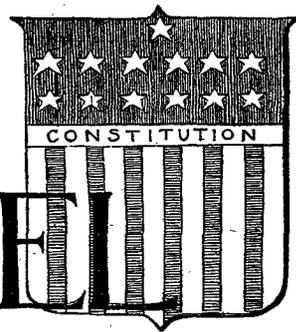


AMERICAN SENTINEL



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

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EDITOR.

NEW YORK, FEBRUARY 25, 1897.

VOL. 12, No. 8.
Single Copy, 3 cents.

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

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

(Entered at the New York Post-office.)

THE Sabbath is God's, not man's.

The Lord says that it is "the Sabbath of the Lord thy God:" "My holy day."

It was made for man, that is true; but it itself is the Lord's, designed for the good of man.

It is the Lord's institution, established for the good of man: and it is the man's, and is only for the good of men, when it is held ever to be the Lord's and is devoted sacredly to the object for which the Lord established it.

What is that object?—That man may know only the Lord. Therefore it is written: "Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." "It is a sign between me and you, throughout your generations; that ye may know that I am the Lord that doth sanctify you."

THERE are many people who do not know that Jehovah is God. There are many who say that they do not know whether there is any God at all. Yet all can know that Jehovah is God.

All that any one needs to do to know that Jehovah is God, is merely to employ the means which He has established that He may be known. "Hallow my Sabbaths and they shall be a sign between me and you that ye may know that I am the Lord your God."

Surely that is simple enough. Surely that proposition is fair enough. Wherever there is one who does not know God, let him hallow the Sabbath of the Lord and he will know that Jehovah is God. And if any one will not take enough interest in the matter to do so simple a thing as that, he is certainly without excuse.

And think of it: It is eternal life to know God; for it is written, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Eternal life is in knowing God; and by hallowing His Sabbaths God may be known; and yet men will despise His Sabbath, will trample it under foot, will ostracise, cast-out and persecute those who hold it, will set up a fraud in its place, and will make laws to compel the acceptance of the fraud instead of the genuine!

God established the Sabbath: man established the Sunday. The word of God says that "the seventh day is the Sabbath:" the word of man says that Sunday is the Sabbath. The word of God is the truth; therefore the seventh day is the Sabbath, by which is the knowledge of God, by which is eternal life; and Sunday is the fraud.

Is it wise then, is it safe, for Congress, State legislatures, or judges, to allow themselves to be made instruments in a grand scheme to shut away from men the God-given means of attaining to the knowledge of God and eternal life?

Who is the one most interested in keeping from men the knowledge of God? Who is the one most determined to keep men from the way of eternal life? Who? Every one can tell. Then into whose hands are they playing who by legislation, by law, or by any other means, keep men from the observance of the Sabbath of the Lord? In whose interests is it that Sunday—the false Sabbath, the false sign—is exalted, and supported, and forced upon men by all the power of earth?

We know that this is not the way that the Sabbath question is usually looked at; but this is the way it *should* be looked at, for this is the way the Bible puts it—and the Bible is right.

In the times of the French Revolution "the clerical party demanded a monopoly, and wished to establish their right, to the exclusion of the right of the religious minorities."—*De Pressensé*.

Liberty Not Lost.

LIBERTY—in the highest and truest sense of the term—cannot be lost except by voluntary surrender. No combination of Church and State power, no Sunday “laws,” no restrictions that can be put upon an individual by religious legislation, can of themselves take away that individual liberty that is from God.

God is infinitely superior to all these forces, and it is His will that every one of His creatures should be free. This is so because freedom is indispensable to the rendering of that worship which is due from the individual to his Creator. God can accept no worship and no service that is not freely given.

It is not therefore in any spirit of hopelessness that we point out the dangers which now threaten the liberties of the American people. It may be, indeed, that the Constitution, and those principles of justice which it embodies, and upon which both the national and State governments are founded, will no longer serve as a protection to individual rights. It would seem that this is all but true of the situation even now. But even though the Constitution be entirely subverted, and though the very pillars of free government fall, soul liberty must still remain at the disposal of its divine Author. Its source is higher than any earthly constitution or government. All of liberty that ever found its way into such embodiments, was placed there by Him who presides over the destinies of all men; and when any people reject it as a principle of government, there still remains that avenue through which the gifts of God descend in their most perfect form, and which no governmental power can control.

This avenue the individual himself controls, and its use depends upon his own volition. It is the avenue of faith in the Word of God, necessitated by the relation of every individual to God. That relation is an individual relation, and is independent of earthly governments or power.

What we would do, in view of the encroachments upon the guaranties of liberty set in the principles and institutions of the Government, is to point out to all the one sure means by which liberty may be retained in the individual life. We are not prophesying the loss of all liberty. We know that liberty will not be lost; that after Sunday “laws” shall have been made as oppressive as enthroned despotism can make them, and enforced as rigorously as the churches are demanding they should be, even after the decree shall have been enforced that none may buy or sell save such as do homage to the papacy through that day she has set up,—there will be those who in the very midst of persecution will enjoy liberty in its fullness, because they have been set free by the Son of God. “If the Son shall make you free, ye shall be free indeed.”

It was the Son of God who, in the midst of the “burning fiery furnace” kindled by Nebuchadnezzar of

old; brought to the three faithful ones such freedom as had never been theirs before. And that was a lesson for all time of the futility of any effort of earthly government to take away liberty from the soul.

And the time is coming—such is the unmistakable indication of events—when every individual must settle it with himself whether in his own case liberty shall be lost, or retained as these ancient worthies retained it. But this need cause no person fear or despondency. Never were the three Hebrews better off, or in the enjoyment of greater happiness, than when in the midst of the fiery furnace.

The prospect before every individual who will believe and obey God is bright indeed. We would not fail to point to this as well as to the gathering storm of religious persecution.

The Two Ways.

In one of the cities of the West, lately, it was arranged to celebrate by a ball, the opening of a new union depôt. The celebration happened to be appointed for a Wednesday night.

“The ministers of sixteen churches of the city” published “an emphatic protest,” among other things, “against the presumption of arranging for such an opening on the night generally conceded to the prayer-meeting, without any consultation with those most nearly concerned.”

This is another of those general pointers that show how determined are the preachers to rule everybody and everything. They insist that people who are not religious shall conform in an altogether outward and formal way, to the ways and institutions of those who are religious. That is, they insist that people who are not religious, shall act as though they were religious, when they have no heart in it.

People who are not religious have just as much right to find entertainment in the way that they choose, as the people who are religious have to find entertainment in the way that they choose. In other words, people who are not religious have just as much right to go to a ball as people who are religious have to go to a prayer-meeting. And there is no sort of presumption in those who are not religious, going to such entertainment on the same night that the religious ones go to prayer-meeting. Indeed, the only presumption in the case is in anybody calling such a thing presumption.

Now we are not admitting for one moment that a ball is as good as a prayer-meeting. There is no kind of comparison between them. A ball is not a good thing at all; while a prayer-meeting is only good. But there is also a great difference between the two sorts of people. The people who go to balls, *ought* to go to prayer-meeting instead. They ought never to go to balls at all; and they ought to go to prayer-meeting every time. But

all this must be of their own free choice. And to show a disposition that would compel them to go to prayer-meeting if we could; or that censures them for going somewhere else on prayer-meeting night; is not the best way to cause them to choose, or incline them, to go to the prayer-meeting.

THE REALITIES OF CHRISTIANITY.

Of course no Christian ever goes to a ball. The Christian has substantial pleasures and entertainments of an order so much higher than balls or anything else that this world can furnish, that such things can find no place in his thought at all. To him the prayer-meeting so far surpasses the ball or any other worldly entertainment, that there can never be any shadow of rivalry or divided purpose when the two things fall on the same night. He is a Christian. He is not of this world, even as Christ is not of this world. His mind, his affection, his heart, is set on things above, not on things on the earth. And his pleasures and entertainment are from a source as much purer, and are of an order as much higher, than this world or anything that is of this world, as is the difference and the distance between heaven and earth.

Now the person who goes to balls and finds his pleasures and entertainment in such things as this world affords, does not know that Christianity presents these higher pleasures and richer entertainments. And while he does not know this, shall he be deprived of what little fleeting pleasure he may be able to find in the world where he is? And above all, shall he be deprived of it by professed Christians? And more than this, when "the ministers of sixteen churches" show so much jealousy of his little joy, is such action calculated to convince him that there is a reality about the superior pleasures which they say belong with the religion that they profess?

SEPARATION FROM THE WORLD.

These ministers said of themselves: "We, as ministers of the gospel and followers of a religion that demands of us separation from the world, take this opportunity to offer our emphatic protest," etc. It is true enough and it is supremely proper that they should be followers of a religion that demands of them separation from the world. Why, then, being separated from the world, do they still try to run the world as though they yet belonged to it? The proper thing for us to do, who are separated from this world, is so to present the transcendent glories of the world to which we belong that people will leave this old sinful, troublesome, fleeting world, and come over to the happy, holy, eternal bliss of the world to come, but which to the Christian begins already in this.

Those who are of this world know that the best that they can get from it is unsatisfactory. They know that even the best pleasures that it can afford do not satisfy—that they are not pleasures at all for more than the moment. On the other hand those who have hold on the heavenly world know that every item is very satisfaction itself—their joy is full, their peace passeth all understand-

ing, their meditation is sweet, their study is a delight, their very labor is restful. Those who know this good of the other world even in this, are to let its love, joy, peace, longsuffering, gentleness and goodness, so shine in their lives, they are to be so glad, so rejoicing in the Lord always—and all this is simply to say that they are to be Christians—that those who know only the apples-of-Sodom-pleasures and good of this world shall see that there is a source of pleasure and of all goodness and truth—that there is indeed a world that is so much better than this one that they will freely, gladly, leave the fleeting shadows of this one, and enter into the enjoyment of the eternally-enduring substance of the other world.

LET US NOT BE HARD-HEARTED.

Then even though they will not take the good and the joy of the world to which we belong, oh let us not be so hard-hearted as to want to deny to them the little pleasures that they try so hard to find in this world. There is but little of it at the very best, and even though there were much of it there is but a very short time at the most in which they can possibly have it. Then when the pleasure is so little, so fleeting, so unsatisfying, and the time so very short in which they can have it, even though they take all the time they will ever have, it is cruel to want to deprive them of it; and to brand it as presumption if the times of their uncommon pleasures happen to fall at the times of our common ones.

No, no. The Christian, while exceedingly sorry that people who for the taking can have the best that the universe affords will seek to be pleased and satisfied with the very worst, will not attempt to take from them against their will or their wish the little empty pleasures that they may be able by such hard endeavor to gain.

DON'T ASK PEOPLE TO BE DISHONEST.

It is proper also to say to these "ministers of sixteen churches" and to all others, that the Lord Jesus does not want any person to make pretensions to being religious from any sort of outward considerations whatever. He does not want any person to act as though he were religious when his whole heart is not in it. Here is His word: "Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt; for a tree is known by his fruit." The Author of Christianity would rather have a man to be openly and honestly worldly than to have him make a profession and an outward show of Christianity when he is not a Christian. Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, and be done with it.

The Lord wants no criss-cross work. He wants it straight and honest from the heart, or not at all. And every man who has any respect for himself wants it so too. And it is in every way better to have it so. It is better for a man to be honestly wicked than to be hypocritically good. An honest infidel is better—he is a better man and it is better to have him in the world—than a dishonest Christian.

Of course, rightly speaking, there is no such thing as a dishonest Christian: for if he is dishonest in anything he simply is not a Christian. But yet every Christian is obliged with sorrow to confess that there are those who bear the name, and make the profession, of being Christians, who are not honestly such. They are such only from policy of some phase—perhaps indeed that they may not be counted presumptuous by the ministers of sixteen churches, when the night of their worldly pleasures happens to be the same as the prayer-meeting night. But may the Lord save the people from all such religion as that!

Let all who bear the name of Christian be Christians indeed; then there will not be nearly so many people going to balls on prayer-meeting nights; and then those who do go to balls on prayer-meeting nights will not be denounced as presumptuous by those who do not go.

God's Word vs. a Colonial Ordinance.

AMONG the reasons set forth in a recent communication to the Board of Trustees of Carnegie Hall, Pittsburg, protesting against the opening of the hall for Sunday concerts, we note this:—

“3rd. As Christians we find abundant authority for our position in the Word of God, but to those who take a different view of Scripture, or decline obedience to its mandates, we respectfully call attention to the fact that the First General Assembly of Pennsylvania, on December 7, 1682, in passing the first law in regard to the observance of the ‘Lord’s Day, commonly called Sunday,’ declared that ‘for the ease of creation people shall abstain from their usual common toil and labor, that they may better dispose themselves to read the Scriptures of truth at home and frequent meetings of religious worship.’ Many unsuccessful attempts have been made to repeal or amend this law, but it has remained in force down to the present time. Besides this, it is well settled among Anglo-Saxon nations that neither amusement nor labor should be carried on on the Lord’s Day.”

So then, those who “take a different view of Scripture,” whether they revere the Word of God or not, ought to set that aside in deference to this ancient colonial ordinance, passed by the “First General Assembly” of Pennsylvania, under the impression that they were legislating “for the ease of creation”! Do the parties who made this protest hold the Scriptures so lightly themselves?

As to the attitude of Anglo-Saxon nations toward the “Lord’s Day,” if it be not a fact that more amusement is “carried on” on Sunday than on any other day of the week, both our own observations and the testimony of the press are sadly at fault.

Another reason given in the protest is that “The concerts are likely to interfere seriously with the attendance upon the afternoon sessions of the Church and Sunday schools.” But have not the one class of citizens as much right to hold a concert on Sunday, as the other

class have to hold a Sunday school? Are rights determined under this Government by class distinctions?

It is surprising that a cause which appeals so largely to credulity and prejudice as does that of Sunday legislation, can make such progress in this country as it does.

The Clergy Against the Bible.

Now that the political campaign is ended, the preachers are finding time between the filling of their respective pulpits and laying plans to get control of the Government, to discuss the question of the infallibility of the Bible. As the Bible says nothing about political campaigning or getting control of the civil power as belonging to the work of the Christian ministry, but speaks distinctly to the contrary, it is perhaps not strange that the question of its infallibility should have become a mooted point.

Foremost in the ranks of dissenters from this once cardinal principle of orthodoxy, is the Rev. Lyman Abbott, of Plymouth Church, Brooklyn. Dr. Abbott’s discourses seem to be in the main a statement of his disbeliefs in regard to the Scriptures. He does not believe Genesis—that has been known ever since he became the successor of Henry Ward Beecher. Not long ago he raised a laugh in his congregation over the idea of the truth of the Book of Jonah; and a little later he announced his disbelief in another portion of the sacred volume. Just what parts of the Bible—if any—he places out of the realm of fiction, it would be difficult to judge from his discourses. One thing he does believe in, however, and that is a strict Sunday law. In the February *Christian Endeavorer*, we find him saying:—

“I think that experience demonstrates that Sunday rest must be secured not merely by private agreements, but by legislative enactments vigorously enforced.”

Some of the papers have been drawing comparisons between Dr. Abbott’s words concerning the Book of Jonah and the words of Thomas Paine on the same subject, and discover such a similarity of language as to lead to the conclusion that it is a case of teacher and pupil. The only difference is that in Paine’s day infidelity did not presume to speak from the “Christian” pulpit.

What has made the question of the Bible’s infallibility especially prominent just now, however, is a discussion which took place at a meeting of about three hundred prominent Methodist ministers at the Methodist Book Concern, New York City, February 15. There the editor of the leading Methodist journal in America, Dr. Buckley, stated that he did not believe in the infallibility of the Bible in the English version. This announcement created considerable disorder, in the midst of which Dr. Buckley maintained his position and demanded that the question be put to vote. This was finally done, with the result that only one vote was obtained for the view that the Bible, in English, is infallible.

Of course, the practical effect of this attitude of this representative Methodist body will be to lessen confidence in the Bible, as read by the masses in English-speaking countries. And since the latter can read no other, they are from this latest Methodist standpoint left without any Bible at all; for a Bible that is fallible is not the Word upon which we can depend for salvation. Faith being the indispensable requisite to salvation, and demanding unquestioning belief of the Word of God, we must have that Word itself, or derive no benefit from the plan of salvation.

And the same is of course true of the German, French, or any other Bible, since all these are but translations of the original text, and therefore as fallible as the English Bible. The work of the British and Foreign Bible Society and similar bodies in giving the Bible to the nations and races of the world, must be discounted, since they have only furnished translations, which are therefore fallible. And even if we would go back to the original text for an infallible authority, we are met by the fact that there are nothing but copies of the original writings now in existence; and of course a copyist is just as fallible as a translator.

Hence the doctrine that the Bible, in the English or other tongues, is not infallible, is equivalent to a denial of the infallibility of any Bible known to the world to-day. The real nature of this objection may be understood from the fact that this is one of the leading points sought to be made against the Bible by the author of the "Age of Reason."

As the AMERICAN SENTINEL stands for liberty, for justice, for equal rights to all men, so it stands for the Christian's Bible, against the traditions, customs, and popery which have sought to take the place of the Word, and which have ever been a menace to the liberties and rights of the people. The less reverence men have for the Bible, the more reverence they have for tradition and the opinions of men in higher station than themselves; and the more this reverence finds expression, the nearer do men come to the full realization of popery.

We believe it would be well for the clergy to settle the question of their belief in the Bible's infallibility before proceeding further with the scheme to take control of the Government and make the "revealed will of Christ" the supreme authority in our civil affairs. Are they sure that we have the "revealed will of Christ" in the "fallible" English Bible? This is a question which ought, with them, to take precedence of all others.

RECENTLY the Pennsylvania State Capitol at Harrisburg was destroyed by fire; and now it is announced that the State legislature is to convene for its next session in an M. E. Church of the city. A *Christian Statesman* writer announces the fact with the air of one who regards a church building as the most appropriate place anyhow for the transaction of State business, and remarks that "the manner of granting the church and its immediate and cordial acceptance may well be regarded as signifi-

cant of closer relations in our political life between Christians and the Government." He further observes that if the "powerful Christian influences about that temporary State Capitol," "should be mighty enough to give the legislative proceedings the atmosphere of a prayer-meeting," no one would be "so foolish as to think that any righteous interest of the Keystone commonwealth would suffer from it."

We would naturally have supposed some other place would be chosen for a session of the State legislature than the interior of a church. However, that may have been the best place available; and we should think the arrangement might be made to work, provided affairs of State are not allowed to get in the way of the Sunday school, prayer-meeting, religious sociable, society meetings, choir practice, or other matters of regular church work. However, we trust the transfer is not to be permanent. The basis of all proper State legislation is individual rights; and an understanding of these, with a mind to work for their preservation, as simple honesty and justice demand, are the essentials which should give character to the atmosphere in legislative halls.

An Illustration of Greek "Learning."

IN a recent number of the *Christian Advocate*, of this city, there was printed—and from a Doctor of Philosophy too—one of the most thoughtless articles we ever saw in a journal of any standing. We do not mention it here to criticise it, but to call the sober attention of thoughtful people, and of that kind of thoughtless people too, to an important consideration that is involved in it.

This Doctor of Philosophy was in Greece and sent to the *Christian Advocate* an account of his journey from Patras—which is the principal port of the Gulf of Corinth to Piræus, which is the port of Athens, with descriptions of the Acropolis of Corinth and the Acropolis of Athens.

In his description of the temples of the Acropolis of Athens he speaks of them repeatedly as "sacred"—"the sacred cella of her sacred house," etc. He does not say that by the Greeks and other heathen anciently they were *considered* sacred. Nowhere in the article does it appear that he used the word with any such idea as that it is merely in accommodation to ancient notions. Every sentiment in the article bears irresistably to the conviction that the writer himself considers those places sacred and uses the word in the same sense that the ancient Greeks did. In other words, the writer is evidently so imbued with Greek ideas, Greek conceptions, and Greek modes of thinking, that what to them was "sacred" is to him sacred.

But everybody knows that those Greeks were sheer heathen. And all who have read much know that they were heathen of such a sort that their very idea of sacredness was profanity, and their most sacred emblem an obscene symbol. That a man in this age, in the presence of

Christian ideas and in a Christian journal should speak of the places that to those heathen were "sacred," and himself use the word in the same sense as did they, certainly shows a thoughtlessness that is remarkable.

But this is not all. Please read the following:—

"Thirdly comes the crown and pride of all temples made with hands, the Parthenon, the temple of the Athenian Virgin. To attempt any description of this superb shrine would be a work of supererogation alike distasteful to gods and men."

"Distasteful to gods." Is it true, then, that there are really such things as gods to whom things can be distasteful? Does this writer think that the Greek gods still have their habitat on the Acropolis of Athens and round about, so that if he should take the liberty of writing up their shrines for the consideration of the barbarian Americans, they would be displeased—does he? If not, what does he mean? And if he *does*, what does he mean?

Does he not know that such of the Greek gods as had any real identity, were devils? While Athens and Corinth were in their glory, and their gods were worshiped in all the corrupt and corrupting rites that became them, it was written to people who dwelt there: "The things which the Gentiles sacrifice, they sacrifice to devils." But they sacrificed unto their gods. Are these devils the gods for whom this writer has so much respect that he would not do so slight a thing as to write a detailed account of their "sacred" shrines lest he should do that which was "distasteful" to them?

If not this, then does he believe that the mythical things of the vain imagination of the Greeks, were really gods, and of such enduring substance that they still continue in the ancient haunts; so that if a person should not there walk softly and with reverent mien or should attempt to write about them and their "sacred" places, they would be offended—at least in taste? Does he not know that they were "nothing?"

If he believes neither of these things, then why does he write so? For, as before suggested, there is no hint that he writes otherwise than with sobriety and from conviction. And if he believes either of them, then his article betrays a remarkable thoughtlessness.

It is not to be supposed that he takes devils to be these gods, and would hesitate to do anything distasteful to them. It is possible, however that his mind may have become so thoroughly saturated with Greek ideas, his imagination so pervaded with Greek conceptions, and his admiration so engrossed with the "perfections" of Greek sentiment, that all these things appear to him just as they did to the Greeks themselves, that they are all as real to him and in the same way as they were to the Greeks themselves. And that this is indeed most probable, is strongly suggested in his statement that the Parthenon was "the crown and pride of all temples made with hands." But this again betrays sheer thoughtlessness or worse. Did he never read the description of the

Temple of God at Jerusalem that was built by Solomon? It far surpassed the Parthenon.

Surely every person who will think at all on the subject can see at once that the Greek gods were in conception nothing but the reflection of the imagination of the Greeks themselves. And every person who has read knows that in disposition and character the Greek gods were perfectly devilish. And if then he will think for a moment he will see clearly that in disposition and character the Greek gods were but the reflection of the disposition and character of the Greeks themselves. He will see therefore that these gods were, so far as themselves were concerned, literally nothing; but were in *fact* only the Greeks themselves—and every one of them has been dead from a thousand to two or three thousand years.

Then as for the gods themselves, why should this writer think that he could do anything that would be distasteful to *nothing*? And as for the Greeks who were in fact their own gods, but who have been dead so long, why should he think he could do anything distasteful to them? And as the dispositions and characters of those Greeks when they were alive were so essentially devilish, why should he hesitate to do what might be distasteful to them even though they were all alive to-day. That the thing were distasteful or even offensive to them would be one of the best possible evidences of the essential virtue of it, and that it was the very thing to do.

An important question upon all this is, Where is the merit in Greek philosophy, religion, or art—for their art was but idolatry? What possible good can come to anybody from contemplating and absorbing such a mass of falsehood, corruption and vanity? The Latin field is the same. Yet these are the chief field, and the pride, of "learning," in almost all the colleges in the world. It is so, even in professed Christian colleges. But how is it possible for young men, or young women, or anybody in fact, to study such stuff as all that really is, without becoming essentially paganized? It is not possible.

But what was this paganism to Greece and Rome? What did it do for them? What did this philosophy, religion, and art, in *its perfection*, do for the Greeks and Romans? Was the result of all this with them, so altogether good and profitable, that it needs to be reproduced in the world? Every man who thinks, knows that the height of Greek and Roman development, when all this "shone" in its "brightest lustre," was the deepest state of moral degradation that had ever been seen in the world since the day that Sodom and Gomorrah perished. Does it need to be reproduced in the world? Every decent man is compelled to say, No. Then why should that which produced it before be reproduced and glorified in the world? Can you indulge the cause and escape the effect? It is time that the people began to think.

WE have reached a time when individualism finds its sole refuge in the gospel of Jesus Christ.

Tried for Selling Sunday Papers.

As announced in our last issue, an effort is being made to put a stop to the sale of Sunday newspapers by newsboys in the District of Columbia. This effort is made, of course, in the interests of Sunday observance; but it could not be based on a Sunday law, because no such law exists in the District. To have Congress enact such a law is one of the special aims of those calling for religious legislation at the present time.

The prosecution was therefore based on a regulation made by the District Commissioners to prohibit "any needless noise or outcry" within the District, on all days of the week alike. The section under which the prosecution was brought, decrees that,—

"No person within the District of Columbia shall make any needless noise or outcry, or any noise or outcry for the purpose of advertising wares or for the purpose of attracting," etc.; "providing, however, that newsboys in the exercise of their calling may cry their newspapers between the hours of 6 A. M. and 8 P. M. on secular days of the week, and between the hours of 6 A. M. and 10:30 A. M. on Sunday."

On the 31st day of December, 1896, the last clause was struck out by the Commissioners, thus limiting the crying of papers by the newsboys to "secular days of the week."

The trial was held February 14 in the police court, Judge Kimball presiding. The defense was conducted by General Birney and Major Carrington.

The points raised by the defense were, that while Congress could properly delegate to the Commissioners power to legislate in purely municipal matters, such grant was a special one, and must be construed strictly; that the ordinance was arbitrary and unreasonable, and in excess of the power granted by Congress. General Birney declared that the regulation would prohibit the crying of babies, and any person who made a noise needlessly, would be punishable under it.

"Even Congress," he said, "could not pass a law of that kind so as to make it Constitutional, because God gave us lungs and gave us the right to employ these lungs in any proper way so as not to disturb others. That is the limitation; a man's right extends only to the boundary of the rights of other people.

Major Carrington said that Congress never intended to confer power to prohibit noises other than such as were of the nature of a public nuisance; that no other government on earth possessed any such regulation as the one under consideration; that it was a restriction of liberty which even the Czar of Russia could not maintain; and further, that no one had a right to say upon what part of the day a person might engage in his business. "What," he inquired, "would a stranger here in this boasted land of liberty think of the fact that newsboys could not without the consent of the Commissioners sell papers between the hours of six and nine o'clock?"

Notwithstanding the arbitrary, tyrannical, and ab-

surd character of the regulation, however, the District Attorney contended that it was neither unreasonable or absurd. The judge reserved his decision.

It is quite consistent that a regulation of this nature should be invoked in support of a cause which aims at compulsory Christianity.

It will be noticed that the regulation as left by the action of the Commissioners in December last, provides that newsboys may cry their papers "on secular days of the week." This of course involves the question of what days of the week are secular. And as the distinction indicated by the word is one based on religion, the court in deciding a case under the regulation must decide a religious question; and this no earthly court can do. The only authority upon such a question is the Word of God; and it is no part of the business of the courts to construe that Word.

And that Word, it may be mentioned, says nothing about any sacred or non-secular character belonging to Sunday. "The seventh day," it tells us, "is the Sabbath." And since this is true, the first day of the week cannot be any other than a secular day.

The Mole Hill and the Mountain.

In the New York *Christian Advocate* of February 11, we note the following:—

"It has been reserved for the State of Nevada to descend to a lower step of legislative degradation than has been sounded by any State in the Republic for many a year. For a long time the instigators of the brutal prize fight have been driven from State to State with their debasing exhibitions by legislative enactment. Even in Texas, which many ill-informed persons seem to think is the synonym of things uncivilized, a special session of the legislature was held, when an invasion of the State was threatened, to pass a law forbidding the bullies of the prize ring from disgracing the name of that State with their performances.

But Nevada is now to become the nursing-mother of prize fighters. Nevada, with a diminishing population—a State whose transformation into a Territory would not be regarded as lamentable by the country at large—has passed a law licensing prize fights at the rate of \$1,000 apiece. The honor of the nation is besmirched when a State passes such a pernicious piece of legislation, over which good men hang their heads in shame and the members of the short-haired gentry rejoice.

"The governor of a Western State, when invited to give expression to the extraordinary and unfortunate conduct of the Nevada governor and legislators, uttered his sentiments in these vigorous words:—

"I do not hesitate to go on record as saying that I regard the act of legalizing prize fighting in Nevada as being not only unpardonably pernicious, but utterly iniquitous and monstrous. Under the most favorable circumstances, the prize ring has always been the resort of law-breakers and ruffians, as a rule, and the startling intelligence that one of the States, dignified by a place in the Union, has deliberately entered into copartnership with professional promoters of public exhibitions of un-

speakable brutality, and prostituted its power in aid of undisguised lawlessness, presents a phase of degradation that must necessarily be regarded as a crime against society, and such a distinct reproach to our boasted civilization that the effect cannot be otherwise than to condemn us as a people by thus offending the moral sentiment and provoking the righteous criticism of the enlightened nations of the globe.' ”

We notice this only because of some queries which naturally connect themselves with it, which call for explanation; and the more so because the above quotation seems to express the ideas of a large number of more or less eminent authorities upon the subject.

Do these would-be teachers of morality and molders of public opinion really think that it is worse to license a prize fight than to license a saloon? We know what the fruits of the saloon are, and if there can be any more baneful, we would like to be told what they are. Yet almost every State in the Union licenses thousands of grog shops, to say nothing of gambling hells, and other places of vice and debauchery. Is there any disgrace in this?

Do these things constitute any reproach to our “boasted civilization”?

It would seem not, in the view of those who have been so shocked at the action of the governor and legislature of Nevada. If otherwise, why are such things not “driven from State to State, with their debasing exhibitions, by legislative enactment”?

Some States have enforced Sunday laws upon honest, conscientious observers of the seventh-day Sabbath, punishing them by fine and imprisonment, and even working them in the chain-gang. Yet we never heard from any of the leading religious journals that there was any disgrace in this to State or Nation.

Several hundred thousand men—husbands and fathers—go down every year into drunkards’ graves, several hundred thousand homes are blasted, several hundred thousand children made paupers, through the grog shops licensed in every part of the land. Yet the “honor of the nation” was all unsullied, until at last it was “besmirched” by a bill to legalize prize fights!

More than this; the State of New York itself has for some time licensed “glove contests,” and contests of this kind are conducted in the heart of New York City, between which and the contests licensed in Nevada there is not, as to character, the difference between tweedledee and tweedledum. Yet it is only the State of Nevada which has been thereby brought into disgrace!

This, and much more that might be said, prompts the query before mentioned,—Do these persons who are declaiming so loudly against the State of Nevada really believe what is plainly inferred from their words? If they do, then as moral teachers they are about as reliable as were the Pharisees denounced by the Saviour, who strained at a gnat and swallowed a camel.

If, on the other hand, they do not believe what in effect they say, they are guilty of disgraceful hypocrisy.

In either case, we can but wonder what kind of a standard of morality these persons must possess, by which to justify such teaching. And what will become of sound public sentiment under the molding influence of such teachers? Can it be expected that it will be anything else than pharisaical?

The disposition to gloss over great iniquities, while laying great stress upon the wickedness of comparatively small offenses, is one of the most baleful signs of the times. When this was done by the Pharisees of old, the nation of Israel was nigh to its end.

The great need of the hour is for men of principle,—men who will denounce evil not because it may be fashionable to do so, but simply because it is evil, and who will condemn it in proportion to its magnitude, no matter how firmly it may have become entrenched in law and custom; men who are not seeking for some cheap expedient by which to acquire a reputation for morality; men who know the difference between true morality and “respectability;” men to whom character is of more value than reputation. In short, the great need of the hour is for more Christians.

Repudiating the Ballot.

THE following from a letter by General Master Workman Sovereign, of the Knights of Labor, was printed in the *New York Herald*, of February 15. It indicates in a startling manner how far the country has already lapsed from the standard of Republican government, and the proximity of national perils which have been wont to attend monarchy and imperialism:—

“Private Dalzell, in a Washington newspaper, seems to overlook the fact that in the recent election one million voters in this country lost faith in the ballot, and that the Iron Brotherhood and the Industrial Army, both secret revolutionary societies, are now being organized in every part of the country.

“What we need is an agitation at home that will force the people to a test against our own social and economic disorders. Scarcely a day passes that I do not read one or more appeals to join one or the other of the revolutionary orders now being formed in this country, and offers of money and arms are frequently received if I will give my efforts to the cause of revolution.

“Thus far I have persistently declined to give aid or encouragement to such movement. But if, through the writings of such men as Private Dalzell, revolutions come in spite of all efforts to prevent it, I will not be found among the cowards, nor on the side of the plutocratic classes.

“One word in favor of war with a foreign country will multiply tenfold into a desire for revolution at home. The general unrest of the people is not caused by a hatred of foreign nations, but because of robbery imposed on them by class legislation of our own Government, and if incited to war as a relief, they will direct their attack against the source of their oppression, and not against a foreign nation that did not possess the admin-

istrative power to impose the conditions from which they suffer.

"These facts should be considered by Private Dalzell before invoking heaven to hasten war with another country. I still have hopes of a peaceful solution of our difficulties, and will work to that end; but if, as Private Dalzell says, the only remedy is in war, I prefer to have the war at home.

"What moral right have we to impose war, with all its cruelties and destruction and desolation, on a foreign country as a means of relieving our own distress and the result of our errors? Furthermore, to provoke a foreign country to war would not prove a permanent remedy for domestic wrongs. It would inflate the volume of government securities and impose increased burdens on the debtor classes. It might also result in adding our country to the conquests of some monarchical or despotic power, and make us slaves to tyranny and oppression. Insurrections start with a spark and are quenched with a deluge.

"One reason in favor of insurrection to idle, starving and overburdened people is more potent in exciting war than a thousand reasons against insurrections in preserving the peace. Dalzell may not know what the secret revolutionary societies are doing. For his benefit I will quote the following from the prelude of a secret circular now being distributed by one of the revolutionary societies just mentioned:—

"COMRADES: There comes a time in the affairs of men and nations when desperation compels the human mind to pause and bring to its aid that element of reason so long discarded. We have reached such a crisis in the destinies of this American Republic.

"One hundred years of national existence has demonstrated that the political fabric of our Government contains within its warp and woof the elements of its own destruction, with the fact that the ballot has proven a most lamentable failure as a safeguard of free institutions.

"In the closing of the nineteenth century we see a class despotism establishing itself upon the ruins of the Republic. An oligarchy is now in power, and already the hideous phantom of imperialism overshadows us, as embodied in the autocratic claims of the Federal Court and the acts of unbridled military despotism characteristic of the Federal Government of to-day.

"What is to be done? We have appealed in vain to the ballot. Every trial of strength in the political arena has resulted in victory for the unscrupulous money power.

"There is nothing surprising in this. The ballot is a weapon best wielded by the hand of cunning and craft. History records no nation that freed itself by voting. No: let us be frank. The hour has come for men to lay aside the mask and look each other in the face.

"Fellow reformer, would you be free? Would you see the regime of corporate power and class despotism at an end? Would you see the shackles stricken forever from the limbs of humanity and behold emancipation, the rebirth of the nation which Jefferson revered, that Paine wrote and wrought to establish? Do you believe that this can come through the ballot? No, you do not.

"Have not the Reformers spent their lives, their fortunes and their energies in the cause of political reform through the ballot box, and what has been the result?

Have they not seen the cunning and unscrupulous always victorious, emerging from every campaign master of the spoils? Have you any hopes that this will be changed in the future? The past is one long protest against the ballot as an instrument of reformation.' "

The Sunday Law in Texas.

BY A. W. JENSON.

JANUARY 12, 1897, the first session of the twenty-fifth legislature of Texas, convened at Austin, and on the 15th, House Bill No. 11, for the promotion of Sunday sacredness, appeared, which reads as follows:—

"Any person who shall hereafter labor or compel, force or oblige his employes, workmen or apprentices, to labor on Sunday, or any person who shall hereafter play base ball, foot ball, or any other game of like kind on Sunday; or any person who shall hereafter hunt game, of any kind whatsoever on Sunday, within one mile of any church, school-house, or private residence, shall be fined not less than twenty-five nor more than one hundred dollars."

This bill was read the first time and referred to Judiciary Committee No. 2, and on the 18th of January, it was by the committee reported back to the House with recommendation to pass with the following amendments:—

Section (1) to be amended by inserting after "whatsoever," the words, "with firearms and dogs, or either," and by striking out the words "within one mile of any church, school, or private residence;" thus making it a misdemeanor to work, hunt, or play ball of any kind anywhere in Texas on Sundays.

On the 21st of January the Judiciary Committee reported it correctly engrossed, and on January 23, it was read the third time and passed. January 26, Mr. Ward called up the motion to reconsider the vote by which the bill was passed. The motion to reconsider prevailed, and the bill was again laid before the House on its final passage.

Mr. Ward then offered an amendment to the bill, covering that part of it which related to the hunting of game, as follows:—

"Or any person who shall hereafter hunt game of any kind whatsoever on Sunday within one half mile of any church, school-house, or private residence; or any person or persons who shall hereafter play baseball, football, or any game of like kind on Sunday, within one half mile of any church, or any other place of public worship, shall be deemed guilty of a misdemeanor and on conviction shall be fined in any sum not less than \$30 nor more than \$200."

Mr. Love offered to amend the amendment by striking out the words "one half mile" and inserting the words "one mile." This was tabled by motion of Mr. Ward.

Mr. Ward's amendment was put and lost.

On the question of final passage the bill was lost by 55 yeas to 57 nays.

The following words spoken on the occasion by Representative J. F. Wolters, show that there is yet left in Texas some patriotism and regard for personal liberty:—

“I vote ‘No’ on House Bill No. 11, in its original form, as well as in its amended form. In my opinion the churches in Texas are amply protected by the laws now upon our statute books. I believe that private residences and the inhabitants thereof are amply protected. I consider this bill an infringement upon the rights of the citizens of Texas to enjoy the freedom of thought and action guaranteed them by the Constitution, to the perpetuation of which the Democratic party is pledged by the most sacred ties of tradition and by clearly enunciated declarations in the Democratic platform upon which the great majority of the members of this House, including myself, were elected.

“Believing in the undying principles of democracy which has for its keystone the great principle that in a free government every citizen should be permitted to think and to act as he may please, so long as he does not infringe the rights of any other citizen, I vote ‘No.’”

In times like this when there is such a cry and demand for legislation on religious subjects, it is refreshing indeed to hear utterances like the above, so publicly and boldly set forth; and although we know from the sure Word of prophecy that it cannot be long before such voices will be heard no more, or at least when heard cried down, we thank God and take courage to step into the openings as they present themselves, ever remembering that “eternal vigilance is the price of liberty.”

Austin, Texas, Feb. 14, 1897.

Sunday in the Montana Legislature.

“Montana Bivouac,” February 1.

ALREADY two Sunday bills have been introduced in the Montana Legislature. One is for closing the saloons on Sunday, and the other, if passed, will be a general Sunday law, reading as follows:—

“An Act to prevent the transaction and performance of business or work, except business or works of necessity, charity or mercy, on Sunday, and to amend certain laws in relation thereto.

“SECTION 1. That Section 531 of the Penal Code of Montana be and the same is amended to read as follows:—

“SECTION 531. Every person who transacts, conducts or performs any business, work or labor, except works of necessity, charity or mercy, on Sunday, or the first day of the week, is guilty of a misdemeanor.

“Provided, This Act does not apply to any person who habitually observes and keeps some other day of the week as the Sabbath, and *abstains* from his *usual* avocation on such day.

“SECTION 2. Section 532 of the Penal Code of Montana, being a section of said act, is hereby amended so as to read as follows:—

“SECTION 532. Every person who violates any pro-

visions of this Act shall, upon conviction thereof, be fined for the first offense any sum not less than \$10, and not more than \$50, and shall be fined for any subsequent violation any sum not less than \$25, and not more than \$1,000.”

How is this for a Rocky Mountain State whose very air ought to inspire freedom in every individual?

Priestism in Power.

“Present Truth,” London, Eng.

It is said that the witch doctors, or Fetish priests, rule over the King of Benin, and that their influence is responsible for most of the human sacrificing and slaughtering in that country. Go where one will in the world, or look through secular history, and it will be found that wherever a priestly caste has most influence in government there has been the greatest wickedness. Many think that this is solely because it is bad religion that gets into power, and that if only good religion could be lifted to authority in the councils of State it would be a desirable thing. But good religion asks for no authority or power from man; it rests upon the power of God and preaches a gospel of divine power. Whenever religion forsakes this in order to secure power in the State it becomes bad religion, and its whole influence is evil, whether amongst whites or blacks, civilized or uncivilized.

THE New York *Christian Advocate*, the leading Methodist organ in this country, recently expressed itself on the subject of governmental chaplains, by saying that in many cases they are “undesirable ministers unloaded upon the Army and Navy by the different denominations;” that they are characterized by “indifference and intemperance,” and that they “make the position a sinecure, finding their pleasure in ease, travel, and society.” We are not disposed to question these statements. All the evidence we have met with on the subject confirms their truthfulness. Nor is anything else to be expected from an attempt to combine a civil with an ecclesiastical office. The wonder is that the Government should in the face of such facts, still retain this Church-and-State feature. But instead of abolishing the office, Congress is now asked to remedy the difficulty by providing that applicants for it shall undergo a rigid examination. This, too, notwithstanding that clause of the Constitution which excludes any religious test in determining the fitness of applicants for governmental positions.

AN exchange says that “The ministers of Salt Lake City, Utah, have passed resolutions recommending capital punishment, based on these grounds, to wit: ‘That the Bible favors the infliction of the death penalty for the crime of murder; that the Lord has never ordered it repealed; that it has never been repealed, and is, consequently, still in force; that such being the undisputed

facts in the case, it follows that it is right; and therefore the Utah legislature should so recognize it and make laws in conformity."

This is the doctrine that the United States Government is asked to accept in the proposed "Christian Amendment" to the Constitution. By that amendment, the Government would be bound to enforce by civil penalties all that is commanded in the Word of God and not repealed. And as the Bible leaves no side of human life and duty untouched, but covers all by its precepts, the Government, having passed the amendment, would merely have to consider theological questions as to what the Bible enjoins. And of course it would devolve on the theologians to say what a command of Scripture means, and whether it has been repealed, or is still in force. This would make of Congress an assembly of contending theologians? It is our impression that there is enough of such controversy in the country as it is.

Proposed Sunday Law for California.

THE following Sunday bill was introduced in the California Legislature by Mr. Emmons, of the Assembly, February 2:—

"AN ACT

"TO AMEND THE PENAL CODE OF THIS STATE BY ADDING THREE SECTIONS THERETO, TO BE KNOWN AS SECTIONS 299, 300, AND 301, RELATING TO SUNDAY, AND THE OPENING OF CERTAIN PLACES OF BUSINESS ON THAT DAY.

"*The People of the State of California, represented in Senate and Assembly, do enact as follows:—*

"SECTION 1. Three new sections are hereby added to the Penal Code of this State, to be known respectively, as sections two hundred and ninety-nine, three hundred, and three hundred and one, and to read as follows, to wit:—

"Section 299. Every person who, on the Christian Sabbath gets up, exhibits, opens, or maintains, or aids in getting up, exhibiting, opening, or maintaining, any bull, bear, cock, or prize fight, horse race, circus, gambling-house, or saloon, or any barbarous and noisy amusement.

"Section 300. Every person who keeps open on Sunday any store, workshop, bar, saloon, banking house, or other place of business, for the purpose of transacting business therein, is punishable by fine not less than five nor more than fifty dollars.

"Section 301. The provisions of the preceding section do not apply to persons who, on Sunday, keep open hotels, boarding-houses, barber shops, baths, markets, restaurants, taverns, livery stables, or retail drug stores, for the legitimate business of each, or such manufacturing establishments as are usually kept in continued operation; *provided*, that the provisions of the preceding section shall apply to persons keeping open barber shops, bath-houses, and hair-dressing saloons after twelve o'clock meridian, on Sunday."

A correspondent writes us from Sacramento that this bill was placed in the hands of the Committee on Judi-

ciary, instead of the Committee on Morals, because the clergy who are back of it discovered that the latter Committee were not favorable to Sunday legislation.

Over-Conscientious.

BY W. E. CORNELL.

It is a remarkable coincidence that during the last year or so particularly, there has sprung up, not only in our own country, but in other lands as well, and even in the islands of the sea, a wonderful zeal on the part of Sunday observers for the preservation of the day from the inroads of "Continentalism."

It is really pitiful how frantic some of the appeals are, and what momentous consequences hinge on the success of their efforts in this direction. It is such a wicked thing for the laboring men of our large cities to take their families on the only day they are free, to the parks, the lakes, or any other place where a breath of fresh air can be secured, that these Sunday guardians would stop every railroad train, every street car, or other means of conveyance to these resorts. It reminds one of the time during the Dark Ages when men who showed signs of apostasy from the church were sacrificed in order to save their souls. However, these very zealous people have no compunctions of conscience in demanding of their kitchen girl that she do double duty on that day in preparing an extra fine "Sunday dinner," because they are to entertain the reverend so and so. They are too pious to read a Sunday newspaper, and would suppress every one of them, yet if they be ministers, they are only too glad to use its columns in which to make their announcements; and it is a notorious fact that the advertising columns of the Sunday issue of our dailies are more largely patronized by the church-going business men than any other issue of the week.

There is so much hypocritical pious cant, such glaring inconsistencies and straining at gnats and swallowing camels in much of this effort, that it is not to be wondered at that it is receiving some merited satirical rebukes. A late issue of *Judge* puts it this way:—

"I hear that the Rev. Brother Thirdly has refused an increase of salary," said Mr. Gummy to Mr. Glanders.

"Yes, that is true."

"Rather remarkable thing, wasn't it? I never heard of a clergyman doing such a thing before."

"Yes, his refusal was a strange thing in itself, but the reason he gave for his refusal was even more remarkable."

"What reason did he offer?"

"He said that his present income was quite sufficient for his wants, and that if he had an increase of salary he would have more than he could use conveniently. That would oblige him to put some of his money in the bank, where interest would be earned incessantly on his deposits, and he really couldn't think of letting his money earn interest on Sunday."

We admire honesty of purpose in a man, even though

his efforts be directed in behalf of a bad cause; but when he sets himself up to pluck out the motes that he imagines are in his brother's eye, while at the same time he is blinded by the beams that darken his own vision, he need not feel grieved if there are occasionally administered to him some pretty sound rebukes.

Des Moines, Iowa.

That "Divine Law."

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

FROM the *Congressional Record*, of December 14, we cull the following excerpt from the proceedings in the Senate:—

"MR. GALLINGER.—I present a series of resolutions adopted at a union Thanksgiving service in the town of Hudson, N. H., in reference to the Armenian question. The closing resolution I desire to put on record:—

"That international and divine law would justify the Great powers of Christendom in putting an end immediately to these atrocities, even though it should necessitate the dismemberment and destruction of the Turkish Empire."

"The resolutions are signed by G. W. Buzzell, pastor of the Methodist Episcopal Church; C. D. Swett, pastor of the Baptist Church, and F. P. Chapin, pastor of the Congregational Church."

The question arises, By what divine law are "the great powers of Christendom" justified in destroying the Turkish Empire? The assumption of such a resolution is that "the great powers of Christendom" are Christian; from that standpoint, we ask the question, By what divine law are Christians justified in destroying empires? Christ said of himself, "The Son of man is not come to destroy men's lives, but to save them," and he has given neither precept nor example for saving men by means of the sword.

It is a prerogative of the Lord to remove kings and to set up kings (Dan. 2:21; 4:17), and he has given no law authorizing Christians to assume any such responsibility. In His providence he has used armies to overthrow nations, and He has commissioned one nation to chastise or to overthrow another nation. But these are not authorized by any general divine law (or international law, either) to do so at their will. When the Lord wants such a work done, he overrules circumstances in a special way to bring about his purpose.

The Lord does not send Christians to bear the sword against their enemies; no retaliation against persecution is of Christ. "I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:49. As Christians, we are, as sheep among wolves, and "the weapons of our warfare are not carnal." The only offensive weapon in the Christian's armor is the "sword of the Spirit, which is the word of God."

That the Turkish Empire is to come to its end, and that in a short time, there can be no doubt. We believe

that such a result is foreshadowed in the Word of God. That the Lord will use the power of other nations to bring about this result, there is no doubt. But when he does use the physical forces of the so-called "Christian nations" to put down a kingdom, it will have been demonstrated that they are not Christian. The very fact of their using weapons not prescribed in the armor of Christ is evidence that they do not belong to the spiritual army of Christ.

When Peter drew his sword to defend the Master's cause in the Garden of Gethsemane, the Lord said to him, "Put up thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52. And in all the rules and regulations of the Christian army that order has not yet been countermanded. Those professed Christians who are continually calling for the use of the sword, or the civil law, which is the same thing (for the civil law is nothing if not backed by physical force), should ponder the circumstance recorded in Luke 9:51-56. Here it is related that Christ sent two of his disciples before him to a village to secure lodgings. But the people would not receive him. The disciples were very indignant, and proposed to call down fire from heaven upon the place. "But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of."

Not the Spirit of Christ.

"Pitkin (Pa.) Miner," January 29.

TRUE Christians should try to exemplify the character of our Saviour. But how about the great denominations of professed Christians of to-day? Do they possess the noble attributes so profusely displayed by Jesus when he was upon earth?

Did our Saviour curry favor with the "powers that be" in order to advance his teachings, or did he appeal to the God-loving and God-fearing element within man, and plead earnestly with him to accept the gift of "eternal life?" Coercion and the struggle for civil power, now going on, to compel people to worship God according to man-made laws, were never taught by Christ.

The Saviour was crucified and nailed to the cross by so-called religious people. . . . This same affection governs the powerful church denominations of to-day. The zeal shown in the endeavor to get civil authority in their hands is every day apparent. All true Christians should be characterized by liberality and charity.

Let every one worship God in the manner dictated by their own conscience. The world will be better off by so doing.

THE doubtful utility of teaching religion in the public schools, as demanded by many people, is illustrated by the following quotation from a recent discourse in the chapel of Leland Stanford University, by a professor of the University of California:—

"The idea of salvation, for instance, which belongs

to theology and not religion, and on which rests the whole scheme of Christ's position in the Church, is fast losing ground. The need of salvation is not a natural feeling, else there would be no need of revivals to create it. The belief rests entirely on authority and will be gradually cast aside, for beliefs founded on authority alone cannot live."

Also this, spoken on the same occasion:—

"The character of Jesus has suffered in this way. He has been attacked by skeptics as he never could have been had not too zealous believers lifted him out of the pale of humanity into Deity. Nobody would think of picking to pieces his beautiful sermons and the account of his life, had not the claim of absolute perfection been set up for him—a claim he never advanced for himself."

If religion is to be taught in the schools by college professors, it is pretty certain that it will be mainly the teaching of the "higher criticism."

"Christian Endeavor" in Toronto.

A TORONTO journal makes the following notes of a recent Christian Endeavor convention in that city:—

"At the first meeting of the Toronto Union, held after the regular annual meeting for the election of officers for the present year, a large portion of the time was devoted to devising ways and means for suppressing 'Sabbath desecration,' as they were pleased to call honest civil employment on the first day of the week.

"Attention was directed particularly to good citizenship work by communication from the Westminster Presbyterian and Cooke's societies. The communication of the former society spoke of the desecration of the sabbath last summer in the public parks, and was referred to the Good Citizenship Committee, while the latter communication alluded to the agitation raised by the city milkmen to have the Sunday milk delivered on Saturday. The Union heartily sympathized with the Dairymen's Association in their efforts to suppress Sunday labor, and passed a resolution to that effect.

"The Good Citizenship Committee was given full power to act as it deemed best in the distribution of literature and the providing of scrutineers in the elections that are expected to take place at an early date on the question of Sunday cars and prohibition.

"It was agreed that the banner which the Union intended presenting to the suggested Lord's Day Alliance canvass be reserved to be given as a reward for the best service by any society in the coming Sunday street-car contest, provided the societies which had entered the competition previously announced consented to this arrangement.

"The Union placed on record its approval of the aims and objects of the Lord's Day Alliance, and left each society to determine—with the approval of its own church authorities—how it could best assist the Alliance in forwarding its work."

We are as strongly opposed to the desecration of the Sabbath as anyone can be, but we are more strongly opposed to the methods adopted by the Christian Endeavor Union for its suppression, even supposing the first day of the week to be the Sabbath. We had supposed

that the work of suppressing sin was one which was accomplished by the preaching of the gospel to the sinner, not by setting ourselves as spies to watch him; and when detected in sin, to set the police after him, instead of praying with him.

ANOTHER great massacre is reported from the island of Crete, which has become the storm centre of European politics. This time, however, it is the Mohammedans who have been massacred by the "Christians." Two thousand of the former are reported slain—men, women, and children—constituting almost the entire population of the town of Litia. We have not noticed any expressions of horror from Christendom over this occurrence.

The term "Christian" is here applied to the perpetrators of this massacre with the same propriety as when it is used in designating the United States or any of the great powers as a "Christian nation." If the manner and spirit exemplified in the slaughter at Litia were Christian, then the use of that term as here mentioned is appropriate. But where was any such spirit ever exhibited by Christ?

Christians do not constitute a military power in this world, nor fight with carnal weapons.

REPRESENTATIVE ENGLE, of the Colorado House, recently gave a somewhat startling variation to the usual course of Sunday legislation by introducing a bill to make Sunday in that State, from a legal point of view, "a day for the rest, recreation, or amusement of the people, as they may see fit," and providing for the fining and imprisonment of "any person or persons interfering with the privileges and rights of the people as conferred by this act." The bill was defeated by only three votes. The attempt called out an attack from the Ministerial Alliance of Denver, who denounced the bill in strong terms. Evidently they have no desire for a taste of their own medicine.

By statute and by the arbitrary will of judges in "common law" decisions, the State of New York requires everybody to be idle at least one whole day each week.

If any should be so altogether obstreperous as quietly to engage in perfectly honest labor—in other words, if he should fail to be idle on Sunday—then, if he should refuse to pay a fine, he would be imprisoned, and so compelled to be idle *all the time*.

Surely it must be that the people of the State of New York think that idleness is the chief end of man.

THE *Catholic Standard and Times* reports a professed Protestant doctor of divinity who explains "the growing tendency among Protestants to take up doctrines of the Catholic Church" "as being due to the reaction, or swinging back of the pendulum, from the radical departure

taken at the time of the so-called Reformation—which, like all reforms, went too far.” Yes, and when these compromisers shall have succeeded in thus reforming the Reformation, there will be upon the world again the pall of the Dark Ages.

TORONTO, Ont., is the banner city of America in point of legal Sunday observance; but it has a “Lord’s Day Alliance,” which is not by any means behind like organizations elsewhere in active work. This Alliance is now besieging the Provincial government for a compulsory half-holiday each week in all the shops. Besides this, they also ask that all shops except drug stores be closed on Saturday evenings at nine o’clock. The government has promised to take the matter into consideration.

These “Lord’s Day” Alliances do no mean to go out of business with the concession of their first demands.

THE *Union Signal* says that “Whoever helps to add a wholesome holiday, that is, a holy-day, to the people’s calendar of saints, has set in motion a mighty influence.”

Yes, he has—a mighty influence for evil. To say nothing of the evils of saint worship, this very thing of making holidays to be holy-days, which now seems to be almost an established thing, has set in motion an influence mighty enough for evil to sink this whole nation.

ISAAC NUSBAUM, a storekeeper, of Bradford, Pa., was arrested February 9, for having sold goods on Sunday in violation of the law. He was held in \$100 bail for trial, which was set for the 19th. It appears that the arrest was due to a determination on the part of Nusbbaum to disregard a compact of the clerks of the city for the early closing of stores. It is frequently the case that the Sunday law is used to force compliance in some direction not contemplated at all by its requirements.

THE Sunday-law forces have evidently determined upon a general advance in the western States. Sunday bills are making their appearance in the legislatures all over that section. Wisconsin, Minnesota, Missouri, Colorado, Texas, Montana, Arizona, California,—in all these the Sunday-law mania has appeared in the law-making assembly, and doubtless other States might properly be included in the list. We trust our readers appreciate the significance of this demonstration.

ONE great difficulty in the way of reform legislation, writes an advocate of the “Christian Amendment to the Constitution,” is that legislators do not know what “the people” want. So he urges those in favor of such an amendment to write to their representatives in Congress, urging its adoption. Then Congress will know what “the people” think about it! In no direction are

the religious amendmentists working harder than in that of trying to impress Congress with the idea that *they* are the people of the United States.

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REPORTS from Bahia, Brazil, state that a band of about 3,000 religious fanatics, armed with Winchester rifles, are intrenched in the mountains of that State, and that their leader has proclaimed a “holy war” for the re-establishment of religion and the monarchy. The government has undertaken to suppress them, and several battles have been fought, with great loss of life.

A BILL now pending in Congress bears the title, “To prevent the multiplication of suicides.” It is worthy of notice as illustrating the tendency among would-be reformers to believe that legislation is capable of providing a panacea for every ill. The prevalence of suicide will no doubt be proportionate with the increase of poverty, drunkenness, and vice.

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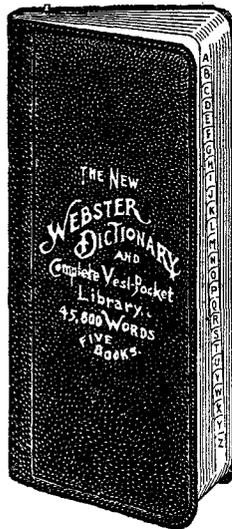
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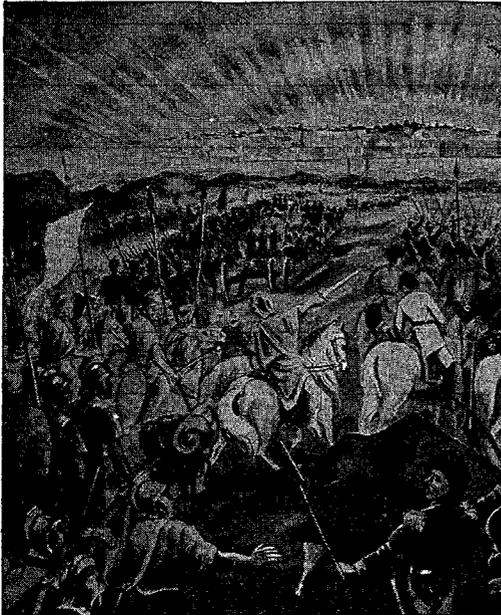
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Wilt thou rally thy legions to battle,
And march on the City of Light,
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Were hurled to the regions of night?

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

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"At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."⁶

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

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

"WE OUGHT TO OBEY GOD RATHER THAN MEN."⁷

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

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

GOD AND THE POWERS THAT BE.

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

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

⁶ Jer. 10 : 10. ⁷ Acts 5 : 29. ⁸ 1 Chron. 16 : 20-22. ⁹ Matt. 22 : 21.

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