

"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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IS SUNDAY A CIVIL INSTITUTION?

THAT Sunday is primarily a religious institution nobody will deny.

In the case of *Hennington vs. the State of Georgia*,¹ the Supreme Court of that State said:—

With respect to the selection of the particular day in each week which has been set apart by our statute as the rest day of the people, *religious views and feelings may have had a controlling influence. We doubt not that they did have;* and it is probable that the same views and feelings had a very powerful influence in dictating the policy of setting apart any day whatever as a day of enforced rest.

But notwithstanding this admission, the Georgia court, as our readers know, sustained the statute on the ground that it could "fairly and rationally be treated as a legitimate police regulation." In reviewing the case the Supreme Court of the United States, as our readers are also aware, adopted both the reasoning and the conclusions of the State court, thus sustaining a *confessedly* religious statute, Justices Fuller and White only dissenting.

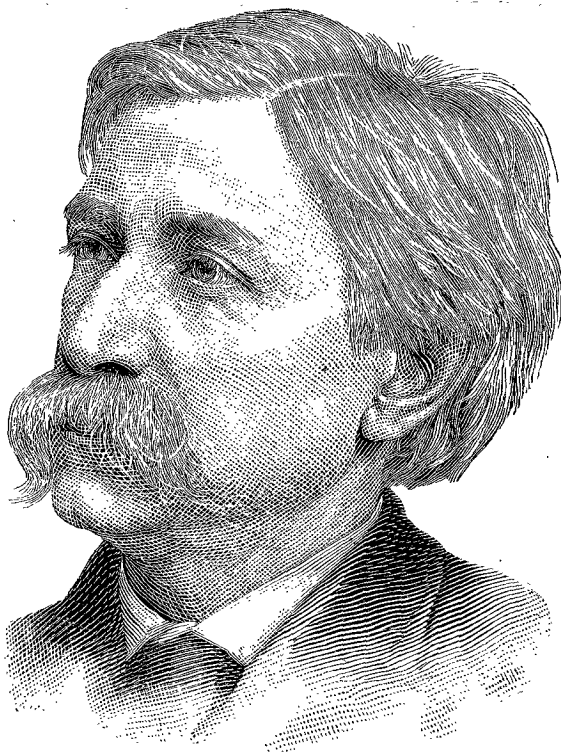
Let us analyze this confession of the religious origin and character of Sunday laws, and see just what is admitted by the high tribunals making it. (1) "*Religious views and feelings*" had "*a controlling influence*" in selecting the day of rest. (2) *The same views and feelings* "*had a very powerful influence in dictating the policy of setting apart any day whatever as a day of enforced rest.*"

It is difficult to see how, in the face of such admissions, any court could hold, as did the Supreme Courts of Georgia and of the United States, that a Sunday statute is "a legitimate police regulation."

Enforced Sunday rest can have no justification except on the hypothesis that Sunday labor is immoral; and such labor can be held

to be immoral only on the ground that it is irreligious. But it ought not to require any argument to show that no such question can become "a legitimate" subject of "police regulation." It is to be feared that the same "religious views and feelings" which confessedly "had a controlling influence" in the making of the Georgia Sunday statute had a like influence in sustaining it in the State and Federal courts.

The police power is "hard to define," but it will be admitted that it has its limitations. A law writer of some note has well said of this power that it is "*unquestionably limited to the prevention of interference by one man with another.*"² "The fact," continues the same author, "that a man's conduct, his behavior, or his manner of living, may be



Chief-Justice Melville W. Fuller.

unwise, in view of his own position, or his health, and may result in injury to himself alone, physically or morally, affords no ground whatever for the interference of the 'police power' with his proceedings. It is settled that the State may compel an unwilling citizen to be vaccinated. But on what ground?

Not because if he remains unvaccinated, he would be liable to catch the smallpox; nor yet because if he did catch it, he would probably die; but solely because his unvaccinated condition renders him specially liable to become a source of contagion to others. This is an extreme case. But beyond this the police power certainly could not go in this country. It could not, for example, compel a man with a weak back to wear a porous plaster, a man with *caries* to submit to amputation, a man with dyspepsia to take exercise, or a tired man to rest, because the suggested proceeding may be an advisable one in each case for the individual's own interest."

These observations are so apt and the truth stated so evident and the application of the principle to Sunday-legislation so easy, that but for the exceedingly potent "religious views and feelings" to which Sunday statutes owe both their existence and maintenance, they must certainly ere this have been relegated to that period of the world's history when "the church" was supreme over the State and the Pope set up and deposed kings at his will.

The opinions of both the courts to which we have referred³ make mention of the "health" of the people as guarded by compulsory Sunday rest, but the idea is absurd. Even if it were demonstrated that a regular weekly period of rest was essential to health, it certainly could not be shown that that rest could not be had just as well on some other day as on Sunday. It is a fact that about one million persons in the United States do not take this rest upon Sunday, but upon the seventh day of the week; and they are not only not more unhealthful than those who rest on Sunday, but they are on an average actually even more healthful, but, it must be admitted, from causes quite aside from their weekly rest.

As we have seen in the very outset of this article, the Supreme Courts of the State of Georgia and of the United States of America, both confess the religious character of Sunday laws; but it may be of interest to add some additional testimony to the same effect. Says Mr. Tiedeman: "The most common form of

² "Church and State," by James T. Ringgold, Dean of the Baltimore Law School, and author of "The Law of Sunday," etc.

³ For the facts here referred to, see articles in our issue of February 27, by Chas. E. Buell, Chief of the Division of Church Statistics in the 11th U. S. Census.

legal interference *in matters of religion* is that which requires the observance of Sunday as a *holy day*. In these days the legal requirements do not usually extend beyond the compulsory cessation of labor, the maintenance of quiet upon the streets and the closing of all places of amusements; *but the public spirit which calls for the compulsory observance of these regulations is the same which in the colonial days of New England imposed a fine for an unexcused absence from divine worship*. Although other reasons have been assigned for the State regulation of the

tional guarantees of freedom of conscience, which, to be of any value, must carry with it freedom to act in accordance with the dictates of conscience. To say that a man is free to believe as he will, means nothing unless he is also free to act upon his faith, limited not by the faith of the majority, but by the equal rights of his fellowmen, be they many or be they few.

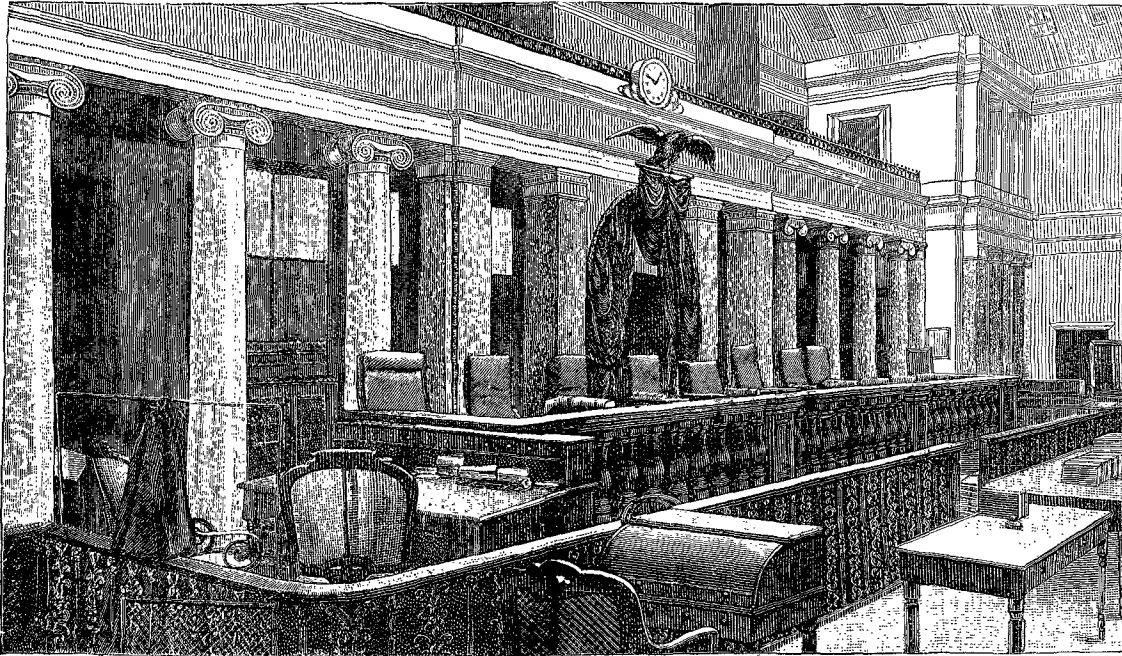
But mischievous as is this idea which subordinates the individual conscience to the will of the majority, or to the will of those having control of legislation and of the courts,

ruleth over all." But it is true that in this present world his authority is almost universally ignored and his laws trampled under foot. We cannot look around us anywhere without seeing this. Must we conclude then that God is unable to enforce his laws? No; certainly not. If he chose to compel men to keep them,—to use force, as is done in civil government—he could terrify men into submission, or could annihilate in a moment every transgressor of his precepts. And by the rule of civil government something like this would be necessary; for in civil government the penalty of the law must be executed, and the penalty for transgression of God's law is death.

But now, we are living under the merciful regime established by God himself, for the salvation of transgressors from sin and death. God is dealing with men through the provisions of the gospel, and will continue thus to do until the period of human probation is ended. And therefore, while he is the supreme ruler over all, and while Jesus Christ is exalted to a position of power and authority far above that of any earthly ruler, his power is manifested in his divine providences which overrule the purposes of man, rather than by the direct agency of earthly potentates.

God has ordained civil government upon the earth. "The powers that be are ordained of God." Rom. 13:1. No sensible person could suppose that God would have the world in confusion and anarchy. But because he has ordained that there should be civil rulers, it does not follow that we are bound by every decree or "law" which they may

enact. King Nebuchadnezzar was a civil ruler ordained of God, but the three Hebrews were justified in disobeying his "law" concerning worship of his golden image. The divine



View of U. S. Supreme Court Rooms.

observance of Sunday in order to escape the constitutional objections that can be raised against it if it takes the form of a religious institution, those who are most active in securing the enforcement of the Sunday laws do so because of the religious character of the day, and not for any economical reason.

The effectiveness of the laws is measured by the influence of the Christian idea of Sunday as a religious institution."³

In like manner Judge Cooley remarks that "it is clear that these laws are supportable on authority notwithstanding the inconvenience which they occasion to those whose religious sentiments do not recognize the sacred character of the first day of the week."⁴

Scores of authorities and of cases might be cited to prove that which is so patent in the Georgia case that it would be readily seen, even had the State and Federal courts not both admitted it, namely, that Sunday laws originate in, and are sustained by, "religious views and feelings," and that they are therefore "civil" only in the sense that they are made a part of the legislation of the State. A State "law" requiring the subject to be baptized or to partake of the Lord's supper, or to do any other religious act, would be "civil" in just the same sense.

The idea that "religious views and feelings," where strong enough and held by a sufficiently large number of the people, can be crystallized into civil statutes and be enforced upon all the people by the civil power, is utterly subversive of the principles of both civil and religious liberty. It ignores and even practically denies the existence of natural rights, and casts to the winds constitu-

it has in this Georgia case been fully adopted by the Supreme Court of the United States as it was adopted and declared by a United States Circuit Court, in the King case, in Western Tennessee, August 1, 1891.

JESUS CHRIST AND THE KINGDOMS OF THIS WORLD.

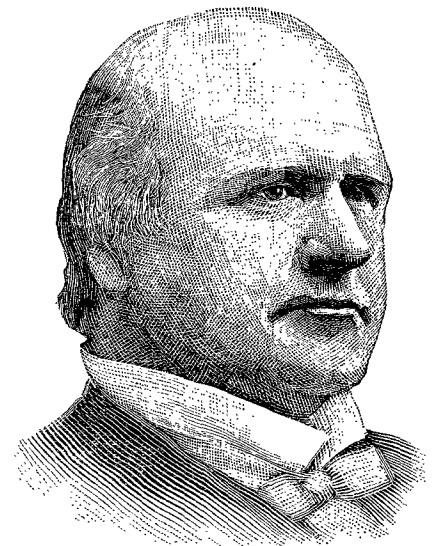
THE National Reform theory of "Christian" civil government sets forth Jesus Christ as the present civil ruler over the nations. Says the *Christian Statesman* of June 20:—

God rules over men in the person of his son, Jesus Christ. This is the testimony of the Word. "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth." "Jesus Christ, he is Lord of all." "Our Lord Jesus Christ . . . who is the blessed and only Potentate, King of kings and Lord of Lords." "Jesus Christ . . . the prince of the kings of the earth." "He is Lord of lords and King of kings."

The "clear testimony of the Word," however, comes very far from justifying any man-made theocracy, which is what is demanded by the theory that Jesus Christ should rule the nations to-day through human agents. In ancient times God established a theocracy, and he could do the same again if he so chose to-day. But the people had nothing to do with it, except to acquiesce in his arrangements. A true theocracy cannot be set up by fallible, erring mortals.

But it is not God's plan that another theocracy should be established while the earth remains in its present state. The "clear testimony of the Word" is explicit upon this point. Those who appeal to Scripture should not ignore plain Scripture declarations.

It is true that the Lord sits upon the throne of universal dominion, and "his kingdom



Justice Harlan.

(Who wrote the recent U. S. Supreme Court decision sustaining Sunday "laws.")

rule was given by Peter and John: "We ought to obey God rather than men." Civil government was not ordained to take the place of conscience or be its guide. The ordinances of men sometimes come in conflict with the requirements of God; and we are never justified in disobeying God.

As before stated, it is very clear from the testimony of the inspired Word that the purpose of God does not contemplate any reestablishment in this age of his ancient theocratic government. To arrive at a differ-

³ "Limitations of Police Power," pp. 175-6, see 76. The italics ours in both this and in other citations in this article.

⁴ "Constitutional Limitations," p. 585, ch. xiii (ed. 1890).

ent conclusion it is necessary to ignore some very prominent and important Scriptural truths.

1. Christ's kingdom is not of this world. This the Saviour plainly stated when he stood before Pilate, and the meaning of his words is not doubtful. "If my kingdom were of this world," he added, "then would my servants fight, that I should not be delivered to the Jews." John 18:36. His kingdom therefore does not pertain to the domain of civil authority; for the exercise of such authority is inseparable from force of arms. If Christ were a civil ruler over men, force would be everywhere exercised for the suppression of wrong, and there would be no such thing as persecution of Christians. But he permitted the Jews to seize him, rebuking Peter for drawing the sword in his defense, and suffered himself to be put to death upon the cross. And he has never instructed his followers to use force against those who would deprive them of life or property.

2. The "prince of this world" who "worketh in the children of disobedience," is Satan. John 14:30; Eph. 2:2. The devil is now permitted to work out his evil purposes among men, not because God has not the power to stop him, but because the exercise of preventive force does not pertain to his present method of dealing with sinners. He will manifest his power as sovereign ruler over all things the moment that mercy ceases to be held out to sinners through the provisions of the gospel.

3. Christ refused to be made a king by the people. John 6:15.

4. He refused to receive the kingdoms of this world as a gift from the devil. Matt. 4:8-10. The Saviour knew that the possession which Adam had lost by becoming the servant of Satan, must be purchased back by the blood of the cross. The kingship of this world can no more be put in the hands of Christ by the act of sinful man than by the gift of Satan.

5. This present world is not reserved to be the abode of righteousness and the visible kingdom of Christ, but is reserved unto fire, which shall consume it at the great day of destruction and perdition of ungodly men. 2 Pet. 3:7.

6. The "kingdom, and dominion, and the greatness of the kingdom under the whole heaven," is finally to be given to "the people of the saints of the Most High." Dan. 7:27. This necessitates the destruction of the wicked, by whom the world is now filled.

7. In this world the many go in the broad road that leads to destruction, and but few walk in the path that leads to life. Under such a condition of things no Christian civil government on earth could be possible.

8. When God sets up his kingdom on the earth, all earthly kingdoms will be swept away like chaff before it; they will be visited with eternal destruction. Dan. 2:34, 35, 44, 45.

9. The kingdoms of this world are not given into the hands of Christ until the time comes when God will judge the dead and bestow the rewards upon his servants. Rev. 11:15, 18. This takes place in connection with the second coming of Christ in the clouds of heaven. Matt. 16:27.

10. When Christ takes the kingdoms of this earth, it is only to "dash them in pieces like a potter's vessel." Ps. 2:8, 9. This is the only thing that can be done with unrighteous kingdoms.

11. The actual scene which this earth will present when Christ comes will be that of "the beast [Papacy], and the kings of the earth, and their armies, gathered together to

make war against Him [Christ] that sat on the horse, and against his army." Rev. 19:19. And the outcome is that the former are utterly destroyed before him. Verses 20, 21.

All these are truths of great scriptural prominence and of the utmost consequence, which the party who are trying to reform this present world by religious legislation entirely ignore. Yet they talk to us about the "plain teaching of the Scriptures," and the "clear testimony of the word," as being in harmony with their unchristian and impossible undertaking.

The only purpose of the gospel of Christ in our world to-day is to save individuals. For this purpose let the gospel be preached in all the world, as "the power of God unto salvation to every one that believeth." Salvation can come only through faith, which is individual belief. As for the earth and the kingdoms and governments upon it, they are reserved unto the day of destruction and perdition of ungodly men, when they will utterly pass away, just as the word of God has said. s.

PLANS TO UNITE CHRISTENDOM.

Two plans for the "reunion of Christendom" are now before the religious world for consideration.

One is the old familiar plan of Rome, elucidated by the popes and set forth again in the recent encyclical of Leo XIII., which amounts simply to an invitation to the Protestant and Greek churches to surrender to the church of Rome. The question of the validity of anglican orders has brought the papal plan of reunion into much prominence of late as a theme of discussion by leading minds in the opposing churches, but no definite action seems likely to result in the direction of the end sought. The pope is willing to receive all dissenting bodies graciously back into the fold of Rome as soon as they will come to him in humble submission. But they must come all the way to him; he will make no material advance toward them.

The other plan is not altogether new, having been foreshadowed at times in the proceedings of certain Protestant bodies; but not until the recent session of the General Assembly of the Southern Presbyterian Church at Memphis, Tenn., has it assumed a definite shape. At that gathering, during the consideration of the report of the Committee on Sabbath Observance, the following was proposed as a part of the report, and "heartily adopted:"—

The permanent committee on the sabbath is authorized and directed to take such steps as may be necessary to arrange preliminaries for securing a united and simultaneous effort on the part of the different denominations of Christians in the United States to get up a mammoth petition to the civil authorities for the enactment and enforcement of laws to stop all unnecessary State and inter-State travel and traffic on the sabbath day.

Under the inspiration of this thought, the *Christian Statesman* turns its vision upon the near future and exclaims: "What a magnificent illustration would this be of the real unity of churches of Christ. In such practical work as this for the kingdom of our Lord will be reached the complete fulfillment of his prayer that all his people may be one."

The Presbyterian Assembly has struck the key-note of union for the clashing religious sects; not, indeed, such union as that for which Christ prayed in his memorable petition for unity among his followers, but a union which will admit of a united expenditure of effort for a common purpose,

that purpose being the exaltation of Sunday. Whatever else the churches cannot agree on, there is general unity upon the idea that Sunday is the Christian sabbath, and ought to be observed as such by all individuals. The plan proposed at the Presbyterian Assembly aims to set the churches into a grand concert of action upon this basis. We look for definite results in the line of "Christian unity"—man-made—from this beginning. s.

MISREPRESENTING THE GOSPEL.

THE colored supplement of the *Sunday World*, of June 28, devotes a page to illustrations, picturing "the busy life of a great preacher," under the "reform" régime of the present day. The illustrations present the well-known face and figure of a prominent New York City clergyman, and cover the principal events of one day's work. He appears at 9:30 o'clock, A. M., seated at his desk, "giving out his views to the press." At 10:30 he is shown inspecting the street-cleaners. At 11:30 he appears as prosecutor of a female delinquent in a police court. At 12:30 he interviews a prominent politician of the city. At 1:30 he takes tea and discusses matters of city government with the mayor in the latter's office. At 2:30 he is in the criminal court to witness the proceedings in a prominent murder trial. At 4:30 he inspects a police parade, and at 8:30 appears in the final scene of the day as umpire at a prize fight.

There would be nothing about this worth mentioning were it not for the amount of truth which the illustrations represent. For the most part, they have been suggested by actual occurrences in the experience of the prominent clergyman before mentioned. And the worst of it is that the general public know that such illustrations do not fall far short of the truth. They get the idea that such exercises constitute a legitimate part of the work of a minister of the gospel; and thus the divine calling is lowered to a level where it is shorn of its beauty and power, and forfeits not only the reverence but even the respect of very many whom it should reach and save. s.

SUNDAY IN GERMANY—THE OLD STORY.

BY F. W. SPIES.

A CLOSE observer cannot fail to discover the similarity of procedure on the part of many religious leaders of the nineteenth century, as compared with the procedure of the so-called leaders in religious thought of the fourth and fifth centuries. We see in either case, an endeavor, to bolster up institutions, the reason for whose existence cannot be found in the Word of God. But, as these religious leaders profess to minister in the things of God, it is not at all strange that we should see them claiming divine origin for these institutions, if not by attempting to bring biblical proof of such origin, at least by attaching such names to them, as would lead the less well-informed persons to think they are really such.

But while the gospel is the power of God unto salvation to every one that believeth (Rom. 1:16), and hence all divinely-ordained institutions possess this power in themselves, it is just as evident that the power of God does not sanction and lend its aid to promul-

gate these man-made institutions. Of this important truth, these religious leaders are painfully conscious; but as they do not see the need of coming back to the *Lord's* way, and are determined to make the whole world recognize and bow to *their* way; and as they cannot, of course, have the coöperation of the *Lord's* power to help them in their way, they seek for the only power available, the power of the State, to supply this lack.

Glancing back to the beginning of the fourth century, we see the bishops working for laws to secure the better observance of Sunday. About the first law enacted along this line, dates as is supposed from A. D. 314, and it requires that on Friday and on Sunday "there should be a suspension of business at the courts and civil offices, so that the day might be devoted with less interruption to purposes of devotion." This was something gained, but not enough; and in A. D. 321 Constantine enacted his famous Sunday-law, which was broad enough to compel all "magistrates and people residing in the cities," as also "all workshops," to cease work on Sundays.

But as there were some who still observed the Bible Sabbath, this could not satisfy the bishops, and so accordingly we find in A. D. 363 the Council of Laodicea enacting a canon to the effect that "Christians shall not Judaize, and be idle on Saturday, but work on that day, but the *Lord's* day [Sunday] they shall especially honor, and if possible, *do no work on that day*. If, however, they are found Judaizing, they shall be shut out from Christ." But this did not suffice, and in the year A. D. 386 the older laws were more rigidly enforced, and, "in general, civil transactions of every kind on Sunday were strictly forbidden."

But Sunday laws having from the beginning been enacted with the idea that the people might spend the day "with less interruption to the purposes of devotion," the promoters of such legislation must have been considerably disappointed to see that the "faithful" were not disposed to go to church on that day; but being free, they chose rather to visit the public shows and the circus. So next came the complaint that the circus "proved a great hindrance to the devotion of the Christians," and so the most natural step now was for the church-leaders to enact a canon, which they did at the council held at Carthage in A. D. 401, that "on Sundays and feast-days no plays may be performed;" the reason assigned being that "the people congregate more to the circus than to the church."

But as the "faithful" did not have love enough for that which they professed to believe was right to do it, another step logically followed those already taken, and this was the doctrine that "it is indeed better that men should be brought to serve God by instruction rather than by fear of punishment or pain. But because the former means are better, the latter must not therefore be neglected." And thus the Inquisition was the logical outgrowth of such a system of church government and doctrine. This is an illustration of how the church worked in the fourth and fifth centuries. But we ask, How is it to-day?

As early as 1850, the subject of a better observance of Sunday began to be agitated in Germany, and since then, different organizations have here been working to this end. In 1891 the first Sunday-closing bill passed the Reichstag and became a law. This law closed nearly all the business places on Sunday, stopping also all agricultural pursuits on that day. The milk stores, bakeries, groceries and butcher shops were permitted to open on

certain hours, and hotels and beer saloons could be open all day. In April, 1895, another measure went into effect, closing all workshops on Sunday and permitting no work whatever in them. So if enforced idleness on Sunday can make a "Christian nation," Germany ought certainly to be one. But although they have now come a good way along the line of compulsory Sunday observance in Germany, what do they discover?

In a tract published in the beginning of the present year by the "Sonntagsschutzverein," of Stuttgart, entitled, "Sunday Greeting for the New Year," the author laments that they are compelled to hear the bitter word, "the greatest profit of the recent Sunday legislation comes to the hotels and beer saloons." But this is not all they have observed. The writer continues: "It is well known that the greatest damage to persons and property occur between Saturday and Monday. This fact is only the plainest evidence of the incalculable evil, which has its origin in the beer shops, and especially on Sunday."

It would almost seem, that after realizing such results, these men would cease working on this line, for such a confession as to the results of Sunday legislation is surely anything but a flattering promise of raising the moral standing of a nation. But what do we hear? Do these men who profess to know the Scriptures realize that the carnal mind is enemy to the law of God? Do they realize that to compel such men to be idle on Sundays, or any other days for that matter, is only to place them in the way of temptation and bring them into just such a condition? Will they view it thus and abandon their evil scheme? No! that will never do. Listen to what is now proposed: "It is a difficult matter to successfully combat this evil, but a truly discerning legislation and administration will find it necessary to work with all earnestness against the aberration of soul and body which results from this unbounded saloon life on Sunday."

Here we have it. It is the old story, of forgetting God's way, and trying to convert men by the power of the State. From the first Sunday law until the Inquisition was a number of centuries ago, but at the progress things are taking in this nineteenth century, how long will it be until we will see the same results? May the Lord help those who do these things to see whither they are drifting.

Cassel, Germany.

RELIGIOUS PERSECUTIONS.

[*Red Wing (Minn.) Argus, June 18, 1896.*]

LET it still be kept in mind that "eternal vigilance is the price of liberty," and that in Tennessee, Mr. Lewis is still in durance vile, in Tiptonville jail, for doing quiet work on Sunday after resting on the seventh day of the week.

He writes that he is now kindly treated by the sheriff, but that when first arrested last November he was locked in an iron cage, in a room without fire and without sufficient clothing, and was nearly frozen to death, and may never recover from the effects. He makes no complaint. But all this will not make amends for the injustice and barbarity which may be laid at the door of the Sunday laws. While the Sunday laws are rigidly enforced, no person seems to be interested in the enforcement of the law for the proper care of prisoners, which is very explicit, providing for being

comfortably housed and given good and sufficient food.

In Alabama a Mr. W. J. Hasty was condemned to the mines, recently, where he was to work out the fine and costs, amounting to \$51.70, at 30 cents per day. This because his son, under age, plowed on Sunday, and testified that he did this work voluntarily. Mr. Hasty was found guilty by the jury, contrary to all evidence, contrary to the charge of the judge, and contrary to public sentiment. Yet they tell us that Sunday laws are just!

One of the ministers in Ontario, who was prosecuted for quiet work on Sunday, is now confined in Chatham jail, and fed on bread and water. In addition to this prisoners are allowed a dish of skilly—old-fashioned oatmeal gruel. But Mr. Simpson can't bear even the smell of this dish. Yet he complains not, but is thankful for bread and water, and rejoices that he is accounted worthy to suffer for truth and right.

But where are we in this world's history? Are we just entering the Dark Ages? Is this in "free" America?

TRUTH VERSUS "ORTHODOXY."*

DISCORDANS. False Reasoning is the mirror in which the Jewish clergy, doctors of law, scribes, and pharisees, tried the doctrines and actions of Immanuel and all his followers. By these means they were fatally deceived, and led to reject the counsel of God against themselves; yea, hardened to that degree, as to say, the light which enlighteneth every man that cometh into the world, is absolutely darkness, and to charge the Maker of all things with being a magician; even to put forth their sanguinary hands, and murder the Lord of life.

You may think I was closely employed in those days, as there was not a pharisee in the whole world whom I had not furnished with an inverting mirror and telescope. By these means they became quite enamored with their own supposed virtue, and held all besides themselves to be accursed; that is to say, heretics, because they knew not the law; that is, they did not measure length and breadth exactly according to the standard of orthodoxy, which in all ages has been the traditions of the elders, and not the scriptures of truth, as some have erroneously asserted.

IMPIATOR. Hold, cousin, there I think you must be wrong; for I myself was wont to hear Immanuel (who you know could not lie), refer his hearers to the scripture for the resolution of all doubts.

DISCORDANS. That is nothing at all to the purpose, cousin. I readily grant, and none can honestly deny it, that the scripture is the standard of truth; but truth and orthodoxy are two things, very different, and sometimes diametrically opposite to one another. Bible doctrine is the same in all ages and nations; but orthodoxy in one nation differs at least as much from orthodoxy in another nation, as the several climates do from one another. To go no farther than Britain, you see what is south of the Tweed accounted the purest religion in the world, is, upon traveling farther towards the pole, deemed corrupt, superstitious, and antichristian. So it is *vice versa*. Moreover, what has been orthodox and apostolic in one age, has had the misfortune to become quite heterodox and damnable in the next; so that there is no certain standard of orthodoxy in

* From "Dialogues of Devils," by John Macgowan, V. D. M., London, 1832.

any nation: but truth is always the same, and knows no standard but one.

Indeed the synod of Dort, and the reformers of the English church, have done what mortal men could do to fix an everlasting standard of orthodoxy by tying all future professors to subscribe their traditions. But even that is insufficient. For, by the help of mental reservation, many subscribe contrary to their real belief; and others, who have not that address, even go without a benediction, let them believe the Bible ever so piously. Yea, I have known many deemed heretics, and burned at a stake, merely for believing the Bible. Orthodox papists, orthodox Episcopalians, orthodox Presbyterians, and orthodox Congregationalists, have all had the honor of putting people to death for their want of orthodoxy; that is, because they were daring enough to think for themselves, contrary to the known maxims of the orthodox priests, in every age. You know, it is observable, that the orthodox are condescending enough to suffer other people to have thought for them.

IMPIATOR. What, cousin, has any sect of Christians, besides our friends the papists, been found to persecute those who differed from them?

DISCORDANS. Yes, cousin, every sect which has at any time been happy enough to grasp the reins of government for the time being. The worthy papists bore the bell of orthodoxy for the space of twelve hundred and sixty years, during which time much blood was shed by open massacres, secret assassinations, pretended judicatures, acts of bloody faith; and, at last, to finish the bloody reign of antichrist, England, France, the Netherlands, and the valleys of Piedmont swam with the gore of such who would believe the Bible sooner than the voice of the priests. Queen Mary's reign furnished the orthodox in her day with a fine opportunity of discovering their zeal for the church, by murdering those who believed and obeyed the Bible; but her reign being short, and Elizabeth ascending the throne upon her demise, the other scale rose uppermost, and the Protestants in their turn became orthodox; that is, got the government into their hands.

O, the violence of reputed orthodoxy! Those same gentlemen were no sooner emerged from prison than they also let the world know that they were not to be differed from with impunity; that the formula of their faith and worship must be regarded with as implicit obedience as that in the former reign imposed by the papists. Now the Presbyterians, Independents, and other Congregationalists, felt the weight of their rage, or, if you please, zeal for orthodoxy, and the good of the church. Now the prison-keepers, and their friend Master Ketch, had pretty near as good a run of trade as in the reign of Mary. And now the wilds of America began to be well peopled with English Protestants and oppressed dissenters; and the good Episcopalians at home, kept the fleece to themselves, and had all the good of the church before them. But those said Presbyterians and Independents had no sooner crossed the ocean for conscience' sake and found themselves secure from Episcopalian rage, than they themselves commenced orthodox and set up their own formula as the standard of religion, to which they required as implicit submission from others as the good bishops of England had erewhile done from themselves; and now the poor anti-pedobaptists and Quakers were taught, that a mittimus is a mittimus, whether it is signed by a papist, an Episcopalian, or a Presbyterian; and that sentence of death is to be dreaded as much from the

mouth of the latter as of the former. Those same dissenters, who had so lately found Old England too hot for themselves, by the glowings of priestly zeal for orthodoxy, soon made New England too hot for the poor Quakers and anti-pedobaptists; who to escape the rage for Presbytery, fled, the one to Pennsylvania and the other to Rhode Island, that they might not be compelled to worship God according to other people's consciences, and contrary to their own.

INFIDELIS. So then the old spirit of calling down fire from heaven upon heretics, or those who walk in a different way, it seems has prevailed in modern times as well as of yore. O what a mask is that! human rage in the character of godly zeal! It is wonderful to see people glorifying the prince of liberty, but shutting their brethren up in a dungeon for conscience' sake; worshiping the Saviour of men's lives by putting people to death, because they will worship him in a different form; and it is as wonderful that the ambassadors of peace, as they call themselves, should be the principal agents of this violence.

DISCORDANS. But for the ambassadors, persecution had never been known in the world, sir. The laity have so little zeal for God, that they would, if not instigated by the clergy, suffer men to worship him according to the best understanding they have of his mind revealed in the Bible. But the ambassadors are quite of another opinion; for, by them it is determined that God shall be worshiped in the very mode by them directed, or he shall not be worshiped at all, if they can help it. The hour of persecution, alias punishing of heretics, must all be ascribed to the reverend ambassadors.

IMPIATOR. By ambassadors, I suppose, cousin, you mean popish priests in contradistinction from Protestant ministers.

DISCORDANS. I mean both papists and Protestants, cousin; and with me it is not very easy to determine which best deserve the honorable appellation.

But to return to my story. I taught the respectable Pharisees in general the use of my instruments, which, as you saw in the late experiment, perfectly inverteth every object; and so, by my prudent management, those very people, held to be the most religious of the Jews, were wrought up to such a degree of self-conceit, as to fit them for executing the will of the devil; still supposing that they were doing good service to the God of Israel. Contemplated under the reflection of my ingenious instruments, those Pharisees, who were darkness itself, considered themselves as angels of light, and each became so enamored of his own personal excellencies, that all who were not of their sect or persuasion, were held in the most consummate abhorrence; as accursed, and ignorant of their traditions, yea, even enemies to the Almighty.

They viewed Immanuel, the brightness of the Father's glory, and express image of his person, by the help of my glasses, in which, to them, he appeared as one come from Beelzebub, and performing miracles in the spirit and power of the great apostate. His immediate disciples were, indeed, men of whom the world was not worthy; yet, viewed by the help of these notable instruments, they appeared as creatures the most despicable. Although men of peaceful principles, willing to spend and be spent for the good of mankind, they were held to be enemies to the public good; men who turned the world upside down; unworthy of a dwelling in the tents of humanity, and therefore thrust out of the world with violence. Such wonderful works were accomplished of old, by the help of these

amazing instruments, and still they are perfect as ever, and fit for operation.

Even at this day, when the whole system of revealed truth is examined by my inverting mirror, it is misapprehended as cunningly devised fables; a well-concerted system of falsehood; or a priestly imposition on the consciences and understanding of the laity. Yes, my fellow-destroyers, by my wise government, many who value themselves as the greatest masters of reason, are so absolutely stupid as to suppose that the eternal God has left men at large, without any given law or revelation of his mind, to which their submission is required. Being thus stupidly absurd, you will not wonder that the same masters of reason have been ingenious enough to find out, that this world, unwieldy as it is, was dexterous enough to create itself, and possesseth wisdom enough to be its own governor.

INFIDELIS. By your leave, cousin, this last part of your account belongs to my administration. You preside only over dissension and division. I want to hear some of your operations of this kind.

DISCORDANS. True, sir. But if I preside over dissensions, divisions, animosities, etc., you know I must be allowed to use proper means by which my works are to be propagated; for I am not like those human fools, who expect the end without using the means. Besides, sir, that one devil should assist another, is by no means against the laws of our fraternity. If I, to promote my beloved discord, call in the assistance of your bewildering influences, I also, in a kind return, by the divisions which I foment, greatly strengthen the slavish bands of great infidelity. Our interest being mutual, I hope the worthy Infidelis will never grumble to lend me all possible assistance, in striving to make this earth, as much as may be, to resemble the regions of the damned. Moreover, our great prince and parent is no way careful about which of his illustrious family is the instrument in damning a soul, so that the work of damnation is effected.

INFIDELIS. I have no objection, cousin, to assist you, or any of our kindred. All I desire is, to have due notice taken of my influence. Our leading view ought, undoubtedly, to be the destruction of men, in compliance with the will of our great ancestor. But I detain you.

PROGRESS IN ENGLAND.

[Special Cable Despatch to the Sun, June 28.]

THE prelates of the Church of England are having a pretty bad time. The abandonment of the Government Education Bill, which was drafted directly in the interests of the church denominational schools, was a stinging blow; but this week witnessed the humiliation of the whole Bench of Bishops in the passing by the Lords of the Deceased Wife's Sister Bill. It is known that nearly the whole royal family is personally interested in the bill, and it is a fact that those members who as Peers of the Realm are entitled to sit in Parliament have frequently voted for it. The Prince of Wales once travelled several hundred miles in order to record his vote. This year he went further and actively canvassed the Peers for votes to the horror and indignation of the Bishops, who, although vigorous canvassers themselves, strongly object to a prince of the blood royal doing such things. Their indignation is by no means lessened by the knowledge that the date for the second reading was fixed this week so that his Royal Highness should not miss the Ascot races. The bill has not yet

got out of the House of Lords, but Lord Dunraven, who has charge of it, is sanguine of getting it through, and hopes that the government will facilitate its passage in the Commons, where there is an assured majority in its favor.

It is difficult to see how this can be managed in view of the tangle into which the government has got business; but the Prince of Wales' influence with his friend Mr. Balfour ought to stand the bill in good stead.

HOW SHALL WE REFORM SOCIETY?

THIS is the most important question now before the religious world. The opinions of several leaders in religious thought relative to this subject are tersely expressed in the following quotations:—

"The gospel began its mission for the renovation of the world with the exhortation, 'Repent, and be baptized, every one of you.' It did not direct its efforts to institutions, but to individuals. And so it must be now. So it will be if the Spirit is poured out. To talk about a revival of civic righteousness as the great need of the times is reversing the divine order; it is putting the effect before the cause; it is trying to build the house without gathering the material. We cannot have a Christian city without Christian citizens. Men's hearts must be renewed before we can hope for new social and civic conditions. Let us labor and pray for what people nowadays sneer at as 'an old-fashioned revival'—of the fashion of that first revival when Peter preached in the streets of Jerusalem."—*Herald and Presbyterian, Cincinnati, June 3, 1896.*

"The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher, the word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by 'the law of a carnal commandment; the Reformation, by 'the power of an endless life.' Heb. 7:16."

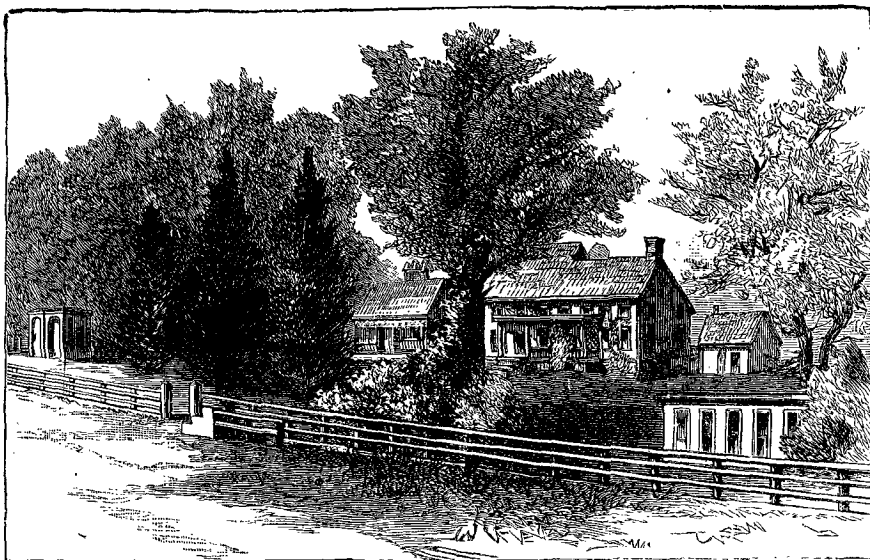
"Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. The gospel of the reformers had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the gospel of peace."—*D'Aubigne's "History of the Reformation."*

"I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the sabbath, but let it be by force of conviction, and not by force of policemen; let true religion triumph by the power of God in men's hearts and not by the power of fines and punishments."—*Spurgeon.*

"It is the duty of the civil power to protect Christians against disturbance in their

sabbath worship. But the power is intruding into the divine prerogative when it assumes the right to compel the subject to worship God, or to refrain from those pursuits which do not disturb others. The keeping of the sabbath is eminently a moral duty, and hence it must be a voluntary service rendered under the pressure of moral suaves only."—*Binney's "Theological Compend."*

"However much we may deprecate the demoralizing tendencies of Sunday theaters and concerts, games and excursions, and the sale of candies and fruits and newspapers on the Lord's day, still we ask for legal restraint upon such things only in so far as they may directly interfere with public religious worship. As Christians we ask of the State only protection in the exercise of our rights of conscience; and we will depend alone upon the truth of God and the Spirit of God to secure the triumphs of Christianity. With an open field and a fair fight, Christianity is more than a match for the world, because 'the foolishness of God is wiser than men.' 1 Cor. 1:25. The almightiness of the eternal God is in the cross. Hence Christ said: 'And I, if I be lifted up from the earth, will draw all men unto me.'"—*Rev. D. Read, L.L. D.*



Home of Alexander Campbell.

"There is no precept or command in the New Testament, to compel by law any man who is not a Christian, to pay any regard to the Lord's day more than to any other day.

"Therefore to compel a man who is not a Christian to pay any regard to the Lord's day more than to any other day, is without the authority of the Christian religion.

"The gospel commands no duty which can be performed without faith in the Son of God. 'Whatsoever is not of faith is sin.'

"But to compel men destitute of faith to observe any Christian institution, such as the Lord's day, is commanding duty to be performed without faith in God.

"Therefore, to command unbelievers, or natural men, to observe in any sense the Lord's day, is anti-evangelical or contrary to the gospel."—*"Memoirs of Alexander Campbell," by Robert Richardson, page 528.*

The Present Spiritual Condition of the Church.

"Is there not some reason for the common

impression that the worldly spirit in the church is weakening her power with the public? Are there not evidences at hand that seem to confirm the impression that the history of the church in the Roman Empire in the fourth century is repeating itself in the United States to-day? . . . The love of the world, the greed for wealth and the ambition for place and power, leave the church in the hands of a faithful few to bear her burdens and responsibilities, while the great body of her membership joins the world in Sunday pleasuring."—*Rev. George Guirey.*

"Many of our congregations are conducted on the basis of social clubs. They are made centers of social influence. Membership is sought in order to advance one's prospects in society, business, or politics. . . . The class books are filled with names of unconverted men and women. Official members may be found in box, dress circle, and parquet of opera and theater. Communicants take in the races and give and attend card parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church and sometimes tell us that they find the best men outside."—*Dr. Moore, editor "Western Christian Advocate."*

Similar Conditions in the Fourth Century.

"Christianity became a matter of fashion. The number of hypocrites and formal professors rapidly increased; strict discipline, zeal, self-sacrifice, and brotherly love proportionately ebbed away, and many heathen customs and usages, under altered names, crept into the worship of God and the life of the Christian people."—*Dr. Schaff.*

"The vast numbers who, from external considerations, without any inward call, joined themselves to the Christian community, served to introduce into the church all the corruptions of the heathen world. . . . Such were those who, without any real interest

whatever in the concerns of religion, living half in paganism and half in an outward show of Christianity, composed the crowds that thronged the churches on the festivals of the Christians, and the theaters on the festivals of the pagans."—*Dr. Neander.*

No well-informed Christian will deny that the spiritual condition of the church to-day is substantially as described by Drs. Guirey and Moore. No unbiased student of history will deny the truthfulness of Dr. Guirey's statement that the religious conditions in the United States are a striking parallel of the religious conditions of the fourth century. Again, no Protestant student of history will deny that the Papacy resulted from an attempt, by church leaders, to compel a worldly church membership, by civil enactments, to conform outwardly to religious observances, instead of converting the heart by the power of the word of God wielded by the Spirit of God.

Reader, do you mourn the presence of

⁶ "The Hallowed Day" (Dartmouth College, \$500 Prize Essay), Baker & Taylor Co., New York, p. 87.

⁶ *Western Christian Advocate*, Cincinnati, July 19, 1893.

⁷ "History of the Christian Church," Vol. 3. Art. 22, par. 2.

⁸ "History of the Christian Religion and Church," Vol. 2, Sec. 3, Part I, Div. I, par. 1.

¹ Book XIV, ch. 1, pars. 1, 3.

² Quoted in *Australian Sentinel*, Melbourne, March, 1895.

³ Methodist Book Concern, New York, 1874, p. 173.

⁴ "The Lord's Day," p. 31; American Baptist Publishing Society, Philadelphia.

formality in the church? Do you mourn the failure of professed Christians and people of the world to observe the institutions of Christianity? Are you anxious to reform the church and the world? If so, we appeal to you in the name of the gospel—which is the power of God unto salvation to every one that believeth,—do not lend your influence to the present-day movement (the very image of the movement of the fourth century) to reform society by civil law! We ask you in the only name whereby men are to be saved, and in the language of the *Herald and Presbyter*, work and pray for an old-fashioned, apostolic revival, which reforms the heart,—the only divine way to reform society.

PERTINENT QUESTIONS FOR SUNDAY-LAW ADVOCATES.

[A writer who signs himself "Sunday-keeper," propounds in the *St. Paul Pioneer Press*, of May 29, the following very pertinent questions for those Sunday-keepers who are calling for civil enactments to make Sunday observance compulsory and universal.]

St. Paul, May 28.

To the Editor: At the recent Baptist Ministers' Conference, as published in the *Pioneer Press*, Rev. J. J. Crosby read a paper in which he took the position that a "Sunday law was necessary for the preservation of the sabbath." Now as this subject of Sunday laws, change of the Constitution, a closer relation between the Church and the Government, is prominently before the country, a few questions along this line, suggested by Rev. Mr. Crosby's paper, will not be out of place at this time.

If, as is stated in Holy Writ, God appointed the Sabbath and said it would be a sign between him and his people forever, did he mean that a condition of the perpetuity of this institution of divine appointment depended on the enactment of laws by legislatures and city councils?

The Sabbath being a religious institution, known only through revelation, and intended for those who believe in God and willingly worship and serve him, the same as baptism, prayer and the Lord's supper, would it not be just as reasonable to say that laws were necessary for the preservation of baptism, the Lord's supper, etc., as to say that human law was necessary for the preservation of the Sabbath?

Would it not be as reasonable to say that human law was necessary for the preservation of the law of gravitation, or the laws controlling the planets and stars, as to urge that God's divine laws and institutions exist subject to the pleasure of politicians and lawmakers of all shades of belief and of no belief?

It is said that about 100,000 people in the United States believe from the fourth commandment that the seventh day, or Saturday, is the true Sabbath. These people are growing steadily, and among them are some of the brightest minds in the Church. Now if the Sabbath is to be preserved by civil law, may not the time come when the courts will be called upon to decide from the wording of the fourth commandment which day is the Sabbath?

If Sunday-keepers have a right to appeal to civil law, and enact laws compelling Saturday-keepers and men of no religious belief to cease labor and close their places of business on Sunday, have not Saturday-keepers, when they are in the majority in any community, State or county, the same right to compel Sunday-keepers in like manner to observe Saturday?

In all the New Testament where is the least inference or intimation, or anything which could even be construed into an appeal by the Saviour or the apostles to the civil authorities for assistance or laws to enable them to carry on the work of the early Church, or to preserve any of the Christian institutions?

If religious institutions are to be preserved by human laws, and people are forced to obey Bible commands, such as relating to the Sabbath, then what mean the words, "Whosoever will," "Come unto me," "He that believeth," "I stand at the door and knock," "We persuade men," etc., etc.?

If Christians must appeal to the law to compel each other to preserve and obey the institutions of the Church, is it not a sad commentary on the massive granite structures and high-salaried shepherds?

When the Church allies itself to the State, and uses civil law to carry on its work, does not history show that spirituality departs from the Church, and religious bigotry, intolerance and persecution become manifest? Is this not now being illustrated in different Southern States, where pious men, and even ministers, have been sentenced to serve in chain-gangs with criminals because they quietly plowed or hoed in their gardens on Sunday, their persecutors always being so-called Christians?

If those who keep the Saturday Sabbath require and ask for no laws to preserve their Sabbath, and never complain of being disturbed in their worship on that day, the busiest and most noisy of the week, why is it that those who keep the Sunday sabbath require a law to preserve their sabbath and demand special laws to protect them from being disturbed in their worship on that day, other than the ordinary protection afforded all citizens by the police, sheriff, militia, and, if need be, by the army of the United States?

If, because a man is a Christian merchant and wishes to observe the Sabbath by closing his store on that day, must all other merchants who are not Christians, and don't believe in, and don't wish to observe the Sabbath, be compelled to close their stores in honor to the Christian merchant, so that his religion will not cost him anything in the loss of sales he would suffer if his store was closed and others were allowed to be open?

Is not the fact that laws are asked for by Christians, to make it easy, of little self-denial, loss, cost, and privation to be a Christian, a sure indication of the lack of that faith, zeal, honesty, self-sacrifice, unselfishness and loyalty among Christians of to-day that characterized the early Church and the martyrs of the Reformation?

Would the forced or involuntary observance of the sabbath by a man who did not believe in Christianity and the Bible be any more acceptable than the observance of baptism or the eucharist by a man who had no faith in them?

If, as is urged, Sunday laws conduce to morality, would it not be just as reasonable to enact laws compelling people to become converted and attend religious services for the same purpose?

Could not our Christian Endeavor societies and W. C. T. Unions better enhance good citizenship, temperance and social purity by studying and teaching the relation between tea, coffee, tobacco, and other narcotics, and the saloon; the relation between the "german," "cotillion" and other dances as led by our fashionable church members, fine apparel, etc., and the brothel; the re-

lation between progressive euche in the churches and the gambling evil; and would it not be better if our high-salaried preachers would add to their faith courage enough to teach the young people some of the great truths of God and of life regarding their bodies, and regarding present social customs, and thus purify the fountain-head of government, thus doing the legitimate work of the Church, rather than to appeal to the civil law to do what they have not the courage to do for fear of offending the large society and social-amusement-loving element in their churches and thus lose their financial support?

Is not the weakness of our churches to-day principally the result of this semi-political, semi-social and worldly amusement-loving tendency?

Are not all civil laws compelling people to observe the sabbath or any other religious institution or ordinance un-American, unconstitutional and unchristian?

Is not all this religious-law agitation a step backward, and is not the wisdom and almost divinity of the Constitution of the United States apparent when it says: "Congress shall make no laws respecting the establishment of religion or prohibiting the free exercise thereof?"

A PROTEST ON PRINCIPLE.

[The Present Truth, London, Eng., June 11.]

At a large meeting, held at the City Temple last week, for the purpose of voicing organized opposition to the Education Bill, Dr. Joseph Parker expressed some sound principles in most unmistakable terms. He said:—

The Bill must be so got rid of that it will never come back again,—and so must be fought with the central, vital, unchangeable principle that it is no business of the State to provide religious teaching for old or young. If they did not believe that fundamental doctrine, they were by so much Non-conformists. I can understand a man being a moderate drinker; I can understand a man being a total abstainer; but I defy him to be both. If I read my New Testament aright, I cannot believe that Jesus Christ would ever say, "Support my religion by taxation, and make my kingdom a branch of the civil service," and turn over his Cross to be a suppliant in the court of Cæsar.

In the expression of these and similar sentiments the doctor did not shrink, as far as he went, from the logical principles to be deduced from these expressions. He seemed to carry with him the entire audience; yet when others followed who were ready to palter and compromise in fact, though dealing in brave words, and whose opposition was mainly selfish bluster, the applause was equally as great. It would seem that Dr. Parker has a great educational task on his hands to bring his conferees to a comprehension of the principles which he enunciates.



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NEW YORK, JULY 9, 1896.

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

Do not fail to read the article, "Truth vs. Orthodoxy," on page 212. The tendency to confound truth and orthodoxy was probably never greater than it is to-day.

CHRISTIAN citizenship, in its true sense, does not mean the use of civil power to promote Christianity, but a practical recognition of the equal rights of our fellowmen. The Christian citizen will obey the Golden Rule.

THE Illinois statute requiring that the national flag be displayed over every school-house in the State, has been declared unconstitutional and void. This verdict was given by Judge Wright, in the Circuit Court at Champaign, Ill., June 26.

ARCHBISHOP IRELAND (Roman Catholic) is credited with having eliminated from the Republican national platform, by means of his influence as a representative Catholic, during the recent St. Louis convention, a clause opposing the appropriation of public money for sectarian uses.

CIVIL power is force; all the force that is necessary to secure compliance, even to the taking of life; but the gospel cannot be furthered by force. "All that take the sword shall perish with the sword," says the Saviour. It is clear, therefore, that the Christian citizen cannot use force for the promotion of the gospel.

THE article, "How Shall We Reform Society" (page 214), giving quotations from eminent Christian men and leaders in religious thought, telling how not to reform it, is being circulated in leaflet form by the International Religious Liberty Association, at the national Christian Endeavor convention in Washington, D. C., simultaneously with its appearance in our columns. We trust it will find very many careful and candid readers.

GOD is the author of liberty; and being its author, he has established man's natural right to liberty upon an immovable foundation, which could not be evolved from human customs, traditions, or creeds. The framers of the Declaration of Independence discovered this foundation when they published to the world that "all men are created equal," and "are endowed by their Creator with certain unalienable rights." Upon this foundation, they could (and did) successfully appeal

to mankind. Were there no standard or source of authority to which man could appeal save man himself,—or in other words, outside of that which is human,—the opinion of the majority would have to prevail. Were it not that man's right to liberty rests upon the eternal and immovable fact of his creation, by an infinitely higher Being than himself, the Declaration of Independence could never have been written.

WE hear a great deal said about the danger that the "American sabbath" will give place to the "Continental Sunday," unless we have prompt and effective legislation for the enforcement of Sunday observance. But the truth is, as appears from the article "Sunday in Germany" (p. 211), that already Germany is well abreast of this country in Sunday legislation. The only essential difference in the conditions there and here is that in Germany a lesser number of the people have any genuine regard for the day than is the case in this country. And this is something that all the legislation in the world cannot help.

MANITOBA continues to be violently agitated over the question of separate Roman Catholic Schools. The Canadian Presbyterian General Assembly, in recent session, passed resolutions strongly denouncing the restoration of such separate schools, as violating the principle which forbids the appropriation of public funds for sectarian uses. The advantage at present seems to lie with the Protestants, but the Catholics will continue the fight as long as they see any chance of success. The whole affair illustrates the wisdom of keeping religion out of the affairs of the State.

Let it be settled once for all that no religious body or combination of bodies can look to the State with any reasonable hope of receiving aid therefrom, and the State will be relieved not only of a continual incentive to injustice, but of a source of endless perplexity and trouble as well. It must needs be that denominational controversies will exist; but by all means let them be confined within the narrowest possible area.

WE say that religion should be kept separate from the affairs of the State. Our opponents strongly disclaim any intention of uniting Church and State, but say that a union of religion and the State is proper and desirable. In favoring this they endeavor to confound religion with morality and justice. But to say that religion should be kept separate from the State does not in the least imply that the State must act wrongfully in anything. "Religion" may be right and it maybe wrong. As a matter of fact most religions in the world are wrong; indeed, all are save one, and that is the Christian religion. In joining religion with the State, therefore, the chances are altogether in favor of joining the State to error, and producing a union

which, if it amounts to anything, must result in wrong doing on the part of the State.

And here an important truth ought to be stated, which is that even the Christian religion itself is true only as defined and applied by the Holy Spirit. Left to the operation of this Spirit,—a source of wisdom and power infinitely beyond any that is human,—the Christian religion comes to the individual as the perfect, saving truth; but otherwise, as when applied by the State, it becomes error in its most dangerous form. In other words, the mixture of divine truth with conceptions that are human and finite produces the most deceptive and dangerous error, since it is divine in appearance, yet because of its mixture with the human, cannot lead the soul to God. The Christian religion is God's truth, conceived by himself and his son Jesus Christ in the counsels of eternity between them, and altogether beyond even the comprehension of angels as applied in the saving of men's souls. Man may hold forth the word of life as God gives it to him; but to enforce or apply any doctrine of that religion to the life of any individual is a matter which only the Spirit of God can rightly do. Therefore we do not want religion—even the Christian religion—brought into the operation of the affairs of the State.

But we do want justice to be there always. We want respect for the natural rights of all men to control the civil power in all its actions. We want the State to do rightly all that it has rightfully the power to do; and what that is is defined in the Declaration of Independence. And if it does this it will not be a Godless State, for God cannot be separated from right and justice.

THE July *Arena* contains a very striking and suggestive paper by the editor, B. O. Flower, entitled, "The General Discontent of American Wealth Creators as Illustrated in Current Cartoons." Those who wish to make themselves acquainted with the real condition of the industrial population of this country and the causes which have produced this condition should not miss reading Mr. Flower's paper. It contains many illustrations, which tell their own story in a most convincing way.

WHEN William H. Seward said: "There is a higher law than the Constitution," he simply recognized the well-established principle that nothing is really law which contravenes natural, God-given rights. Even constitutions must yield to the eternal principles of justice.

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