle that two things which are equal to a third thing are equal to each other.

But what shall be said of the virtue or utility of such proclamations? That a governor of a State cannot find time nor thought to write the annual Thanksgiving proclamation, and that a secretary of state, when called upon to do so, though a scholar and an orator, should borrow an old one from any source, instead of writing one himself, is a striking commentary upon the hollowness of the whole thanksgiving business as far as the authority of the state, manifested by executive proclamation, is concerned.

It is probably also safe to say that the real spirit of thanksgiving in these perfunctory thanksgiving proclamations is a very fair specimen of the amount of thanksgiving felt by those who give heed to them. The most important part of the American thanksgiving is the *turkey*, and no proclamation of president or governor, whether original or a plagiarism, can affect its gluttonous consumption.

The moral that may be drawn from all this is, that religion and religious exercises prescribed by a state, whether suggested or commanded, are always utterly devoid of that life and soul which makes their performance of any value.

A Test of State Religious Schools.

IN New South Wales, Australia, a practical test is being made of the utility of giving religious instruction in the state schools. With a view of ascertaining the desirability of such a system for the state schools of Victoria, the inspector-general of schools in the latter colony, Mr. Stewart, made a two months' investigation of the results obtained in the New South Wales schools, and made a report, which was printed in the *Melbourne Age*, of September 20. Of the religious lessons given in these schools the report says:—

“They are not religious in the true sense of the term. They were not taken at any particular hour of the day, and might be placed between vulgar fractions and vocal exercise, according to the whim of the teacher.” He was much shocked to hear such expressions as ‘our Saviour’ used glibly, and without any apparent reverence; in fact, the lessons did not appear to be of any more importance to the children or teachers than any other lessons, seeing that there was no test applied to teachers as to special fitness to give this instruction. It was given, not only by Protestants and Roman Catholics, but also by teachers who might have no religious sympathy or belief. It

was said that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. If that was the end of religious instruction, Mr. Stewart did not think that any attempt was made to reach it in New South Wales.”

Experience is much more valuable than theory; and it is to be hoped that the States of the American Republic will profit from the experience of New South Wales in this respect. There could not be a much better plan devised for making the children irreverent than to teach them religion by such a system as that which Inspector-general Stewart described.

An Example of “Christian Unity.”

RECENTLY, says the *Living Church* (Chicago) 400,000 “Assyrian Christians” have become adherents of the Russian state church. This adherence was secured through the influence of Russian emissaries, who promised the Assyrians the protection of their government if they would purge their religious formulas of Nestorianism and introduce a prayer for the czar.

The Assyrians have been for centuries believers in the doctrines of Nestorianism; but upon the promise of Russia to maintain their schools and give the country protection from the Turks, Kurds, and Persians, the great majority laid these doctrines aside and became orthodox Russians. And this is pointed to by the religious press as “one of the most remarkable examples in history of a restoration of long-broken Christian unity.”

Yes; this is one way to secure “Christian unity;” it is a way with which history is quite well acquainted, but not to the credit of the church. The only true Christian unity is that which comes through adherence to divine truth. Not by giving up truth, not by compromising with error, not by bargaining in doctrines for the protection of earthly princes, but by counting the truth of God as more precious than all else, can the true unity of the faith be realized in Christendom.

Christian unity is a unity in love of the truth.

Our Clubbing Rates.

IN another column will be found a list of excellent publications which we have arranged to furnish at reduced prices. There is nothing in this to us, but we are glad to receive orders for any of them in connection with the *SENTINEL* at reduced prices as a matter of accommodation to our friends. The offer is being responded to to quite an extent. We desire to say that we shall discontinue this clubbing arrangement after the first of the year, and therefore those of our friends who wish to take advantage of it will please arrange to do so between this and January 1.



A GREAT deal of news that is worth considering comes to us these days from across the water. In Austria, the body politic is convulsed by a bitter race war between the Germans and the Czechs, the immediate cause of the outbreak being a government decree authorizing the use of the Czech as well as the German language in the courts and in all official business. This the Germans bitterly resented, and the result was that the members of the Austrian national body—the Reichsrath—engaged in several pitched battles, the like of which has probably not been witnessed in the legislative halls of the nations in recent years. When human nature breaks away from the bonds of reason and self-restraint, the most august assemblies of earth speedily descend to the level of a mob.

THE premier and his ministry were forced to resign but even this move seems to have contributed but little to the stability of the empire. The great bugbear of government in Austria is the violent race hatreds of her heterogeneous people, which prevent any cohesion between the different portions of the empire. It might be well for the United States to learn from the experience of Austria a lesson of caution in adding to the heterogeneous elements under her sway, as for instance, in the proposed annexation of Hawaii. It is worthy of note in this connection that the people of Austria are almost wholly Roman Catholic. The Catholic religion claims to be the religion of Christ; but the religion of Christ does not go with race hatred, or with hatred of anything except sin.

BUT much more important than this is the news of a shifting of forces on the chess board of European diplomacy, by which old and long-established coalitions are broken up and new ones formed in which the Vatican holds the place of a member of the alliance. Thus, it is stated upon good authority, that Germany and the Vatican have come to an understanding by which the pope and the Kaiser are now virtual allies. In an interview with the pope on November 18, the German Minister of Foreign Affairs, it is stated, assured the Roman pontiff that hereafter regularly accredited ambassadors would be sent from Berlin to the Vatican, as well as to the Quirinal.

BUT this is not all. "Besides the German ambassa-

dor to the Vatican," it is stated, "there are now in Rome, of recent appointment, M. Paubelle, of France, and M. Tcharykow, the ambassador of the czar. This fact lends color to well-grounded rumors that France, Russia, and Germany have arrived at a complete understanding with the Vatican as to action to be pursued in certain African and Asiatic contingencies." "Rapprochement between the Vatican and these three powers is becoming every day more pronounced."

THE explanation is that the Powers have recognized that the Vatican is a more powerful ally than some of the weaker nations which have hitherto been included in the coalitions of Europe; and have decided accordingly to dissolve the old alliances and form new ones in which the Vatican shall be included. Italy is a weak kingdom, and demonstrated the fact in her late war with Abyssinia. In a great defeat which the Italian army suffered in this campaign, a large number of Italians were taken prisoners, and in the endeavors made to effect their release, it was demonstrated that the pope possessed more "moral" and diplomatic power than the Italian government. The great Powers of Europe have no use for a weak ally when they can get a strong one; and accordingly they have set out to form a new alignment of their forces, in which the Vatican shall be included, and Italy and Austria left out. This is the program which is said to be foreshadowed by the appointment of regular ambassadors from the Powers to the court of the "Holy See."

WHILE the Powers may reap some temporary advantage from this new arrangement, the great and permanent advantage will be that reaped by the papacy. This latest step is one of the greatest which the papacy by her astute diplomacy has been able to take in a long and steady rise toward her old-time position of prestige among the nations. Upon that proud eminence her eye is fixed; and, as she nears the goal, the thought of her heart is that which the language of Scripture ascribes to her (Rev. 18:7), "I sit a queen, and am no widow, and shall see no sorrow." But a change—sudden and unlooked for—is imminent, in which will be fulfilled the words, "Strong is the Lord God who judgeth her."

MANY readers of the SENTINEL will remember the agitation which was raised a few years ago by certain Protestant clergymen over the disabilities imposed upon Protestants in some of the Catholic countries of South America. The pope was asked to intervene and secure for these Protestants that civil and religious liberty of which the papacy has so often declared itself the champion. He replied that he could not be expected to interfere in the governmental affairs of another power; that to do what was asked of him would be a meddling act

which those countries would resent, and which would be altogether contrary to the papal code of procedure.

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Now, however, comes the news from Rome, upon the authority of the Italian journal *Roma*, that "the pope has demanded that Don Carlos [of Spain] should postpone the issue of his manifesto to his adherents, at any rate for the present, under pain of his displeasure. This, it is thought, will avert the danger of a possible overthrow of the present Spanish dynasty by the adherents of Don Carlos. But why should the pope make use of the "pain of his displeasure" to secure certain political results in Spain, and refuse to make use of the same to ameliorate the lot of Protestants in Peru? The reason is evident, but it is one which fails to accord with papal claims.

* * *

SOCIAL circles in Kentucky are in a state of violent agitation over the settlement of one of the greatest questions which it could fall to the lot of real "society" to consider. It seems that two Kentucky belles have been designated in a more or less official manner to perform the important act of "christening" the new battleship "Kentucky," whose launching is a prospective event in naval affairs. As it requires only one person to attend to this ceremony, the question arises as to which one of these two shall be accorded the honor.

* * *

It is required by a time-honored custom that on the occasion of the launching of a battleship, the vessel shall be "christened" by breaking over her bow a bottle full of a well-known kind of liquid,—but not water; and this must be done by a young lady, the selection of whom falls to the secretary of the navy, or to some other official whom he may designate. One of the two young ladies in question claims the honor by virtue of the appointment of ex-Secretary of the Navy Herbert, and though the christening is to take place under a new administration,—Mr. Herbert having served under ex-President Cleveland,—she is not disposed to let the honor slip easily out of her hands. It is reported that she had counted on performing an unusually effective piece of christening, as regards the style, having confided to her friends that she meant to break over the "Kentucky's" bow nothing less than a bottle of real Kentucky whiskey, forty years old! Generally, the christening of a battleship is accomplished with the sacrifice of only a bottle of ordinary wine or champagne.

* * *

ALTHOUGH it properly belongs to the present administration to select a christener for the new battleship, there seems room for regret, upon grounds of propriety, that the honor should (as it now appears) have fallen to the lot of one who will, perchance, fail to appreciate the value of Kentucky whiskey for christening pur-

poses. For there can be no doubt that, for putting an individual in good fighting trim, a bottle of real Kentucky bourbon that is forty years old is far superior to a bottle of ordinary wine. And as it is the business of battleships to fight, the propriety of using whiskey for the christening will at once be apparent. However, it is announced that Secretary Long has officially settled the matter in favor of the daughter of Kentucky's governor, and with his decision the warring social factions will, we suppose, have to be content.

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The Church Controls Elections in Utah.

"The Outlook," November 27.

THE elections in Utah demonstrated that a large element among the Mormons still retains an intense respect for the revelations of the church leaders. That President Wilford Woodruff's demand at the October conference that Mormons should unite in politics was taken as more weighty than the light talk of an old man was shown in the results in Salt Lake City. John Clark, the candidate for mayor of the citizens, but a very devout Mormon and the undisputed church candidate, was elected by a small majority. The Gentile vote and the Independent vote were divided among three candidates—all Gentiles. Mr. Clark was supported by the politicians whose names are always associated with church politics, and the conclusion that the church elected him is well supported. Every Gentile who was on the ticket with him was defeated. Every Gentile who was on the other tickets was seriously "scratched," and every Mormon running received a comparatively large vote.

The same result was seen all over Utah. Ogden's administration, as well as Salt Lake's, will be in the hands of Mormons, though in each case the Gentiles form the bulk of the population. The City Council in each case, by a majority of Mormons, shows a result of religious voting. The tendency of Mormons to vote for men of their own faith has an important bearing on national affairs. It is not improbable that next year a legislature may be elected in Utah which will be so overwhelmingly Mormon that a United States senator will be chosen who will give his chief allegiance to the church leaders.

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It may well be that a merciful Providence allowed the development of Mormonism in this country to the church-and-state system which we now see virtually established in Utah, in order that the people in this country might, by having this object lesson before their eyes, be saved from the fatal folly of setting up a like system which would embrace not one single State merely, but the whole nation. Certain it is that it is high time the people of this country should take warning from the situation in Utah, and repel the efforts of the religious organizations who are working with might and main to compel this government to profess religion.

THE *Christian Citizen* (Chicago), for November, remarks concerning the late political contest in New York City, that "the Citizens' Union has fought a good fight and kept the faith, but has by no means finished its course."

Perhaps not; but it has been defeated, and thereby conclusively demonstrated that it was not fighting the battle of Christianity; for "the good fight of faith" is always victorious. The defeat of faith would mean the defeat of God himself.

The World's Hope of Peace.

In a recent speech, the English premier, Lord Salisbury, touched upon the world's outlook for peace, in the following words:—

"You notice that on all sides the instruments of destruction are piling up—armies become larger, the Powers who concentrate them become greater, the instruments of death become more effective and more numerous, and are improved with every year, and each nation is bound for its own safety to take part in this competition. Those are the things that are done, so to speak, on the side of war. The one hope that we have to prevent this competition from ending in a terrible effort of mutual destruction which will be fatal to Christian civilization—the one hope we have is that the Powers may gradually be brought together, to act together in a friendly spirit on all subjects of difference that may arise until at last they shall be welded together in some international constitution which shall give at last to the world as the result of their great strength a long spell of unfettered commerce, prosperous trade, and continued peace!"

Such is the statement of the world's hope of peace, as made by one whose position eminently qualifies him to speak understandingly upon the subject. It is not a bright outlook; in these days the world's outlook is not bright, in any direction. "The one hope," says this eminent statesman, "is that the Powers may gradually be brought together in a friendly spirit," "until at last they shall be welded together in some international constitution," etc.,—a consummation which evidently lies at the extreme limit of vagueness, uncertainty, and improbability.

Yet now, as ever, it is true that "Thou wilt keep him in perfect peace whose mind is stayed on Thee." That is the Christian's hope of peace,—a sure hope, which no commotion of earthly forces can overthrow. And this is the hope which remains for the individual.

Mrs. H. H. GEORGE, wife of the well-known advocate of "National Reform," reports in the December issue of the *Christian Statesman* her success in enlisting the State W. C. T. U. of Pennsylvania in the National Reform cause. She says:—

"The National Reform movement has many warm friends among the ranks of the W. C. T. U. Many of the delegates expressed their sympathy and interest in this

**The "critic" is abroad in the land!
Have you not often heard him say
something that grates upon your ear
and misrepresents this paper and the
cause it has espoused? If so, why not
send in his name and invest twenty-five
cents in bringing before him the work
of the AMERICAN SENTINEL as it is
and as it is not? It will be missionary
effort that cannot fail to yield excellent
results. What do YOU say to this?**

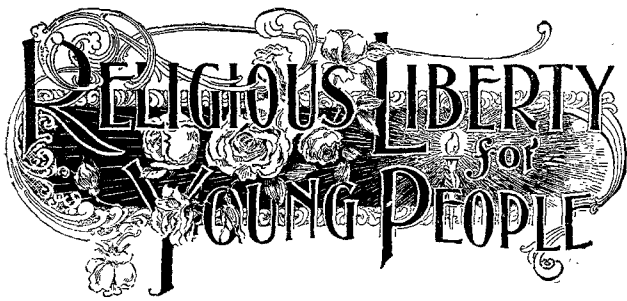
cause. The convention itself gave support to the work by making the National Reform a separate department and appointing a superintendent. Heretofore, the departments of Sabbath Observance and National Reform were united under one superintendent, Mrs. R. J. George, who sent in a request asking that National Reform be made a separate department. Already a letter has been sent to each county president asking that a superintendent be appointed in each county of our state.

"The convention also passed a resolution that five delegates be appointed to represent that body at the coming National Reform convention to be held in Philadelphia."

WHEN it comes to the question, "Is ours a Christian nation?" we are compelled to pause. The Thanksgiving proclamations of governor and president do not stamp us as such; they merely show the spirit of the people in its annual recognition of the sovereign Ruler of the skies. They do not lift the veil of positive crime or of neglect of God, contempt of church privileges, and a life of more or less unblushing infidelity as led by some. They do not tell of the oceans of insidious literature with which too many presses groan in our land, in which the character and mission of Jesus Christ on earth are minimized and his sacred claims upon us reduced to the mere question of our acceptance of him as an historic model of a romantic legend. Indeed, the alleged Christian pulpit itself has contributed to this pernicious stream which is helping to make us a nation of practical skeptics.—*New York Observer*.

In Newbern, N. C., an ordinance is now enforced which prohibits both employes and employers from going in or out of a place of business during the twenty-four hours from midnight of Saturday to midnight of Sunday.

THE Board of Directors of the chief public library in Chicago have voted that the library shall hereafter be open on Sundays. The Methodist Ministers' Association has decided that this action is wrong.



The Four-Headed Leopard.

"This is the queerest beast we have struck yet, mama. Let me read you about it."

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it."

"Yes; this is a strange beast. What was he like?" asked Mrs. Ross.

"Like a leopard."

"Now tell me what a leopard is like."

"Something like a cat," said Charlie. "More like a wildcat. I would not like to meet one at night in the woods. I saw one at the menagerie. He ran up and down in his cage, and O how his hungry, yellow eyes did glare! Leopards are very cunning and crafty. They creep along slyly, and then suddenly pounce upon their prey. They are very ravenous and cruel, and do not know the meaning of mercy."

Charlie grew quite animated in speaking of the leopard, and made some gestures that made his mother laugh.

"Dear me, Charlie; you almost frighten me. You can look a great deal like a leopard yourself, and sometimes I have seen you act like this very beast of prey. O Charlie, let us ever remember as we read these prophecies that unless God's love continually controls us and subdues our fierce passions, we shall show the very characteristics we abhor. The kingdoms represented by the beasts were made up of human beings like ourselves when the grace of God is left apart from our lives."

"I see," said Charlie, soberly. "But God made leopards."

"Yes; but at first you remember they were harmless, subject to man's dominion, even as our passions serve us well when they are under the rule of love. But now to the kingdom. What was the third universal kingdom?"

"Greece," said Charlie.

"Yes. Greece grew in power during the latter part of the Medo-Persian reign, and an occasion for war was sought by the Persians, but they went home completely discomfited. The Grecians displayed great bravery, and some of the most thrilling incidents of history cluster about their struggle to evade the Medo-Persian yoke."

"Yes, mama. Of all the people I have read about in history I like the Greeks best."

"There were many attractive features in the Greeks. But with all their grace, we can see the leopard characteristic. Do you remember how the Greeks looked upon the feeble and deformed?"

"They despised them, and left the feeble infants and the aged, and infirm, and deformed to die on the mountains."

"How did they treat their children?"

"They made them suffer hardships. They trained them to run races, and set before them the Olympian games as the most desirable goal. They taught them to suffer pain, and if they winced under it, they ridiculed and punished them."

"This kind of an education made them very agile, graceful, and unfeeling. We have the best examples of physical grace from Grecian sculpture. If they had also given their children the proper mental and spiritual training, what a race they would have been! Even as it was, Greece developed some of the greatest poets, artists, philosophers, and teachers of the world. The grace of God did work among the Greeks, and here and there we see a flower in the midst of the poisonous herbs. But we are not here to look up the exception, but the rule. What man among the Greeks is known as 'The Great'?"

"Alexander," said Charlie. "My Reader says—"

"How tall was Alexander, pa,
That people call him great?
Was he like old Goliath, tall,
His spear a hundred weight?
O no, my child, about as tall
As I or Uncle James,
'Twas not his stature made him great,
But the greatness of his fame."

Then the little boy goes on asking questions till he finds out that Alexander was not very great in God's sight."

"Well, tell me, Charlie, what you have found out in regard to Alexander's fame."

"He was a wonderful general. He marched the Grecian armies against Medo-Persia as soon as he thought them strong enough to overthrow this kingdom. He traveled over 51,000 miles in seven years, or a distance more than twice around the earth. He fought three battles that were disastrous to the Medo-Persians, and every battle was a surprise. He would march up, and fall upon the Medo-Persian armies very much after the manner of a leopard; and the cruelty practiced by the Greeks was certainly as bloodthirsty as the action of the leopard on its prey. There were three great battles at Granicus, Issus, and Arbela, and Alexander was acknowledged the conqueror of the world in 321 B. C., and Greece put in power as the third universal kingdom."

"Well, Charlie, you have brought out the characteristics of the leopard-like kingdom in the swiftness, the strategem, and cruelty of their warfare. There is one point we have not yet touched."

"I know," said Charlie; "and it is the very point in which I am most interested,—the four heads. What does that mean?"

"We shall soon see. What happened to Alexander after his conquest of the world?"

"I know. He laid a wager that he could outdo his generals in drinking, and he drank the Herculean cup twice full. It was said to hold eleven quarts. The feast must have lasted some time. But as a result of this terrible wager, Alexander died in the very prime of his life and power."

"Right here, Charlie, you may read the 21st verse of the eighth chapter."

Charlie read, "And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

"What position did Alexander hold in the newly-conquered world?"

"He was the first king."

"When the horn representing the first king was broken off, how many horns rose in its place?"

"Four," said Charlie.

"And what did this indicate?"

"That four kingdoms should rise."

"That's right. The Grecian kingdom was divided into four parts, and this explains the beast with four heads."

"Yes, I remember now," said Charlie, "that there were four of Alexander's generals that divided the kingdom among them. Wait; here is my history. I'll find out who they were. Lysimachus, Cassander, Seleucus, and Ptolemy."

"After we are through, take your map and trace out the territory each one occupied."

"You remember that Babylon was to be entirely overthrown. In Alexander's march he came to the ruins of the great city, and determined to rebuild it. His horses were stabled in some of the palaces of the city. As he tried to investigate the palaces he found them full of venomous creatures, and though the work was begun by Alexander and his workers, his death put a stop to the rebuilding of a city that God had said should never again be inhabited."

"We have spoken in regard to the intolerant character of other governments, but Greece was not at all behind them in trying to order the religious thought of the world. The Greeks were a very religious people. You remember what Paul says in Acts about their altars and their gods. Long before his time Socrates lived among the Greeks. He was very liberal in his thought, and did away with their gods, and died a martyr for his faith, or rather, for his lack of faith in their prescribed religion. All through the history of Greece, both before and after the coming of Jesus, are evidences that it was no friend to civil and religious liberty. Exceptions were found among her statesmen and thinkers, but the whole government carried out the leopard-like spirit. I would like you to read from the 17th to the 20th of Acts, and you will find incidents that will help you to understand the

spirit of the Greeks, both when they would and when they would not see Jesus."

"And now, dear, our next talk will bring us to the great and terrible beast that represents the fourth kingdom."

F. B.

Uncle Will's Story.

THERE was a great uproar in the nursery. The day was so stormy and disagreeable that Mrs. Blanchard had decided that the children should play in doors, after their lessons had been recited. This happened quite often, and they had played so quietly and agreeably before, that Uncle Will was surprised to hear the commotion this morning.

"I tell you, Jennie Blanchard," yelled Charlie, "you've got to do as we say. Jack and me are older'n you an' lots bigger, an' there's as many again of us; so it's no more'n right; is it Jack?"

"Course not," agreed Jack. "See here now, Jennie, you be the horse, and we'll show you how Joe Simpkins drives his bus. This is the bus; get on, Charlie; I'll catch the horse. Whoa!" yelled the determined young driver.

But unfortunately this scheme did not seem to meet the mind of the "horse," who protested loudly:—

"I tell you the bits hurt, and I won't wear that harness; it makes my neck ache. It isn't any fun to be a horse, anyway. I'd good deal rather be a little girl," screamed Jennie.

"But *you shall!* Jennie Blanchard, *you shall!*"

Uncle Will thought it was high time that this kind of fun was stopped; so he stepped to the nursery door and called out: "Don't you want to hear a story, children? if you do, just step into my room here."

In a moment Uncle Will had Jennie in his arms, and two very eager little boys on his knees. They looked a trifle ashamed for fear their uncle had heard the row, but as he did not mention it, they soon began to breathe easier.

"O, Uncle Will! tell a giant story."

"A fairy story," suggested Jennie. But Uncle Will was not in a mood for either. "I'll tell you a true story, and you may see if you can guess whom it is about."

"Once, a great many years ago, there was a man who had twelve boys."

"Didn't he have any girls?" asked Jennie.

"Yes; but it's the boys I'm going to tell you about. These boys were not always good and kind. Sometimes they quarreled among themselves; but it was with one of their littlest brothers that they had the most trouble. They were afraid that their father thought more of him than he did of them. One day the boys' father gave him a real pretty present, and that only made his brothers all the more wicked and cruel toward him. So they tried to get rid of him in every way.

"At last, when the big brothers were a long way from

home, taking care of their father's sheep, the father sent this boy to see how they were getting along. The poor boy became bewildered on the road, and got in the wrong path, and spent quite a while wandering round and round in a field. Finally, a man found the lad and directed him on his journey. At last he found his brothers, but instead of going to meet him, and being glad to see him, they began to wonder how they could get him out of their way. I should have thought they would have been glad to see their brother; for they had n't seen him in some time."

"So should I," said Charlie, "when Jack was gone only a week, last summer, I was so lonesome that I was glad enough to get him back again."

"Well, they were not; and they made up their minds to put him in a deep hole in the ground, and leave him there."

"Why, Uncle Will! till he died?"

"Yes, of course; you see he didn't act to suit them, and there were *ten times as many* of them as there were of him, so of course they decided that they had a perfect right to make him come to their terms."

"The mean fellows!" said Charlie.

"They ought to be hung!" exclaimed Jack excitedly.

"But, my boys, don't be too sure. Don't you see? they were older and larger than he was, and there were so many more of them, of course"

Charlie glanced uneasily at Jack, and said nothing.

"Come, Uncle Will, go on," said Jennie.

"Well, they didn't put him in the hole, but they sold him to some merchants who came along, and then they thought sure they would have no more trouble. But really, their trouble was just beginning. When Satan leads any one to do a wrong act, he doesn't care how much trouble they have on account of it. These brothers told a wicked lie to their poor old father when he asked them where the boy was."

"O, I guess I know who that boy was," said Jack; "it was Joseph."

"Well, can you think now why I have told you this true story?"

"O, I 'spose you heard us boys try to make Jennie play what we wanted her to," said Charlie.

"But we didn't put her in a hole, nor we didn't sell her to wicked men, nor tell a lie to papa," said Jack, looking very self-righteous and virtuous.

"No," said Uncle Will, seriously; "but, my children, the very same spirit which prompts you to use force in any way to bring those who are weaker than yourselves under your power, is the same as that which caused these wicked brothers to do so bad a deed. Never forget, my dear children, that this is the spirit of murder, although it does not always lead directly to it."

"Was that what made Cain kill Abel, Uncle Will?"

"Yes; it was the same wicked spirit. He was older than Abel, and I presume he reasoned that he ought to know best; and so when he talked with his brother 'in the

field,' and couldn't make him believe as he did, nor see things as he did, he became so angry that he killed him.

"Here is a little prayer that I want you to learn and repeat every day:—

"O Saviour, make me more like thee.
Peaceful and good and mild,
And may I daily grow to be
A harmless, gentle child.
Lord, may my deeds be kind and true,
And though I may be strong,
O may I never seek to do
My weaker brother wrong."

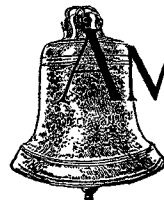
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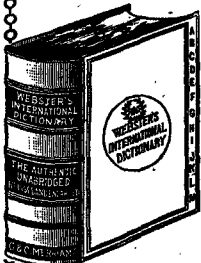
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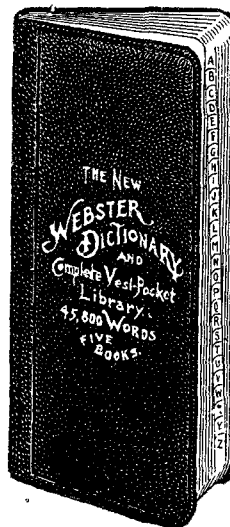
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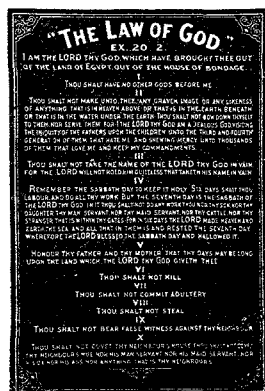
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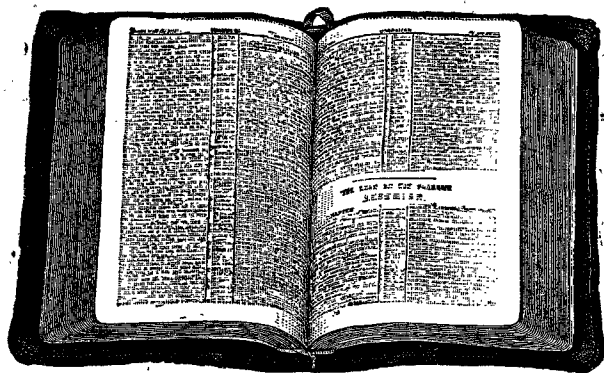
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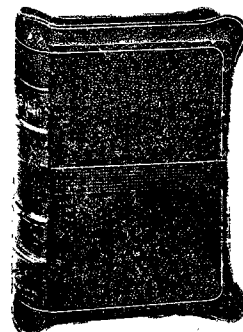
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They that sealed the covenant.

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 ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} 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-e-mī'ah, ³ Pāsh'ūr, Ām-a-rī'ah, Māl-chī'jah, ⁴ Hāt'tish, 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'am, Ā-bī'jah, Mij'a-mīn,

B. C. 445.

^f Deut. 23.

^g 2 Kin. 23. 3.

^h 2 Chr. 23.

ⁱ 10; 24. 31.

^j Ezra 10. 3.

^k ch. 10. 23.

^l 2 Heb. are at

^m the sealing,

ⁿ or, sealed,

^o ch. 13. 1.

^p 3 Heb. at the

^q sealings,

^r ch. 9. 38.

^s ch. 8. 9.

^t 4 Or, the

^u governor.

^v ch. 1. 1.

^w See ch. 12.

^x 1-21.

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 ^{ro} 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 ⁵ 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;

30 And that we would not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:

31 ^k And if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not

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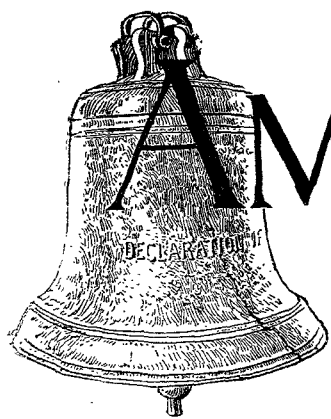
37 power 38 yet for all this—our—our 9 namely, Jeshua etc. 14 chiefs 28 Nethinim.—peoples—that had—(having) 30 peoples 31 peoples—(it)—a—

forgo 33 meal—(an) 34 (the)—(among)—according to our fathers' houses, 35 manner of trees,

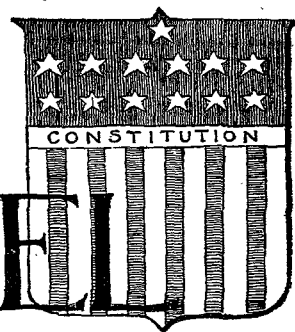
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Any one receiving the American Sentinel without having ordered it may know that it is sent to him by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.

(Entered at the New York Post-office.)

THE application of force in religious matters always drives the soul upon which it is directed farther from God.

CHRISTIANITY can no more be advanced by the ballot than by the bullet, since both alike are the emblems of force.

THE "sword of the Spirit" is effective enough to accomplish all the work that is committed to the church to do.

A "CRIME" that cannot be recognized as such by reason and common sense, deserves no recognition from the law.

CONSIDERING how much trouble the state has to enforce its own laws, would it be wise for it to undertake to enforce the laws of God?

"PUT up thy sword into the sheath," is the word of Jesus Christ to such of his professed followers as desire to propagate Christianity by force.

RELIGIOUS legislation tends always to break down conscience, make hypocrites, and obliterate the distinction in men's minds between right and wrong.

To force a man to do right, is to put force in the place of conscience. Men must be forced to respect rights, but beyond this force cannot rightfully go.

"EXCEPTIONS prove the rule," but they do not always prove the rule to be a good one. The exemptions of a Sunday law do not prove the law to be just and right.

THE hardest work of all work is to be obliged to do nothing,—to maintain one's mental, physical, and moral equilibrium under a condition of enforced idleness. And this is the work which is thrust upon multitudes by the enforcement of a Sunday law.

THE people who are calling for Sunday rest by law need to learn that there is an essential difference between rest and idleness. The law can force an individual to be idle, but it cannot force him to rest.

The Rest Question.

JESUS CHRIST said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." This is not one of the "recently discovered sayings" of Christ, but has been in the Bible all along, and we may suppose, therefore, that it is familiar to, and firmly believed by, every member of the Christian church.

And to all such, this saying ought to come with peculiar force at the present time; for it is a fact, as everybody knows, that the "rest" question is agitating and troubling the industrial world more than anything else at the present time.

Yet it is also a fact, too plain to be denied, that the church forces are advocating a method of settling this question which is wholly different from that set forth in the Scriptures. Their method is not by invitation, but compulsion. They would compel every person in the land to refrain from work upon each first day of the week.

For years the working men have been agitating for an eight-hour day. That is their method of gaining the rest which they desire. Nor is it a surprising one to be advocated by associations of a worldly character. But

it is surprising that an association which claims to be altogether unworldly in character, should, in the very face of the words of Christ, propose to give men rest by civil enactment.

From the Christian standpoint, these words of divine invitation constitute the true basis upon which this rest question must be settled for all men. For it is actual rest which this invitation holds out to all. It is no figure of speech, but a literal statement. And everybody who has accepted it, and tried it, knows that it is literally true. No one who has found the rest that is in Christ, is complaining to-day that he does not have rest enough to satisfy every physical need.

And it is easy enough to see why this is so. For when an individual comes to Christ, he brings himself into harmony with the purpose of God for humanity in this fallen world, and that purpose embraces everything that is for man's benefit. And God, who created man, knows better than any one else just how much rest man needs. It was God who, in the beginning, ordained that man should live by the sweat of his brow, and who provided for him the weekly day of rest.

The Being who made man has himself provided a rest for man; and he has set forth that rest in the words of the fourth commandment. It is recorded that God himself set the example in this respect, and that "on the seventh day he rested and was refreshed." In the rest which God has provided, there is refreshment; but in the rest which the state provides, there is only turmoil and trouble. For it will not be denied that the police have harder work in taking care of a city full of people when they are idle, than when they are at work.

It is to this rest, with its refreshment, that the individual comes when he accepts the invitation, "Come unto Me." There is rest in Christ at all times,—rest for the heart, rest for the mind, rest for the whole being; but there is the special rest of the Sabbath,—the seventh day, which God blessed for the benefit of mankind. Let an individual come to Christ, accept the seventh day of rest from work as God has commanded, and see if he does not find all the rest that he needs. We have never heard of a case in which it was not so.

The working men are, many of them, under a heavy yoke. But the Saviour says, "Take my yoke upon you, and learn of me;" "for my yoke is easy, and my burden is light;" and he gives the assurance, "Ye shall find rest unto your souls." It is not surprising that the world should not believe these words; but it is certainly to be expected that the church will believe them, and will make them the basis of her work for the betterment of mankind. It is certainly to be expected that, as the church views the prevalent conditions which emphasize the world's unrest, she will throw all her energies into the proclamation of the divine message which alone can provide the remedy.

Does not the rest ordained and provided for man by the Creator, exactly meet the requirements of man's nature to-day? Is it not the only rest that will supply

man's need? and is not this rest to be secured alone by acceptance of the gospel invitation? Does not the church, at least, believe this? and is it not her mission to proclaim this to all the world, and that to the full extent of her ability? Is it not, then, "another gospel" to which the church is turning, in proclaiming rest for mankind by the force of civil law?

SOME people seem to labor under the lingering impression that when Christ said, "Go, disciple all nations," he gave them a roving commission to discipline anybody upon whom they could lay their hands.—*N. Y. Observer.*

"Higher Criticism" of the Calendar.

THERE have been several changes made in the calendar since it was first known to man, but it appears that there is yet need of another "reform," more radical than those made by Julius Cæsar and Pope Gregory. What this is, is indicated by the following words from the annual address of Miss Frances Willard, at the late W. C. T. U. Convention:—

"We must be careful always to let it be understood that those who observe some other day than the seventh, are to be respected in their belief by any law that we are working to help obtain."

By "some other day than the seventh," was meant some other day than Sunday; which is to say that Sunday is the seventh day, instead of Saturday. But as everybody knows, the calendar makes Saturday the seventh day of the week and Sunday the first day.

Now, when persons of the intelligence of the World's W. C. T. U. president hold and proclaim that Sunday is the seventh day of the week, why do the makers of the almanac persist in holding to the old style of calling Sunday the first day instead of the seventh? Why can we not have a calendar that will be abreast of the "advanced thought" of the times, especially in so fundamental a matter as the numbering of the days of the week?

This is evidently what many of our Sunday-observing friends who still believe in the fourth commandment would like. But alas! even if the calendar could be so "reformed" as to make Sunday the seventh day of the week, and so harmonize its observance with the fourth commandment, it would only throw them hopelessly out of gear with other Scripture texts upon which they depend for justification of their practice. For they hold that the New Testament Scriptures plainly teach that Christ rose from the dead on the first day of the week, and as their Sabbath observance is based upon the resurrection of Christ, it can never be any other than the first day of the week upon which that observance must fall. Hence, to make Sunday the seventh day of the week would only be to throw the "Sabbath" over to Monday, which would be the first day of the week according to this new reckoning.

And as this is so, and as the calendar cannot be "reformed" so as to make Sunday anything else than the first day of the week, we can only wonder why intelligent people will persist in calling it the seventh.

NOTHING that is good in this world can be forced upon people against their will, without entirely losing its power to benefit them.

The Spirit of the Constitution.

THE local union of Christian Endeavorers of Hackensack Valley, N. J., have sent in a petition against Sunday mail service to the postmaster of Hackensack, on the decidedly novel ground that such service is "in violation of the spirit of the Constitution of the United States." The petition will, it is said, be sent to Washington to be passed upon by the post-office authorities."

Inasmuch as the Constitution of the United States forbids, to the extent of its jurisdiction, any law "respecting an establishment of religion, or prohibiting the free exercise thereof," it would be in order for these Christian Endeavorers to explain how a regulation which does not deny to any the free exercise of religion, can be "in violation of the spirit" of that document; and how, also, a regulation which linked this department of the government with a religious dogma, can be in keeping with the spirit of the Constitution.

In other words, since the Constitution discounts any union of the government with religion, by forbidding Congress to make any law on the subject, ought a department of the government to keep Sunday? We think not.

Fined for Not Keeping Thanksgiving.

NOT recently, indeed, has any person been fined for a reason of this nature, but such a thing is not unknown in the history of the United States; and the fact that it has occurred in the past suggests the thought that a recurrence of the same is entirely possible, if not probable. For history repeats itself, and as this incident shows, a regard for feast and fast days of governmental appointment tends naturally to find expression, when fully developed, in an enforced observance of such days by legal prescription. The following is from the *Waterbury American*, and gives the record of the prosecution as it was set down at the time, ninety years ago:—

"WATERBURY, NOV. 26th, A. D., 1807, at evening, personally appeared. David Beecher, Seymour Tyler, Freeman B. Hine, and Harvey Payne, and acknowledged before me, the subscribing authority, that they were guilty of a breach of a certain statute law, entitled an act to enforce the observance of days of public fasting and thanksgiving, by attending to servile labor and recreation, by chopping, shooting, hunting, etc., on the 26th day of November, it being a day appointed by the

governor of this State to be observed as a day of public thanksgiving throughout this State.

"Wherefore, it is considered and adjudged by this court that the said David Beecher, Seymour Tyler, Freeman B. Hine, and Harvey Payne, each of them, pay a fine of \$1.25 to Ashley Scott, town treasurer, for the benefit of the town of Waterbury, where said offense was committed.

"FREDERICK HOTCHKISS,

Justice of Peace.

"On the same Thanksgiving night David Beecher and Seymour Tyler paid the prescribed fines of '\$1.25' each.

"Harvey Payne paid four days later, but no record appears that Freeman B. Hine met the demands of justice."—*Waterbury American.*

What Is Christianity?

RELIGION is defined to be a system of faith and worship, which gives expression in outward conduct of one's conscious relation to God. While this may be mainly true, it must be conceded that religion does not express itself through all men alike; for while some in their devotion to it are led to coerce others to adopt the precise forms of worship with themselves, others, none the less zealous in their profession, and equally trustworthy as citizens, seem perfectly satisfied to have every one about them enjoy the rights of private conscience the same as themselves. Which is the proper course? In theory few would hesitate to pronounce in favor of the latter, yet, in practice, there has been for ages a tendency among religionists of nearly every sort to adopt the former course.

But the strange feature of this fact, and one worth considering, is that, in most cases of coercion, the oppressor and the oppressed have called upon the same God, and borne the same religious name. Why did expression of outward conduct differ so widely in these? Were both genuine promptings from the one eternal Father? If not, which acted the wrong part; those who suffered hardship, or those who inflicted it?

These questions are as practical now as ever, because the principles of pure religion are abiding. The precepts and life of Christ were not only the foundation of the Christian religion, but they still remain the guide and test of personal conduct in its profession. Christianity is, therefore, the "practical conformity of one's inward and outward life to the spirit of the Christian religion."

This spirit is plainly set forth by the Saviour himself in the parable of the wheat and tares. A certain farmer sowed wheat in his field, but as it appeared above ground found tares mixed with it. Members of his family asked if they might not root up the tares, so that the wheat might more easily develop, but were answered emphatically, "Let both grow together until the harvest." The Saviour explained the harvest to be the end of the world, when he himself would attend to severing the tares from the wheat. Matt. 13:30-39.

It was not then, nor is it now, the prerogative of any man, or government of men to *root up* error by coercion. Men are authorized to *teach* the principles of truth, but never to compel others to receive them. Kept free from civil force, as first established, Christianity retains the gentle, persuasive influence with which it was first endowed, and which is now its only mainspring of power in the conversion of men to Christ. But when a state attempts to enforce religious forms by civil enactment, it does itself an injury, as well as those whom it seeks to control in religious matters; for inasmuch as men are made to violate conscience for fear of the law, they yield the principles of integrity, which are the best security of good citizenship.

But when men's consciences are thus outraged by civil law, so that they constantly live a lie before God, what is to save them from doing the same before the civil courts? Why should such men be dealt with summarily, if they dissemble, or defraud in business, or appropriate public funds to private use? Force one's conscience by law, to the destruction of his integrity before God, and the legitimate result will be waywardness in society and a menace to civil government.

This is not an overdrawn estimate. History abounds with illustrations of the baneful effects of the interference of civil power in behalf of religion. One historian says "that in proportion as the church became established, by means of power and riches, religion declined, insomuch that it could scarcely be descried, except in the *earthquake* of dissension, in the *fire* of malice, or in the *still small voice* of some obnoxious sect."—"History of Intolerance," Vol. 1, p. 324. As early as the fourth century, it is said that the bishop of Rome had so much patronage of civil power to bestow, that men of the most corrupt lives fawned upon him, with his seeming approval, hoping for place and power, until the pagan præfect of the city said, in tones of bitter irony, "Make me bishop of Rome, and I, too, will be a Christian."

There is no question as to the effect all this had upon the people at large. Religious devotions were prescribed by law, and proclaimed by those who had little regard for even common decency. The same authorities which prescribed forms of worship for the common people, winked at the irregularities of those at the head of the church. The case of the bishop accused of adultery, which was brought to the notice of Constantine, is an illustration to the point. The emperor quietly passed the matter by saying that if he chanced to surprise a bishop in such an act, he would cover him with his imperial mantle. —*Ibid.*, p. 274.

This was but the legitimate result of a state-directed church. As long as the church stood aloof from the world, it was directed and upheld by the arm of Omnipotence; but when it sought alliance with earthly power, which is always opposed to God's rule, it virtually abandoned the infinite power of heaven, for one which, though in appearance more tangible, yet is entirely destitute of that which can direct the church in spiritual lines. In its

original organization, the church was guided in policy by the will of God; after the exchange, it was controlled by the will of a majority of human minds, many of them destitute of even the form of spiritual service.

And to this day such expression of conduct is called Christianity. Many now are anxiously hoping for the day when the name of God shall be placed in the Constitution of our civil government, and the religion of Christ, as interpreted by men, be made the basis of legislation for all. But the dawning of that day will surely bring to this country the same system of religious oppression that prevailed in Europe during the Dark Ages. It cannot be otherwise, since the laws regulating the customs of Christianity were established once for all, by the Founder of the system, and therefore do not admit of change, or reënactment by civil power. The laws of civil government are only temporal, and subject to change with each incoming administration. Inasmuch as men do not see alike in moral matters any more than in secular, it follows that radical changes of religious forms are sure to take place, according as the religious sentiments of legislators vary. To enforce these changes by law upon those who are conscientiously following the bent of duty leading in another direction, deprives them of the free use of that which God has bestowed, namely, the rights of conscience. This point is well illustrated by the history of attempts in England to regulate the observance of Sunday, which will be cited in another paper.

J. O. C.

Proposed Union of Code and Creed.

"The Truth Seeker," December 11.

IF we understand the following language, the Unitarians propose to give us a complete union of church and state. Says the *New Unity*, of Chicago:—

"As every one is born a member of the state, he is by right, also, born a member of the church. Every one is a citizen; but every one is also a religionist. . . . This grand relation ought to and must be recognized. It is the evolution of the original human family on the religious side. In this internationalism, creed and law become one. Thou shalt love God with all thy heart, and thy neighbor as thyself, we believe will be not only the creed but the *code* of the coming society—both state and church. It follows once more that no man can, with righteousness, any more vacate his *church* obligations than his obligations of citizenship. It does not follow that he must acknowledge fealty to a sect or a narrowness; but he must cultivate his relation to God and humanity, and this must be an active love, involving organic work. To shirk religious obligation is precisely the same as to shirk civic duties. No honest man does the latter, no right-thinking man will do the former."

The doctrine is not new. It belonged to a system formulated by Jean Jacques Rousseau more than one hundred years ago. Rousseau, of course, was not orthodox. Like the editors of the *New Unity*, he did not accept any

particular creed, but he thought there should be only one organization, the state-church, hyphenated. The sovereign people would settle the articles of a state religion, of which Rousseau said:—

“Without being able to oblige any one to believe them, he may banish from the state whoever does not believe them; he may banish them, not for impiety, but for unsociability—as persons incapable of sincerely loving the laws or justice, and of sacrificing themselves to duty if needful. . . . If any one, after having acknowledged these same dogmas, conducts himself as if he did not believe them, let him be punished with death.”

Rousseau saw plainly enough that in order to establish and maintain his state-church everybody would have to belong to it, and that the nonconformity of even one citizen would be fatal to the wholescheme. You might as well permit desertion from an army.

If, as the editors of the *New Unity* say, every one is born a member of the church as well as of the state, we would like to know what church. The name of the state is found on the map, while that of the church is omitted. The law is in the statute books, but where is the creed? The penalty for disobedience of the statute is prescribed; will it be visited also upon those who disregard the church canons? If the creed and the code are to be the same thing, they will of necessity be equally binding, and church and state will have equal authority. But the editors of the *New Unity* may be sure of one thing, namely, that the creed would not be that of the Unitarian Church nor anything like it; and unless they are prepared to assume the obligations of a Roman Catholic, they have no business to be advocating an amalgamation of the ecclesiastical and the secular.

Catholic Propagation Among Protestants.

BY C. H. KESLAKE.

“LET us all realize that the providence of God has made our country an arena for the champions of the truth. In no section of the world has the truth of God so fair a field as in America.” Thus writes “Rev.” Walter Elliott, C. P., in the *Catholic Mirror*.

Whatever view Protestants may have with reference to the progress of Catholicism in this country, it is certain that the Catholics themselves are highly pleased with the advancement they have made. They rejoice over the fact that this country presents the fairest field for the propagation of Catholic doctrine that can be found anywhere.

It is not without good grounds for it that the Catholic Church takes such a hopeful view of the situation. The soil of the world in this nineteenth century of enlightenment and progression is just as good for the Catholic seed as was that of the fourth and fifth centuries.

It is altogether true that no other country has been so fair a field for the truth of God as this country, which, in reality, is to say that never was a field, apparently,

so uninviting to the Catholic religion. When this government was started, its founders bounded it in such a way that they hoped Roman Catholic principles would never obtain a foothold here. So far as it could be done in a governmental way, everything was done to shut them out.

This is not saying that the Catholics have no right to propagate their religious views in this country. They have just as much right to do this as any other church or denomination. The danger that our fathers foresaw was that the Catholic Church would get hold of the civil power and use it for the furtherance of her own ends. So long as she is deprived of that means she is no more dangerous here than any other sect. The steps then taken against the Catholic Church were not against the Catholic Church, as such, but against the principle represented by that body; for the principle is just as dangerous when it is fostered under another name.

That being so, it was the design to prevent all religious sects from acquiring control, in any way, of the civil power.

Only apparently, however, was this country an uninviting field for Roman Catholicism; for American history is furnishing abundant proofs for the statement made above, that the soil of the world in this nineteenth century is just as good for the Catholic seed as was that of the fourth and fifth centuries.

Years ago a writer who is thoroughly acquainted with this subject, said: “A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success.”

This is the truth; and so-called Protestantism is doing much to demonstrate it. “Christian citizenship” leagues, “higher criticism,” and “science, falsely so-called,” are doing their work, and the Word of God, the only safeguard against Catholicism, is being undermined, and Protestants are being left without chart and compass. For what matters it though there be a thousand Bibles in the home, if the Bible is not studied, and studied too as the Word of God, as indeed it is.

With the pretensions that the Catholic Church makes it would not be strange if she should come with some specious arguments supposed to be based upon the Word. And the average Protestant finds himself no match for his wily foe.

In the early days of the Reformation it was Protestantism that was aggressive. But now the papacy feels that she can be on the aggressive. In the article referred to above it is said: “Always, . . . does the Catholic layman find an audience for the truth among his non-Catholic neighbors. Everywhere does the Catholic priest find it easy to secure a public hearing. ‘I never yet have failed,’ says Cardinal Gibbons, ‘to find our separated brethren not only ready, but anxious to listen to the claims of the church.’”

They see their chance, and they are making the most of it.

Only within the past three years diocesan missionary organizations have been introduced, and now there are over a score of priests who have been wholly set apart by their bishops for the conversion of Protestants.

Think of it! Here are priests being sent out for the sole purpose of capturing "non-Catholics," devoting their whole time to propagating their doctrines among Protestants.

And what have been the results?—Simply that large numbers from the ranks of the Protestants have been brought into the fold of the Catholic Church. Not long ago in this city—New York—there were received into the Catholic Church over two hundred candidates, of whom more than a hundred were formerly Protestants; and this was the result of only a few months' effort.

But why is Protestantism so impotent, so weak? The answer is not difficult. It is because of forsaking the Bible, and standing upon genuine Catholic ground. With the Protestants generally, it is not, as in former times, "the Bible and the Bible only," but it is now really "the Bible and Tradition." That being so, it can mean nothing else than Catholic success.

Even where there is opposition to Catholicism, it is chiefly not because people are intelligent upon the subject, but because of bigotry and prejudice. But this is not argument—it is not reason. It will generally be found that but very few Protestants are acquainted with the first principle of popery. It is true they know there is such a power as the papacy, but what makes the papacy they cannot tell. And that being so, it is not to be wondered at, that, when they themselves, stand squarely upon Catholic ground, they do not know it.

Fettered as the Protestants are with the Sunday institution, purely a creation of the Catholic Church, with not a single scripture authorizing its observance, the Catholics certainly have no reason to be discouraged. With that one weapon they can silence all opposers, save the few who stand squarely on the Word of God.

Following Turkey.

BY WILLIS M. ADAMS.

THE *Farm, Field, and Fireside*, November 13, gives the following:—

"General Miles recommends that the new Chicago post-office be fortified. . . . The sight of the muzzles of rapid-firing and gatling guns sticking out of the windows of the post-office building is *necessary*."

Why is it necessary thus to fortify a post-office in this "Christian nation"?

A nation is made up of people; so in order to have a "Christian nation," it must be made up of *Christian* people. Do the people who make up this so-called "Christian nation" need "rapid-firing and gatling guns" to check the sins they are likely to commit?

Christianity means "Christ in you, the hope of glory."

The fruit of Christ's Spirit is "love, joy, peace, . . . gentleness." "The wisdom that is *from above* is first pure, then *peaceable*." So if Christ is in a man, he will be a *gentle and peaceable* man. Of what use, then, are the gatling guns that will shoot six hundred times a minute?

The *Fireside* continues:—

"The general confesses he got this *inspiration* from *Constantinople*, where, as everybody knows, the political, economic, and moral conditions are practically the same as those in the United States."

This is a sad commentary upon the condition of this "Christian nation." If our nation continues to follow the heathen nations, it will not be long until "Mene, Mene, Tekel, Upharsin" will be written upon the banquet hall of the once grand Republic, and the so-called Christianity of this "Christian nation" will ripen into open anarchy.

Lacey, Iowa.

The Weapons of the Church's Warfare.

From "The Watchword."

OFTEN, in controversy, persons think that by saying sharp, smart, and insulting things they have gained their point. No mistake can be greater. Christ's victories are not won by witticisms and taunts, but by solid truths and living testimonies. Dr. Scudder, the East Indian missionary, relates the following:—

"A Hindoo, on one occasion, said to a missionary, 'Reviling our gods, criticising our Shastras, and ridiculing our ritual will accomplish nothing; but the story which you tell of Him who lived and died and rose again—that story, Sir, will overthrow our temples, destroy our ritual, abolish our Shastras, and extinguish our gods.'

"In this sign conquer. Overcome by the blood of the Lamb and by the word of your testimony. Leave Satan his weapons,—take unto yourselves the whole armor of God. And remember that 'the sword of the Spirit' is the only offensive weapon found in the gospel armory. But 'there is no sword like that.' It has hewn the path of victory before the war-worn church,—and as yet has lost none of its edge or power. Let us use that weapon. Let us tell to the dying that message of eternal life. Let us proclaim the gospel, assured that our labor will not be in vain."

THE *Catholic Mirror*, of November 6 denies the report that has been in circulation of late, that the bureau of Catholic Indian missions was to be abolished. "Upon the authority of the prelates having charge of Catholic Indian school and mission affairs," says the *Mirror*, "we are enabled to state that there has been no thought of discontinuing the services of the Catholic Bureau, but that, on the contrary, it will continue, as heretofore, to act as the representative of the Catholic Hierarchy before the government in matters pertaining to Indian affairs."

The Ohio Sunday Law Decision.

WE made mention last week of the decision rendered by Judge Swartz in the police court at Columbus, Ohio, concerning the validity of a Sunday ordinance under which certain religious people of that city sought to punish the proprietor of a bowling alley for keeping his place open on Sunday. Doubtless it will be of interest and value to our readers to have the views of Judge Swartz on the subject presented in the language of this decision; and having the same before us in full, as printed in the *Columbus Sunday Morning Press* of November 28, we quote from the decision as follows:—

"The question is to be decided by the tests of the constitutional authority of the council to regulate or prohibit occupations on the first day of the week.

"The power of the legislature, and consequently of the council, does not extend to any measure looking to the observance of that day as a religious duty. Under our constitution, all men are permitted to observe any religious rights or beliefs that they may wish, so long as they do not infringe upon the legal rights of others; or, they may observe none. In other words, there is an entire and absolute severance of church and state under our constitution, and any encroachment upon the clear line of severance between them is viewed with a jealous eye by the law, and by courts in construing and interpreting the law.

"Since the first construction of the constitution of 1851 on this point, by the late Judge Allen G. Thurman, in the *Second Ohio State*, 387 *et seq.*, the line of authorities upholding this view has been unbroken. We therefore dismiss from consideration any claim that might be made for the ordinance as valid on the ground of enforcing an observance of the day as a religious duty. That has been eliminated. Would the alleged offense be a crime *per se*, an offense wicked and injurious, an infringement on the rights of others, if indulged in on any other day of the week? Or is there something in it, in its necessary results and associations, that make it, when indulged in on the first day of the week, commonly called Sunday, an offense in itself and of itself, an infringement on the rights and privileges of others, or an abuse of the legal and proper demand that there shall be one day of rest in seven? If it is not immoral or wicked on any other day, then, on this reasoning, it becomes immoral and wrong to Christians on Sunday, and to Hebrews on Saturday. Conversely it is not immoral and is proper to Christians on Saturday and to Hebrews on Sunday. Other sects of religionists may adhere to views constituting another day of the week a holy day, and their judgment as to the morals of the inhibited game would be determined by their religious views.

"But this ordinance does not make it a crime to play at ten pins on any other day in the week than on the first day, commonly called Sunday. It, therefore, does not inhibit it as a crime in itself, but as a crime when played on one particular day of the week. Without now going into the question as to whether its indulgence on a day consecrated to rest by law and to religious observances and usages by a majority of our citizens, organically changes the moral conditions of the indulgence in this game when played on the first day of the week instead of some other, it is enough to observe that the ordinance,

in meeting this requirement to bring it within the police power, seems fatally defective. It makes no exception in behalf of that class of our people who conscientiously observe the seventh day of the week as their Sunday or Sabbath. In the *City of Canton vs. Martin Nish*, Ninth Ohio State reports, page 439, the Supreme Court says:—

"An ordinance of a municipal corporation, prohibiting under a penalty the opening of shops, etc., for the purpose of business on Sunday, without excepting cases of necessity and charity, and without exempting from its operation persons who conscientiously observe the seventh day of the week as the Sabbath, is inconsistent with the laws of the State, and therefore void."

"That is the law laid down by our Supreme Court in determining the validity of this class of ordinances, and has ever since been followed so far as courts have passed upon the question.

"Further, this consideration of the case brings it within the conditions of the case of *State vs. Powell*, 38 Law Bulletin 302, recently in the Court of Common Pleas in Cuyahoga County, in which Judge Ong, on demurrer, decided that the statute on which this ordinance is based, is unconstitutional as to this class of cases. This court will not attempt to overrule either the Supreme Court, or the Court of Common Pleas. The demurrer is sustained, and the defendant is dismissed so far as the affidavit under consideration is concerned."

It will be observed that while this decision claims to rest upon the ground of the separation of church and state under the constitution of Ohio, it falls short of the real reasons upon which the unconstitutionality of a Sunday ordinance properly rests. For if the ordinance in question did exempt observers of another day than Sunday from its provisions, it would be really no more in harmony with the principles of separation of church and state than it is now. The virtue of an ordinance cannot be properly determined by its exceptions; it must be judged by its foundation principles. And the foundation-principle of every Sunday ordinance is that the state has a right to direct religious observances. And this principle is false, and full of harm.

The Crime of Fruit Selling.

New York "World," December 6.

LENA DWARTSKY, of 47 Ludlow Street, was sobbing when she was placed at the bar at the Essex Market Court to-day.

She was arrested yesterday by Patrolman Barnitz, of the Eldridge Street station, for violating the Sabbath law. The patrolman testified that he caught her red-handed in the commission of the crime of selling apples.

The woman admitted her guilt, but claimed that she was compelled to do so to feed her children at home. She said that she was a widow, and begged to be allowed to go home.

The justice learned that fruit can be legally sold on Sunday, and discharged her. The policeman was very angry.



THE most noteworthy thing about the President's message to Congress, if we may judge from press comments, is the virtual repudiation by the chief executive of one of the most important promises contained in the political platform of the party in which the people voted their confidence a year ago last November. It is that promise of the platform which relates to the war in Cuba.

UPON that point the platform says: "The government of Spain having lost control of Cuba, and being unable to protect the property or lives of resident American citizens, or to comply with its treaty obligations, we believe that the government of the United States should actively use its influence and good offices to restore peace, and give independence to the island." The significant part of this utterance, and that upon which the party most relied to secure the support of the people, is the last clause.

OF the platform which includes this declaration, the President, in his speech of acceptance, made in June, 1896, said: "The platform adopted by the Republican National Convention has received my careful consideration, and has my unqualified approval."

AND now, in his message to Congress, the President says this: "It is honestly due to Spain and to our friendly relations with Spain that she should be given a reasonable chance to realize her expectations and to prove the efficacy of the new order of things to which she stands irrevocably committed." It is needless to add that Spain's "expectations" and her "new order of things" do not in the least degree look to the "independence of the island." They look in exactly the opposite direction.

THE incident only illustrates the fact that political promises are made more for the purpose of trading upon the support of the people, than for the upholding of what the people conceive to be right and justice. In the political code of ethics, expediency is a word which ranks above all others. And he who can so feel the pulse of the people as most accurately to determine what promises it is most expedient to make to secure the people's support, and

how the people can be humbugged in such a way that they will not find it out, is fitted to shine as a star of the first magnitude in the political firmament of this day.

THE other day—it was on Sunday—a woman was arrested in the streets of this city for selling apples. When she was brought before the justice the next day, it seemed as though a case would be made out against her, notwithstanding her plea that her utmost efforts were required to keep herself and her children from starving. But the justice, having proceeded to look up the "law" on the subject, finally discovered that selling apples on Sunday was not a crime, as had been supposed, and the woman was accordingly set at liberty.

COULD such a thing as this ever take place in any other way than through the operation of a Sunday law? Has any other law such anomalous features as has this law? Think of a city magistrate having to look through the code in order to determine whether selling apples on Sunday was or was not a crime! He was an intelligent man; he was well educated; he had good reasoning powers; he had the natural ability of any upright character to distinguish between right and wrong. But none of these things could give him any clue by which to determine whether this woman had committed a crime. So all these faculties had to be laid aside, and the case decided by a simple reference to what was said in the code.

If the judge had been looking for the penalty which had been prescribed for a transgression of some sort, there would have been nothing surprising in this; for it is frequently necessary for judges to refresh their memories as regards various specifications which the law lays down. But here the judge and all parties concerned were in absolute ignorance as to whether the act done constituted a crime or was entirely innocent. Who ever heard of a proceeding like this, disconnected from the operation of a Sunday law? And what clearer proof could be wanted that the provisions of such a law have their origin neither in justice nor common sense?

AND now will somebody please tell us—some advocate of the Sunday laws, we would prefer—what is the use of cumbering the machinery of government with a law that declares something to be a crime which nobody, from consulting his reason or his sense of right and wrong, would ever imagine to be a crime at all? Are there not crimes enough to occupy the attention and absorb the energies of our departments of justice, without making crimes out of innocent acts? What time have policemen to spend, properly, in arresting such "criminals," or judges in passing upon their cases, or other officials in

taking care of them after conviction? Is the country so free from murder, burglary, arson, robbery, assault, etc., that the force of the machinery of justice can be profitably expended in dealing with acts which reason and common sense cannot recognize as criminal at all? And have the people such a surplus of money that they can afford to expend it to no purpose? These are questions for the people to consider.

WE spoke of the anomalies of the Sunday law. It might be well to mention some of them, as exemplified in this city. The case we have referred to illustrates some of them. It is all right to sell tobacco on Sunday, but a crime to sell clothing. Up to 10 o'clock, A. M., it is all right to sell groceries; but by virtue of the clock's striking that hour, it immediately and without further ceremony becomes a crime! It is all right to shave people up to the hour of 1 o'clock, P. M., but by reason of the sun's position in the heavens being such as to indicate that this hour has passed, the barber's profession becomes a crime dangerous to civilization! It is a crime to sell ice on a hot Sunday in summer, but all right to sell cigars, the latter being recognized by the law as one of the necessities of life! What else can be expected, under such a code, than that policemen, judges, and people in general, will get into confusion not only as regards the requirements of the law itself but as regards the essentials of justice and good government as well? A law must embody reason and justice; otherwise it can work only harm to every interest of the people.

Compelled to Attend Religious Services.

THE *Kansas City World* reports that Marshal Chiles, who is in charge of the jail of Jackson County, Mo., has made an order compelling all the inmates of the jail to attend religious services on Sunday. And this, it appears, is part of an arrangement made with a religious league for giving the prisoners religious instruction; it being the part of the league to provide the instruction, and of the marshal to provide the audience. As might have been anticipated, the plan does not work perfectly. One of the prisoners is quoted as saying to a *World* reporter:—

"These people don't understand us. They come and

talk right at us and only harden us. Some of the prisoners are Catholics and some of the workers are strong A. P. A.'s, who never lose an opportunity to insult the Catholic belief."

Those who refuse to attend religious services, the report says, are deprived of food until they change their minds; which means, of course, until they so far lose what little regard for truth and honesty they have left that they will say they have changed their minds, when in reality there has been no change of mind at all. For any person knows that an individual cannot be made any more desirous of attending religious services by being starved.

The prisoner is right. It is a case of misunderstanding, on the part of both the marshal and the teachers of religion,—a misunderstanding of human nature and of the nature of Christianity. Christianity is free; and freedom being the very essence of its nature, it is evident that it must lose its force entirely when it is brought to people under compulsion. The prisoners can be touched by its freedom; but force can only repel them farther from it.

Plans for a Great Catholic Crusade.

As outlined in the *Freeman's Journal*, of November 27, a project is beginning to take shape in the minds of papal leaders for a great Catholic crusade which shall mark the close of the nineteenth century in a manner calculated to

turn all eyes upon that church. Of this purpose the *Freeman's Journal* says:—

"The Right Rev. Charles E. McDonnell, D. D., Bishop of Brooklyn, has directed his clergy to abstain from the giving of missions in their several churches during the whole course of the year 1898. With the close of the coming December, therefore, these occasional periods of special interest in religious affairs, analogous in many ways to the so-called revival services in Protestant churches, in the administration of Catholic parishes, will be abandoned for a twelvemonth in the diocese of Brooklyn.

"So far as is known, no similar action has ever been taken by any Catholic bishop in this country, but Bishop McDonnell and his board of consulters determined upon this course at a recent meeting, in order that they might better prepare for a great spiritual awakening among their people in the year 1899, the last of the century, when the cause of religion will be presented from their

pulpits, from January to December, by the most powerful and eloquent mission preachers in the land.

"In reaching the conclusion to make the year 1899 memorable in the history of the Catholic Church in America by this long series of missions, Bishop McDonnell becomes the first American bishop to take definite action with relation to the desire of the pope on the question, as is evinced in the following letter from Cardinal Jacobini, secretary of the Congregation for the Propagation of the Faith, which was addressed to the bishops throughout the world a short time ago:—

"You have doubtless become aware of the project, advanced by a number of men of great piety, to get the faithful throughout the universe at the close of the present century to affirm in a solemn manifestation, by a series of religious exercises, their love and gratitude to the all-powerful Redeemer of the human race.

"The design of these men in this initiative was to respond to the desire of our Holy Father, Pope Leo XIII, who wished to consecrate the epoch of transition from one century to another by an extraordinary invocation of the divine assistance of Jesus Christ as a happy preface of peace and control.

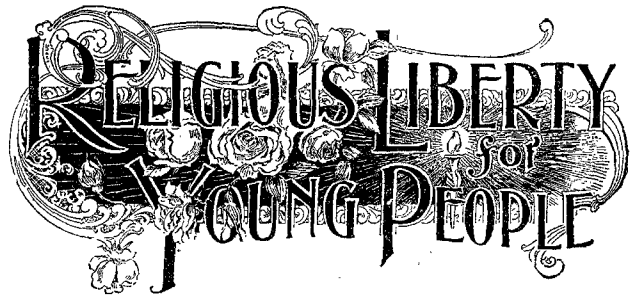
"Here, assuredly, is a noble task, and I own that I am proud and happy to undertake it. For what could be more agreeable to my feelings than the occasion so favorably presented to me at the end of my days to employ all the strength that is still left me in promoting the glory of our Saviour—all the more, too, in these last days of a departing century. And what a century has been this of ours, in which proud men, relying on a science unworthy of the name, and displaying an activity which might be called feverish, have carried their audacious temerity to the extent of calling in question the origin of Christianity, or even presenting as a fiction, as a lying legend, faith in the divine person of the Saviour.

"Wherefore we shall fervently strive to make reparation for the great injuries done to our Master, to appease God's anger by our prayers, to exalt in paens of praise the holy name of Jesus Christ, who is the splendor of the glory and the perfect image of the substance of God. Such shall be the task in which we shall set forth all our zeal at the dawn of the new century."

There is plenty of evidence that the close of the century will be a stirring time in every quarter of the civilized world. The forces of evil, of error, intolerance, and despotism are everywhere on the aggressive; and the cause of liberty needs the active, earnest endeavors of every one of its friends.

"Is the state fitted to teach morality? If not, why? Since it is proper that people should rest on the Sabbath day, why should not the state oblige them to do so? What is the state, and how did it originate?"

MR. D. S. JAMES, of North Loup, Neb., who has sent us a goodly number of new subscribers, writes in a late note: "The SENTINEL has done more for me than any other paper I ever saw."



We publish this week the first of a series of "Lessons in French History," written especially for this department of the SENTINEL, and which will continue through the greater part of the coming volume. We believe parents and others will see in them just the thing to interest the youth in those principles and events a knowledge of which will be invaluable to them at this time. Read the first one and see if you do not agree with us on this point.—EDITOR.

Lessons in French History.—I.

CHARLIE WHITE came in from school one day in high spirits.

"O mother! Professor Carman is going to do the jolliest thing! He is going to begin to-morrow to give the girls and boys in our grade short talks on French history. We are to have note books and take down the most important thoughts at the close of the study, or while it is going on. He says we can learn history this way, and he hopes it will be a pleasure to us instead of a drudgery. 'Course I'm only fourteen, but it's time I knew more about the nations of our world than I do; don't you think so, mother?" and Charlie stopped—his enthusiasm had not allowed him to do so sooner—to take a long breath and await his mother's answer.

"Well, my boy, I'm sure I am much pleased with the idea, for I think French history is especially important for all to be well versed in just now; I hope you will be as well pleased all the time the study lasts."

"O, I know I will, mother. But what makes you think the history of France so important just now?"

"Because the indications are quite plain that our own government is fast following in her track, and to be 'forewarned is to be forearmed,' you know."

"But mother," said Charlie, who had always had a great longing to be a soldier, "I thought you did not believe in Christians arming themselves to fight."

"O no, Charlie, I don't mean that; but if we know what is coming, in advance, it will help us to be prepared. That is why our Saviour taught us to watch the signs of the times; it is why he told his disciples about the destruction of Jerusalem, so that those who believed in him might hurry to a safe place outside the walls."

"Well, I'm glad he's going to do it—professor, I mean—'cause, you see, Rob Billings and I are pretty stupid in

history, anyway, and we're so anxious to pass well, so we don't miss our trip."

Robert and Charlie had been promised a trip to Paris another year, with their fathers, who were partners in business, if they passed well in their studies. Of course this naturally added not a little to their ambition.

The boys and girls were to meet at three o'clock in the class-room, and Professor Carman promised them a half hour's study.

"Don't you think it's a nice plan, Charlie?" said Rob, the next day. "We get that extra, you see, and we'll enjoy our trip as well again if we understand lots about the country."

Three o'clock came at last, and Professor Carman was pleased to see so many bright-eyed lads and lassies before him, for he had told them that they might act their pleasure about attending.

"I did not think," said the professor, smiling genially at the group before him, "to meet with so many boys and girls this afternoon. I had feared that but few would care to stay for further study after the regular study hours were over, but I hope you will learn to look forward to this hour as one of the most pleasant and profitable of your school life. You will please feel perfectly free at any time to ask a question, indicating your wish to do so by raising the hand. After a time, perhaps we will ask those who feel so disposed, to write short essays on the subject in hand.

"How many of my boys and girls can tell me the name of ancient France?"

"Gaul," was the quick response of half a dozen eager voices at once.

"Right. A great many years before Christ that was the name of the country. The inhabitants at that early date were very wild and uncultivated; and clothed as they were in the skins of wild animals, they might almost be mistaken for them. They were a warlike race, and they used the skulls of their enemies for drinking cups. The country was also filled with many wild animals. The people were thought to have sprung from the fierce Celtic race, which lived in Central Asia.

"To-day France is such a pretty country, with its orchards and beautiful vineyards, that it does not seem as if it ever could have been the home of wild, uncultured people, who cared so little about their personal appearance that they did not even comb their hair, which must have given them a very wild look.

"Now, children," said the teacher, pointing to the map on the wall, "I have brought a fine, large map of Europe, and hung it here, where you can all see it; because one ought never to study history without a map at hand. The city of Marseilles was first called Massilia, and was settled by Greeks from an Asiatic town, Phoecea, about 600 years B. C. These barbarians, I mean the early inhabitants of Gaul, were wonderfully warlike, and used often to trouble their more civilized neighbors. Especially were they a great menace to Italy, and upon more

than one occasion these lawless people set fire to the city of Rome.

"You will remember that the Apostle Paul wrote one of his epistles to Galatia, a country in Asia Minor, which was settled by these people. The Romans pronounced a curse upon any one who should undertake to cross the Alps, which, they declared, was a natural dividing line between Gaul and Italy. Yet after a while, they did this very thing themselves. They were anxious to add to their territory the pleasant region of France which has Marseilles, or Massilia, for its center. This they succeeded in doing about one hundred and fifty years before Christ. Meanwhile the Gauls quarreled so among themselves, that some of them called for aid from among the Germans. This caused immense numbers of people from beyond the Rhine to flock down into Gaul, so that the inhabitants were really between two fires,—the Romans on one hand, and the Germans on the other. It is at about this time that Julius Cæsar appears in connection with the people of Gaul. He succeeds in putting the fierce German chieftain to flight, and possessing himself of the land under dispute. The inhabitants, after some desperate struggles, submitted to the Roman yoke. But the Romans had not learned the first blessed lesson of kindness to those who were weaker than themselves, and I fear they never learned it,—or certainly did not practice it. They were very cruel to those whom they had reduced to slavery, and they would often put to death the entire inhabitants of a conquered city,—men, women, and even helpless children.

"I see Jennie Jacobs has her hand raised."

"Yes, sir; I notice then that in these real early times the disposition of the strong to torment the weaker and make it hard for them, was just the same as it is to-day."

"Yes, Jennie, I am glad you mentioned this point, but now as our time is up, I will close by quoting a little verse to the point, which I wish you would all learn:—

" 'Tis thus that man to man behaves
Witness the planter and his slaves,
'Tis thus that state oppresses state.
And civil freedom meets its fate.' "

MRS. L. D. AVERY-STUTTLE.

To one who would trust to the "enlightened spirit of the nineteenth century" to preserve the interests of mankind from the disasters which overtook them in the Middle Ages, there is food for thought in the following words of Bishop Doane, of the Protestant Episcopal diocese of Albany, N. Y.:—

"Ill suited as the creation of a papacy seems to be to the temper and spirit of this age, we cannot close our eyes to the fact that the most violent papal claim ever made was made, not in the days of feudalism and paternalism, but in our own days, at the Vatican Council, by a body of bishops, many of whom live in free countries and under constitutional government in various forms. The papacy has developed its intensest papalism in the latter half of our own century."

The Great and Terrible Beast.

"Now, mama, we have come to the most interesting of all the beasts in this chapter," said Charlie, as he rustled the leaves of his Bible.

"Read the description the prophet gives of it, Charlie," said Mrs. Ross.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it, and it had ten horns."

"Whew!" exclaimed Charlie. "I never heard of any beast in nature like that, did you, mama?"

"No, dear, no beast God has made has ever been so perverted from its original nature. But this beast is a symbol of the fourth kingdom."

"O yes. I had almost forgotten that, and was thinking of it as a part of some terrible menagerie."

"Then it would be a good thing for you to refresh your memory, and read the explanation of this strange symbol in the 23d verse of the 7th of Daniel."

Charlie read: "'The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces.'"

"You spoke of the beast as being worse in character than any beast in nature; but you see, dear, that the beast is used as a symbol of a government unlike anything that God ordained. One could see that by the results of its sway, because, instead of building up, of protecting, or nourishing its subjects, it broke the earth in pieces, and stamped the residue with the feet of it. O Charlie, in this government we find something that is utterly foreign to the nature and object of the government ordained of God; for it is a representation of the selfish and satanic."

"Well, mama, it 'pears to me that we've been seeing that in every government we have studied," said Charlie roguishly.

"Yes, that's so. But while others were like a growing tree, this is the tree matured and in full fruitage. In this government Satan seemed to have been permitted to a greater extent than in any other, to exemplify his methods and character."

"Mama, it seems strange to me that God permitted him to work out such dreadful results."

"It used to seem strange to me, Charlie; but now I see the reason of it, and it seems a wise and wonderful thing."

"Why, mama?"

"Because this world is a stage upon which the drama of good and evil is being played by heavenly and hellish actors in the sight of an investigating universe, and the principles of God's method of government are on trial, and placed in contrast with those of Satan. Satan claimed in heaven that God was wrong, that the law of love was

bondage, that each soul by right should be as God in position and power, that self-life, self-government, was better than love's life and love's government."

"Well, mama, I should think by this time the angels would be anxious to have the play come to an end."

"They are, dearie, and it soon will end."

"O mama, do you really think so?"

"Yes; but we will talk of that another time. We are forgetting about the beast. Now, Charlie, tell me what was the fourth kingdom upon the earth."

"Rome," said Charlie, striking an attitude and branching off into "Spartacus to the Gladiators," and gesturing wildly.

"Yes, the gladiatorial shows were a part of the fearful atrocities of Rome. Here is one of Doré's famous pictures, representing the amphitheater after a day of blood and death. You may see the bodies of the martyrs strewn on the stones."

"How calm it looks!" said Charlie. "See those lions prowling round, ready to eat up the corpses."

"Yes, but look at the holy stars and the angels that watch the scene."

"O mama, do you suppose that these poor men knew that God loved them, and that they did not die in vain?"

"It may be, dearie. Here is another picture of the amphitheater when all the aristocracy of Rome watched the conflict of the gladiators."

"O mama, did women go there?"

"Yes."

"What are they holding their thumbs down for?"

"It was a sign that no mercy was to be exercised by the victorious gladiator. You see he has his opponent down, and is looking up, hoping that they will let him spare his life, but you see every thumb is down."

"O, how horrible!" said Charlie.

"Yes, but this was only a small part of Rome's cruelties. Gibbon calls it 'The Iron Monarchy,' and says, 'It was impossible to fly, and fatal to resist.' 'All roads lead to Rome,' was a saying that arose because Rome had subdued the earth. You have read of Cæsar's wars in your Latin lessons, and know how he brought specimens of the nations he conquered to Rome, chained to his chariot wheels."

"Yes, mama, I was thinking the other day of an ovation they gave Cæsar, when they honored him as a god, and I wondered if in the shouts of praise he remembered the groans of the slaughtered, the cries of widow and fatherless, or thought of the horrible battlefields where lay the dying and the dead. O, I am so glad I wasn't Cæsar."

"So am I, Charlie; for then I should not have had you."

"Cæsar's insatiable ambition tells the whole story of Rome. It was first power, then pride, prejudice, and perdition. There are some 'p's' for you to remember and profit by. There is another name in Roman history that stands for cruelty even more than Cæsar's: do you know who I mean?"

"Nero?" said Charlie.

"Yes. What did he do?"

"O, mama, he was a perfect monster. He set Rome on fire, and while homes were burning to ashes, he bade his musicians play to him, and when the people turned on him for this terrible deed, he laid the blame on the Christians, and had them sewed up in the skins of animals and tossed to dogs, and set them on fire to light his pleasure gardens by night, ugh!" exclaimed Charlie, with a look of disgust.

"The world hates Nero," said Mrs. Ross, "yet Nero was only the outworking of self."

"Well, we might name many Roman emperors who were equally wicked and cruel according to their ability. Wild persecution raged against those who were true to Christ during those old pagan days. Do you know what kind of government Rome was?"

"Why, it went under seven forms of government. It started out all right, or at least it was all right when it was a republic; for the United States is a republic and it is all right. I don't know as I know just what you mean."

"Did it legislate in matters of religion?"

"I should say so. The emperor was pontifex maximus, and that means chief priest, and the forum was crowded with the images of gods."

"Here is a quotation from Cicero that tells the spirit that actuated Rome. You can see that there was no religious liberty permitted. Cicero says, 'Let no one have separate gods, or new gods, and let no one privately worship even foreign gods, unless they have been received by public authority.' Death or banishment was the penalty for bringing in any new ideas about religion. You see the devil was behind that decree; for he knew that the religion of Jesus was to be preached in all the world, and he wanted to provide for the death of its advocates. Some one says that the utterance of Rome to Christianity was, 'You have no right to be.' Do you wonder that Rome was likened to a great and terrible beast with iron teeth, who stamped the residue with its feet, when she stamped out all individuality? When new ideas about God and religion are prohibited, thought is fettered in everything. Invention ceases, literature languishes, and the world comes to a standstill."

"And now, Charlie, under what power was Christ put to death?"

"Didn't the Jews put him to death?"

"Did they? Think. Who was Pontius Pilate and Herod?"

"O, I remember; they were Roman rulers."

"The Jews had no power to crucify Christ. You remember just before Jesus was born on earth, that there went out a decree from Cæsar Augustus that all the world should be taxed."

"I remember, mama."

"It was Roman authority that condemned Jesus, Roman soldiers who nailed him to the cross. There is meaning in this fact, dear, that may be you will not comprehend; but in Roman rule, Satan had his way, and

his way from the beginning was to put to death the Son of God; and to try to hurl God from his throne."

"Rome was the instrument that Satan used to put out the light of life, and that government took the form of church and state, a form that Christ condemned when he said, 'My kingdom is not of this world,' and, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.'"

"Well, dear, we'll stop right here, and next time talk of the horns and the horn with the eyes of a man."

"I wish we could go right on."

"No, Charlie, here are some pages in history I wish you to read that will make you glad you waited."

F. B.

December 31, 1897.

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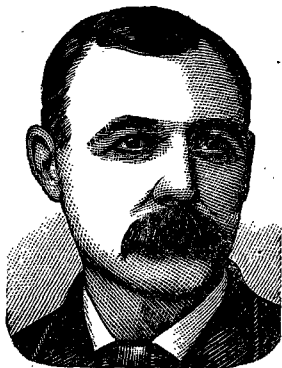
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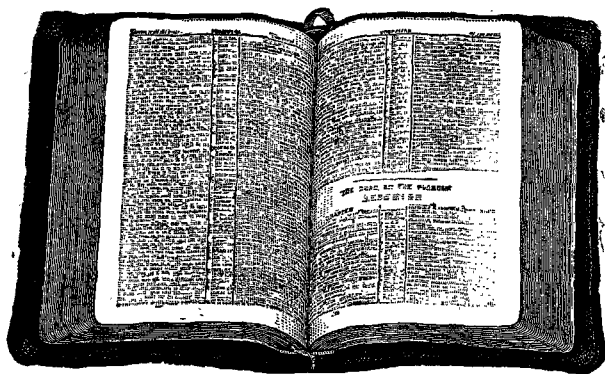
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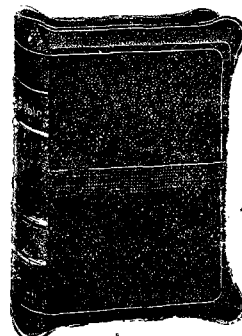


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SPECIMEN OF TYPE USED.

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 ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} 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-hē-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-q-lī'ah, and Zīd-kī'jah,

2 ^c Sēr-q-ī'ah, Āz-q-rī'ah, Jēr-q-mī'ah,

3 Pāsh'ūr, Ām-q-rī'ah, Māl-chī'jah,

4 Hāt'tūsh, Shēb-q-nī'ah, Māl'luch,

5 Hā'rim, Mēr'q-mōth, Ō-bā-dī'ah,

6 Dān'jēl, Gīn'nē-thon, Bā'ruch,

7 Mē-shūl'lām, Ā-bī'jah, Mīj'a-mīn,

B. C. 445.

7 Deut. 23.

48.

2 Kin. 23. 3.

2 Chr. 29.

10; 34. 31.

Ezra 10. 3.

ch. 10. 29.

2 Heb. are at

the sealing,

or, sealed.

h ch. 13. 1.

3 Heb. at the

sealings,

ch. 9. 33.

a ch. 8. 9.

4 Or, the

governor.

b ch. 1. 1.

c See ch. 12.

1-21.

...

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;

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 ⁵ 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;

30 And that we would not give ⁶ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:

31 ^k And if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not

37 power 38 yet for all this—our—our 9 namely, Jeshua etc. 14 chiefs 28 Nethinim.—peoples—that had—(having) 30 peoples 31 peoples—(it)—a—

forgo 33 meal—(an) 34 (the)—(among)—according to our fathers' houses, 35 manner of trees,

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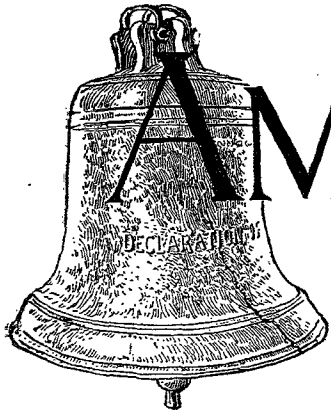
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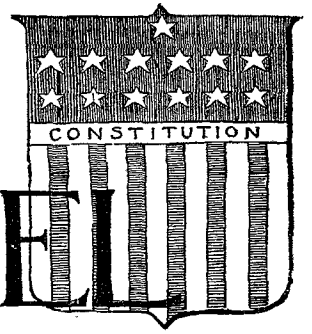
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VOL. 12, No. 50.

NEW YORK, DECEMBER 23, 1897.

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(Entered at the New York Post-office.)

THIS issue of the SENTINEL is the last one of the present volume. The next issue will be dated January 6, 1898.

THE mission of the church is not to decide what is right. God has already decided that by his Word.

THERE are quite a number of people in the world besides Leo XIII who believe that they can, upon demand, speak with infallibility.

THOSE people who think the government would be made better by professing Christianity, should remember that the very worst hypocrites do that.

IF only the grace of God can enable even a good man to do right, what is there short of the grace of God that can make a bad man do right?

THE name of God put in the Constitution can no more make that a Christian document than can a crucifix make a Christian of him who wears it.

THE devil doesn't care how religious a thing is, so long as it embodies what is wrong and unjust. The most wicked of all evil deeds have been done under a form of piety.

IF all the ministers in the land should take hold of politics, to "elevate them," this would not at all change

the nature of politics. Politics are what they are to-day because it is the nature of politics to become corrupt.

IF the clergy were all in agreement upon the subject of religion, to which they have so long devoted their attention, we could with more assurance accept their dictum on the subject of politics, to which they are comparative strangers.

THE idea that the state can properly teach morals is the idea that a man can teach himself morals; since the voice of the state is only the voice of the men composing it; and this is only the old pagan idea that a man can be his own saviour.

The New Leaders in "National Reform."

THE Christian Endeavorers, who are now the leading National Reformers, have announced that they intend to present to the Congress now in session, one and a half million petitions for the passage of a resolution to amend the national Constitution so that it shall recognize God and the Christian religion.

As these folks are following the lead of the original National Reformers, it is proper to raise an inquiry as to the character of those positions. Those who have gone this way before, have pretended to present the names of more than twenty times as many petitioners as they really had. A few were multiplied into thousands; one was multiplied into millions. As the Christian Endeavorers think they must now take up this matter, it is seriously to be hoped, even though their enterprise in this direction is decidedly bad, that they will at least conduct it honestly.

Of all the people in the United States who desire legislation on the subject of religion, it is but just to say that those who propose to bring it about by constitutional amendment are the only ones who are entitled to any respect in this connection. Of these it must be said

that however wrong and ungodly may be the thing which they attempt to do, the means by which they propose to accomplish it is strictly legal.

Amendment of the Constitution is a perfectly legal thing. The Constitution itself makes provision for its own amendment. Of the legality of such a procedure, therefore, there can never be any question. The Constitution is the voice and will of the people. Whatever the will of the people may be which they choose thus to express, whether civically it be good or bad, conservative or ruinous, yet legally it is strictly valid.

Now no worse thing could possibly be done *by amendment to the Constitution* than to establish "the Christian religion." No more ruinous step could be taken *through amendment to the Constitution* than this proposed recognition of God and establishment of religion. Yet if such thing were done by amendment to the Constitution it would be perfectly legal, and nothing could properly be said against it on that score. So likewise these people who want a religious despotism established in this nation; so long as they hold to amendment of the Constitution as the means of accomplishing it, it must be said that legally their course is beyond question.

But when this is said, every concession, every allowance, has been made that can possibly be made in any way whatever in reference to that thing. The thing itself is evil and only evil, and that continually and continually increasing. So far also the methods of endeavoring to accomplish this thing, even legally, have been dishonest, hypocritical, and fraudulent. Therefore it is a thing sincerely to be wished that with the accession of this new element of Endeavor, square and honest methods may characterize their attempts to accomplish a purpose which, though legal in form, is evil in itself and ruinous to the nation.

While the worst thing that could possibly be done by amendment to the Constitution, is the establishment of religion; still a worse thing than that is the establishment of religion *without* an amendment to the Constitution. To do it by amendment to the Constitution would be legal, though exceedingly bad. To do it *without* an amendment would add to its inherent badness the further elements of illegality and usurpation. Yet this latter thing has been diligently striven for by the predecessors of the Christian Endeavorers; and has actually been accomplished by the government, in principle and in fact.

It is a curious thing, too, that the predecessors of the Christian Endeavorers in this matter actually endeavored to accomplish their purpose by *both these methods at once*. They tried to get passed a resolution to amend the Constitution so as to legalize legislation and governmental action on questions of religion; while at the same time by threats of political perdition backed by fraudulent petitions they were doing their utmost to force legislation and governmental action on questions of religion. The curious feature in all this lies not in the fact, nor in the methods employed,—all that seems natural

enough to these folks,—but in that they should be so blind as not to be able to see that what they were doing was self-contradictory.

Their call for a religious amendment to the Constitution was, and is in itself a positive argument that without it any governmental recognition of religion would be unconstitutional, and therefore illegal and void—a usurpation. Yet in the face of this positive argument of their own devising, they did their utmost to get the government to commit this very usurpation; applauded every item of such usurpation when it was committed; and even while applauding it, openly declared it unconstitutional.

No greater effort to undermine constitutional government has ever been made in the United States than has thus been made by the people who have urged upon Congress and the government the enactment of Sunday laws and other acts of a religious character, without an amendment to the Constitution.

And now that the Christian Endeavorers have taken the lead in this campaign and are calling for a constitutional amendment establishing religion, it is but proper to call their attention to the crooked and self-stultifying course of those who have led in this thing before, and ask that they shall not disgrace themselves by following the same course.

To ask for an establishment of religion in the United States by the strictly legal course of an amendment to the Constitution is enough disgrace for any body. We really desire that the Christian Endeavorers may spare themselves the greater disgrace of demanding the governmental recognition of religion *without* such an amendment.

A. T. J.

The Sunday Saloon.

BY WM. C. GAGE.

THE opponents of Sunday laws are often classed with the friends of the saloon. A plausible excuse for this unfairness is found in the declaration that the abolition of Sunday laws would necessarily pave the way for the wide open Sunday saloon. While this is measurably true, it would inevitably have one good result. The iniquity of the liquor traffic could no longer be disguised under the flimsy veil of an outward respect for Sunday. The criminality of saloon-keeping lies not in the day when the traffic is carried on, but in the traffic itself; and the sooner the public conscience is educated on that point, the better it will be for the welfare of the people.

The absurdity of the legislation which is supposed to "regulate" the liquor traffic, is seen in the fact that it throws around it the sanction of the law six days in the week, and makes it a crime on the other day. While the closing of the saloon on the day when its patrons are more than usually idle may have some advantages, they are more than offset by the fact that it is a compromise

with the crime itself, and a sedative to the public conscience, which ought to be kept constantly awake to the evils of the saloon business every day and all the time.

To those who charge us with friendliness to the saloon in opposing Sunday laws we have this reply: You are specially hostile to the saloon one seventh of the time, while we oppose it all the time.

The Effect of Sunday Laws.

THE underlying sentiment and germ of Sunday laws, is a settled wish to prevent irreligious people from desecrating what is supposed to be holy time, and so help them to be, at least, outwardly religious through the observance of a religious rest. It seems singular, however, that those engaging in this sort of thing do not, or say they do not, see in it what so many who are watching the movement say is in it,—the union of the church with the state. But from what standpoint does the state undertake to make and enforce Sunday laws? If it does so because Sunday observance is a church ordinance, is that not a union of the two forces? Again, if Sunday-keeping is regarded as a divine ordinance, and on this ground the state thinks to punish offenders, does it not in this step into the place of, and assume the prerogative of, Him who spoke the divine law, and who also said: "Vengeance is mine; I will repay, saith the Lord"? Rom. 12:19.

But why should any government undertake to do this, when it would not think of punishing a subject who, while living within its boundaries, refused to bow to the mandates of another civil power, even though it be a contiguous one? Should the United States attempt to administer the penalty of a Canadian law upon an American citizen, or even upon a Canadian subject resident upon American soil, such a howl of indignation would be heard throughout the country as would call a halt upon such work. Such a protest would be entirely proper, too, on the ground that the nation had used unwarranted authority in coercing its citizens to obey the dictates of a foreign power, with which they were not in sympathy, and consequently did not care to follow.

The Sabbath is a divine institution, the requirement of a divine law, which emanated from, and is therefore the requirement of, an entirely distinct government from all earthly ones—even a heavenly. Whoever sympathizes with that government, and reveres its laws, will not need to be coerced into obedience of them, but will follow their directions from his love of them, and will be the better for such adherence. But if one does not wish to walk in the ways they point out, yet fully lives out the laws of civil citizenship, why should the civil government, under which he lives so justly, punish him for not also carrying out the laws of a moral government, which is entirely outside of civil jurisdiction?

To avoid the logical conclusions of these premises, the plea is usually entered that in attempting to enforce

Sunday laws no thought is entertained of assuming God's prerogatives, but that the state simply borrows a precept from God's law, and incorporates it, as a civil enactment, into its own code. Those who oppose this course reply that such a thing is impossible, because the moral law, as handed down from God, has in it that element of its Author's life which forbids its becoming a part of any civil code. The transgression of a moral precept is *sin*, because it is opposition to the righteousness of that which represents the life and will of its infinite and eternal Author. The violation of civil law is termed *crime*, simply because it is contrary to the expressed will of men, framed into law to meet exigencies of a temporal nature. In other words, God's law points out what sin always was, and always must be, without the least variation, because of its very nature of contrariness to God, while civil law defines crime to be that which is contrary to man's rights in society, as determined by the demands of the time and of human wisdom. The two may be identical, but not necessarily so, from the fact that crime is a purely outward act, while sin is of the heart, and may not appear to men. In other words, crime is an outward expression of sin which lurks in the mind. So, then, while crime, the outward act, may be detected and checked by civil law, the seat of crime—the heart itself—cannot be reached by civil jurisdiction.

The refusal of a person to rest from physical labor on a stated day cannot, however, properly come within the precincts of civil legislation, because while the act is an outward one, it does no visible injury to another, nor deprives him of any right he may have to honor the day. But in case God requires such rest, it would be sin to disobey on the ground alone that to do so would dishonor Him who asks it.

But when the civil power attempts to regulate the observance of a weekly rest-day, it becomes guilty of inconsistency, because that which it counts wrong in one person regarding the use to be made of the day, it upholds in another. For instance: one person will be permitted regularly to sell drugs, tobacco, and the like for profit, on the ground of their being necessary to daily use, while the sale of other things just as essential to comfort and happiness is strictly forbidden. Now, if it is no civil offense for one to sell certain things for profit on Sunday, how can the law, if it be alike just to all, punish others for selling other things on that day for the same purpose? Then, too, if morals are involved, what right has a civil law to make such discriminations?

If it be denied that morals are involved, but that these laws are simple police regulations, then on what basis is one prohibited from doing on one day that which he is freely permitted to do on all other days? If the law counts certain acts misdemeanors when done on one certain day of the week, why does it not count them the same when done on other days? The fact that this discrimination is made is evidence that the promoters of Sunday laws seek to punish for the desecration or non-

observance of the day's rest, rather than for the infraction of any civil obligation.

Then, again, inconsistency is seen in such laws from the fact that they do not remain steadfast, like the Sabbath law of Jehovah, but vary in their requirements and penalties according to the times. This is well illustrated by the various revisions of the English law on this point.

In 1675, during the reign of Charles II, Parliament passed a law "for the better observation and keeping holy the Lord's day, commonly called Sunday." Section 2 of that law provided that "no drover, horse-courser, wagoner, butcher, or any of their servants shall travel, or come into his or their inn or lodging upon the Lord's day, or any part thereof, upon pain that each and every offender shall forfeit twenty shillings for every such offense, and that no person or persons shall use, employ, or travel upon the Lord's day with any boat, wherry, lighter, or barge, except it be upon extraordinary occasions, to be allowed by some of the peace of the city, borough, or town corporate, where the act shall be committed, upon pain that every person so offending, shall forfeit and lose the sum of five shillings for every such offense."

This was indeed a strange law,—just such, however, as might be expected from human legislators who attempt to transform a moral precept into a civil one. It will be noticed that those who traveled by land, such as drovers, etc., if applying for lodging at any public house on Sunday, were to be heavily fined, since that was evidence that they had been traveling on that day. But those who might travel all day by boat were let off with only a nominal fine. But further, if one of these tourists by water, in some way, could wheedle the magistrate into granting him a permit for the journey, then no offense was committed, and, in the eyes of the law, the sanctity of the day was preserved. Evidently, Sunday-breaking in those days was considered a sort of venial sin, the absolution of which might be purchased beforehand by magisterial indulgence.

Later Parliaments, however, modified this law by repealing that part which made it a misdemeanor to travel by boat on Sunday, without relieving the drover and others who must journey by land. This was presumably because the members of the Parliament, some of whom lived along the banks of the Thames, desired to use that day in visiting their families. At any rate, the law was changed to suit the demand of the times and the men who composed the law-making power of the nation.

In 1871, another Parliament enacted that "no prosecution, or other proceeding shall be instituted against any person or the property of any person for any offense committed by him under the Act of the 29th year of the reign of King Charles II, chapter seven, entitled an Act for the better observation of the Lord's day, commonly called Sunday," etc. This was just what ought to have been done by any such religious law, and would have been right, had the legislators stopped with its repeal. But Section 4 of the act itself said: "This Act shall con-

tinue in force until the first day of September, one thousand, eight hundred and seventy-two, and no longer."

This limitation of the act was proof of the folly of human legislation concerning religious duties. The suspended law stood on the premise of making men more careful in religious duties. Had it this power, by what right did the Parliament of 1871 annul it for a year? It may be said that the people did not then need the law to help them observe the sacredness of the day. Surely, then, why have it come in force again at the expiration of a year? Certain circumstances conspired to make it suitable to suspend the operation of the law for a year, showing that the law was never necessary to make men better, because that was not in the power of law, and is not now, nor ever can be. The only thing that Sunday laws can do, outside of harrassing those who do not care to observe them, is to show to what lengths the intolerance of men will lead them, in dealing with the consciences of others.

J. O. C.

NOT to agree with my opinion, is counted by Bigotry as the most heinous crime of which any person can be guilty.

Two "Rusty" Weapons.

"Present Truth" (London, Eng.), November 18.

HERE are two bits from the *Methodist Times* which suggest a lesson that may be read over and over again in the story of the struggle of religious factions for worldly power. The mayor of Lancaster was recently threatened with the penalties of an ancient religious law. Mr. Hugh Price Hughes thus commented on the affair:—

"Some Anglican bigot unearthed an ancient Act of Parliament by which any municipal officer was liable to a fine of £100 if he appeared in the robes and regalia of his office in any place of worship except the Established Church. . . . Mr. Kelly and Mr. Bunting have shown that the intolerant act has been repealed during the Queen's reign. Thus one more rusty weapon is taken out of the hands of intolerant schismatics."

Surely the writer of this vigorous comment is ready to cry "hands off!" whenever any one resorts to old religious laws as a means of promoting religious observances. But no; there are other old religious statutes still unrepealed, and Mr. Hughes sees in them a weapon which he thinks should not be allowed to get rusty. Of course people who want to keep Sunday keep it; but those who do not, Mr. Hughes would force to act as though they did. He says:—

"We do not suggest anything unreasonable. All we suggest is that the law should sternly prohibit anything and everything of the nature of trade or money-making on Sunday."

That is all. To such rusty old weapons men resort when they forsake the "sword of the Spirit, which is the Word of God."

Persecutions the Work of a Few.

BY WILLIAM BIRNEY.

PERSECUTIONS for religion's sake are usually conducted by a small number of persons, while the masses of the people sympathize with the victims. The seeming exceptions are when, superadded to religious differences, there are hatreds, either racial or caused by war; or tyrannical feelings generated under despotic governments.

In England, for the two centuries before the death of Elizabeth, there were only 400 heretics burned at the stake; and 300 of these perished in the last three years of the reign of "bloody Mary" Tudor. During the same period the number of those burned in the Netherlands was about 75,000, and in Spain nearly as many. The greater slaughter under Spanish rule was due principally to the passions fomented by the long wars in Spain against the Moors, Moriscos, and Jews, and fostered by the despotic character of the royal government.

In Scotland, about 1684, James II began to persecute Protestants. He used "thumbkins" and "boots" for the torture of his victims. These instruments crushed the bones and marrow. James took delight in personally witnessing their operation and hearing the screams and entreaties of the sufferers. He was supported and lauded by a few clergymen, but he was abhorred by the people. They called him "monster." When he fled the country, he left few friends in the Scottish lowlands.

In New England, in the 17th century, the persecutions of the Baptists and Quakers, the scourgings, solitary confinements, ear clippings, tongue borings, and hangings, were favored by zealous preachers and by leading church members high in office; but public opinion was outraged and the rescues of victims became so numerous and popular opposition so pronounced that the persecutions were gradually abandoned.

What is true of religious persecutions in other times and lands is true of those now waged in the States of this Union under "Sunday laws." The people generally do not favor them. These laws, obtained mostly by the lobbying importunities of paid agents of clergy-led societies, cannot be enforced as other laws are. Nobody is injured by the violation of them and nobody will appear as prosecuting witness. If enforced at all, it must be by paid spies and informers, wretches who, in the large cities, earn a scant livelihood by making trouble for honest men, their neighbors. No decent citizen will engage in such work. If a church member should do it once through zeal in excess, the contempt of the community prevents him from repeating it. In rural districts, such laws are not often enforced; though they exist in all the States, it is believed that they have never been enforced in one third of the counties in any State. In some of the largest States they have not been enforced in more than from three to six counties. In some cases the sentences have not been

executed; and in others the fines have been paid by sympathetic bystanders. In others again the oppression and distress have been fearful.

In the District of Columbia it is probable that nine tenths of the adult population are opposed to the pending Sunday bill. It will be advocated, however, by two or three clergymen and a paid agent of the Reform society. These gentlemen are anxious to get power to add to the chain-gang all persons who do not observe Sunday after the Puritan fashion.

Washington, D. C.

What Part Should a Minister of Christ Take in Politics?

BY LEWIS C. SHEAFE.

THE above was the subject before the city ministers' meeting at Lexington, Ky., a short time ago. The writer was present and noted a few of the many statements, which are very significant as straws that tell the way the wind is blowing. One speaker said, The White House needs in it a man who can and will supply all the needs of the people of this country; who will be interested in all their affairs, both temporal and spiritual; and, said he, who could do this better than a minister of the gospel? Another said that he that rules the church ought to govern the country; that the minister should go into politics to purify them, and give them dignity; that the trouble with the country to-day is that the ministers have had too little to do with politics, and that they should "come to the rescue at once."

Another said, If the ministers would take hold of the politics of this country more firmly, putting a stop to lawlessness, close all saloons and such places, stop the Sunday desecration, this would make the people attend church. "It is our duty," he said "to make people stop doing wrong, and teach them what is right in politics as well as in religion." "The minister that does not lead his people to the polls, and see that they vote right is not fit to lead them to the kingdom of God."

There were ten ministers present, representing several branches of Methodism, Disciple, and Baptist churches; only one Methodist protested against the general sentiment. Finally, the writer was asked to speak on the subject. He said in part: We are in a critical period of our country's history. Its friends will prove its foes; for they are getting control of the ship of state, and are heading her for the sand-bar of church and state. At the present rate we will strike before long. Brethren, you have ignored the fact that each of the many denominations would want to run the government on its own church plan, and there would be a worse muddle than we now have.

The writer spoke of the past history of church and state, its evils and cruelties, and of the present attitude of the papal power toward this government, and then

called attention to the fact that the minister of Christ had a high calling, second to none, not even to that of president of these United States, for the minister is called and commissioned of God. His citizenship is in heaven, and his business is to preach the Word, nothing more, nothing less. He is called and separated unto the gospel of God. He must come out, be separate, touch not the unclean thing. You have all acknowledged that politics are very unclean; so, brethren, take your hands off.

Shall the ambassador of Christ leave his God-given work, step down from the highway of holiness, to dabble in the mud-hole of politics? Surely not, for he can find enough of the world, the flesh, and the devil in the ordinary walks of life, without going into politics.

Then, brethren, this *making* people Christian by the arm of the civil law is foreign to the gospel. God leaves every man free to choose. The essence of the gospel is freedom, which voluntarily submits to absolute truth,—freedom of affection, and freedom of the will. To each of us each day, the Lord says, "Choose ye this day, whom ye will serve." His service is perfect freedom, for "where the Spirit of the Lord is, there is liberty,"—that is, liberty for you and every other man.

Notes from the Philadelphia National Reform Convention.

[This convention met in Philadelphia, December 7-9, to discuss the so-called "Christian principles of civil government."

Among those prominent at the convention were Rev. Dr. John McNaugher, Rev. W. T. Chase, Rev. Dr. Josiah Strong, of New York City, and Dr. David McAllister, editor of the *Christian Statesman*. There was much said that was full of interest and significance. This will be evident from a perusal of the following notes of the convention, taken for the SENTINEL by Mr. W. L. Winner:—]

Dr. McNaugher, who presided, in his opening address, began with defining the object of the National Reform Association as "standing for a governmental recognition of God as the source of all government, and Jesus Christ, God's Son, as the nation's Lord and King; the Bible as the ultimate rule of civil life and the supreme test of loyal citizenship."

He said, "As a nation we present the anomaly of standing before the world a Christian people, but with an unchristian Constitution. We seek to remove the anomalous position that has been fastened upon us, and proudly present to the world a constitution and government that is consistent in character with our people."

CLEVELAND'S THANKSGIVING PROCLAMATION CITED.

"Our national life as a Christian people found its inception in the sturdy manhood and religious simplicity of the New England Puritans. It is made more impressive and sure by virtue of our organic usages and cus-

toms, which culminated a few years ago in *that grand monument of national Christianity*, the last Thanksgiving proclamation of President Cleveland."

He made reference to the charge of their opponents that this movement is but "a parchment reform," and declared that it was "infinitely more;" that it contemplated a "radical, tangible reform that has already entered, and will be fought out, upon the arena of free thought."

As to the charge that National Reform means union of church and state, he cited that the movement "is not championed by any one distinct denomination or religious class. There is, in our land, no dominant sect, and there can be no more systematic concert. This is a sufficient answer; union of church and state in this country is impossible."

He showed the need of reform—citing the social, industrial, and political conditions, and declaring that the existence of all these things gave "a sufficient reason for the most earnest efforts toward the enthronement of Christianity in civil life." "To this end we seek alliance with all organizations seeking the same end." "This is radical reform." "What must be done is an awakening of public sentiment far and wide."

HOW THEY WILL USE THE CHRISTIAN ENDEAVOR AND KINDRED SOCIETIES.

He referred to the Christian Endeavor and allied organizations as being "the hope and the instrument of this work." "Their numbers, enthusiasm, and influence, indicate a condition of manhood disciplined for its speedy advancement." The point that is rapidly assuming the first importance in their activity is "the assertion of Christianity in the political sphere."

This point was taken up by the Rev. Dr. Strong, who in his speech said:—

"We propose to use these societies to distribute reform literature to every one that can be reached and influenced. The leaders of these societies are in full sympathy with this plan, and I feel sure that the rank and file are just waiting to be set at this great work."

"The young people had been drilled and now appreciate the fact that they must go into the field and fight. General McClellan was fond of drilling his troops, but didn't want to fight them; he was too careful of them. He was very fond of them, and was spoken of as being like a father to his troops. This fatherly interest, together with the seeming disinclination to fight, caused some one to remark that McClellan was so good a father to his men that they were not likely to ever get a *step father*. But Father Endeavor Clark is not that way. He has his men well drilled and is ready and willing to fight them."

WHAT IT MEANS.

He stated that "if one in ten Endeavorers would distribute twelve leaflets once a month, it would mean six million in a year."

He referred to the coming of the kingdom of God by means of this reform effort, in a manner that was dramatic in the extreme, ending with the declaration, "I be-

lieve the new Jerusalem is *now coming down from God out of heaven.*"

RADICAL REMARKS BY DR. MCALLISTER.

Dr. McAllister, in his address, made some radical remarks.

He said: "Romanism is expecting that this country will, in the great crisis that seems to be impending, break away from the secular idea in government and turn to them as the restorer of peace and tranquillity."

THE "INFALLIBLE" STATE.

"There are three faces to the subject of civil government; one is the secular idea, the other is the church idea, which is the Romanist idea of church infallibility applied to government; the third is the movement to embody Christian principles of righteousness in the organic law so that the state shall be the infallible interpreter of and the active agent in applying moral law."

THE GOSPEL IGNORED.

In all the speeches, not a single reference was made to the reformation of the individual or to the application of the gospel as the source and power of true reform. However, there was one feature that was most gratifying. A part of the evening was set apart for an "open parliament on Christian citizenship," in which it was expected that the presidents of each of the several young people's societies would indorse the proposed plan, etc., and thus officially commit their organizations to the ideas and principles advocated.

THE SCHEME REBUKED.

This was a most dampening failure, as but *one* of the four responded and his remarks could be construed only as a dignified rebuke to the purpose and spirit of the occasion.

Mr. Stoever, also president of the Luther League and an officer of the national organization, presented the purpose and scope of work espoused by the league in such a manner that it was an emphatic condemnation of the proposal to abandon the power of the Word for the power of the ballot.

Spain's Decay.

THE history of all the countries that shut out the light of the Reformation conveys a lesson that ought to be thought of more than it is in these days. The idea of enforced uniformity, and of the mingling of religion and politics is taking possession of professed Protestantism, and the spirit of the papacy is being drunk in by all nations, just as the Revelation predicted of the last times. A writer in the *Evening Echo* (London) the other day told the cause of Spain's decay in these words:—

"When Ferdinand and Isabella had made Spain politically one, put down the infamous power of the nobles, and, in a measure, enfranchised the burghers, they, under the inspiration of papal priests, determined to have equal unity in faith and worship. Then emerged that monster

of all time, Torquemada, the chief of the Inquisition. And years afterward, arose the Jesuits, more subtle, more refined, and, possibly, more devout than Torquemada, but not one whit less cruel. Unity in faith came by the suppression of thought, and with unity not only intellectual degradation, but moral atrophy. The unity was almost perfect. Spain has had no Protestantism, no Nonconformity worthy of the name. The priests have both reigned and ruled. Spain is of their making, or rather unmaking, and standing amidst the mental decadence, the moral decay, the religious degradation of Spain, the priests might say, when asked to show the world the monument of their genius and skill, 'Look Around.'"

THE German emperor is quoted as having said recently that "only worthy Christians can fulfil the duty of Prussian soldiers." What a painful surprise the emperor would receive if his magnificent army should all at once become worthy Christians in truth, and instead of training themselves longer to slaughter their fellow men, train themselves in the "meekness and gentleness of Christ"! It is not probable that the emperor wants his soldiers to lay aside their carnal weapons for spiritual ones.

The remark, however, illustrates the governmental idea as regards who are worthy Christians; that is, they are those who can be depended on to fight the hardest to enforce the government's will.

A "Liberal" Church Dilemma.

THE *Christian Register* (Unitarian) makes the following comment upon the awkward position in which many church members of this day find themselves, through the endeavors of the churches to be "liberal," and still retain their creeds:—

"The difficulty with the position of liberal members of creed-bound churches is revealed in the statement that they may be received into fellowship, 'provided they have no pronounced or active dissent from certain doctrines regarded as important, although they doubt or even disbelieve them.' This amounts to saying that they may have doubts or denials, but that they must not express them. But, if the doctrines are really important, as the church asserts, the denial of them must be important, too. If, for example, one dissents from the doctrine of an endless hell, because, to his mind, it discredits faith in the eternal goodness of God, his dissent ought to take some pronounced and active form. The position of those who formally acquiesce in a creed which antagonizes their personal convictions reminds us of a little girl who showed a friend a work of art recently acquired and much admired by the family. After standing before it for a moment, in an attitude of rapt admiration, she said, 'This is very beautiful; *but I don't think so!*'"

The only way out of the dilemma is to do away with the creed. All that ought to be required of any body as a condition of church membership is that he believes the truth. And the truth is the Word of God.



As one reads the newspapers and magazines these days, there are two general impressions which make themselves felt upon his mind. One is, that the condition of affairs in this world, as regards government and the relations of the people with each other, is very unsatisfactory. It has been very bad for a long time, and seems to be getting worse rather than better.

* * *

PEOPLE find a great deal of fault with the government. It fails to promote those ends of human welfare which it is supposed that governments are intended to serve, and people are beginning to distrust it and to look to other means for reaching what they conceive to be the demands of justice. It is quite fashionable now to lynch some kinds of real or supposed criminals instead of seeking to have them dealt with by the law. This is only one symptom of the general state of things. There are many others which find expression in different ways, but all indicative of the same general feeling that the affairs of government have been mostly turned out of the course of justice, and into the channel of subserviency to narrow and selfish ends.

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AT the bottom of this is a general feeling of natural distrust on the part of the people. As was said recently by a speaker who has carefully noted the situation, "The Republican party has no confidence in the Democratic, nor the Democratic in the Republican; the East distrusts the West and the West the East; the employer has no faith in the conscience of the employé, nor does the employé trust the employer. We find these various lines of cleavage running all through society—everywhere this lack of confidence." This being so, it is not strange that newspaper and magazine literature should be largely devoted to showing how things are not as they ought to be, and how one class of individuals are knaves and another class fools for allowing them to be as they are.

* * *

AT the same time—and this is the other impression that one gets—there are an abundance of infallible remedies for all these evils. Almost every writer has one for the evils of which he speaks, and its virtue is so plain that, in his opinion, only bigotry or prejudice can prevent any individual from seeing it. So almost everybody is hopeful that, while things are in a very bad state just now, they will be all right very shortly, as soon as the people

can get to work and supply the remedy. It is human nature to be hopeful, and it is well that is so; yet it is not well to build hopes upon a false foundation. Almost everybody hopes and intends to do better and be better in the near future than he has done and been in the past, basing this hope and intention on the feeling that he could do better if he only would; and so of the people in general; they likewise—so it is felt—could do better if they only would; and the would-be reformer has hopeful visions of a day just at hand when the people will rise up and do these better things, and relegate the evils which prevail in society and government into an eternal oblivion. And in some such way as this—so some of them think—will be ushered in the millennium.

* * *

BUT the truth is that the situation demands a remedy which is really beyond the power of the people themselves to supply. Just as with the individual who is always "going" to do better, so with the nation, which is made up of individuals, there is necessary a higher power and wisdom than resides in humanity to produce the better reality which is in prospect. And the trouble is that instead of looking to this higher source, men are looking only to themselves, trying to get out of themselves something which will lift them above themselves, up to the plane of moral perfection. But the plane of self, and of all that is in self, is right where they are now; and to try to get any power out of self to elevate themselves above this, is but to try to lift one's self by one's self. Everybody learns in childhood that this cannot be done, as regards the body. But very many seem never able to learn the parallel truth as regards the soul.

* * *

WHOEVER would lift himself higher than he is, must take hold of something above him, and not hold of the straps of his boots. And as it must be with one individual, so must it be with the whole people.

* * *

THE great "Christian" Powers of Europe who have for years been in the partitioning business with respect to such territory as they did not already possess, and independently of the consent of the inhabitants, have now come in sight of a very fat prize of this nature, and their hands are fairly itching to get hold of it. And this prize is nothing else than the great empire of China. All signs point to the conclusion that this venerable empire, which can claim a greater antiquity than any other empire on the globe, will in the natural course of events soon become a thing of history only; that it is about to fall a victim to the insatiable lust for wealth which is the characteristic spirit of the age.

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THE justification for this proceeding on the part of the Powers—as they view it—has been involuntarily fur-

nished by China herself. This is to say, she has demonstrated her weakness. This she did in the late war with Japan. In this war, some of her territory, part of her fleet, and some thousands of her soldiers, fell before the arms of the Japanese; but all this was as nothing in comparison with the real loss resulting from hostilities with Japan, which was that of her protection against the encroachments of the Powers of Europe. It had been supposed that China, with her immense population, needed only to be once thoroughly roused into action under the leadership of men of military skill, to become one of the most formidable military powers in the world. It is now demonstrated that this supposition was entirely incorrect: that China's swarming myriads are not a source of real strength to the empire; that the latter is wanting in cohesion; and that, in fact, there is little or nothing more to hinder the carving up of the empire by enterprising outside parties than there was to restrain the like enterprise in the territory of Africa.

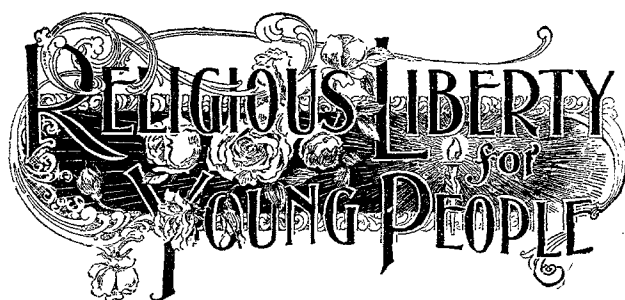
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THAT the thing is easy to be done, is, as we have stated, full justification for the act of doing it, in the view of the "Christian" Powers. We know this is so because their actions have conclusively shown it. In the ethics of European statesmanship, might and right are synonymous terms. When the partitioning of Africa was in full progress, a few years ago, the mere exploration of any territory, no matter how thickly populated with human beings possessing all the natural rights of mankind, was deemed to confer a perfectly valid title of ownership upon the explorers, and the government of which they were subjects; so that, as one facetious writer expressed it, the would-be "discoverer" of any new region had first to promise that he would give it back, before the Powers would allow him to do so. Africa is already partitioned among these Powers, and now it is China's turn, unless all signs are misleading. The only thing that hinders is the well-understood fact that each of the "Christian" Powers who have become the self-appointed administrators of the Celestial estate, wants the biggest and best slice of the same for itself.

* * *

"An ordinance in Cleveland," says the *Jewish Messenger*, "permits a Hebrew who observes the Sabbath to keep his billiard saloon open on Sunday, but fines non-Hebrews who may play billiards therein."

The law allows the Hebrew this liberty because he religiously observes the seventh day of the week. It exempts him upon religious grounds; and any one, by becoming religious in this way, can secure the exemption. Therefore it is on religious grounds that its exemption is secured and its penalty inflicted; for the exemption is denied to people because they are not observers of the seventh day. And yet it is claimed that the law is not religious, but purely secular!



The Ten Horns, and the Horn with the Eyes of a Man.

"WELL, Charlie, I see you are getting in a hurry to begin. What did the fourth beast represent?"

"The worst government that ever was—Rome."

"What decree went forth from Caesar Augustus at the birth of Christ?"

"That all the world should be taxed."

"Then it is clear that all the world was under Roman rule,—that there was but one kingdom on the face of the earth."

"Yes, mama."

"Now turn to Matthew 24, and tell me what question the disciples asked about the end of the world?"

"When shall these things be, and what shall be the sign of thy coming, and of the end of the world?"

"Jesus gave them a sketch of what would happen to the end of the world. But in the seventh verse he tells of a time when Rome would no longer be the only kingdom. Please read it."

"For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes."

"You can see from this that Jesus knew Rome would not always stand as the ruler of the world; but would be divided into many kingdoms. How many horns were there on the head of the terrible beast that symbolized Rome?"

"Ten," said Charlie.

"Now you may read what the prophet said about these horns in the 24th verse of the seventh chapter of Daniel."

"And the ten horns out of this kingdom are ten kings that shall arise."

"That will do for the present. Can you tell when Rome was broken up into various kingdoms?"

"It was between the years 356 and 483 after Christ. At least that is what the history you gave me to read, said."

"Into how many kingdoms was it divided?"

"Ten exactly."

"Now, Charlie, I am almost overwhelmed sometimes in reading these wonderful prophecies. The book of Daniel fills me with awe and reverence. I feel something as I felt once when looking through a telescope at the stars. We, Charlie, are thinking God's thoughts after

him, and it is clear that God knows the end from the beginning. Let us see how many hundreds of years have been spanned by these wonderful statements."

"Why, it is more than a thousand years," said Charlie, as he figured it up.

"Now, Charlie, suppose that some man had undertaken to predict for a thousand years, unaided by divine wisdom, do you think he would have been able to foretell how many kingdoms would rise and fall, and that the first would be lion-like, the second bear-like, consisting of two nations, the higher to come up last, that the third would be like a leopard, and be divided into four kingdoms, and that the last would be great and terrible, and would be divided into ten kingdoms?"

"No," said Charlie. "God must have inspired Daniel to write these things. If a man alone had written it, it would have petered out long ago; but instead of that it keeps getting deeper and better all the time."

"Did you learn the names of the ten kingdoms, and can you tell me how they came into existence?"

"Why, mama, the wild tribes from the North swept down upon Rome, and as Rome was weak with luxury and corruption, she could not stand. The names of the ten kingdoms were the Huns, the Ostrogoths, Suevi, Heruli, Anglo-Saxons, Lombards, Burgundians, Vandals, Franks, and Visigoths."

"Do you recognize among these names any that sound like some of the names of the nations of to-day?"

"Yes, mama. The Franks and the Anglo-Saxons, or France and England. I cannot trace out the rest; but the kingdoms of Europe occupy the territory of these ancient nations."

"Now, Charlie, when did the last division appear?"

"In 483 A. D."

"Please read now what the prophet saw coming up among the ten horns."

Charlie read the 8th verse: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

"Now, just when was this horn with eyes to come up? Let us get him located."

"Why, after the ten horns came up."

"To prove that, we'll read the 24th verse."

"And the ten horns . . . are ten kings that shall arise, and another shall arise *after* them, and he shall be diverse from the first, and he shall subdue three kings."

"Then you see clearly that we must look for this power or horn on this side of 483 A. D."

"Yes, mama."

"There was a power arose that was different from the others, and in token of the subjugation of three kings he wears the tiara, which means three crowns. He has a very far seeing, shrewd outlook over the world, and a mouth that speaks great things."

"O, mama, I know who it is. It is the pope. Just

wait a moment till I show you a picture I have in my Reader. I cut it out of a colored print. See, there's the tiara on the pope's head. It has a crown round the bottom, and a crown round the center, and one on the top. But say, mama, how does the pope feel to see himself pictured in the Bible?"

"I do not know, dear, that he knows he is pictured there."

"Well, I should think he might find it out. If I was a Catholic, I think I would know what that meant."

"Maybe not; for Catholics are not taught to read the Bible for themselves. However, dear, I feel that we Protestants have very little to pride ourselves on in the matter of Bible knowledge. For a long time we have been ignorant of truths that are even more apparent than that this applies to the pope."

"Well, mama, do tell me how the pope arose. Pat Flannagan says that Christ made Peter the first pope, and gave him the keys to the kingdom of heaven; and that he handed the keys to the next pope, and so on down; and that they are now in the Vatican at Rome, and that no one but Catholics will be saved."

"Well, Charlie, let us see just how the pope came to exist. The Apostle Paul said that after his death grievous wolves would enter in, not sparing the flock; and that men would 'arise, speaking perverse things to draw away disciples after themselves.' The first intimation of a pope is found in these words that show his origin to be in self. Men would rise who would draw away disciples from Christ to themselves. Paul knew that the pope was to rise before Christ should come, and told the people that 'the man of sin' would appear and 'sit in the temple of God, showing himself to be God.' This was Paul's prophecy. In looking all over the world we find no one but the pope who claims to be God on earth."

"Going back to history we find that the early disciples in the second century lost their first love, and when the love of Christ goes out, the love of self comes in, and self-love leads to self-exaltation. When you read church history you will find that Christianity began to be popular in Constantine's time. It had the aid of the state; for church and state were united. The bishops of the church were put into high positions, were wealthy and great, and very unlike the meek and lowly Saviour. But although they called their religion Christianity, it was indeed only paganism under a new cloak. They brought into the church pagan ideas and institutions, and among the rest the day of the sun. Constantine made the first Sunday law in 321 A. D. We will speak of this again. The bishops and dignitaries of the church grew very proud, and in the time of Justinian a quarrel arose among the bishops as to which should be the greatest. This quarrel was taken to Justinian, who decreed that the bishop of the church of Rome should be supreme. Three of the ten kingdoms rebelled against the decree, and they had a civil war. These kings were subdued by the army, just as we read in the prophecy that they would be, and the bishop of the church of Rome took the tiara

in 538 A. D. That is the history in brief of the rise of the papacy.

"Pat Flannagan has doubtless been taught to believe that Peter was the first pope; but this is wrong. Nothing is said in the Word of God about his wearing the tiara or sitting in splendor. Even tradition says that in shame of his denial of Christ, when he was doomed to die on the cross, he requested that it should be head downward, as he thought it too great an honor to die as did his Lord.

"But, dear, in bringing out these truths of history, let us remember that we are only dealing with principles and not with people. The pope and the Catholic people are doubtless sincere, and God only, whose mercy is deeper than the measure of man's mind, must deal with both of us. If we fail to live up to *our* light, we shall be more guilty."

F. B.

Studies in French History.—2.

"WELL, Charlie, my boy, how did you like your lesson in French history, yesterday? Did you learn anything, or get any facts you could bring home with you?"

"Learn anything! I guess I did; I just knew these lectures would pay a fellow to listen to, and I can tell you they do."

"Did you make any notes? I hope you did; for they may be of great value to you sometime."

"O yes; I made a few, but I got so interested that I didn't get as many as I wish I had. The thing that impressed me most was the awful cruelty of the ancient Romans to their captives. Professor said it was the same in all ages of the world; the stronger are apt to oppress the weaker."

"True; but that is not Christ's way," said Mrs. White.

The next Wednesday afternoon found a goodly representation of sunny-faced girls and boys gathered in the classroom promptly at the hour.

"Can you tell me where the previous lesson ended? Hands up. Edna Phillips may answer."

"At the conquering of Gaul by Julius Cæsar," said Edna, whose memory was her strong point.

"Right. This was hundreds of years from the time described in the beginning of the lesson. And so we find that the more modern inhabitants of Gaul do not at all resemble the more ancient ones. They had learned to dress themselves in bright and gay colors, and to wear very much jewelry. But there is as much difference between the Frenchman of to day and the Gaul as he looked in the time of Julius Cæsar, as there was between the ancient and the more modern Gaul. These latter were tall and had broad shoulders, blue eyes, and fair, long, flowing beards, which sometimes were considerably in the way of the vain owners, especially in times of battle. The Gauls had a pretty correct idea of the best way of keep-

ing in fighting order; for when any soldier became very fat, some form of punishment was given him.

"The wives of these people were very warlike, like their husbands, and it is said of them that they 'gnashed their teeth and brandished their arms like a windmill, when opposed to the enemy.' I see some of the girls smile at this description of the ladies of Gaul, as it is so far different from the Christian idea of what constitutes a true woman. But these Gauls, after being conquered by the Romans, adopted the more civilized mode of life of their conquerors. But this did not prevent them from sometimes burying or burning their horses, dogs, or even slaves, with their dead owners.

"But they had one redeeming feature at least; for they were really far in advance of most barbarians in the respect which they gave to their wives, and history tells us that these women repaid them in love and devotion.

"Rome was mistress now for the next 500 years, and as she was ever given to luxury and riotous living, so the inhabitants of her conquered territory soon learned to follow her example. The wealthier Gauls became more extravagant in their mode of living than even the Romans. They did not know the meaning of the word 'prudent.' The costly palaces and magnificent dwellings all bore witness to this fact. But where, alas! did the money for all these extravagances come from? I think you can all guess."

"I presume it came from the working classes," said Jack Smith, raising his hand.

"Yes; and they protested and cried and groaned, but it did no good. No one could get from under the cruel power of Rome."

"Couldn't they run away to some other country?" asked Charlie White, excitedly.

"Indeed they could not, or if they did, Rome, the proud mistress of land and sea, would run after them and bring them back to their cruel labor. An old Latin writer," continued Professor Carman, "in speaking of Roman taxation, says:—

"The lands were measured out, to the last clod; trees and vines were counted; every head of cattle was entered on the tax list; every human being was registered; nothing was heard but whips and cries of torment. . . . No excuse was admitted on the score of age or sickness; meanwhile the animals were diminished, the men were dying off, and still the tax was exacted for the dead."

"Gaul plays a very important part in Roman history during the first century after Christ. Augustus and Claudius lived in Lyons, or Lugdunum, and Caligula, one of the most cruel of Rome's tyrants, made Gaul the theater of many of his fiendish and 'mad freaks.' Claudius was the mildest emperor of his age, but was very harsh and severe with the Druids, whom he drove out of the country. Until this time, the religion of Gaul, or Druidism (some of the rites of which required human sacrifices), and the religion of Rome—paganism—lived and grew side

by side. But after the Druid priests had been driven away by the emperor, this religion gradually gave place to the gods of Rome, till Christianity found a foothold.

"During the reign of Vespasian, there was a man named Civilis, who determined that Gaul should be free; so he raised an army and proclaimed a man named Sabinus, emperor. But the rebellion was quelled, and though Sabinus and his faithful wife concealed themselves for nine years in a cave, they were found and beheaded by the cruel emperor. Although he was pronounced the most merciful of any who had preceded him, he did not heed the first principle of love laid down by Him who had said: 'Love your enemies, do good to them which persecute you, and pray for them which despitefully use you?'"

"How long was it before the religion of Christ was taught in Gaul? I would like to make a note of it," asked Rob Billings, who seemed to be making good use of his pencil and note-book.

"It was about 160 years after Christ. Some Christians from Asia Minor, heeding their Master's command to go into all the world, settled in the place which is now called Lyons. But a bitter persecution was soon started, —you see that the spirit of religious persecution is as old as Satan himself. The more the emperor wanted to please his gods, the more he felt it to be his duty to punish those who differed from him in their religious convictions. So they were tortured in every way that cruel men could invent; and all this under the foolish notion that they were pleasing the gods."

"How long did this persecution last?" asked Edna Phillips, with a little quaver in her voice, for she was a tender-hearted girl and could never endure to see any of God's creatures suffer.

"For about 150 years, off and on," answered Professor Carman, "and then, about the beginning of the fourth century, Constantine declared himself a Christian."

"When you and Robert go to Paris, Charlie," said the professor, who knew of their promised visit, you will see a hill just outside the city, called 'Montmartre,' or 'Mountain of Martyrs.'"

"We will look for it," said Charlie, writing busily in his note-book.

"We will soon begin to introduce dates, which will help us better to keep in mind the events. But we have taken such rapid strides in these first lessons that we have not found it practicable. But you can remember that we have taken you now, from the first settlement of Marseilles about 600 years before Christ, to the professed conversion of Constantine, about the beginning of the fourth century."

"Now I will ask, How many wish to continue these studies?"

"All of us!" shouted a dozen voices at once.

"Well, then, I shall expect you all to be present next

Wednesday afternoon, when we will hear something about the Franks."

Then the children hurried home to display their note-books to their parents, and to declare that they thought Professor Carman's talks were going to be a great help to them.

MRS. L. D. AVERY-STUTTLE.

A Sermon for Children.

"Good morning, children. I am glad to see so many happy faces before me. This is your meeting, and I will therefore expect you to do a good deal of the talking. Now, in the first place, I ask you what it is to be a Christian?"

"It is to be like Jesus."

"It is to keep the commandments."

"It is to be good."

"It is to be like Christ."

"Very well. Now what do you think would be a good text of the Bible to start with?"

"We shall be like him." 1 John 3:2.

"As he is, so are we in this world." 1 John 4:17.

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

"Very good. You must have studied your Bibles a good deal to have such ready answers."

"We attend Sabbath-school, sir."

"That's right. Now tell me, if a boy is greedy, and selfish, what do you say of him?"

"He is piggish."

"He is hoggish."

"Can a pig or hog be a Christian?"

"No, sir."

"If any person acts like a pig or hog, is he a Christian?"

"No, sir."

"I should say not."

"Suppose I write on a slip of paper, 'This is a Christian,' and tie it on the pig, would that make a Christian of him?"

"No, sir."

"Suppose I paste the paper on a piggish boy, would it make a Christian of him?"

"No, sir. He would be just as piggish as he was before."

"Very well. Now, if most of the people who live in this city or country, were greedy, and selfish, and filthy in their habits, what animal would you draw on your slates to show what kind of people they were?"

"A pig."

"A hog."

"That's right. Now, God represents nations by beasts. Do you know of any such spoken of in the Bible?"

"Yes, sir. In the book of Daniel Babylon is called 'like a lion,' and Medo-Persia 'like a bear.'"

"What is the difference between a lion and a bear?"

"One thing is, a lion holds his head up, and looks bold; but a bear holds his head down, and looks sneaky and savage."

"That will do. Now, can either a lion, or a bear, be a Christian?"

"No, sir. No more'n the pig could."

"If the nation represented by the lion, or the bear, had declared by law or decree, that it was a Christian nation, would it have made itself a Christian nation?"

"No, sir; it would have told a lie."

"Now can you think of another nation that is represented in the Bible by a beast?"

"Yes, sir. The two-horned beast is like the United States."

"Well, here is a picture of a two-horned beast. How do you like his looks?"

"He looks cross."

"He looks some like a tiger."

"He has got a mane like a lion."

"He's got two little horns; I should n't think he could hook very well with them."

"Can such a beast be a Christian?"

"No, sir!"

"Can the people who make up this nation, and are as bad tempered as such a beast, be a Christian nation?"

"No, sir; but there are *some* good Christians among them."

"Yes; but they belong to the kingdom of heaven. There are, also, a good many others not claiming to be Christians, who are excellent people, and who would like to better the management of the government, but cannot. God represents the nation by the spirit that actually rules it. Now, if I should write on a slip of paper, as I did for the pig, 'This is a Christian,' would that make him a Christian any more than it did the pig?"

"No, sir."

"Well, on the 29th of February, 1892, the Supreme Court of the United States declared this to be 'a Christian nation.' Did that decision make it a Christian nation?"

"No, sir. It was like the two-horned beast just the same as before."

"True. In the Bible God does not change the symbol or beast representing this nation to the end of time; only he is once or twice called the 'false prophet,' because he said he was a Christian when he wasn't one at all."

A. SMITH.

Mrs. V. F. Cox, in the December issue of *The Defender*, makes the truthful observation that the training of children to proper Sabbath observance cannot be accomplished "by the methods employed by the stern old man who tied his boy to the bedpost on the Sabbath so he should n't play marbles, and made him learn the hymn, *Thine earthly Sabbaths, Lord, we love.*"

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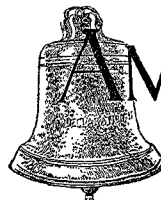
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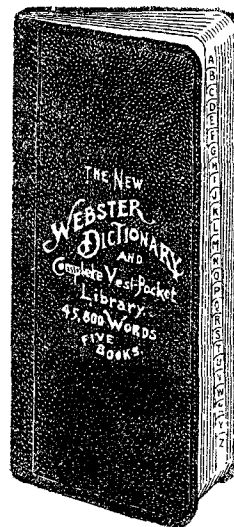
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A zealous but misguided element of the people are bent upon substituting false and despotic principles of government for those upon which this government was established by the wise and liberty-loving statesmen who gave it birth. Within recent years there have been some sharp conflicts fought for the preservation of these principles in American government, and success has, in a measure, attended the efforts of the SENTINEL and the men who have stood as champions of the liberties of the people.

But the crisis is yet to come. And now, the forces whose aim has been the subversion of the principles of free government, have returned to the attack, reinforced by associations which have suddenly sprung up within the church, numbering millions of members. This very month petitions are pouring in upon Congress, calling for a recognition of God in the national Constitution and for a Sunday law for the District of Columbia.

Stirring times are before us; and now, as never before, it is necessary that the AMERICAN SENTINEL should lift up its voice like a trumpet and sound an alarm throughout the length and breadth of the land. The enemy have inaugurated a campaign of education by means of National Reform literature, which they purpose to have scattered everywhere by the Christian Endeavor and kindred societies, calling for the enforcement of Sunday laws and other religious legislation by Congress and by the States. Upon this line the battle for civil and religious liberty must now be fought. Now, as never before, literature bearing the truth upon this great subject must be set before the people.

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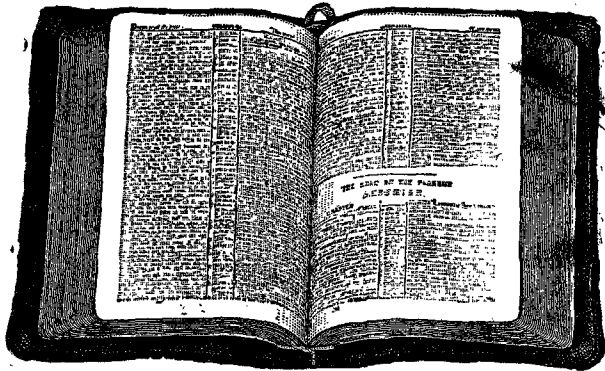
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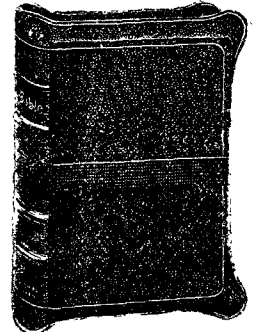


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SPECIMEN OF TYPE USED.

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 ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} 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-hē-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-a-hī'ah, and Zīd-kī'jah,

² ^c Sēr-a-ī'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, O-bā-dī'ah,

⁶ Dān'jēl, Gīn'nē-thon, Bā'ruch,

⁷ Mē-shūl'lām, Ā-bī'jah, Mīj'a-mīn,

B. C. 445.

^f Deut. 23.

^{48.}

^g 2 Kin. 23. 3.

² Chr. 29.

^{10;} 34. 31.

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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;

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 ⁵ 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;

³⁰ And that we would not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:

³¹ ^k And ^l if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, ^m that we would not

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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—

forgo ³³ meal—(an) ³⁴ (the)—(among)—according to our fathers' houses, ³⁵ manner of trees,

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