



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

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THE NEW ERA OF INTOLERANCE.

As we are near the close of the nineteenth century, the testimony of facts tells us unmistakably that our nation is not progressing toward the goal of complete human liberty and enlightenment. And the same may be truthfully said of the world in general.

It is true, there are many appearances of progress; the achievements of the human intellect in the realm of scientific discovery continue their rapid pace, dazzling the minds as well as the eyes of not a few, and the world is full of boasting and promises of great things on the verge of our realization. But it continues also to be full to overflowing with human misery and want; and it is full also of Utopian schemes for their relief. It is full of the idea of obtaining a living by some easier way than by hard, honest labor, and of gaining wealth and distinction by some more rapid and striking method than was known to our plodding ancestors. But real progress lies in the discovery and adoption of sound, true principles of human conduct and government. It is wholly distinct from progress in scientific discovery, and has no connection with mere politics or with the schemes of Utopian dreamers.

The trouble is, no real progress has been made toward reforming human nature. That is the same to-day as it was in the Dark Ages, or in any other period of human history. The evil in men's hearts is intolerant of goodness; the selfishness of men does not scruple to disregard justice and human rights. Men hate their fellowmen as fiercely, and are as bigoted in the assumption of their own virtue and wisdom, as was the case in ages past. The darkest passions of human nature were never more conspicuous in the social world than they are to-day.

It is not strange, therefore, that even in the midst of the progress and enlightenment of

the nineteenth century, there should come a revival of intolerance; that men should exhibit again that disregard of human rights which led to the persecutions of other times. The old controversy between good and evil was never dead, and cannot die so long as both exist. There have come lulls in the fierceness of the strife, but no approach to a reconciliation between the opposing forces, for no such thing is possible. Evil-minded men are no more pleased at the rebuke of a righteous life to-day, than was Cain when he slew his brother.

That religious intolerance does exist to-day, and is manifested in our land in open religious persecution, under legal sanction, is attested by existing facts. That this persecution is spreading and that the principles by which it is sanctioned are fast gaining ground in public credence, is likewise attested. In 1889, the case of R. M. King, a Tennessee farmer, who was arrested for quietly working in his field on Sunday, attracted general attention as a striking departure from the established principles and policy of government in this country. But other cases quickly followed, not only in Tennessee but in other States; and to-day no one case of such persecution attracts particular notice. Last summer, the spectacle of eight conscientious Seventh-day Adventists serving a sentence in the chain-gang in Rhea County, Tenn., for not keeping Sunday, caused widespread comment by the secular press; but simple individual arrests for such an "offense" have become occurrences too common and familiar to justify, from a newspaper standpoint, particular mention.

For a time this manifestation of religious intolerance seemed to have a sectional aspect, being confined to some southern States; but ere long it became evident that it was not due to sectional differences in customs and views. It appeared in the northern States, particularly in Illinois, where several cases of seventh-day observers arrested for Sunday work are now pending the decision of the superior court, to which they were appealed. From a legal standpoint, this intolerance has seemed even more unjustifiable in the North than in the South, since it was manifested in direct contravention of a part of the Sunday statute which declares that the latter shall not be construed to prevent the exercise of the right of conscience by whomever may observe any

other day than Sunday as the Sabbath. Such persecution is therefore directly contrary to the evident intent of the statute itself.

This intolerance is growing and spreading, and will continue to do so, being based on the depravity of human nature, and the false principles of government which are being diligently inculcated by certain zealous but blind guides in the religious world, tending directly to a union of Church and State. It should be noticed also that modern theories of government are getting rapidly away from the great principle of individualism, which was the underlying idea in the structure of government reared by our forefathers. The doctrine that the Individual in government has nothing centering in himself, but is merely a circumstance in the general scheme of control and guidance for the body politic, seems now to have met with almost universal acceptance by the modern theorists and exponents of governmental philosophy.

But this doctrine is false, and destructive of the very foundations of good government. Individualism in government is a fact, and cannot be theorized or legislated out of existence. At the very foundation of all forms of human organization, lies the individual; and it is no more possible to disconnect that organization from the individuality of its component units, from their wills, their sentiments and their inclinations, than it is to make a machine which will run itself. Republican government is, as Lincoln defines it, government "by the people" as well as for them. It is not a scheme for controlling the individual wills of the people by some central power which assumes the office of a parent; but it is a reflection, a sort of composite photograph, of those wills, concerning that with which civil government has to do; and whatever affects those wills affects the government itself.

All just government leaves individuality alone; desiring its free development, rather than its repression. It recognizes that the individual has certain liberties arising from the very fact of his existence, and centering in himself, and which cannot rightfully be disturbed even under the plea of the "greatest good to the greatest number." When those liberties are disturbed, the individual suffers. Under a repressive government which denies the absolute right of the individual to

anything in his possession, but holds him bound to surrender any and every liberty whenever it shall be deemed necessary to the general welfare, the development of strong, self-reliant and self-respecting individual character, which is the real strength and life of a nation, is hindered and in time well-nigh suppressed; and in its place there springs up a paternalism which is despotism in its worst form.

There is one mighty force in the world today which stands for individualism; and that is the gospel of Jesus Christ. There is one government in which individualism finds full recognition, and that is the government of God. God is not a despot. He will have no slaves in his kingdom, but only free men. No person will ever get there who does not enjoy perfect individual freedom in every respect. His kingdom and government are perfect; and the nearer any earthly government can approach to his *in respect to the individual freedom enjoyed by all its subjects*, the better will that government have become.

We have fallen upon evil times. The tide of human progress in the governmental recognition of natural rights is turning backward towards intolerance, and the dragon of religious persecution is rearing his head, while the people slumber on, forgetful that "eternal vigilance is the price of liberty," or deeming this an outgrown proverb. But while the everlasting gospel is yet proclaimed, the cause of human individual liberty will not perish from the earth. To that gospel the liberty-loving soul must look henceforth.

WHY ROME IS GAINING.

"PROTESTANTISM," as it arose in the sixteenth century to combat the papacy, was based on the Word of God. It was not a new thing, but a reassertion of the eternal truths of that Word, which had become largely obscured by the rubbish of papal tradition. For centuries thereafter, "Protestantism" meant an adherence to the inspired Word as the only rule of religious belief and conduct. But today all this is changed; and the evidence of it appears in language like the following, from the *Pilot* (Boston), of Dec. 7:—

It has been said by an observant writer that soon the Catholics will be the only Bible Christians in the world, so greatly has reverence for the sacred books fallen off among that large contingent, who following no special creed, still claim the Protestant name. The "Women's Bible," in the general indifference with which its sacrilegious attacks on the inspired writings have been received, where erstwhile they would have evoked a storm of righteous indignation, moves the *Western Watchman* to similar expression. Says our e. c.: "The Bible will soon be sent back to Rome whence it went forth to the modern world and in future it will be classed as a popish book and combatted as containing only Romish superstition from Genesis to Revelation. It was a fetish, a divinity, 300 years ago, it now lies broken, like another Dagon, at the feet of modern Protestant enlightenment. Mrs. Stanton can kick it, . . . and there is none to say nay."

Is it any wonder that Rome is gaining, and that papal principles are reasserting themselves even in this boasted land of freedom? It was God's Word that first laid down the principle, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." Matt. 22: 21. That Word it is which inculcates most plainly and powerfully the lessons of love, gentleness, kindness and honor to all men. That Word it is which contains the "Golden Rule," which, if practiced by mankind, would bring a golden age. God, the author of liberty, is the great Teacher of the principles upon which

it rests. Truthfully has the historian, Bancroft, said:—

No one thought of vindicating religion for the conscience of the individual until a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Caesar only that which is Caesar's.

And now that Word is neglected; its principles are becoming obscured; the "Protestant" world is calling for religious legislation, and Rome is triumphing.

DOES IT CONSERVE LAW?

SOME recent work in this city in the line of Sunday "law" enforcement, called forth the following editorial comment from the *World*, of Dec. 10:—

On Sunday last three policemen in plain clothes discovered, as they believed, that a saloon-keeper was selling beer in his saloon. He had a private door opening into his yard. They went to this door and found it locked. They knocked and the door was opened a few inches on the chain. They threw themselves against the door, broke the chain and forced their way in.

This was a clear case of burglary at common law. A policeman has no more right than any other citizen to break a lock, a door or a chain, or in any other way to force entrance to a house. To do so is to violate a right guaranteed to every citizen by the Constitution itself, as it has been guaranteed for ages by fundamental Anglo-Saxon law older than any written constitution.

The man who breaks even a thread by way of forcing entrance to premises not his own is guilty of burglary at common law. And as these men seized and drank beer for which they had not paid, thus committing robbery, they were guilty of burglary under the Penal Code, which makes any housebreaking with intent to commit crime, or any housebreaking followed by crime, a burglary.

What is it about this enforcement of Sunday observance that so bewilders judgment, perverts justice, and even leads officers of the law to become violators of the law? Is it not the fact that such enforcement is itself wrong, and without any foundation in reason? When by act of the legislature such a thing is exalted to the place of reason, and declared to be right and just, it is small wonder that perversion of judgment and of justice is the result.

"CHRISTIAN" CITIZENSHIP IN NEWARK, N. J.

SOME of the "Christian" work now being done in Newark in the line of promoting Sunday observance, and more that is likely to be done, is set forth in the following item of news taken from the *Sun* (New York) of December 11:—

In charging the new grand jury of Essex County yesterday, Judge Depue was particularly severe upon the Newark police commissioners for the letter they addressed to the Christian Citizenship Union in regard to Sunday liquor selling, and an indictment is not improbable as a result of his charge. The part of the charge bearing on the letter was:—

"My attention has been called to a communication of the police commissioners of this city to a committee of citizens, with the request that I submit the subject to the grand jury.

"The correspondence relates to the sale of liquor on Sunday, in violation of law. The law prohibiting the sale of liquor on Sunday is contained in statutes of comparatively recent date. The commissioners appear to entertain the opinion that the enforcement of these laws and the city ordinances is neither possible nor expedient.

"These officials are not amenable to prosecution for opinions expressed; but when acts become indictable offenses, if done with a certain intent, opinions distinctly avowed with respect to official conduct may be such evidence of intent as will bring acts done or omitted in the line of official duty within the range of indictable offenses."

The Christian Citizenship Union are trying

to get Judge Depue to have the Newark police commissioners indicted for holding and communicating to the Union their opinion that the enforcement of Sunday prohibition in Newark is not expedient or possible.

Whether it is possible or not, we do not say; nor do we at all dissent from the idea that executive officers should be held to a strict account for the enforcement of all just laws. But we do dissent from the idea that such work represents Christianity, or is any proper part of Christian effort. We dissent from the idea that the enforcement of human law, or any form of compulsion, pertains to Christianity. For if it does pertain to Christianity, and securing a person's arrest for a violation of law can properly be called Christian work, then, since Christianity defines our duty towards God, such duty may properly be enforced by civil law, and there is no line of demarcation between the civil and the spiritual realms, between the spheres of the Church and of the State. And this has been the theory of religious bigots and persecutors in all ages.

We commend to this "Christian Citizenship Union" the example of Jesus Christ, who "went about doing good," oppressing none and never calling for anybody's arrest, nor for any help whatever from the civil arm.

"CHRISTIAN SOCIOLOGY."

WILBUR F. CRAFTS, Ph. D., author of "The Sabbath for Man," "The Civil Sabbath," etc., has given to the world another book, "Practical Christian Sociology."

This book contains over five hundred pages, and the key-note of the whole work is "the salvation of society through the Kingship of Christ."

"In order to solve social problems," says our author, "the Church needs to be reminded that the Kingship of Christ as the salvation of society and the Saviourship of Christ in its relation to the individual, are equally and often together proclaimed in the Bible." And it is this phantom, "the salvation of society," which is pursued throughout the entire work in question. It is this thought, therefore, which, more than all others in this book, demands our attention.

"The heart of Christian sociology," says Dr. Crafts, "is the Kingship of Christ. The individual is saved by his cross, but society is saved by his crown, that is, by the application of the law of Christ to all human associations—to the family, the school, the shop, the church, the State."

"The law of Christ, which is to be thus applied, includes," says our author, "more than that trilogy of love, the 'new commandment,' the Golden Rule, and the Royal Law. Those two words of Christ, 'my commandments,' include many other New Testament laws. The general opinion that there are only ten commandments is not more unscriptural than the equally common opinion that the Decalogue is not strictly a part of the law of Christ. It is his not only in that he indorsed it, but also in that he originally proclaimed it. The divine Person who gave the law on Sinai was seen, and therefore the Son, for "no man hath seen God [that is, the Father] at any time; the only begotten Son who is in the bosom of the Father, he hath declared [or revealed] him."⁴

In these quotations truth and error are found side by side. It was indeed the Son who spoke the law from the quaking mount;

¹ Funk & Wagnalls, New York, London and Toronto.

² P. 28.

³ P. 26.

⁴ Pp. 23, 24.

it is his law because he proclaimed it; and in this as well as in redemption he and "the Father are one." But where in all the Word of God are we taught that "society is saved by his crown?"

Dr. Crafts answers this question by citing the Lord's Prayer: "Thy kingdom come; thy will be done as in heaven so on earth." But what warrant is there in these words for the declaration that Christ is the Saviour of society, in any other sense than that he is the Saviour of the individuals who compose society?

True, the Scriptures teach that this earth is yet to be filled with "the knowledge of the Lord, as the waters covers the sea,"⁶ that "the tabernacle of God is [to be] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."⁷ But this is not spoken of men in their mortal state, nor of the earth in its present condition.

The Scriptures tell us plainly that instead of growing better and better until all are converted to Christ, "evil men and seducers shall wax worse and worse, deceiving and being deceived;"⁸ until at last just before the second coming of Christ, it will be as it was in the days of Noah.⁹

In a letter to his son in the gospel, the apostle Paul says of the last days:—

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.¹⁰

And in view of these things the apostle gave Timothy, and all who should come after him, this solemn charge:—

I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables.¹¹

And it might now be appropriately said: "The time has come when they will not endure sound doctrine," for rejecting the plain teaching of the word of God, the Church has gone after the fable of the world's conversion, and kindred errors calculated to lure souls to death.

But destruction, not conversion, awaits the kingdoms of this world. "Ask of me," says the Father to the Son, "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."¹²

Writing of this destruction and of the lack of faith in the last days, the apostle Peter says:—

There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . The day of

the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.¹³

It is in this new or renewed earth, promised in Isa. 66:22, that God's will is to be done as it is in heaven; and to pray: "Thy kingdom come; thy will be done as in heaven so on earth," is to pray for everything which must attend it, including the utter destruction of all things earthly as they now exist.

"Blessed are the meek, for they shall inherit the earth,"¹⁴ is not a promise of temporal inheritance, but of an everlasting possession. God's people are strangers and pilgrims in the earth in its present condition as was Abraham, and like him they look for "a city which hath foundation, whose builder and maker is God."¹⁵

The purpose of the gospel is to prepare subjects for the future glorious kingdom of God, not to save human society as at present constituted. Society as it now exists, or as it is possible in this mortal state, is not to be saved by the kingship of Christ. The first act of Christ when he receives from the Father the kingdoms of this world will be to dash in pieces and utterly destroy civil society as we know it, to make way for that society wherein they "neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection."¹⁶

Christ is now a priest upon his Father's throne.¹⁷ He is now by the power of his word and the divine influences of his Spirit preparing subjects for the kingdom promised him, and which will be given to him by the Father at the conclusion of his work as priest. He himself connects his second advent and the taking of his kingdom in these words: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."¹⁸ The apostle Paul likewise connects Christ's appearing and his kingdom in his charge to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." But our author, and others of like mind, would take Christ by force and make him king, and install themselves as his representatives on earth to declare his will and to administer his law, or rather their version of that law. But whether they realize it or not, the success of their scheme would be nothing less than the establishment of another papacy. Christ has however no accredited human representatives on earth except his ministers, and their commission only authorizes them to preach the gospel; it gives them no authority to exercise civil power.

The language of Christ's representatives should be: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to 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. 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."¹⁹ But such is not the language of the

papacy nor of its image, formed and managed by "Protestants" who, instead of protesting against papal methods, avail themselves of those methods for the furtherance of that which they imagine to be the gospel.

CHURCH AND STATE IN UTAH.

WITH the apparent abandonment of polygamy by the Mormon Church, the impression seemed to become quite general in the country that it was safe to endow the territory with the functions and privileges of Statehood, and steps were taken looking toward the admission of Utah into the Union at an early date. But, as is pointed out by a writer in the *Independent*, of Dec. 12, the most dangerous and forbidding feature of the situation, as concerns the granting of Utah's long-standing request for admission, did not lie in the Mormon practice of polygamy, but in the fact that the Mormon Church assumed the right to dictate and did dictate to her adherents in civil affairs. And whatever may have become of polygamy, there is little doubt this greater evil still exists. The above-mentioned writer, Mr. Eugene Young, says:—

It is a popular and rather justifiable belief of most casual observers that polygamy is the worst evil of the Mormon system. This has been encouraged by the course of the anti-Mormons in the past in seizing upon polygamy to awaken Eastern sentiment and bring it to bear against the greater evil of Church control. But in reality that thing which is most oppressive to the Gentiles of Utah is the fact that ever since the settlement of the Territory the first presidency of the church has claimed and exercised the right to dictate in temporal as well as spiritual affairs. It has controlled religion, business and government, punishing recalcitrants and rewarding those who have been most obedient, especially those who are relatives.

How the church controls the politics of the Territory is thus told:—

The division on national lines was made in the spring of 1891. In June, Apostle F. M. Lyman went to a southern conference, called the priesthood together, asked "How is it so many of you leading brethren of Beaver are Democrats?" and then went on to say:

"This is not as it should be. The authorities desire that the people should divide themselves about equally between the two great national parties, and it would be proper for some to remain independent or neutral. The object in such a division is that we shall then have more power in the nation, and get a more honest administration from the party in power. Each party will then cater to us, more or less, in order to secure control of the Territory."

I may mention here that representatives from seven counties were at that meeting, and each one of these counties was soon turned Republican, though formerly Democratic.

The views above expressed by Apostle Lyman were those which soon spread throughout the Territory, and were traced satisfactorily back to George Q. Cannon, first counselor in the presidency and virtual head of the church. The idea behind this movement was—first, to secure Statehood; second, to retain control of the State by using a balance of power. The first object was to be accomplished by leading both national parties to believe that they would have an equal chance of carrying the State.

Mr. Young then tells how the church has endeavored in the last two or three years to carry out this purpose; which, however, has proved something of a task, owing to the fact that the founders of Mormonism were staunch Democrats, and their views naturally gave a strong Democratic bias to the politics of the denomination; and the "Gentile" influence has made the Mormon people less plastic in the hands of their church leaders than they once were. But thus far, the church seems to have succeeded in her design.

The Mormon State-Church, or Church-State, as it may perhaps more properly be called, should be a continual object-lesson to the American people, warning them to beware of any movement which tends toward a con-

⁶ Isa. 11: 9.

⁷ Rev. 21: 3.

⁸ 2 Tim. 3: 13.

⁹ Matt. 24: 37; Gen. 6: 5.

¹⁰ 2 Tim. 3: 1-5.

¹¹ Ps. 2: 8, 9.

¹² 2 Peter 3: 3-18.

¹³ Matt. 5: 5.

¹⁴ Heb. 11: 9, 10.

¹⁵ Luke 20: 35, 36.

¹⁶ Zach. 6: 13.

¹⁷ Matt. 25: 31, 32.

¹⁸ 2 Cor. 5: 18-20.

dition of things that will permit the exercise of political power in support of any religious dogma or institution; for such movements wear always an aspect of innocence at the start quite different from that exhibited by the Mormon system to-day; and once started, the growth is hard to check. If the spectacle of Mormonism operating as a Church and State system were sufficient to arouse the American people to the danger which threatens from the formation of a more gigantic system of like nature in our nation, then would Mormonism have served a useful purpose.

A REPORT FROM WEST SALEM, ILL.

THE *Silver Creek Rustler*, of Custer County, Col., reports and comments as follows upon a case of Sunday "law" persecution in Illinois:-

A merchant at West Salem, Ill., has been convicted in the District Court at Albion, of keeping his store open on Sunday, and fined for the same. He is an earnest and consistent member of the Seventh-day Adventist Church, who closes his business house on Saturday and opens it on Sunday. He is an American citizen who is supposed to have and should have the right to worship God according to the dictates of his own conscience. He should have the same rights as any other citizen of this country, and it is against the Constitution of this Government and against all forms of right and decency that he should suffer for what he believed to be right.

Religious oppression is the last of all forms of oppression that should be backed by the courts, and we do not believe the higher courts of fair Illinois, to which Mr. Rotherick has appealed, will sustain the lower decision for a moment.

We are not an Advent, but we believe that Sunday fanatics have as much right to hold up an express car as they have to hold up the religious beliefs of any man who believes in worshiping on Saturday.

From all indications, the enlightened and progressive State of Illinois will emulate the example of other States in the matter of religious intolerance. This terrible scourge of Europe in the Dark Ages seems to have become epidemic in our land to-day.

FREEDOM TOWARD GOD.

THERE is one thought which alone should deter all men from any interference with their fellows in matters of conscience; it is this: that every man being accountable to God, must be left perfectly free in things pertaining to God. Were God to commission any man or set of men to exercise authority in his name in matters of conscience, he would be bound by the acts of his agents and could not call to account his creatures who had obeyed in good faith his authorized agents.

Civil government is an absolute necessity to social moral beings in a state of alienation from God. Without it no man would be secure in the exercise of his rights, and men in their selfishness would destroy one another. To prevent this, and to secure to men the enjoyment of those temporal blessings with which God has surrounded them, the Creator ordained the powers that be for the purpose of guarding the rights of the weak against the aggressions of the strong.

That men should be self-governing in affairs pertaining to their relations with each other, is necessary in order that they may be left free to develop moral character. If every transgression by man against his fellowman was visited with swift and certain punishment man would not be left free to develop character; but being terrorized, he would through fear do those things which he ought to do from love. On the other hand, had God not endowed man with the faculty of self-govern-

ment, and with a certain sense of justice which leads them to organize themselves into civil governments for mutual protection, no man would be secure in his natural right, because judgment against an evil work being long deferred, the hearts of the sons of men would have been fully set in them to do evil, and the earth would have been filled with violence.

But reasoning is not necessary to establish the proposition that men are, and of a right ought to be, free and independent of all human dictation in matters pertaining to God. Every man desires such freedom for himself. This being true, the Golden Rule expresses every man's duty to every other man in the premises: "All things whatsoever ye would that men should do to you, do ye even so to them." The man who would that some other man should coerce him in matters of religious faith and practice, is the only man who can, with a shadow of consistency, even so much as attempt to coerce any other man.

The Golden Rule honestly obeyed, would secure to every man true religious liberty.

RELIGION OF CIVIL GOVERNMENT.

THE following from the *World* (New York), of Dec. 2, illustrates the folly of State supervision and control of religious office:-

WASHINGTON, Dec. 1.—Eight men of God wrestled together Saturday for one of the fleshpots of Egypt and prolonged the contest far into the sabbath. The struggle over the chaplaincy of the House between the ministers who hunger for honor and pelf was the only excitement of the Republican caucus. The office is one of great dignity; it is a holy office, but it is also a salaried office at \$900 a year. Therefore were dignity and holiness forgot and the scramble made so undignified as to excite the ridicule of the members of the House to whose souls the rival preachers sought to minister.

The candidates were Revs. O. A. Brown, W. E. Parsons, W. H. Gottwald, C. B. Ramsdell, W. H. Brooks and J. D. Smith, of this city; H. D. Fisher, of Kansas, and H. U. Couden, of Michigan. Rev. Fisher and Rev. Couden based their claims on their war records, and one or two of the candidates based theirs on their color and the Republican obligations to the negro race. . . . Parson Couden, who proved successful, had sentiment as an ally, for he is blind, and his eyesight was lost in battle, and moreover he waved the ensign of the G. A. R. Parson Fisher had only one war cry: "I am the fighting parson of Kansas, and Jim Lane said in the Senate I saved his brigades by my gallantry." With these recommendations for the office of intercessor between offended heaven and a sinning Congress the battle began.

Long before the caucus met last night the parsons were at work in the crowds which filled the House lobby and the committee rooms. They flitted in and out of the rooms, and were here, there and everywhere, and they buttonholed without mercy. They were the envy of the little politicians who had flocked to the Capitol to witness the election of men from whose hands they hope to receive the crumbs of patronage. The most active of all was Fisher. He justified his title of "the fighting parson of Kansas." He wore a heavy, soiled, and ancient ulster. The nap of his silk hat bore the marks of battle. His thin, brown face was seamed with age and want, but his eye glowed with the light of warfare from under bushy gray eyebrows. To everybody he was introduced with the old tale about Jim Lane's commendation, and as his gallantry was mentioned he would cast a sidelong glance downward and give a deprecatory assent to the recital. He had the advantage of being on the "combine" ticket, but as some of the Kansas men did not support the other combine candidates he knew that the strength of the coalition would not be his.

"But we know this," he said, "that we'll either lick or be licked," and then he would make a charge upon another foeman. Another very active parson, who was sleek, white neckted and clerical, soon found that he was not in the fight. He had scrambled with the best until then. When he realized his fate he recalled dignity and holiness and said sadly, "Oh, if I had only known what a disgraceful scramble it was to be I should never have become a candidate."

In the caucus the friends of the candidates took up the scramble. It required three ballots to nominate. On the first two "the fighting parson" led. The second

stood 109 for Fisher, 104 for Couden and 6 scattering. One more vote would elect Fisher, and Couden's men were frightened. It was then Sunday morning, but the commandments had no authority in this strife of parsons. The Couden men got up on desks. They howled and shouted. You could hear them cry, "Mr. Chairman!" through the thick, closed doors of the chamber. Through the door windows you could see men waving their hands over their heads to attract attention. The purpose was to force a third roll-call before any one could change to Fisher. They succeeded, and Couden was nominated.

Some one asked the fighting and licked parson why he wanted to make such a fight for a petty \$900 place.

"If you had preached all your life out in Kansas for \$700 a year you wouldn't ask," he replied mournfully.

Such scenes are only what could be expected to result from even a limited alliance between the State and religion.

A GOOD EXAMPLE.

At a meeting of the International Health and Temperance Association held Dec. 1, in the Seventh-day Adventist Church on Greenbriar Avenue, St. Paul, Minn., the following resolutions relative to temperance and Sunday-closing were passed, which are representative of the views of the Seventh-day Adventists:-

Inasmuch as there never would have been, and never could have been, such an instrument as a statute Sunday law if the first day of the week, commonly called Sunday, had not been regarded as a day sacred to worship, an institution of the Church; and,

Inasmuch as the logic of the demand for closed saloons on Sunday merely is but to secure the aid of the State in the enforcement of this institution of the Church, and is just so much a union of the Church with the State; therefore,

Resolved, That we cannot unite in calling for closed Sunday saloons and legalizing the rum traffic on all other days of the week; because this course will ultimately result in a complete union of Church and State. And because the power that can close the saloon one day in the week can do so every day and for all time. And, because this would make us partners in the iniquitous traffic and serve only to elevate and make respectable this demon of all traffics, and curse of all curses. And is almost, if not quite, equal to saying that it is a terrible thing for our sons and daughters to frequent such resorts, and drink, and gamble, and carouse and wallow in the gutter on Sunday; but not so very bad on other days. That it is a terrible thing that our sons and daughters should be debased into demons on Sunday; but not so bad to sell themselves soul and body on other days! And, because this Sunday temperance reform is but to exalt the Sunday as a religious institution, enforcing it upon the people, to the detriment of the temperance cause, and a compromise with the powers of darkness.

Resolved, That we note with sorrow the prevailing condition of lawlessness the world over, in the growing inclination to disregard the equal rights of others in the enjoyment of life, liberty, and the pursuit of happiness. And that we regard the cause of this lawlessness and growing desire to infringe upon the exercise of these equal rights as being the selfishness of the human heart, and that this selfishness is made supreme by intemperance; not only in the use of alcoholic drinks alone, but in all the various stimulants and narcotics which inflame the passions and debase the user; not in intemperance upon Sunday alone, but upon each and every day in the week, the year round.

Resolved, That true temperance must be interpreted as a proper use of the various and many blessings of life, and a total disuse of everything hurtful. And so we declare ourselves in favor of the total suppression of the rum and tobacco traffic, not upon Sunday only, but upon every day in the week as well; and that we earnestly recommend the total abstinence from the use of tea and coffee as being injurious to the health, and stepping-stones to the use of tobacco and strong drinks.

We know that very many who advocate legal Sunday closing of the saloons, proceed upon the principle that a little is better than nothing; but this is of very doubtful application in this method of dealing with intemperance. The wisdom of such a compromise with this evil is more than doubtful. There was a

compromise over the question of slavery in the United States; but under it that evil continued and grew until it involved the country in a most terrible civil war. There is no principle which justifies a compromise between good and evil; and as a mere matter of policy, we may well beware of compromising with this curse of mankind; lest by it the curse be made stronger rather than weaker.

FROM A ROMAN CATHOLIC.

In the course of a speech made in Baltimore on Thanksgiving Day by "Father" Stafford, the occasion being the raising of the stars and stripes over a Catholic parochial school, "Father" Stafford took occasion to give full recognition to the principle of separation between Church and State. He said:—

When the Roman Empire fell and Europe had to be reorganized, Church and State became more or less mixed, and the clergy, being almost the only people with any knowledge, were from the necessity of the case forced into civil life. It was never intended that the clergy should take charge of the affairs of the State. The Divine Founder of Christianity made Church and State separate.

And when this country began we turned to first principles. We decided that the one was to be supreme in the civil order, the other supreme in the spiritual order. The State with us has no religion, recognizes no church, cannot recognize any church, ought not to recognize any church, but is obliged to recognize that religious liberty is involved in the rights of a man as a citizen, and must protect him in the exercise of it.

Whoever, then, impugns this privilege and denies the right of anybody or any church to their faith; whoever opposes a man in civil or business life because of his religious beliefs; whoever takes from such a man the means whereby he may earn his living; whoever refuses to support him politically or otherwise—whoever does these things, I say, is not an American, but a foreigner. He steals the livery of heaven to do the work of the devil; he wraps himself in the flag of liberty to establish a despotism; he proclaims religious liberty in order to stab his brother because he does not believe as he does; he has introduced into our civilization the very worst forms of religious hate and devilish animosity as they were found in the Old World.

This is far from being "good" Catholic doctrine, but it is not for us to say that it does not represent the real sentiments of the speaker. The SENTINEL judges no man; it condemns no man; it wishes to accord to all men, Catholic or Protestant, full liberty to the most favorable construction that can be placed upon their motives. It deals with principles, and is glad to see any recognition of just principles, wherever made. And it deplores the fact that the "Protestantism" of to-day has so few representatives who are willing to avow themselves as plainly as does this Catholic priest in favor of the separation of the State from religion.

PUSHING VERSUS DRAWING.

THERE are self-styled reformers in these days of intense aggressiveness who think that the loving, drawing method of our Lord and his early disciples is obsolete. Christianity must keep up with the spirit of the age. We, too, must push things. Their idea is to get up the best machinery that they can, put plenty of power behind it, and then go ahead. They would crush opposition instead of trying to win and save the opposers. Such efforts may seem to succeed for a time. But true Gospel progress means hearts won to Christ, and you cannot win hearts by pushing.

When we read of pushing in the Bible it is only in the case of vicious beasts with horns, or of men who are like them. See Ex. 21:29; 1 Kings 22:11; and Dan. 8:3. There is no

case where it speaks of pushing in any great and good enterprise. It never represents God or his prophets and apostles as pushing. On the contrary the Bride in Canticles cries: "Draw me; we will run after thee." And our Saviour said: "If I be lifted up from the earth, I will draw all men unto me." John 12:32. The prophets were inspired to cry: "Come;" Jesus himself said: "Come unto me all ye that labor and are heavy laden," and on the last page of the Bible we read: "The Spirit and the Bride say, Come." When the Good Shepherd putteth forth his own sheep he does not drive them but "goeth before them," and they follow. The whole spirit of the gospel is attraction. Coercion is the distinctive characteristic of false religions, of corrupt Christianity. The true disciples of Christ never persecute; they are not wont to push with their horns like the ox in Ex. 21:29. Like their divine Master, they are meek and patient. They do not strive, but are gentle unto all men. See 2 Tim. 2:24.—Sel.

MEANING OF THE SOCIAL COMPACT.

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

THE social compact is a fact, not a theory. The political state is a condition, not an idea. Government is a reality, not an abstraction. Whence, then, their origin? There can be no settled condition among rational men unless there exist certain understandings between them. For instance: no man, much less any considerable body of men, will quietly submit to insult, injury, and death without remonstrance. None there are who will give up all that is desirable in life, and quietly acquiesce.

What, then, is the necessary conclusion? That the present state of social peace is conclusive evidence that the people making up the State do understand, as between each other, that they will, as a result of the State, neither be insulted, injured, nor relinquish that which is most desirable in life. In other words, they "understand" that the State and Government is to be for the benefit of each and all, and that therefore they acquiesce in its purposes and work. And this "understanding" is what constitutes the "social compact."

"Although the old idea of a compact between the government and the people be justly exploded," says Madison in his writings, "the idea of a compact among those who are parties to a government is a fundamental principle of free government. The original compact is the one implied or presumed, but nowhere reduced to writing, by which a people agree to form one society. The next is a compact, here for the first time reduced to writing, by which the people in their social state agree to a government over them. These two compacts may be considered as blended in the Constitution of the United States, which recognizes a union or society of States, and makes it the basis of the government formed by the parties to it."

"It must not be forgotten that compact," Madison again says, "express or implied, is the vital principle of free governments, as contradistinguished from governments not free, and that a revolt against this principle leaves no choice but between anarchy and despotism." The Government of the United States, like all governments free in their principles, rests on compact; a compact, not between the government and the parties who formed it and live under it, but among the

parties themselves; and the strongest of governments are those in which the compacts were most fairly formed and most faithfully executed."

The question then arises, What are the moral limitations of society? and, What are the legal limitations on government arising from this understanding or compact? Evidently, that such action shall be taken, and such action only, as will secure the carrying out of that which would induce individual—and thus general—acquiescence; or, in other words, individual desire generalized, or that which is wanted by each and all; which resolves itself into the term, "equal rights," or justice. Hence, to secure rights, to establish justice, governments are instituted among men.

Equal rights, though, forbid that any one should have any less legal right than any other one. Therefore, wrong to any is impossible. Hence the maxim, "The king [or State] can do no wrong." Government is forever legally prohibited from doing any injustice. Each one's rights, therefore, are entirely beyond interference on the part of the State. The liberties of none are curtailed by the advent of government, nor are one's rights in the least affected. To government is merely granted the authority before possessed in severality of defending and protecting the rights which nature gives.

Madison states this specifically: "The sovereignty of the society, as vested in and exercisable by the majority, may do anything that could be rightfully done by the unanimous concurrence of the members; the reserved rights of individuals [conscience, for example], in becoming parties to the original compact being *beyond the legitimate reach of sovereignty, wherever vested or however viewed.*"

By the social compact, then, the State is forever prohibited from interfering, not only with religious questions in general, but with the Sunday question in particular. If one individual, apart from government, has not the right to impose upon another the observance of a sabbath, by the formation of government, no such right can be delegated. Sunday legislation is, therefore, contrary not only to the Constitution, but is contrary to the foundation principles of society itself; and every new statute interfering with freedom in Sunday observance is merely another blow directed against the foundations of our political system. Empire after empire has fallen because of interference with the people's liberties, and no structure can stand when the foundations be destroyed.

A PARTICULAR DAY.

BY M. C. WILCOX.

THOSE who observe the first day of the week as the Sabbath frequently accuse those who observe the seventh day of laying undue stress on a particular day. It is called a secondary consideration, haggling over trifles, etc. But who has been more particular about the particular day than the Lord himself? Did he not rest on a particular day of the seven? Did he not bless a particular day,—the seventh of the cycle? Did he not set apart that particular day? Gen. 2: 1-3. Did he not specially and clearly indicate that particular day by a three-fold weekly miracle for forty years? Exodus 16. Did he not make that particular day the first religious institution of which the Bible gives us record? Did he not make it the memorial of his creative power, of his wondrous works for the children of men? Ps.

111:4; Ex. 20:8-11. Did he not make that particular day, so set apart, the sign of his Godhead and power to sanctify? Eze. 20:12, 20. Does he not honor it by declaring himself its Lord, and declaring it to be "*my holy day*"? Mark 2:28; Isa. 58:13. The day was no secondary consideration with him, and in the light of his acts and his law, who can call it a secondary matter? Of all the unwarranted traditions regarding the Sabbath which Christ condemned in the Jews, he never once intimated that they were wrong in regarding the particular day. How could he when he himself set it apart?

But there are those at the present time who are making much ado over another particular day. The very ones who declare that the fourth commandment is so flexible that it may designate any day of the seven, demand that it shall be applied to that one particular day of the week which could never have been made the Sabbath; for Sabbath means rest, and implies necessary labor previously performed. This could have been true of the second day, third day, etc., but never of the first day. And yet it is demanded that this day shall be enforced by civil law as the Sabbath of the Lord.

PLOTTING AGAINST LIBERTY.

[*Jewish Spectator*, Nov. 22, 1895.]

THE God-in-the-Constitution party is at work again to foist upon the people of the United States declarations which, in their tendencies, are fraught with danger to religious liberty. The following appeared last week as a news item in the columns of the secular press:

PITTSBURG, PA., Nov. 14.—Hon. Felix R. Brunot, president of the National Reform Association, has issued a call for a meeting of that body in the North Avenue Baptist Church, Baltimore, December 12th and 13th. The object of the convention, as announced, will be to "consider the vital issues of the hour, to promote all wise measures of reform, and to seek such an amendment to the Constitution of the United States as will suitably acknowledge God, the authority of the Lord Jesus Christ, and the supremacy of his law over the nation." All Christian Churches, societies of Christian Endeavor, and other young people's unions, Women's Christian Temperance Unions, and all such kindred organizations, are invited to send delegates to the convention.

Put into plain language, this means that the State cannot, without self-destruction, separate itself from the church and from its theology, but on the contrary absolutely depends upon it. This movement, labeled "reform" (sic), is therefore a protest against the Constitution of the United States, which is built on a secular view of government, and resolves itself into a most dangerous invasion of religious liberty, guaranteed to all citizens by that Constitution. Some people, and among them many Israelites, suppose that there is not the slightest danger in an attempt like that, and believe that only a small number of cranks participate in that movement. This indulgence in a feeling of security is a most serious mistake. A few years ago a petition to Congress for the same purpose as indicated in the lines above, had one million and a half signatures attached to it. So absorbed are most men in the thoughts familiar to them that they are unable to understand the workings of other men's minds. It does not follow because we Israelites and other liberal and patriotic men are unanimous in favoring the complete separation of Church and State, that there are not thousands of men and women who believe most sincerely that it is a most patriotic sentiment to have God and Jesus Christ recognized in the Constitution of the United States.

THE KINGDOM OF CHRIST.

BY E. J. WAGGONER.

WHEN Christ was before Pilate he said, "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; but now is my kingdom not from hence." John 18:36. Christ did not refrain from fighting because his following was too small to cope with the Roman government, because each one of his loyal disciples, together with himself could have had a legion of angels at his back. Matt. 26:53. But his kingdom was not of this world, and could not use earthly power. The using of force would have been his ruin, for he himself said, "They that take the sword, shall perish with the sword."

There was a time when the disciples and all the people were going to take Jesus by force to make him king, and if he had consented the whole Jewish nation would have flocked to his standard; but he would not listen to the proposition. Surely if the kingdom of Christ could be advanced by civil power, then was the time to make use of it. The fact that Christ would have nothing to do with it, shows what he expects of his followers. By allowing himself to be betrayed into the hands of wicked men, and suffering the cruel death of the cross, Christ showed how only his kingdom can be gained and advanced. Because of the suffering of death, he was crowned with glory and honor. Let none of the professed servants of Christ think to gain the kingdom in a different manner. To make such an attempt is to deny Christ, and to make his sufferings of no account.

Men have nothing to do with giving Christ his kingdom. All they are called upon to do is to yield themselves to the Holy Spirit, that they may be fashioned into fit subjects for the kingdom which the Lord God will give unto him. True, "the government shall be upon his shoulder," but it is "the zeal of the Lord of hosts" that is to give it to him. Isa. 9:6, 7. The Father has sworn to give unto him the heathen for his inheritance, and the uttermost parts of the earth for a possession (Ps. 2:7, 8); but when he receives them it is that he may dash them in pieces like a potter's vessel. But he will do it in person, and not by deputy.

Christ himself showed how and when he was to receive his kingdom. He spoke a parable for the benefit of those who thought that the kingdom of God should immediately appear. He likened himself to a nobleman who "went into a far country to receive for himself a kingdom and to return." "And it came to pass that when he was returned, having received the kingdom," etc. Luke 19:11-27. Christ has now gone to that far country to receive the kingdom. The receiving of it is described in Dan. 7:13, 14. When he comes the second time, he will come in his kingdom. Then he will be revealed from heaven with his mighty angels, in flaming fire, taking vengeance upon them that know not God. 2 Thess. 1:7-9. Then will those that would not have him to rule over them be slain before him,—"punished with everlasting destruction from the presence of the Lord, and from the glory of his power." And when he shall have destroyed all the wicked, "then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. "Who hath ears to hear, let him hear."

Christ is now sitting upon his Father's throne (Rev. 3:21), reigning as a priest, and devising peace for his people. Zech. 6:

12, 13. He is the "one Mediator between God and men." 1 Tim. 2:5. He is Mediator between God and *men*, not between God and nations. Moreover his authority as Mediator is not that of compulsion, but that of love and entreaty. "Behold, I stand at the door and knock; if *any man* hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

BE CAREFUL MY BROTHER.

BY M. E. STEWARD.

"THE law of the Lord is perfect." "The law is holy, and the commandment holy, and just, and good." Webster defines "justice—rendering to every one his due, right or desert." The law of God not only defines all our duties (Eccl. 12:13), but it defends all our rights as well. Accompanying each precept, except the fifth, like a sentinel with drawn sword in hand, is a "Thou shalt not." This guards every one of our inherent rights, with the penalty of death for transgression. "The soul that sinneth, it shall die;" and "sin is the transgression of the law." Are the rights of any human being of little consequence? "The Lord of hosts, which is wonderful in council and excellent in working," knew just what he was about when he made them a vital part of his own great moral law, giving them all the weight and authority of that law.

The framers of the Declaration of Independence, in harmony with the divine ideal of justice, declared: "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."

The law of God is called "the law of *liberty*." If every one would obey it, freedom from the bondage of sin, and from all oppression of man, would insure universal content and prosperity; there would be no interference with natural rights, because every one would love his neighbor as himself. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Love leads to obedience. On the contrary, selfishness is the root of the transgression of every commandment; selfishness is supreme self-love, disregarding the rights of others.

To every one of us comes the kind injunction: "So speak ye and so do, as they that shall be judged by the law of *liberty*." "Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law." When a person,—a professed child of God is here addressed—speaks evil of his brother, or renders any kind of judgment against him, thus injuring him with one hand, while he holds the law of God with the other, he is virtually saying that the law is in harmony with his proceedings. What is this but speaking evil of the law, judging it to be unkind like himself! "Who art thou that judgest another?" Did you ever think, when you judge another man's servant, that you usurp the place of that servant's master? How far short of blasphemy is this? "There is one Lawgiver, who is able to save and to destroy." He alone can administer his law; none other can determine, in any case, the amount of its rewards or punishments; and none but he can execute them.

Oh! fellow-Christians, be entreated, speak not evil of your brother, nor judge him any more, who conscientiously observes the Deca-

logue as he understands it. Otherwise, you are plainly told that your judgment in the court of heaven will be: "Not a doer of the law!" The fate of all transgressors is eternal death.

THE ONTARIO CASES.

WE expected at the time of our last issue to be able to give this week an account of the trial of the four Seventh-day Adventists under indictment at Ridgetown, Ont., for working on Sunday. Only two cases however were tried at the time expected, Dec. 5. These were the cases of A. O. Burrill, the Adventist elder, and P. M. Howe. An Adventist who was present at the trial outlines the proceedings as follows:—

There were four of our brethren arrested: Elder A. O. Burrill, brethren P. M. Howe and William Simpson,—all laborers in the conference; and Thomas Griffith, one of the local citizens. The latter was charged with cutting wood, and the others with building on Sunday. The Epworth League and other Methodists were prosecutors. On the date mentioned, the cases of the two first-named were tried, and a conviction was secured in both cases. Elder Burrill was fined \$20, or sixty days in jail, and Brother Howe \$10, or forty days' imprisonment. They have ten days in which to pay the fine. The court room was crowded with those who sympathized with the prosecution, and the justice shared the prejudice with the crowd. He permitted loud cheering and demonstrations of joy each time the decision was averse to the defendants. The final verdict was received with boisterous approval.

But doubtless(?) all this was done not from any feeling of religious prejudice and animosity toward the convicted men, but only to show the necessity of Sunday rest from a hygienic standpoint; for the Sunday sabbath sanctioned by law is, we are told, merely a "civil" institution!

IN Louisiana, says the New York *Sun*, "the moral reform element will try to abolish racing, as they have abolished lotteries and glove contests, in spite of the law permitting them. The same element is now engaged in attempting to rigidly enforce the Sunday law, but with only partial success." In that State the "moral reform element" do not have so much reverence for mere "law" as is professed in some States of the North.

AN opinion rendered Dec. 10, by Attorney-General Childs, of Minnesota, holds that opening the public schools with a recital of the Lord's Prayer, is a violation of Section 16 of the State constitution, which provides that no person shall be compelled to attend, erect, or support any place of worship. There can be no doubt of the justness of this decision; and in this Minnesota has taken a step in advance of many other States, in which custom, supported by religious sentiment, overrides an equally plain provision of the fundamental law.

An illustration of the United States Capitol building, featuring its iconic dome and classical architectural details.

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A Sample Page.

I CORINTHIANS

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13 Ἐάν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν
- If with the tongues of men I speak and
ἀγγέλων, ἀγάπην· δὲ μῆλον, γίγοντα χαλκός, ἥχων ἡ
of angels, but love have not, I have become ^{brass} sounding or
κύμβαλον δλαλάζον. 2 Καὶ ἐὰν[¶] ἔχω προφήτειαν, καὶ εἰδὼ
a cymbal clanging. And if I have prophecy, and know
τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν[¶] ἔχω
“mysteries” “all and all knowledge, and if I have
πᾶσαν τὴν πίστιν, ὅπερ ἐστι μεθίστανεν, ἀγάπην· δὲ
all faith, so as mountains to remove, but love
μῆλον, οὐδέν[¶] είμι. 3 Καὶ ἐὰν[¶] ψυχώσω πάντα τὰ
have not, nothing I am. And if I give away in food all
ὑπάρχοντά μου, καὶ ἐὰν[¶] παραδῶ τὸ σῶμά μου ἵνα κανθή-
my goods, and if I deliver up my body that I may be
σωματι[¶], ἀγάπην· δὲ μῆλον, οὐδέν[¶] ὥφελον μαι. 4 Η ἀγάπη[¶]
burned, but love have not, nothing I am profited. Love
μακροθυμεῖ, χρηστεύεται ἢ ἀγάπη οὐχιλοῖ[¶] η ἀγάπη[¶] οὐ
has patience, is kind; love is not envious; love “not
περιεργεύεται, οὐ φυσοῦται, 5 οὐκ ἀσχημονεῖ, οὐ λητεῖ τὰ
is vain-glorious, is not puffed up, acts not unseemly, seeks not the things
ἐαντῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, 6 οὐ χαίρει
of its own, is not quickly provoked, reckons not evil, rejoices not
ἐπὶ τῷ ἀδικίᾳ, “συγχάρει[¶]. δὲ τῷ ἀληθείᾳ, 7 πάντα στέγει,
at unrighteousness, but rejoices with the truth; all things covers,
πάντα πάσιει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Η ἀγάπη[¶]
all things believes, all things hopes, all things endures. Love
οὐδέποτε βέκτιπτε[¶]. εἴτε δὲ[¶] προφῆται, καταργηθήσονται·
never fails; but whether prophecies, they shall be done away;
εἴτε γλῶσσαι, παίσονται· εἴτε γνῶσις, καταργηθήσεται.
whether tongues, they shall cease; whether knowledge it shall be done away.
9 ἐκ μέρους γάρ γινώσκομεν, καὶ ἐκ μέρους προφῆτομεν[¶]
For in part we know, and in part we prophesy;
10 ὅταν δὲ ἐλθῃ τὸ τέλειον, τότε[¶] τὸ ἐκ μέρους κατ-
but when may come that which is perfect, then that in part shall be
αργηθήσεται. 11 ὅτε ἡμῖν ἡγίποις, ὡς ἡγίποις ἐλάσσον[¶], ὡς
done away. When I was an infant, as an infant I spoke, as
ἡγίποις ἐφόροντο, ὡς τὴν ἡγίποις ἐλογίζομεν[¶] ὅτε δὲ[¶] γέγονα
an infant I thought, as an infant I reasoned; but when I became
ἀνήρ, κατήργηκα τὰ τοῦ νηπίου. 12 βλέπομεν γάρ
a man, I did away with the things of the infant. For we see
ἄρτι δι’ ἐσόπτρου ἐν αἰρίγματι, τότε δὲ πρόσωπον πρὸς
now, through a glass obscurely, but then face to
πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι
face; now I know in part, but then I shall know
καλῶς καὶ ἐπεγνωθῶ. 13 νυνὶ δὲ μένε πίστις, ἐλπίς,
according as also I have been known. And now abides faith, hope,
ἀγάπη, τὰ τραπάντα μείζων δὲ τούτων ἡ ἀγάπη.
love; these three things; but the greater of these [is] love.
14 Διώκετε τὴν ἀγάπην[¶]. Ζηλοῦτε δὲ τὰ πνευματικά,
Pursue love, and be emulous of spirituals,
μᾶλλον δὲ τὴν προφητεύητε. 2 οὐ γάρ λαλῶ γλώσση, οὐκ
but rather that ye may prophesy. For he that speaks with a tongue, not
men and of angels, and
have not charity, I am
become as sounding
brass, or a tinkling
cymbal. 2 And though I
have the gift of pro-
phesy, and understand
all mysteries, and
all knowledge; and
though I have all
faith, so that I could
remove mountains
and have not char-
ity, I am nothing.
3 And though I be-
stow all my goods
to the poor, and
though I give my body
to be burned, and have
not charity, it profiteth
me nothing. 4 Charity
suffereth long, and is
kind; charity envieth
not; charity vaunteth
not itself, is not puffed
up, δοῦτον δὲ
not easily provoked,
seeketh not her own,
thinketh no evil; 6 re-
joiceth not in iniquity,
but rejoiceth in the
truth; 7 beareth all
things, believeth all
things, hopeth all
things, endureth all
things. 8 Charity never
faileth; but whether
there be prophecies,
they shall fail; whe-
ther there be tongues,
they shall cease; whe-
ther there be knowl-
edge, it shall vanish
away. 9 For we know
in part, and we pro-
phesy in part. 10 But
when that which is
perfect is come, then
that which is in part
shall be done away.
11 When I was a child,
I spake as a child, I
understood as a child, I
thought as a child; but
when I became a
man, I put away child-
ish things. 12 For 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. 13 And
now abideth faith,
hope, charity, these
three; but the greatest
of these is charity.
XIV. Follow after
charity, and desire
spiritual gifts, but
rather that ye may
prophesy. 2 For he that
speaks in an un-
known tongue speak-

P KĀN LA. ¹q kān TRA. μεθιστάνει LTTr. οὐδέν EGW. ¹κάν LTRA. ψωμίζως Ε.
² kān LA. καυθήσομαι I shall be burned T. οὐθὲν T. ²[η ἀγάπη] I.TRA συν-.
³ πτίστει LTTrA. ³[δέ] θέντε T. → τότε LTTrAW. ελάουν ως νηπίος LTTrAW. έφρόνουμ-
 ώς νηπίος. ἔλουν ούπουν ως νηπίος LTTrA. Ε → δε δει LTTrA.

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Milton Junct., Wis., Nov. 13, 1895.
COON Bros., Battle Creek, Mich. *Gentlemen:* We are using one of the Cyclone Washers in our family, and from the principle on which it works and from what I have seen I do not hesitate to say that it is the best washer I ever saw. My wife says it will take out stains that the common wash tub fails to get out. The only trouble we have is with the soap.

Messrs. COON BROS.: I am much pleased with the Cyclone Washer. It does its work thoroughly and with entire satisfaction in every way. It can but prove a blessing to any family desiring their clothes washed easily, quickly, and without wear and tear. Yours respectfully, Mrs. G. H. KISNER.

Milton Junct., Wis., Nov. 13, 1895.

washers in our family, and from the price it is the best washer I ever saw. My wife

the best washer I ever saw. My wife
car to the fabric.

L, State Agent Wis. Tract Society.

La Crosse, Wis., Sept. 10, 1895.



NEW YORK, DECEMBER 19, 1895.

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OUR NEXT ISSUE.

As No. 50 marks the limit of the volume, the next issue of the SENTINEL will be dated Jan. 2, 1896. Hence there will be no issue of the SENTINEL next week.

FATHER O'KEEFE ON SUNDAY OBSERVANCE.

THE demand for our issue of Nov. 28, containing the letter of Father O'Keefe to some M. E. ministers on Sunday observance, has so far exceeded the limits of the edition printed, that we have decided to reprint the letter, together with some additional correspondence between the parties of a no less interesting nature, in our first issue of 1896, the date of which will be Jan. 2. So send in your orders at once for this issue, in order that we may be able to make the supply commensurate with the demand.

DURING the week ending Dec. 14, two sabbath (Sunday) conventions have been in session, one at Reading, Pa., and one at Baltimore, Md., for the purpose of pushing the demand for legislation upon religious questions. The leaders in this work are confidently looking to Congress for such legislation during the present session, and we fear their confidence is but too well founded. A notice of the work of these conventions will appear in our next issue.

THE *Christian Work*, of Dec. 12, prints the following:

It isn't often one meets with such an involved sentence as appears in the editorial column of a valued western contemporary:

"If people work six days, they may do all their work, or, at least, as much work as they have strength to do if they would continue to have strength for any extended period."

The sentence was evidently evolved under the inspiration of the idea that Sunday rest by law is based upon physical necessity.

THE American Missionary Association at its recent session took occasion to refer to one manifestation of prevailing lawlessness in our land, by adopting a report "bearing testimony against that form of lawlessness which has become alarmingly prevalent in many sections of our country, by which mobs of infuriated men usurp the functions of judge and jury, and put to death, often with cruelty and torture, persons suspected of crime who have never been proved to be guilty, and who, in some cases, are undoubtedly innocent." "This deliverance," says the *Christian Work*, "frankly admitted that such crimes are not

peculiar to any section of the country, and declared that 'some of the most flagrant outbreaks of this nature have recently occurred in Northern States—all of which is true.'

Individual lawlessness has its seat in the individual heart; and while human law may restrain its manifestations, the power of God alone can work a cure, by making the evil heart good. The work of the gospel is therefore of the utmost importance to the stability of government and the peaceful enjoyment of human rights. It is the Spirit of God that does most to hold earth's lawlessness in check. Then let the professed ministers of the gospel, as they see lawlessness increasing like a flood, redouble their efforts to induce men to yield their hearts to that Spirit, instead of spending their time and energies in calling for religious legislation; and let the government carefully withhold its hand from any interference with those engaged in gospel work, if it would not adopt a policy that is suicidal.

SENATOR HOAR'S recent telegram to President Cleveland shows how deeply the Armenian outrages are stirring the civilized world. The message was as follows:

To the President:

You may depend upon my support in the Senate, both by speech and vote, of the most vigorous action you may take to prevent further cruelties towards the Armenians in Turkey, even if you determine to treat the persons who commit them as pirates or common enemies of the human race.

GEORGE F. HOAR.

The evidences thicken on every hand that the fulfillment of Dan. 11:45 is an event of the near future; and it should not be forgotten that closely connected with the removal of the Turkish capital to Jerusalem are the events of the first verse of the twelfth chapter. The standing up of Michael (Christ) means the destruction of all earthly kingdoms to make way for the everlasting kingdom of God as indicated in Ps. 2:8, 9.

It is said that while religious legislation is not capable of reforming character, it can create a proper moral environment for the citizen, and should be had for this purpose. But when legislation has reached the limit of its utility as the protector of natural rights, it cannot upon any just or reasonable grounds be extended into the domain of morality. There are some glaring evils of our civic life, —the saloon for instance—which stand in the way of the enjoyment by all of "life, liberty, and the pursuit of happiness," and should therefore, as far as possible, be removed by law; not because they are immoral, but because they are inimical to human rights. Murder is immoral; but it is not dealt with by the law in consideration of the degree of immorality it represents, but as an act destructive of those natural rights which it is the purpose of government to protect.

Murder, theft, false witness, and adultery are forbidden by the Decalogue upon moral grounds, and will be dealt with by God in the Judgment as immoral acts; but human law can deal with them only as acts destructive

of that civility necessary to the enjoyment of natural rights and the preservation of civil government.

The law against worshiping idols and the law against stealing stand in the Decalogue upon common ground; but only in the law of God can they thus stand. Human legislation cannot deal with *morality*, and therefore cannot be properly used to create a *moral* environment. But it can and should create an environment in which every citizen will be taught to respect the rights of his neighbors; and we would suggest to those calling for religious legislation that they secure this environment first, before attempting to create one which will foster morality. There is work enough for the State at present in producing the former.

When the State undertakes to produce an environment which, in addition to this, shall be a moral environment, it starts upon a task which it has neither the power, the wisdom, nor the authority to carry out, and which will only lead it into mazes of theological discussion and controversy, where justice as well as common sense will become lost, and bigotry and persecution be let free to do again their deadly work. If the men who are calling for a moral environment by force of human law would be as active in seeking to create it by the power of the gospel of which they are professed ministers, they would be working to infinitely better purpose.

IF anyone doubts that this is a "Christian" nation, the following item of news from the *Cincinnati Enquirer*, of Nov. 27, ought to forever settle the question:

LAWRENCEBURG, Ky., Nov. 26.—Mr. John A. Fenton and Miss Carrie Samson, of Ripyville, were married yesterday. The bride is a charming young woman of 19 summers. This is her second matrimonial venture, and Mr. Fenton's third time. He is only 31 years old. The bride's first husband is still alive, as are also the groom's other two wives. Mr. Fenton's first and second wives have both been married and divorced since living with him. The third Mrs. Fenton's first husband has again married, and is now suing for divorce, only four months after his marriage.

Doubtless these "marriages" were all celebrated by professed ministers of Him who said: "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." And doubtless also these same ministers are to a man in favor of Sunday laws, because, forsooth, "we are a Christian people"!

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