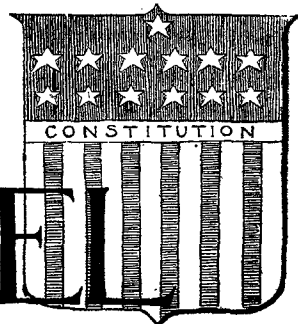


AMERICAN SENTINEL



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

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EDITOR.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Christianity and Civilization.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Menace to Republican Government.

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

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

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

The situation has attracted attention even in Europe;

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

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

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

The same paper notes further that—

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

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

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

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

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

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

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

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

The Treaty of Arbitration.

THE treaty of arbitration between this nation and Great Britain, which is now awaiting the ratification of the United States Senate, is hailed by multitudes as a sure omen of an approaching era of widespread if not universal peace. The Rev. Heber Newton, in a recent sermon, went so far as to say that it was a fulfillment of the prophecy of Isaiah which points, as it is said, to a time when men's swords shall be beaten into plowshares, and the nations learn war no more. Isa. 2:2-5.

We make mention of this to call attention to the fact that there is only one sure guarantee of peace, whether between nations or individuals; and that is the absence of those propensities of the heart from which contention arises. When peace reigns in the hearts of individuals, there will be peace without; and when peace does not reign in the heart, there cannot long be peace in the outward life.

A treaty of peace is very good; but nations have a habit of disregarding treaties when their interests seem to demand it, so that not the treaty, but the selfish interests of the parties concerned, really control the situation. The Behring Sea award did little or nothing to settle the question of the seal fisheries which it concerned. Treaties are susceptible of being interpreted; and when the interests of two nations come into conflict touching some point of the treaty, it is never difficult for them to come to a misunderstanding upon that point.

About one year ago there was a remarkable outburst of "patriotism" in all parts of this country in view of the prospect of war with this same nation of Great Britain.

A little later there was an even greater outburst of patriotic feeling in the latter country, in view of what seemed a menacing attitude towards her on the part of Emperor William and some of the nations of Europe. Such manifestations show as clearly as anything could what is the real mind of both countries, as regards the prospects for peace.

There will be peace in the world just in proportion to the desire of the people in the world to live peaceably. And this desire and disposition to live peaceably will prevail in the world just in proportion to the extent to which men yield themselves to the control of the God of peace. Selfishness, envy, pride, the love of power, do not breed peace. They breed war.

Note the language of the Apostle James on this point: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" James 4:1. The lusts of the flesh can be overcome only by divine grace. The one great antidote for war in the world is the gospel of peace.

There is nothing to be gained by taking a sentimental, rather than sensible, view of this subject. We must not shut our eyes to facts for the sake of seeing pleasing visions in the realm of fancy. The Scriptures of truth do not speak of this age as an age of peace. They warn men of a time when the cry, "Peace and safety" will be the precursor of "sudden destruction." 2 Thess. 5:3. The inspired utterances, above all others, demand our attention now.

If peace is to be promoted in the earth, it will be by means of the gospel of Jesus Christ. There will come a time when "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37: 11. But that time will be when the judgments of the final day shall have swept the wicked out of existence and a new creation shall have come in the place of that so long cursed by sin.

Governmental Chaplains.

BY H. F. PHELPS.

THE usual "contest" over the chaplaincy in the various legislatures is now the order of the day. A reporter of the *St. Paul Dispatch*, says that "In the house there will undoubtedly be a hot contest for the privilege of keeping up communication between the two very remote powers." It could well be added that such a farce as is often enacted in the name of religion in the utterly vain attempt to do this, could not be, if there were not found in our Government this relic of Church and State union.

The reporter suggests that "it would seem that there should not be such a contest for the place, but there is." But such a contest would never again be possible if the various legislatures would abolish the "place." Why not do it?

What Satolli Accomplished.

BY M. E. KELLOGG.

EVER since Mgr. Satolli came to this country as Apostolic Delegate, it has been apparent that there was, in spite of a calm exterior, a deep under-current of clashing interests in the Catholic Church of the United States. There have been two parties in the Catholic Church here. One party wished to partake of the liberal spirit of the age and of this nation which has for the last one hundred years and more set the pace for the age in a liberal direction; the other party desired that the American Catholic Church should eliminate from herself the liberal tendencies of the country and age, and take on habiliments more in harmony with the Catholic Church of the past.

To settle these differences in harmony with the mind of the present Pope and in accordance with the historical character of the Roman Catholic Church was the object of Mgr. Satolli's mission to this country. Upon his arrival, each party strove to win Mgr. Satolli to its side of the controversy. Had the Apostolic Delegate been an American, an Englishman, a Frenchman, or a German, he would have been more liable to sympathize with the spirit of liberality. But he was none of these. He was an Italian—an Italian who does not accept any liberty for Italy except what the Pope may grant; an Italian whose mind from his earliest days has been saturated with the Catholic Church philosophy of the Dark Ages; and who had but one object in coming to America, and that was to check the liberal and independent spirit seen in the American Catholic Church.

The leading Catholic papers have all along denied that there was any such contention in the Catholic Church. They have asserted over and over again that these contentions in the church existed only in the minds of jealous Protestants; and that the church in America was perfectly united. But now that it is all over, and Satolli has put the brake down firm on liberalism, and the bishops have learned submission to the august pontiff who occupies the chair of Peter, the story is freely told.

The editor of the *Western Watchman*, in an authorized and official digest of the Catholic Church affairs in the United States of the past year, written for a denominational symposium in the *New York Independent* of January 7, practically admits all that has been suggested of the contentions and their causes in the Catholic Church in the United States. He admits that "the shock of the first encounter shook the whole American Church." The result was that "when the smoke of the conflict was lifted and we could see the result, Satolli was found in possession of the field, and his opponents fled over a thousand leagues of seas."

Of the surrender of the American Catholic bishops to the will of Satolli, he further says:—

"Never was there in the history of the world so powerful a class as the Catholic hierarchy from its institution

till the coming of the first Apostolic Delegate; and never did class surrender dearest privileges with such lofty, if reluctant, magnanimity. The fact is the bishops of the United States were God-fearing men, and although unprepared for the change of discipline, they bowed to the command of the Holy Father."

It may be seen by this statement that the American Catholic Church was regarded by the Pope as being in danger of losing its distinctive historical feature of abject submission to the Papacy; and, more, he feared the further continuance in the liberal pathway, and hence interposed his authority to recall the church toward its true character of intolerance from which it has in this country imperceptibly drifted.

One of the steps taken in this direction was the removal of Bishop Keane from the rectorship of the Catholic University of Washington. Of this action the editor of the *Watchman* says:—

"Bishop Keane was not ponderous, and that was the extent of his offending. But it is doubtful if he would have been removed if he had not advanced dangerous views on Protestantism. Catholics believe that Protestantism is a damnable heresy, worse than any other that has yet arisen in the church. They think it is charity to tell Protestants so; to cooperate in bringing them out of their position of awful danger. . . . Bishop Keane was the paraclete of American Protestants, and gave them consolation which better theologians considered cruel and unjustifiable. For this he was removed from the headship of an institution which was to train the men who were to lead the thought of the American Catholic Church in years to come."

The above is a very significant statement. It proves that the Catholic priests and people of this country are henceforth to be trained upon a method less in harmony with the spirit of American liberty, and more in a fashion of the priesthood of mediæval Europe, when anything which did not agree with the Catholic Church was denounced as "damnable heresy" by decrees of the church, and the believers in such doctrines extirpated, if need be, by the civil rulers—who were the church's most obsequious and obedient servants.

One more thought in this connection is worthy of remark—the *time* when the Papacy determined to change its policy in America. As long as "liberty" was the true watchword of the American people, such a step could not be safely taken. This has been the condition of the American people from the birth of the republic until within the past few years. During these years no one suggested that the American people were in danger of becoming too free. Old barbaric, priestly laws have been swept from the statute books, or become obsolete from disuse.

But a change has surely come. The people of America are losing the spirit of liberty. Many of the great men of the nation distrust the people, and think that they can sniff anarchy in the popular discontent. There is a great movement for the enforcement of religion by law; and laws which men of the present age scarcely

dreamed were in existence have been resurrected and enforced in our day. The various departments of our Government have at different times given authoritative expressions of governmental approval of that sentiment.

The Pope sees this significant change in American feeling, and as he sees the nation liable to make a great swing back from liberty toward despotism, he would prepare for the change, that the Catholic Church may be in a position to reap the results from this retrogression of sentiment. To put the American Catholic Church into a position to gather the largest possible amount of results of this change in American sentiment was the mission of Satolli. No wonder that he has received a Cardinal's hat in acknowledgement of his remarkable success!

Religion and State in Switzerland.

THE advocates of a union of Church and State in the United States seek to evade the objections which lie against their scheme by contending that they seek no union of Church and State, but only a union of the State with religion.

It appears, from an article which the Rev. J. E. Choicy, of Geneva, Switzerland, contributes to *The Kingdom* (Minneapolis, Minn.), on "The Endowment of Religion by the State in Switzerland," that a union of the State with religion is exactly the system which prevails in that republic. There, says Mr. Choicy, religion is endowed by the State. The republic itself, as a nation, does not endow religion, but it is endowed by each of the cantons, or States. The Federal Government contents itself with assuming a right to negotiate with the "Holy See" in all matters concerning the organization and government of the Roman Catholic Church.

Each canton, we are told, is entirely free to endow what confession it likes. "Each has its own church system. The Roman Catholic cantons sustain the Roman Catholic Church, the Protestant cantons the Reformed Church. In the mixed cantons both churches are sustained by the State." The Catholic or Protestant minority, unless powerful enough to be considered worthy of endowment, have to submit to the will of their religious opponents. "In the cantons of Zurich, where Protestants are in overwhelming majority, a Roman Catholic child will be religiously taught just the same as his little Protestant comrades until he is ten or eleven years old."

The following quotations from Mr. Choicy's article speak further with reference to the practical workings of this system:—

"As the State sustains religion, it often is not content with a mere right of overseeing the Church; it goes so far as to organize itself the Protestant churches by means of laws which are voted by the cantonal houses. A citizen is at the same time member of a church. He himself elects by his vote deputies to the synod or consistory, as well as the minister of his parish. Every young man on attaining the age of twenty, provided he

is the son of a Protestant, is registered as holder of a vote in the national church of his canton, without his having made any application. The Church and the Protestant part of the nation are thus one."

"But the endowment of Protestant religion by the State has very great inconveniences. The political government interferes from time to time in religious matters, pretends to enforce its own will, and wounds the feelings of believers. This happened in the cantons of Vaud and Neuchatel. . . . In the year 1847 the Bernese government called a disciple of Baur, Dr. Zeller, as professor of theology, without regard to the feelings of the clergy, of the theological faculty, and of a considerable part of the flock. Several members of the church having drawn a protest against such a call, they were comparatively heavily fined by the courts of justice. Later on the same government appointed as teacher of religion in the seminary of teachers, a man who clearly denied the personality of God, the revelation, inspiration, and authority of Scriptures, and the authenticity and historicity of many books of the Bible."

"To mix up the political citizenship with the membership of the church, has thus some most unhappy consequences. Political powers are allowed to have too great an influence in the church, and this is dangerous. Political and social feelings have then a part in elections, and a majority of votes is often made up by unbelievers."

"No personal assent whatever being asked of the members of the church, they are inclined to forget their responsibility. As the State sustains the Church, it is expected to do everything; people do not feel bound to give their time, their money, and their work."

These are not the comments of a hostile critic, but of one who favors the alliance of the State with religion. That there is no difference in fact between such an alliance and an alliance of Church and State, is too clear to be denied. The results, as Mr. Choicy depicts them, are such as always follow Church and State union. By endowing both churches (Protestant and Catholic) in cantons where both have a large following, the State seeks to avoid the promotion of jealousy and strife between them, which would result from the endowment of either one alone. This, however, is a mere matter of State policy.

The evil of Church and State union is inherent in the principle of such union; and by a union with more than one church, the State only extends the evil. And for this reason a union of the State with religion is even worse than a union of State and Church, as commonly understood. A union of religion with the State means more than a union of the State with some particular church; it means a union of the State with a number of churches. The evil is multiplied in exact proportion to the number of churches which enter into the unholy alliance.

The Christian Church is united to Christ. This union, as set forth in the Scriptures, is sacred and inviolable, like that of marriage. When the Church unites with the State, she forsakes God and joins with Cæsar. She commits spiritual adultery. And when this has been done, it certainly cannot help the situation any if several other

churches professing to be Christian go and do the same thing. The State being righteously debarred from union with any one church, it cannot righteously be joined with two or more, either consecutively or all at once. Where even monogamy is a sin, polygamy is certainly no better.

In the United States the prominent religious organizations seek a union of the Government with religion. This is a fact almost too well known to need mention. What the Government or the churches can gain from this movement, if it succeeds, can be seen from the facts here presented with reference to the like movement in Switzerland. These facts, however, demonstrate the movement to be fraught with evil instead of good. There is nothing but evil in it in that country, and nothing else can possibly be the outcome of it here.

It is proposed here, however, to go further in the matter than has been done in the Swiss republic. A union of the State with religion, in a republican government, leaves two alternatives with respect to citizenship. Either it must disfranchise every individual who refuses to conform to the religion of the Government, or, as in Switzerland, each citizen must be counted as a member of some State church simply because he is a citizen, whether he believes in the State religion or not. In the United States it is proposed to disfranchise non-conforming citizens, counting them as infidels and anarchists. This will drive the unscrupulous and hypocritical into the church, and bring persecution upon true Christians and all others who stand in opposition to such antichristian work.

Neither is it proposed by the promoters of the movement in the United States to admit the Church of Rome to participation in the benefits of the State religion. The intention is that this shall be a Protestant "Christian nation," and not a Roman Catholic nation. The papal church, however, will certainly not consent to such an arrangement, and a determined and bitter struggle for a seat on Cæsar's throne must ensue between the papal and Protestant churches.

In Switzerland, although the federal constitution begins with the words, "In the name of Almighty God," it is left with each canton to ally itself with whatever church or churches it may think best: but in the American republic the alliance is to be made a national one, and enforced upon all by the authority of the nation. The result will be as much worse here than in Switzerland, as the nation is greater and stronger than a single State.

"THE essential principle of a trust where capital is involved is found in trusts where labor is involved. There is in our judgment no jurist, political economist, publicist of any sphere of experience or grade of acquirement, who can face the issue and point out a radical distinction between a trust which aggregates capital and an organization which aggregates and monopolizes labor."—*The Christian Advocate*.

Christian Citizenship and the Inquisition.

PROBABLY all those connected with the Christian Citizenship movement, should they have occasion to refer to the matter, would severely condemn the Inquisition. But if their movement succeeds, will they not be driven to the establishment of some form of that tribunal?

Nothing is more logical than that an inquisition should follow an attempt to establish the Kingdom of God on the plan that the government should be controlled by the "saints," and that the Christian Citizenship leaders are the ones qualified to decide who are saints. If none but saints can get office under the government, there will be great additions to the number of saints, of those who are saints "for revenue only." And since the presence of counterfeit saints would ruin the proposed kingdom, it necessarily follows that there must be a saint tester to cull out spurious saints.

In the last SENTINEL, it was clearly shown that already our Christian Citizenship friends are sadly in need of a saint tester. It was shown that in 1890 they deliberately selected a Kentucky congressman, of good standing in an influential church, to start their movement, who was at the time he began work on the kingdom, what they now term "an infamous old libertine." They therefore confess that they selected "an infamous old libertine" as pioneer law-maker for their kingdom, thinking of course that he was a saint. Nothing is clearer, therefore, than

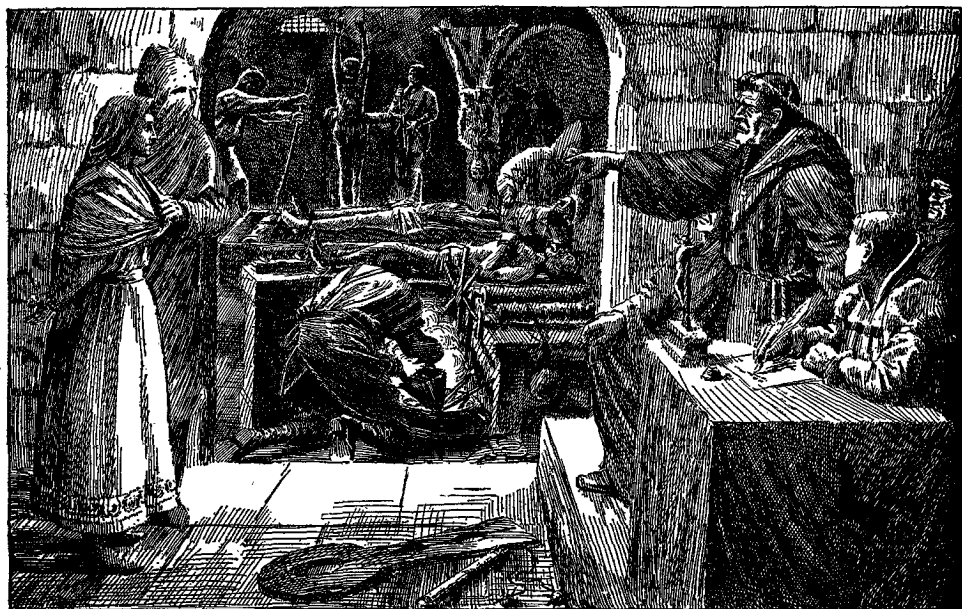
that some kind of an inquisition is needed by our Christian Citizenship friends to enable them to discern between the righteous and the wicked. This is what the original Inquisition was for. This is what the Spanish Inquisition was for, and this is what its apologists declare it was for, and this is the ground on which it is defended.

The *Catholic Mirror*, of Aug. 29, 1896, contained an article in defense of the Spanish Inquisition, which attempts to justify the acts of that awful tribunal on the ground that government favor to the Catholic religion produced so many hypocrites that the Inquisition was necessary to cull them out. Here is a portion of the article:—

"To put it briefly, in those middle ages, there was the greatest union of Church and State. . . . All the laws, then, had a tinge of Catholicity, and they were carried out in a manner savoring of the principles of the univer-

sal church. . . . In those ages of faith, . . . it was well nigh impossible for a Jew or infidel to ascend to prominence in any walk of life. . . . This was very galling to the avaricious Jew, and numbers of them, thirsting for wealth, while secretly remaining Jews, pretended to profess the Catholic faith, were baptized, pushed themselves into the courts and kingly places, and even were found among the *priests* and *prelates* of the church of God. . . . In time, this consumptive germ did not fail to cause great trouble and danger and alarm in Spain. Such a state of things called for immediate action; but since there was no doubt but that very many of the Jews were honest in their conviction, *what to do* was a very perplexing question. Hence arose a very great difficulty—a difficulty which, as all will agree, *could be overcome only by an inquisition.*"

Since the Roman Catholic Church has been in the State-Church business all her life, she is certainly qualified to know better whether it breeds hypocrisy than our Christian Citizenship friends who are just setting up in



THE INQUISITION IN OPERATION.

business. And from the foregoing we learn that it is the sober judgment of the papal church, the result of long experience, that governmental favor shown to a particular religion inevitably results in multiplying hypocritical professors of that religion, so perfectly counterfeit as to require an inquisition to discover the genuine. Any one with a mind to think and eyes to observe can see that this is true even if the long experience of the Catholic Church did not confirm it. It therefore follows that in the proportion that the Christian Citizenship movement succeeds, just in that proportion it will become the habitation of hypocrites, or as the prophet paints it, "the cage of every unclean and hateful bird." This being the inevitable result, the next question is what will the Christian Citizenship managers do about it? Will they undertake to cull out the hypocrites? and if so, how? It is useless for them to say that they can discern a hypocrite without some form of an inquisition; for it was shown at

the beginning of this article that they have not the discernment to do so.

There is an infallible detector of hypocrites which belongs to the true church, but it is not the Inquisition. Hypocrites attempted to unite themselves with the early Christian Church, but in Acts 3:1-14 we learn that it was with fatal result. But this detector was the Holy Spirit, which departed from the church, as John Wesley tells us, as soon as the Church sought help from the State. No, the Christian Citizenship movement cannot have the Holy Spirit to protect it from hypocrites. An inquisition is all that is left. Will the Christian Citizenship managers organize an inquisition? A. F. B.

The Origin of Government.

BY H. E. GIDDINGS.

ANY government that is formed in recognition of the principle that governments derive their just powers from the consent of the governed, at once acknowledges that the governed *as individuals* are the factors, and the composite product is the government. The individual is the unit, and the government is the combined sum when the units are added together. But the addition is made, the sum is obtained, by the consent of the units.

All of the individuals as units, in a general way consent to the form of government in order that they may each enjoy the protection and other advantages arising from the union. They may not consent to all measures adopted by the majority of the people; but they have consented to government itself. They have consented to be governed themselves, by the political will of the mass, even in things that may not suit them.

Men may differ as to what measures will best serve the purpose of securing to each the enjoyment of his natural rights; but they do not differ as to whether there shall be government. All agree that governments are instituted among men for the purpose of securing individual rights; and that all these rights are to be enjoyed and secured by the protective instrumentality of government.

The foundation principle of the United States Government is stated in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men." In this brief enumeration of rights, we have an illustration of the kind of rights that the Creator gave to each individual; and which each person has as a natural possession before he becomes a unit or factor in the formation of civil government.

Because of the insecurity of these rights against the invasion of the evil-inclined, governments were instituted to secure these rights,—or rather to secure those possessing them in the enjoyment of them. That is to say,

When people found that their Creator had given them certain rights to enjoy in this life, and that because of the prevalence of injustice, or a disposition on the part of many to rob others of their enjoyment of the rights which God had given them; and desiring to secure these rights for themselves and others; they established governments for that purpose.

Now, the three designating terms employed in the Declaration of Independence are not intended to be limiting; for the language which points out the fact that men are naturally in possession of certain rights, says that "among these" natural rights are life, or the right to live; and "liberty" as wide as the Creator bestowed on man; also the legitimate "pursuit of happiness."

In this we have an example of the nature of all the rights which were given by the Creator to all, or each member of the race alike. Every natural right stands on the same basis and is alike unalienable. In other words, such rights cannot be separated from the individual so long as he has a right to life. Governments rightly organized and administered never take any of these rights from a citizen by virtue of his citizenship; but secure him in the enjoyment of them all.

Man did not in the beginning, and does not now, give up any of his natural rights when he becomes a citizen of civil government. He consents to be governed, and to become a factor in the governing of others, in order that his rights may all be the better secured to him.

The political maxim, and the divine truth, is that governments derive just power from the consent of the governed. It is *power*, then, and not rights, which is surrendered to a general fund in the formation of government: this power to be employed in defense of the rights of each individual consenting.

But the question may be raised, Did not each individual possess power and a natural right, to defend himself, before he delegated it to the government as a combination?—No. Originally self-defense was not a natural right. Man was in possession of physical power; but it was given in the beginning for another purpose entirely. The matter of self-defense is wholly an artificial necessity, arising with sin and the efforts of the evil ones to use the power God had given them, to impose on others. This evil was selfishness, which proposed to have its own way, even at the expense of others.

Originally, man was endowed with power physically to accomplish certain ends; but self-defense was not a means to any one of those ends. He was given a mind capable, by its superiority, of governing all living things. The Creator gave him a virgin world with the Garden of Eden as a copy for the improvement of the whole in a like manner. The man was given intelligence and power to dress and keep the garden, and to subdue the rest of the earth in a like manner, and people it. Life, liberty, and the pursuit of happiness were his. But this did not include, it does not contemplate, *the pursuit of an enemy*; for all were his friends. He was given power to govern *himself*.

Religion and State in Russia.

Russia has long enjoyed the "benefits" of State religion. From the days of Peter the Great, the Czar has been head of the Church as well as of the State. He has long been recognized as "priest" of the Russian "White House," as well as civil ruler. His empire is and has long been a "Christian" nation.

In Russia the State is united to the "Christian" faith. The Russian legal code, called "*Swod*," so declares, saying "that in the Russian lands the established faith shall be that of the Christian Orthodox Oriental Catholic Church." Of course, the faith of a "Christian orthodox" church can be none other than the Christian orthodox faith.

The foregoing, with other facts given in the following quotations, are taken from an interesting article contributed to the *Independent*, of January 28, by a correspondent in Russia.

The Russian legal code declares:—

"The Emperor, as the Christian ruler, is the highest defender and protector of the dogmas of the established faith, the guardian of the orthodox faith and of each and every ordinance of the holy church."

In the days of Peter the Great, each member of the "Holy Synod" took this oath: "I confess and confirm with my oath, that the highest ruler of this college [the synod] is the Czar, our most gracious Lord." The oath exacted of bishops at the present time is as follows:—

"I promise to obey the directing synod for all the Russias in each and every respect as the authoritative legal body of the church, which has been appointed as such by his Majesty Peter the Great, of blessed memory, and has been confirmed by our present ruling Emperor.

"I also confess that I have received this office by the will of his Majesty and by the election of the Synod. And I promise to keep faithfully all that has been enjoined upon me, or shall be enjoined upon me by the Holy Synod, after the consent of his Majesty shall have been secured for the measures decided upon by the Synod."

Peter the Great did not see, however, or professed not to see, that this state of things would interfere with liberty of conscience. "In 1722 Peter declared in a ukase that it was not his purpose to meddle with affairs of conscience, 'although he had by divine authority the absolute power to decide in such matters.'" His idea of interference with conscience was very much like that held by some religious "reformers" of the present time.

The present Russian law in regard to dissenters reads as follows:—

"All the subjects of the Russian Empire not belonging to the Established Church, both native Russians and those from abroad who are in the service of the State, are permitted at all times openly to confess their faith and practice their services in accordance with the rite.

This freedom of faith is assured not only to the Christians of foreign confessions, but also to the Jews, Mohammedans and heathens, so that all the peoples in Russia may worship God the Almighty, with different tongues according to the laws and confessions of their fathers, so that they may bless the government of the Russian Czar and pray for his welfare and prosperity to the Creator of the world."

"This liberty, however," says the *Independent's* correspondent, "is assured only those persons who are born into a certain confession, but not to those who would adopt or accept a new faith, unless it be that of the Established Church. The legal code reads:—

"It is the privilege only of the Established Church in the Empire to seek others to adopt its teachings and tenets. This faith, however, can be effected only by the grace of God, by instruction, by kindness, and especially by a noble example. Therefore it is never permitted the Established Church to use force in gaining the adherents of other faiths or persuading unbelievers to embrace the orthodox faiths, nor to threaten those who will not come over to the Orthodox Church."

"In the strongest terms every propaganda of others among the adherents of the State Church is forbidden. Whoever persuades an orthodox Russian to join another church, loses all his legal and civil rights, and is banished to Siberia. Those who have left the orthodox communion in this way are put under the jurisdiction of the ecclesiastical courts. Until their return to the State Church they are deprived of all rights over their own children, for whom guardians are appointed, and who are placed in schools approved by the church authorities. If the convert has property where also orthodox people live, he is not allowed to occupy it, and the property is put into the hands of another. In case the convert absolutely refuses to return, all these punishments are made permanent. The ministers of "strange cults" are forbidden by law to engage in any polemics against the State Church. They are not allowed to warn their own members from going over to the Established Church. In fact, they are even compelled to report such conversions to the authorities of the State.

"What almost insurmountable difficulties are by the laws of Russia placed between dissenting members and the performance of their duties, can be seen, for example, from the legal restrictions put upon the Roman Catholics. The Roman Catholic bishops can confer with the Vatican only through the mediumship of the Russian Ministry of the Interior, and without the *placet* of the Minister they are not permitted to publish any pastoral letters or other official declarations. The disciplinary measures of the bishops are seriously interfered with by the laws of the State offering protection to disobedient priests and laymen. The bishops and priests are not permitted to visit Rome. Only one Russian bishop participated in the deliberations of the Vatican Council in 1870, and he was forbidden to return by the government. Occasionally the Imperial government allows

a Roman Catholic bishop to go to the Eternal City. Priests from abroad are not allowed to enter the country without special permission. No Russian subject is allowed to pursue his theological studies in a non-Russian school. Even the appointment of theological teachers by the bishops must be approved by the State.

"The Protestant Church is in no better condition legally. It, too, is merely an *ecclesia licita*; and the banishment of more than thirty per cent. of the pastors of the three Protestant German Baltic provinces in the last decade shows what the legal status of Protestants is in Russia. Only in Finland, where special conditions prevail, does the Protestant Church enjoy better legal rights. In every respect, however, religious dissent meets the heavy hand of the law. The great Jewish agitator in Kishineff, in Southern Russia, Joseph Rabinowitz, could not effect a Jewish-Christian Church organization because the Russian authorities refused to permit him to baptize. In the light of data like these it seems vain to hope for religious tolerance in the Empire of the Czar."

The trouble is that the Russian people have religious "tolerance," but not religious liberty. Religious tolerance represents the mildest attitude of the State towards dissenters when the State has professed religion; and "tolerance" implies the right to be intolerant whenever the tolerant party may choose so to act. Wherever there is "tolerance" of a religion, there also will always be intolerance to a greater or less extent.

We want no religious "tolerance" in this country; we want religious freedom. And therefore we want no union of religion with the State. If the State professes religion, it will certainly join a church.

Proposed Law for Christmas Observance.

In Atlanta, Ga., the 25th day of December last was made an occasion of revelry and crime, by the baser element of the population, to an extraordinary degree. The result was a proposition by the chairman of the police committee of the city council to obtain legislation which would secure a "proper observance" of the day. The following information relative to the project is furnished by the *Atlanta Journal* of January 7:—

"Alderman Joseph Hirsch, the new chairman of the police committee of the city council, proposes to secure legislation that will bring about a proper observance of Christmas as a religious holiday. The alderman thinks that rowdiness and riotous conduct should not be permitted on Christmas and is determined to at least make an effort to put a stop to the practice prevalent here of celebrating Christ's birthday as if it were the Fourth of July.

"I propose, if possible, to secure legislation that will prevent a repetition of the disgraceful conduct on the part of rowdies which has characterized Christmas in Atlanta in the past," said Alderman Hirsch, this morning. "Christmas is a holiday in celebration of the be-

ginning of the Christian era, and by the Christians is regarded as a holy day. Therefore, it should be observed as such. In the north, east, west and, in fact, everywhere but here, the people observe Christmas as a holy day and attend divine worship. But here the day is turned into a regular Fourth of July. The streets are given over to rowdies, their riotous conduct disturbs the peace as well as the devotions of good citizens. This, I think, is all wrong, and I propose to start a movement that will result in the day being properly observed."

"Captain Connolly, chief of police, heard the remarks of the chairman of the police committee and stated that his views coincided exactly with those of Mr. Hirsch. He said the police did their best to keep order, but were unable to do so."

Anyone familiar with the history of Sunday legislation can easily see the exact parallel which will be furnished by the development of Christmas into a legal "holy day," with the development of the legal "sabbath." First appears the fact that the holiday is made an occasion of unusual lawlessness. This has long been the case with Sunday. For reasons which require no great study to understand, Sunday has long contributed more cases for the police court dockets than any other day of the week. To this fact the champions of Sunday have long been calling public attention; and that this Sunday lawlessness was exceedingly bad and demanded a remedy, could not be denied. And the "remedy" proposed and in many instances secured, was a stricter law for Sunday observance.

Upon the same ground precisely it is now proposed to secure legislation for the observance of Christmas, and a similar movement has been started to secure such an observance of Thanksgiving as will not conflict with the religious exercises of the day. By the same logic these "holy days" stand or fall together.

No one denies the evil of the rioting and criminal excess which our holidays so frequently bring forth. But the proposed remedy can only make the matter worse. Idleness can never become a remedy for crime.

There is no reason why people should not be required to behave themselves as well on Sunday, Christmas, or any legal holiday, as on any other day of the year; and there is no reason why they should not be required to conduct themselves as decently on every day as on these days. There can be no reason whatever for making Christmas, Sunday, or Thanksgiving legally different from other days in this respect.

The only remedy for holiday lawlessness is to cut off the opportunity from those to whose natures such conduct is congenial. In other words, they should be kept at work. If they were not so frequently cut off from honest work by these holidays, the civil authorities would not so often be called upon to furnish them with work in the penal institutions of the State.

THE *Pittsburg Catholic*, of January 14, notes that "Governor Hastings, in his message, deplors the fact that official statistics show that crime is increasing at a

more rapid ratio than our population," and adds: "Building additional prisons will not prove a preventive. When the growing generation is trained in morality, as it is in secular knowledge, the State may look for a decrease. The education from which God is banished is the root of the evil."

The "root of the evil" is the depravity of human nature; and only that which will change that nature can prove a remedy. Will training the growing generation "in morality" avert the evil? The Roman Catholic Church trains the growing generation of her adherents in "morality," but criminal statistics do not speak more favorably for that class of our citizens than for any other. The morality which will restrain people from crime is that which is taught to individuals by the Holy Spirit, through the Word of God; and that morality does not come through any secular channel.

It Has Always Been So.

BY W. E. CORNELL.

MEN and organizations who have stood in defense of a principle that is in its nature reformatory; that strikes at existing evils, have always been the targets of every abuse and calumny that the opposition could heap upon them.

In the days of Christ, the people garnished the sepulchres of the righteous, and with tear-stained cheeks exclaimed, "If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets." And yet *this very people crucified the Prince of Glory.*

Religious reformers in every age have had this spirit to contend with; but after their work is done and they pass off the stage of action, those who live after them, to enjoy the fruits of their labors, invariably look back upon the deeds of their persecutors with a holy horror, while at the same time they themselves may unconsciously be manifesting the same spirit toward a new truth for their day.

Seventh-day Adventists as an organization stand in defense of God's law and all that that implies. Their bitterest enemies, those who have been instrumental in invoking the power of the law against them, openly and under oath, acknowledge that they are good, law-abiding, honest citizens; temperate, and ready for every good word and work. Indeed, it is of them as of Daniel of old, the only occasion against them is "concerning the law of their God."

Seventh-day Adventists know that they have a work to do, and like faithful watchmen they have cried aloud and spared not. They have unflinchingly raised a note of warning against approaching dangers. They stand unalterably opposed to the strong trend of sentiment that is fast setting in favor of measures that have in them the principle of a united Church and State. Because of

this they are maligned and denounced in the severest terms by the would-be guardians of Sunday-sacredness. And why? Simply because they see in them a Mordecai in the gate against the consummation of their cherished plans.

Nearly fifteen years ago, an authority among Seventh-day Adventists had this to say:—

"Those who honor the Bible Sabbath will be denounced as enemies of law and order; as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. . . . Conscientious obedience to the Word of God will be treated as rebellion."—*"Great Controversy,"* vol. 4, pp. 409, 425.

This prophetic utterance has since been fulfilled to the very letter in many instances. Here is one. Speaking of the opposition of Seventh-day Adventists to National Reformism, Rev. J. R. Day, Secretary of the American Sabbath Union for the State of Indiana, at a mass meeting held in Chicago in 1892, said:—

"It is religious *anarchy*. It is calculated to break down our rest day, destroy the peace of the country, and bring the judgments of heaven down upon the land."

The *Christian Endeavorer*, whose "one absorbing purpose, one undying enthusiasm" seems to be that "Christ shall rule the caucus and the common council as he does the church," in its issue of November last, states that the Seventh-day Adventists are "carrying on a guarilla warfare against the United States Government," and in the December issue of the same publication, the editor says:—

"These Seventh-day Adventists are flooding our churches with their literature. . . . They co-operate with the open blatant infidels and other enemies of our country in their attacks upon the Christian Sabbath. . . . The friends of the Christian Sabbath have many enemies to fight, but none appear to us to be more mischievous than the Seventh-day Adventists."

Seventh-day Adventists are not nettled at this classification by the *Endeavorer*, though it is false in every respect. It is only what might be expected; indeed, it is just what is expected and what has been expected. For more than forty years, with voice and pen, Seventh-day Adventists have been telling all the people that what we now see enacted before our eyes, would take place; and no amount of denunciation, abuse, or misrepresentation will in the least swerve them from their duty as they view it. The warfare in which they are engaged is one on which hinge eternal consequences, and they have enlisted for life.

Des Moines, Iowa.

In the *Christian Statesman*, of January 23, the editor reports that he called recently upon President Cleveland, "to express to the President our high appreciation of the far-reaching influence" of his Thanksgiving proclamation. "No sooner had we referred to that remarkable document than the President said: 'I have been amazed at the effect of that acknowledgment of Christ.

Letters have come to me in large numbers from various portions of the country, expressing intense satisfaction. My only wonder is that I never made a similar acknowledgment before.' ”

The author of that truly “remarkable document” is not surprised that none of his predecessors possessed sufficient wisdom to issue such a proclamation, but only that he himself had not thought of it sooner! That is surprising, truly!

The Struggle for Religious Freedom.

Jewish Spectator, Memphis, Tenn.

“ETERNAL vigilance is the price of liberty.” Verily, religious liberty is the most precious prize this republic ever won, and every true American, be he Jew or Gentile, Atheist or Deist, ought to guard well the entrance to the temple of freedom, that no ecclesiastical institution whatsoever enter in the disguise of a civil law to gain the support of State and municipal governments. The peace and harmony binding so many heterogenous religious elements together in this land must not be disturbed, and the curse of religious strife must not be brought upon the land. There are no trifles in the science of politics; the smallest beginning may, in the end, work the greatest mischief; or as Horace says, “He has half the deed done who has made a beginning.”

The State of Tennessee, in its declaration of rights upon the statute book, emphatically proclaims: “No human authority can in any case whatsoever control or interfere with the rights of conscience; and that no preference shall be ever given by law to any religious establishment or mode of worship.” If, in the presence of this solemn and sublime declaration, it is just and lawful and compatible with the rights of conscience that thousands within the State are deprived of their freedom of will, and its legitimate exercise, by inserting a theological amendment regarding Sunday observance, it is just as lawful to frame a law to introduce the Bible into the public schools of the State as a text-book for religious instruction, and to convene at the hour set apart for the purpose all the Protestant and Catholic pastors of the State, together with rabbis and liberal ministers, to decide what version of the Bible should be used, and, as it were, to fight it out among themselves.

After it has been made just and lawful to read the Bible in the schools, although every creed believes in a different interpretation, it would also be considered a civil act to put God into the Constitution of the United States. It needs only to imbue State senators and legislators with the idea that any sectarian principle can be inserted in the civil law of the land, and there will be no difficulty to make congressmen believe the same thing. “*E pluribus unum*,” “one composed of many,” is the motto of the United States, and the representatives of each separate State are frequently elected as members of Congress. If the grand principles of reli-

gious liberty and the secular character of our Constitution are ignored and set aside at the sessions of our legislature, why should the same men consider them more sacred and inviolable in the Congress chamber and Senate hall?

They may do all this with the best of intentions—perhaps in order to make the nation purer, better and nobler—but after the mischief is done these intentions will go for nothing. They may also have forgotten history, which told mankind how much misery religious wars have brought to nations of the past, and how much precious human blood was shed in the effort to establish a Church in the State, and to define the God in whose name the law was to be executed.

I know that many will consider this an exaggeration of the consequences which the question at issue will bring, but it is, nevertheless, a logical conclusion. If the Bible is to be taken as an authority in the observance of the Sunday, it is likely to be taken as an authority in legislation otherwise. If an ecclesiastical ordinance is to determine and shape the laws of the State, it is but natural to fear the encroachments of ecclesiastical authority upon the *magna charta* of the nation. . . . To avoid the Scylla and Charybdis of bigotry and fanaticism the State and the nation must steer clear of the reefs and cliffs of sectarianism.

If every statesman, every member of the legislature or of Congress, would be guided by impartiality of judgment and purity in politics, if all ministers of the gospel and other religious people would recognize the mischief sectarian influences work within State legislation, every Sunday law in the land would speedily be repealed. . . .

We and millions of other citizens have come hither from other countries to seek shelter under the glorious banner of freedom and equality held aloft by a secular government, and no loyal citizen should set at naught these blissful promises, promulgated by the constitutions of the States to every human being in the land. We are Israelites by birth and religious education; we revere the laws of God and the religious maxims of Moses, but we do not desire that the States or the State at large shall enforce and perpetuate the ecclesiastical ordinances of the ancient Jews by virtue of the civil law. We protest against the introduction of the Jewish and Christian Scriptures into the spheres of public education, and denounce the efforts of over-zealous sectarians to put the God of the Jews and Christians into the American Constitution.

In France or in any other republic just emerging from the ruins of a monarchical government, some excuse can be offered for making concessions to ecclesiastical rules. There the Church and State were united for centuries, and a separation cannot be accomplished at once; but here on the virgin soil of America such a union was never contemplated; hence every effort, however small, which would gradually and eventually lead to it, should be repulsed by every true citizen. Within the wide boundaries of this land, many dissimilar creeds and religious

associations have now for more than a century lived in peace, harmony and prosperity; it would be treason to disturb this peace and good will.

Whenever the day should come that the Church needs the support of the State, Christianity would be doomed to decay, because if religion has to lean on human law and on a penal code, it betokens debility and decrepitude on the part of religion. Let every denomination observe a day of rest and spiritual elevation for the heart and mind, be it now one day in seven or one day in three, but let them use no other means but moral persuasion and fervent piety to maintain it. . . . Thus the peace and prosperity of all citizens will be secured; the sublime principles of justice, freedom, and equality will be cherished by everyone as the noblest and most precious heirloom of the American nation.

"SENATOR HOAR," says the *Independent*, "is said to have betrayed deep feeling in resenting the threatening tone of some of the communications to Senators peremptorily demanding the prompt ratification of the Arbitration Treaty. He deemed it a grievous indignity to so honorable a body to hurry it into immediate action by 'jamming spurs into its sides.'"

The senator is right. The members of Congress are chosen to transact the most important business of the nation, and they should do this with that deliberation which waits on wisdom. We hope every member of our national Legislature will refuse to pay any attention to the threatenings of any party or body, big or little, religious or secular.

ONE such "sermon" as was preached on a recent Sunday in Plymouth Church, Brooklyn, by the Rev. Lyman Abbott, in which he amused his congregation even to the point of open laughter by his treatment of the Bible story of Jonah, does more to break down the bars of moral restraint in a community than can be offset by all the efforts of reform societies. Dr. Abbott says that the Book of Jonah is a fable, written to teach the goodness and mercy of God. But the average person will lose confidence in a God whose goodness and mercy must be taught by falsehood. The God of the Bible was never reduced to any such straits.

The greatest need of mankind to-day is that of more confidence in God and God's Word.

THE proposed treaty of arbitration between this country and Great Britain does not now seem to be the embodiment of a desire for peace that it did at first. Lord Salisbury is quoted as saying that he will have the treaty in the form in which it was sent to the United States Senate, or not at all; and the Senate profess to see in it a shrewd scheme on the part of the English premier to put this country in a position of disadvantage. Consequently they have so amended the treaty that its

acceptance by the representatives of both countries seems likely to be indefinitely postponed.

This only shows that the parties concerned in the matter are looking out for their own interests, respectively, much more than they are looking out for peace.

THE "Old Jewish Saturday" has been a source of untold trouble to the Sunday reformers for these many years. It has a certain dignity and persistency arising from its association with God, the Decalogue and Jesus Christ, which have made it so quietly stubborn when men have ordered it to get out of the way, that even Mr. Gamble, the latest "Daniel come to judgment," has not been able to order it out of court without a struggle. The special aim of these discoverers in the field of Sabbath Reform is to destroy "Saturday" as the seventh day of the week. To do this they are willing to destroy the week if need be,—anything to be rid of the one fact that the law of the Sabbath finds its full expression in the last day of the week.—*Sabbath Recorder*.

A CRUSADE against Sunday newspapers and Sunday distribution of mails, was inaugurated January 21, by ministers of Annapolis, Maryland. At a meeting held in the First M. E. Church, a committee of seven was appointed to petition the postmaster-general on the subject, and devise such other means as might be necessary to the success of the crusade. The Sunday sermon is coming to rely more and more upon State and municipal legislation to enable it to compete with the Sunday papers.

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FIGHTING AGAINST GOD.



Wilt thou rally thy legions to battle,
And march on the City of Light,
Whence angels excelling in power
Were hurled to the regions of night?

Wilt thou compass the city eternal,
Its towers and battlements raze,
And train thy batteries brazen
On the throne of the Ancient of Days?

CAN NATIONS CONTENT WITH GOD?

"At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."⁵

For a nation to compel a subject to disobey the laws of a foreign nation, when it knows it is powerless to protect him in so doing, is but to murder its citizen in cold blood, and merit international contempt.

Will the government attempt to protect its citizens against the wrath of an offended God? Will it declare war on the King of kings? Can it marshal its hosts and hurl its serried columns against the Eternal City?

"WE OUGHT TO OBEY GOD RATHER THAN MEN."⁶

"WHEN they went from nation to nation, and from one kingdom to another people; he suffered no man to do them wrong: . . . saying, Touch not mine anointed, and do my prophets no harm."⁷

If God had intended that his children should submit to governments in matters of conscience, he would not have protected Daniel in the lions' den, the three Hebrews in the fiery furnace, nor have delivered Peter and John, Paul and Silas, from their prison cells, where they were placed for disobeying human enactments.

GOD AND THE POWERS THAT BE.

"RENDER therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."⁸

God has ordained that governments should exist among men. To these governments he has commanded his people to render tribute, honor, and respect. He has commanded them to be obedient to every ordinance of man, not for fear of punishment, but for the Lord's sake. So long as a government enforces ordinances of men, — such laws only as are necessary for the protection of men in the enjoyment of their equal, natural rights, — they will not come in conflict with the Christian.

⁵Jer. 10: 10. ⁶Acts 5: 29. ⁷1 Chron. 16: 20-22. ⁸Matt. 22: 21.

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