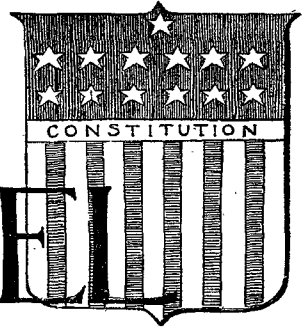


AMERICAN SENTINEL



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

ALONZO T. JONES,
EDITOR.

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grace is the realm of God. All the power of the domain of grace is devoted to saving men from the dominion of sin. This in order, that "as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord."

On which side do you stand in this great controversy?

"SELF-PRESERVATION is the first law of nature."

But self-sacrifice is the first law of grace.

In order to self-preservation, self-defense is essential.

In order to self-sacrifice, self-surrender is essential.

In self-defense, the only thing that can be employed is force.

In self-surrender, the only thing that can be employed is love.

In self-preservation, by self-defense, through the employment of force, force meets force, and this means only war.

In self-sacrifice, by self-surrender, through love, force is met by love, and this means only peace.

Self-preservation, then, means only war; while self-sacrifice means only peace.

But war means only death: Self-preservation, then, meaning only war, means only death. While self-sacrifice, meaning only peace, means only life.

Self-preservation being the first law of nature, nature then means only death. While self-sacrifice being the first law of grace, grace means only life.

But death is only the wages of sin: nature, then, meaning only death, it is so only because nature means sin. While life being only the reward of righteousness: grace meaning only life, it is so only because grace means righteousness.

Sin and righteousness, nature and grace, are directly opposite and antagonistic elements. They occupy realms absolutely distinct. Nature, self-preservation, self-defense, force, war, and death, occupy only the realm of sin. Grace, self-sacrifice, self-surrender, love, peace, and life, occupy only the realm of righteousness.

The realm of sin is the realm of Satan. The realm of

Is It a Christian Mission?

THE *Christian Observer* observes that "the work of the Rev. Gilbert Reid, in China, is distinctly to the higher classes. In that country Mr. Reid believes that the educated and official classes must be reached before much can be accomplished for those beneath them."

This work of Mr. Reid is professedly Christian work. It is a mission distinctly to the higher classes. It is proposed to bring these higher classes to Christianity; then by these bright examples of Christian grace and virtue accomplish much for "those beneath them."

But we wonder what means is to be employed by Mr. Reid to do this. As his mission is professedly Christian, the Bible is the only thing that can rightly be used for the work, to be done. But for the mission and the method of work here proposed he has no Bible; for the Bible is directly against it.

The root idea of this mission is distinction of classes—respect of persons: while the Bible holds to the eternal truth, that "There is no respect of persons with God." How then can he use the Bible in the work of a mission whose root idea is against Bible principle?

As this is professedly a Christian mission, it is fairly to be presumed that the faith of Christ is to be the all-important theme; but the faith of Christ plainly forbids that which is the fundamental proposition of the scheme. It is written, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. . . . For if ye have respect of persons ye commit sin; and are convinced of the law as transgressors. How then can men be brought to Christ, by methods

whose fundamental principle is contrary to the expressed word and faith of Christ? And if they are not brought to Christ, then what will the mission accomplish?

But this is not all: As Mr. Reid's is professedly a Christian mission, it is to be supposed that he will follow the method, and present the word, of Christ. There came to Jesus once, one of "the higher classes"—one of "the educated and official class"—a ruler of the Jews, a member of the Sanhedrim. The first words that Jesus said to him were these: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

This high-class man didn't understand that, and asked, "How can a man be born when he is old?" "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

If Mr. Reid does not preach this to the higher classes to whom he has gone, then he will not preach to them Christianity at all. And as certainly as he does preach it, and as certainly as any of them accept it and are born again, so certainly they will no longer be of "the higher classes." On their own part they will not count themselves of "the higher classes," but of the lowest, the chiefs of sinners; and on the part of "the higher classes" those who are born again will no longer be recognized or counted as belonging in their "class" at all.

Yet more than this: Even though Mr. Reid's scheme should succeed exactly according to his plan as described, no man would be justified in concluding that it was the work of Christianity throughout. Even though he should succeed in getting "the higher classes" to accept his religion and still remain "the higher classes," so that "those beneath them" could be attracted by their example, the mission would yet lack the essential element of Christianity.

Everybody knows the readiness of the lower classes to court the attention and favor of the higher classes by imitating their ways, whether it be in the cut of their hair, the cut of their beard, the cut of their coats, or the cut of their religion. Whatever becomes fashionable among the higher classes will be readily copied by those beneath them. And only let Mr. Reid's religion become fashionable among the higher classes of China or anywhere else, and just then he will find "much accomplished for those beneath them" in the way of their imitating the ways of the new fashion in religion.

But it would not by any means be Christianity. Whole nations have been thus "Christianized;" but they were further from Christianity when it was done, than when they made no pretensions to being anything but heathen. At first they were only heathen. But after being so "Christianized," they were heathen and hypocrites besides. When they were only heathen, there was room, and a possibility, for them to become genuine

Christians by accepting the faith of Christ upon principle. But when they became heathen, who, by only an outward form, gave themselves credit for being Christians, they thus shut themselves off from becoming Christians indeed, by having made it only a cloak for their heathenism.

Christianity is not a fashion: it is a principle. It is not a thing that can be imitated: it is a new life planted in the heart. It cannot be derived from any example of "the higher classes," but from God alone, by a personal faith in Jesus Christ.

And just because it is a *principle* and not a mere profession; because it is a *new life* and not a new fashion; in its very nature Christianity can never recognize any classes, nor class distinctions, nor have any respect of persons whatever. The cross of Jesus Christ abolishes and obliterates all middle walls of partition, by obliterating "the enmity" from which arise all such things.

In the light of the plain words of Scripture, and of what Christianity really is, it is plain enough that all that Mr. Reid's mission is, is to carry to China a phase of philosophy and civilization that is different from that which they have. But neither philosophy nor civilization nor even a compound of both, is Christianity.

An Expansive Gospel.

J. C. Hiden, D. D., in "The Independent," May 21, 1896.

IN none of our Lord's final directions is there the slightest hint that Christianity was to wait upon civilization; nor does anything in that "missionary magazine," the Acts of the Apostles, give the least color to such a view. The wise according to this world often tell us that it is useless to attempt to evangelize barbarians; that we must first instruct them in at least the rudiments of civilization, and thus prepare them for the reception of the gospel.

This view savors of the baldest rationalism. Does God care only for civilized people? No; Christianity does not come to help man after he has helped himself, but in his helplessness; and it is quite easy to lay too much stress upon what is called, "the connection between Christianity and civilization." We know that not a few of the most cultivated men in ancient as well as in modern times, have been very wicked. Julius Cæsar was one of the most accomplished men that ever lived. From a moral point of view, the boasted Greek civilization was rotten to the core. Even Plato's "Republic" advocates the twin villainies of communism and "free love."

Tweed was an "educated" man. Aaron Burr was one of the most accomplished politicians that ever figured in American history. His native talents were splendid. He was well educated. He was an able soldier under Washington. He was one of the most uniformly successful advocates that ever practiced at any bar. As an orator he stood in the very front rank in an age which

produced Fisher Ames and Patrick Henry. His eloquence was so overpowering as to melt his bitterest enemies to tears, and make them forget where they were. He was, perhaps, the most magnetic man that has lived since Julius Cæsar. . . . Barely missing the Presidency, and easily first as Vice-President, he spent most of his life in a blaze of glory, and has left to posterity a name which will be the synonym for infamy as long as American history is read, or American politics discussed among men. . . . No; civilization hath "no relish of salvation" in it.

Between Christianity and civilization there is, indeed, an antithesis which is too frequently overlooked, even by thoughtful men. Civilization is mainly a social force, operating upon a community. Christianity is a spiritual force, operating upon the individual. It is about as difficult to civilize an individual as it is to convert a State. Rough people can be converted

Among the Greeks one and the same word meant "*morals*" and "*manners*." The same linguistic phenomenon appears in Latin; and the reason is that *morals were manners, and nothing more*. However highly "cultivated" a heathen people may be they will still be barbarians morally. *Christianity makes an immense difference between morals and manners*. Samuel Johnson was not so "elegant" as was Lord Chesterfield; but he was a much better man than the polished, licentious nobleman; Chesterfield was the nobleman; but Johnson was the noble man.

Some critics would have us believe that the Sermon on the Mount is all right, and that the New Testament morality is of a high order; but that the Old Testament is so full of barbarisms that our cultivated age cannot accept it as authority. But again, I ask, Does God care only for people of cultivation? Did not Paul preach at Lystra as well as at Athens? The Pentateuch presents marked internal evidence that much of it was immediately addressed to people who had recently emerged from slavery and were still in a semi-barbarous condition.

John Foster wrote the most splendid of his essays to show why men of taste were so generally opposed to evangelical religion; and it now seems to be in order for some smart critic of the Wellhausen school to write an essay to show why God cares nothing for barbarians.

Paul evidently did not think that uncultivated people were outside of the pale of God's sympathy, or of gospel work. He was debtor both to the Greeks and the barbarians; to the wise and the unwise. "The regions beyond," whether inhabited by scholars or by ignoramuses, were the regions which especially fired his ambition and kindled his zeal. He was always anxious to go to some new place where Christ had never been preached; and he seems never to have asked whether the place was "cultivated," or whether the people were civilized.

Let any pastor ask himself the question, "Are my most cultivated people my best people?" One of the very

best members of any church that I have ever served could barely spell his way, with many blunders, through a chapter of the Bible; and some of the most troublesome church members that I have ever known were very highly educated.

The gospel is indeed expansive. It is addressed to people of all grades of culture, and to those of no culture. Greeks and barbarians are to be all won by Christ, and one in Christ.

George Washington's View of Sunday.

IN its issue of February 21, a New York journal quotes from a recent book by Paul Leicester Ford, entitled, "The True George Washington," the following concerning the latter's view of Sunday, as indicated by his words and practice:—

"His daily 'where and how my time is spent,' enables us to know exactly how often he attended church, and in the year 1760 he went just sixteen times, and in 1768 he went fourteen, these years being fairly typical of the period 1760-1773. During the presidency a sense of duty made him attend St. Paul's and Christ churches while in New York and Philadelphia, but at Mount Vernon, when the public eye was not upon him, he was no more regular than he had always been, and in the last year of his life, he wrote:—

"Six days do I labor, or, in other words, take exercise and devote my time to various occupations in husbandry, and about my mansion. On the seventh, now called the first day, for want of a place of worship (within less than nine miles) such letters as do not require immediate acknowledgment, I give answers to. . . . But it hath so happened, that on the last Sundays—call them the first or the seventh as you please, I have been unable to perform the latter duty on account of visits from strangers, with whom I could not use the freedom to leave alone, or recommend to the care of each other, for their amusement."

HE SOMETIMES WORKED ON SUNDAY.

"What he said here was more or less typical of his whole life. Sunday was always the day on which he wrote his private letters—even prepared his invoices—and he wrote to one of his overseers that his letters should be mailed so as to reach him Saturday, as by so doing they could be answered the following day. Nor did he limit himself to this, for he entertained company, closed land purchases, sold wheat, and, while a Virginia planter, went fox hunting on Sunday.

"It is to be noted, however, that he considered the scruples of others as to the day. When he went among his Western tenants rent collecting, he entered in his diary that, it 'being Sunday, and the people living on my land apparently very religious, it was thought best to postpone going among them till to-morrow,' and in his journey through New England, because it was 'contrary to the law and disagreeable to the people of this State (Connecticut) to travel on the sabbath day—and my horses, after passing through such intolerable roads, wanting rest, I stayed at Perkin's Tavern (which, by the bye, is not a good one) all day—and a meeting-house being within a few rods of the door, I attended there morning and

evening services, and heard very lame discourses from a Mr. Pond.' ”

It thus appears that Washington neither regarded Sunday as a sacred day nor kept it as such, though he was always careful to respect the religious scruples of others. Is it true, then, as certain religious people would have us believe, that Sunday-keeping is an essential feature of the highest type of citizenship? It is generally admitted, we believe, outside of National Reform circles at least, that the “father of his country” was, in point of citizenship, as noble a type of manhood as this nation ever produced.

WASHINGTON AGAINST RELIGIOUS INTOLERANCE.

Again, in the matter of respect for the religious scruples of his fellowmen, of whatever race or belief, Washington left an example worthy of imitation. How far his sympathies would have been from any effort to coerce men by Sunday laws or other religious legislation, may be judged from the following, also furnished by Mr. Ford:—

“There can be no doubt that religious intolerance was not a part of Washington’s character. In 1775, when the New England troops intended to celebrate Guy Fawkes’ Day, as usual, the General Orders declared that ‘as the Commander-in-Chief has been appraised of a design, formed for the observance of that ridiculous and childish custom of burning the effigy of the Pope, he cannot help expressing his surprise that there should be officers and soldiers in this army so void of common sense as not to see the impropriety of such a step.’

“When trying to secure some servants, too, he wrote that ‘if they are good workmen, they may be from Asia, Africa, or Europe; they may be Mahometans, Jews, or Christians, of any sect, or they may be Atheists.’ When the bill taxing all the people of Virginia to support the Episcopal Church (his own) was under discussion, he threw his weight against it as far as concerned the taxing of other sectaries, but adding:—

“‘Although no man’s sentiments are more opposed to any kind of restraint upon religious principles than mine are, yet I must confess that I am not among the number of those who are so much alarmed at the thoughts of making people pay towards the support of that which they profess, if of the denominations of Christians, or to declare themselves Jews, Mahometans; or otherwise, and thereby obtain proper relief.

“‘As the matter now stands I wish an assessment had never been agitated, and as it has gone so far, that the bill could die an easy death; because I think it will be productive of more quiet to the State, than by enacting it into a law, which in my opinion would be impolitic, admitting there is a decided majority for it, to the disquiet of a respectable minority. In the former case, the matter will soon subside; in the latter it will rankle and perhaps convulse the State.’

“Again in a letter he says:—

“‘Of all the animosities which have existed among mankind those which are caused by difference of sentiment in religion appear to be the most inveterate and distressing, and ought most to be deprecated. I was in hopes that the enlightened and liberal policy which has marked the present age would at least have reconciled

Christians of every denomination so far that we should never again see their religious disputes carried to such a pitch as to endanger the peace of society.’

“And to Lafayette, alluding to the proceedings of the Assembly of Notables, he wrote:—

“‘I am not less ardent in my wish that you may succeed in your plan of toleration in religious matters. Being no bigot myself, I am disposed to indulge the professors of Christianity in the Church with that road to heaven which to them shall seem the most direct, plainest easiest, and least liable to exception.’ ”

If the people of America to-day would only entertain the same liberal, kindly sentiments toward their fellow-citizens, there would be no religious persecution, no demand for a “Christian Amendment” to the Constitution, and no movement for union of Church and State.

Sunday Newspapers and the Public Safety.

JUDGE KIMBALL, of the District of Columbia, before whom several newsboys were recently brought for having sold newspapers on Sunday in their accustomed manner, has decided that the ordinance under which they were charged is to be upheld as reasonable and just.

In his decision Judge Kimball says that “the use of all property, more especially that situated or used in the in the public streets, is subject to the exercise of the power of reasonable police supervision and regulation, for the protection of the public health and safety;” and that “in a case like the present, where the question is one of practical fact, unsettled by experience, and resting in opinion, a court should surely hesitate to set up its judgment in opposition to that of the municipal officers, who, by virtue of their training, observation and experience in the performance of their duties, ought to be well informed and capable of arriving at satisfactory conclusions in such matters.” This is to say that it is merely a question of opinion, not settled by experience, whether the crying of papers by newsboys on Sunday is or is not inimical to “the public health and safety”? We could hardly imagine a statement more ridiculous.

If newsboys are threatening the public health and safety by crying their papers on Sunday, why are they permitted to do the same on Monday and other days of the week? What happens to put the public health and safety in the city of Washington in such an extraordinary state of precariousness on Sundays?

This is a matter which should have immediate investigation, for the enlightenment of the rest of the country which has not yet learned the danger to the public health that lies in the crying of newsboys selling papers on Sunday.

THE last years of the nineteenth century will be full of stirring events. The great struggle will be the effort to make this great secular nation profess Christianity.—*Martinsburg, Pa., Weekly Herald.*

Sunday Laws, "Disturbance," and "Nuisance."

By James T. Ringgold, of the Baltimore Bar.

THERE is a general agreement about loud noises, bad odors, explosives, etc., etc., as nuisances, because they interfere with physical comfort or safety. And so the law embodies a *consensus* that, for physical reasons, having regard to a change in physical conditions, some things may be branded as nuisances both by civil and criminal law if done at night, which would not be so if done by day. But in the case of all these things, the standard of damages is the same for all classes of persons. Bad odors are frequently more objectionable to one person than to another; loud noises are distracting to some, matters of indifference to others; the proximity of explosives will alarm many, while a few will laugh at their terror. Of all these varying dispositions, these grades of emotional sensitiveness, the law takes no notice, because, as said, to measure and judge of them is beyond its power.

Applying this principle to injuries to religious emotions or sentiments, we see at once that they are beyond the reach of law. There are Christians whose religious sentiments are shocked by the erection of a Jewish synagogue, and even more so by the building of a church for any other denomination of Christians than their own. But the law has no balm for their wounds. And the want of this general *consensus* respecting religious exercises, even if it were possible for the law to determine what are such, and even if their requirement of special police conditions were conceded, is an all-sufficient reason for the law's declining to give them greater consideration than it gives to exercises of any other sort.

At present there are many who say that all religious exercises are a sheer waste of time. There have always been thousands who have considered that unless the exercises are conducted under certain auspices, they are considerably worse than a sheer waste of time. Between these varying opinions the law has neither the jurisdiction nor the means to decide; and therefore it confines itself to "keeping the peace" at all times, and allowing every citizen to indulge at all times in any sort of exercise not incompatible therewith, and to call it religious or by any other name according to his own will. Now, as already observed, the courts never miss the point in this connection except when they come to deal with Sunday laws. But the principle is just as applicable to Sunday laws as anywhere else. And its result when applied to these laws is to prove that they cannot be sustained as measures for the protection of religious exercises.

But, in truth, the construction judicially given to the Sunday laws when they are sustained on religious grounds, refutes the assumption that they have any necessary connection with the question of religious meetings or private or domestic religious exercises. Of course, if their object were to provide certain police conditions required for such meetings or exercises, the fact that no

such meeting was going on in the neighborhood, or was actually interfered with, and that no such exercises on the part of any person were interrupted, would be a conclusive defense for the doing of an act on Sunday which might be done on other days. But the irrelevancy of the question whether meetings or exercises have really been interfered with by Sunday activity, is judicially settled by the view taken of the nature of that right which Sunday laws are held necessary to protect, and of the disturbance against which they are designed to guard.

One of the definitions of "to disturb" given by Webster is, "to agitate the mind," and he adds that the mind is disturbed by envy. This is an excellent illustration for the purpose. A mere emotion may disturb,—no sensation or perception of any kind is necessary. Whatever tends to awaken or kindle that emotion is the producer of a disturbance. The voluntary Sunday idler is thus disturbed by another's Sunday work, though he neither sees nor hears it. It weighs down his mind if he knows that it is going on. This knowledge arouses in him an emotion which it must be admitted is inconsistent with his use of the day for religious profit, being ninety per cent. pure malice. The disturbance done to him we are told—and rightly told in the last citation—grows out of his conviction that for another person to work on Sunday is "a breach of God's law and a violation of the party's own religious duty."—*William's Case, 4 Ire., 400.*

And it is evident that the disturbance produced by the conviction that a party is guilty of such conduct beyond the reach of the Brownist's sight or hearing is quite as great when he is not engaged in any religious exercises, alone or in company, as when his "services" are actually in progress. Nay, it must be the greater when he is otherwise altogether unoccupied, because then he is able to concentrate his whole energies on the reflection that, at the other end of the town, say, somebody is doing what the Brownist does not think he ought to do on Sunday. And this reflection cannot be otherwise than disquieting to a Brownist, the vital essence of whose mental life is the fixed belief that it is his business to set other people straight, and the feeling that the dignity and authority of Deity itself are insulted and defied by the perverse people who decline to be set straight according to the gospel of the Brownist.

Plainly enough, it is the disturbance of *himself* by this disquieting reflection which the Brownist voluntary idler wants a Sunday law to prevent. But we must not omit to notice an ingenious attempt to establish the position that the real purpose of the law is to prevent the disturbance of the non-Brownist involuntary idler. The words, "to the disturbance of others," are added, to the prohibitions of work and labor in some of the statutes. They first appeared in the New Hampshire Sunday law. In construing them, the court adhered rigidly to the religious view of the statute, but adopted an entirely new view of its purpose. It considered that the object of

compulsory Sunday idleness was not the spiritual betterment of the reluctant idler, nor the prevention of his interference with voluntary idlers in their religious exercises, nor yet the relief of their minds from the harrowing thought that somebody might be at work somewhere. At least it ignored these aspects of the subject altogether, and enunciated the proposition that the real *protégée* of the Sunday law is one compulsory idler whom another may "disturb" in his idleness, *even with his perfect acquiescence!*

The court held that it was "safe" to give the word disturbance a "comprehensive meaning;" and that the fact that people willingly submitted to, and took part in, a thing did not make it non-disturbing *to the party himself*; or, in other words, that a man may be disturbed by doing what he wants to do! The court then went on to say that the object of the statute was *to prevent the distracting of people from religious observance*, and that "nothing should be tolerated that tends to defeat it." And on the basis of this construction of the law it set aside a contract to buy a horse, because the vendee was disturbed by the offer, which he willingly discussed; because a witness whom the vendee took with him to the conference was disturbed, though he went along willingly enough; and because the wife of one of the parties was disturbed, as was proven by the fact that while the transaction was in process of consummation, she *sat in the room reading a newspaper!*—*Varney vs. French*, 19 N. H., 233.

And, later, "disturbance" was said to consist in "acts calculated to turn the attention of those who are present from their appropriate religious duties to matters of merely worldly concern," which evidently makes it a breach of the Sunday law to address a remark to a man on any other than religious topics, such, for example, as the state of the weather; and, accordingly, it was held that executing a will in the presence of others, disturbed them; for, the court said, "if business has been transacted of a secular character, and not within the exceptions, and in which two or more persons have taken a part, the disturbance is a conclusion of law."—*George vs. George*, 47 N. H. 27; see also *Thompson vs. Williams*, 58 La., 248.

But common sense shows us that all this is uncommon nonsense. The question whether a man is "disturbed" or not by the conduct of another, is so evidently a matter altogether within the man's own breast that the logical maxim of the law is *volenti non fit injuria*,—that is to say, What a man willingly put up with, entitles him to no damages at law, gives him no disturbance of which the law can take cognizance. And this logical maxim is always respected and applied by the courts, save in the matter of Sunday laws; wherewith, indeed, logic has nothing whatever to do.

But the Brownist is logical enough when he is intellectually honest with himself. And then he knows full well that when he swears out a warrant against A on the ground that the latter has disturbed B by doing business

with him on Sunday, he is seeking to have A punished, not for any disturbance done to B, because in fact there was none; but he is seeking to have A punished because of his knowledge that the business *was done on Sunday*, though he neither saw nor heard anything of it, and did not even know of its being done till long after the Sunday of its doing was over. This it is that "disturbs" the Brownist's soul to that degree that only the fining of A by the magistrate, can restore its equilibrium. And it has been shown that with the matter of soul-equilibrium American law has and can have nothing to do.

It will not fail to strike the candid reader that there is something curious and suspicious about the very mention of religion in connection with the judicial consideration of an American statute. That American judges should be found recognizing the true character of Sunday laws, as civil embodiments of a religious dogma, and sustaining them on that very ground, is only one among many illustrations of Macaulay's remark that "man is such an inconsistent creature that it is impossible to reason from his belief to his conduct, or from any one part of his belief to another."

The "Christian Powers" Against Christians.

THE great "Christian Powers" of Europe have furnished new evidence of their Christianity(?) by espousing the cause of the Turk against the "Christian" population of Crete. Upon this the *New York World*, of February 24, makes this comment:—

"When the ink is hardly dry on their formal protests against the unspeakable atrocities of the Turks in Armenia the Tory powers of Europe express their real opinions by bombarding the Cretan camp at Canea in the interest of Turkish barbarism.

"The Cretans have won their independence and have driven the barbarians who have oppressed them for two centuries to the protection of the guns of the men-of-war kept in the harbors to enforce the opinions of enlightened statesmen in London, Paris, Berlin and St. Petersburg.

"These gentlemen lately filled the newspapers of the world with expressions of their horror when men, women and children were tortured and massacred in Armenia because of devotion to their religion. We were told that their representatives in Constantinople were 'coercing the Sultan;' that he was in imminent danger of being driven out of Europe as a brigand, an outlaw, an enemy of the human race—as he is.

"Now when all this is put to the test, when a gallant people, refusing to be butchered as were the unfortunates of Armenia, have risen for their rights, have defeated the cowardly assassins who represent the Sultan's Armenian policy in its application to Crete, and have won for themselves the admiration and respect of the world, the allied powers of Europe, representing its entrenched Toryism, take the side of the Turk. They threaten to drown in the roar of their most Christian cannon the appeal which the

Christian Greeks make to civilization against their Mahometan tyrants."

Of course, the real truth is, that the so-called "Christian" powers, with their gunboats and armies, no more represent Christianity than does the army of the Sultan. When it comes to action, they are moved by some selfish motive every time. For the sake of pecuniary gain, or to block the path of some ambitious rival, any one of them would side with that power which is the open and bitter enemy of Christianity, in its warfare upon those professing to be Christians. This is what their fleets and armies are for, and this is the kind of "Christianity" which makes use of fleets and armies. True Christianity has no use for either.

A Significant Confession.

BY M. E. KELLOGG.

THE *Christian Statesman*, of January 2, contains a very interesting article under the heading, "The American-Armenian Question," signed by "American Citizen." The editor of the *Statesman* vouches for the "standing and responsibility" of the writer, who, I suspect, is a general contributor to that paper and devoted to its purposes. The article no doubt gives a truthful description of the way the Greek Church and Catholic Church priests connive together to hold the Armenians, Stundists, and other small sects of Christians, in check. But the strange thing about this article is that this writer cannot see that such acts are the natural outgrowth of the Church-and-State theory of government held by both the Pope of Rome and the Russian priests—that very theory which he and the *Statesman* are endeavoring to establish in this nation.

While the Greek Church and the Catholic Church are not agreed on all things, they *are* agreed on the *principle* that the State should support the Church. During the late Parliamentary struggles in Hungary, the clergy of both these churches have opposed themselves to the people who demand reforms. Each of these churches wants all there is, but upon a pinch they agree to stand by each other, each hoping that it will secure the larger proportion of the spoils.

Is not this about the same way that things are working in this country? The great churches are combining and pressing their claims upon the Government for recognition; one cannot do it alone, so there is a union of forces. Should there be a small sect, like the Adventists, in the way, the greatest good to the greatest number demands that it be crushed out! In other words, the great and dominant churches of our land propose to do to weak dissenters here the same thing that the Catholic and Greek churches propose to do with the Armenians and Stundists. Those Protestants who are in charge of this work in this country flatter themselves that they will at some future time eliminate the Catholic Church

from the division of spoils of honors and emoluments, to be gained by a national religion. But they will suffer a most grievous disappointment. Even the writer in the *Statesman* above referred to, in the same article quoted, laments that the State Department of our Government is now controlled by the Jesuits. Thus he says:—

"Jesuits so control what we call our country, especially in its State Department, as they do that of most of the European courts, that they, the Jesuits, practically, are the country."

Thus, by this writer's own confession, the Jesuits are already entrenched in our Government and running it with a high hand. Many more proofs of this are given in the same article. Now this writer, in harmony with the paper in which his article appears, believes that this nation should take a position in a more authoritative manner than it yet has done as a Christian nation; that the whole national policy should be shaped in harmony with Christian principles. But who is to do this? According to his own statement—and his "standing and responsibility" are vouched for by the editor of the *Statesman*—the Catholic Church, represented by its most crafty order, the Jesuits, is even now managing Government affairs and is shaping the policy of this "Christian nation."

Can this power be dislodged from this vantage ground?—No, indeed; and every step taken toward forcing a national and governmental recognition of Christianity as the legalized religion of this nation elevates the Catholic Church and drives another nail into the coffin of Protestantism.

The only way by which Protestantism can have any hope of success in an encounter with organized and crafty Romanism is by the use of the sword of the Spirit, which is the Word of God. By that means Protestantism has won some notable victories. When she throws down that defensive weapon she is as helpless before Romanism as was Roderick Dhu when he threw away his shield to face on equal terms the more skillful Fitz-James. Protestants are giving up that Word. The Bible is not believed by them as it used to be. They are looking to other means to advance the religion they profess. They are particularly anxious for governmental acknowledgment, craving the same things which Catholics have so long enjoyed and in so many nations. They will find their budding prospects blasted in the very hour of their fancied success. Their hopes will be like—

"Dead Sea fruits which tempt the eye,
But turn to ashes on the lips."

That a recognition of Christianity by our Government will be of no particular use to Protestants this same writer confesses by saying that the indignities suffered by American Protestant missionaries in Turkey would not have been allowed by Jackson or Grant. But neither of these Presidents said so much for *national* Christianity as Mr. Cleveland has done. Thus national Christianity, in its practical results, means national advantages for Catholicism, but not for Protestants. Thus, Prot-

estants prepare the soil, and sow the seed; Catholics watch its growth, and secure the harvest. That this must be so; that the whole effort now being made in this country to recognize Christianity as the religion of the nation will be used by the Roman Catholic Church for her own advantage and aggrandizement, the article in the *Statesman* is an unwilling but very significant confession.

Investigating the Trusts.

THE Court of Inquiry which State Senator Lexow has been conducting against some of the Trusts doing business in New York City, discloses the desperate and doubtful nature of the contest which the people have begun for a curtailment of these baneful institutions. From the result of this attempt, it would seem that little if anything is to be expected from the State in this direction. The Trusts simply bade defiance to the State, and the State could not force them to do otherwise. Their representatives declined to produce the books which the State desired to inspect, and did not hesitate to "disremember" such facts and figures as the Trusts had determined to keep from public view.

In connection with this it is interesting to note that a recent decision of the Federal District Court has pronounced the Texas Anti-Trust law to be unconstitutional. This was a measure which prohibited all combinations to raise or lower prices, except of agricultural products and labor. The decision—which was rendered by Judge Swayne—very properly points out that such a measure denies the constitutional guaranty of the equal rights of citizens before the law, forbidding to twenty per cent. of the population what it allows to eighty per cent. Thus it falls under condemnation as class legislation. And it is difficult to see how a law against Trusts could be framed which would not be liable to condemnation in the courts upon similar grounds.

When the victims of the Trusts become convinced that no relief is to be hoped for through the regular methods of governmental procedure, they will have recourse to methods of their own which are now contemplated in the theory of republican government. Only as men become more willing to deal with their fellows by the principle of the Golden Rule, will there be any substantial relief from the evils which threaten the disruption of the Government.

THE question whether public money shall be appropriated by Congress for sectarian schools is again before the National Legislature. The simple truth concerning this is that no public money can be rightfully taken for a sectarian use, and that when the people's money is thus misapplied in one case, it does not mend the matter to repeat the act in a number of other cases. No extension of wrong can ever make wrong right.

"Christian Endeavor" and the "New England Sabbath."

THE "Christian Endeavor" and "Epworth League" forces of Worcester, Mass., have arisen to the rescue of the "New England Sabbath." Not by the power of the divine Word, however, do they propose to accomplish this object; not by lifting up Jesus Christ, as all true Christian endeavor is supposed to do; but by the power of the police force of the city of Worcester.

They have drawn up and forwarded to the chief of police of that city, the following petition:—

"To James M. Drennan, Chief of Police of the city of Worcester, Massachusetts—

"The undersigned individuals, members of the good citizenship committee of the Worcester local union of Christian Endeavor, having a membership of 2,500 members, hereby respectfully and earnestly represent to you: First, that the laws of this State (chap. 434, sec. 2, Acts of 1895, 'An Act to regulate the observance of the Lord's Day'), are in common repute so notoriously and habitually violated in our city by shopkeepers, druggists, newsdealers, tobaccoists, and others as to convince us that this lawlessness, if allowed to continue, will imperil the morals of the youth, and also the moral standard of our city; and, second, therefore, we respectfully appeal for the enforcement of this law, and also to use your power as the chief executive of this department of the Worcester city government, by proclamation or otherwise, through the officers under your direction, to secure to us and our imperiled city, the protection to which these neglected laws entitle us as citizens of this city.

"(Signed)

JOSEPH WILLIAM ALLEN,
WILLIAM E. OAKLEY,
HIRAM G. GEARY."

"The above petition was indorsed by a unanimous vote of the Worcester local union of Christian Endeavor and the Worcester Epworth league circuit, representing a total membership of 3,500 members, at a union meeting held in Park Congregational Church, on Monday evening, Feb. 8, 1897.

"(Attest)

GEORGE E. COPELAND,
"Pres. Worcester local union of 'C. E.'"
"BURTON C. PRIEST,
"Pres. Worcester circuit of Epworth leagues."

The section of the State Sunday law to which the petition refers, is as follows:—

"SECTION 2. Whoever on the Lord's day keeps open his shop, warehouse or workhouse, or does any manner of labor, business, or work, except works of necessity and charity, or takes part in any sport, game or play, or public diversion, except a concert of sacred music, or an entertainment given by a religious or charitable society, the proceeds of which, if any, are to be devoted exclusively to a charitable or religious purpose, shall be punished by fine not exceeding \$50 for each offense; and the proprietor, manager or person in charge of such game, sport, play or public diversion, other than such concert of sacred music, or an entertainment given by a religious or charitable society, the proceeds of which, if any, are

to be devoted exclusively to a charitable or religious purpose, shall be punished by fine not less than \$50 and not exceeding \$500 for each offense; but nothing in this section shall be held to prohibit the manufacture and distribution of steam, gas or electricity for illuminating purposes, heat or motive power, nor the distribution of water for fire or domestic purposes; nor the use of the telegraph or the telephone, nor the retail sale of drugs and medicines, nor articles ordered by the prescription of a physician, nor mechanical appliances used by physicians or surgeons, nor the letting of horses and carriages, nor the letting of yachts and boats, nor the running of steam ferry boats on established routes, or of street railway cars, nor the preparation, printing and publishing of newspapers, nor the sale and delivery of newspapers, nor the wholesale or retail sale and delivery of milk, nor the transportation of milk, nor the making of butter and cheese, nor the keeping open of public bathhouses, nor the making or selling by bakers or their employes of bread or other food usually dealt in by them, before 10 o'clock in the morning, and between the hours of 4 o'clock and half-past 6 o'clock in the evening. Whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be liable to the penalties of this section, for performing secular business and labor on the Lord's day, if he disturbs no other person.

It will be noticed that of the four classes of individuals specified in the petition as conspicuous violators of the law, two—druggists and newsdealers—are among those whose business the law permits. The explanation of this is not difficult. The object of the Endeavorers is to stop Sunday desecration, of which open drug stores and news depots are, in their view, as real examples as any to be found. What the law may specify as permissible on Sunday is with them a minor consideration. Their object is not to enforce the law, as it is, but to stop Sunday business by means of the law; and they will have it amended or construed, if possible, to suit their purpose.

Zeal for Sunday is wont to clothe itself in the guise of zeal for law.

The *Worcester Daily Telegram* of the 13th ult., reports that Chief Drennan, of the Worcester police, has caused the petition and Sunday law to be published, with this notice to the citizens:—

DEPARTMENT OF POLICE.

Worcester, February 11.

The following petition has this day been received at these headquarters. An abstract of the same was published in the newspapers a few days ago, and I have already taken action on the same. Any inroads on the sacredness of the New England sabbath in violation of law cannot be permitted. Ignorance of the provisions of law is no justification for its violation; in order, however, that all may be familiar with the law regarding observance of the Lord's day, I have caused chapter 434 of the Acts of 1895 to be published in the daily papers.

JAMES M. DRENNAN,

Chief of Police.

It will be seen from this that Chief Drennan considers it to be the duty of the police to "guard the sacredness

of the New England sabbath." He views the "sacredness" of that institution as being of a kind that can be guarded by the police. There will be "inroads" made upon it if certain kinds of business are allowed to proceed on that day. But these "inroads," according to the petition, have been going on for a long time already. Yet this notice is put forth on the assumption that its "sacredness" is still intact.

It is also assumed that the "New England Sabbath" is the "Lord's day." This of course is a theological question, and due allowance must be made for a police officer when he undertakes to handle such subjects. But it seems too bad that the Christian Endeavorers should force city officials not appointed to office with any reference to their theological qualifications, to make a show of themselves in this direction.

To a reporter for the *Telegram*, the chairman of the "good citizenship committee," by whom the petition was drawn up, said: "We are waiting to see if Chief of Police Drennan does anything about the matter, and if not we will take up the cudgels and with the assistance of our attorney will bring cases into court ourselves."

And all this is done—ostensibly—in the name of Him who never invoked the civil arm or made use of earthly power to advance his cause. Would it not be well for those Christian Endeavorers and Epworth Leaguers to become better acquainted with Jesus Christ?

Sunday Labor Not Compulsory.

In a letter to the *Golden Rule* for January 28, Rev. W. F. Crafts, one of the foremost champions of Sunday laws, objects to the idea that Christians might be "compelled to work on the Sabbath," and says that "when Christians count it a sufficient excuse for not doing right that it would cost something, and a sufficient reason for doing wrong that it will pay, we cannot expect victories."

True; and that is just the reason the cause of Christianity cannot be advanced by legislation. "We cannot expect victories" so long as "Christians" have not principle enough to do what they believe to be right, without having laws to make it easy for them to do so. Mr. Crafts adds:—

"But it would seem that in our day God does not intend that those who keep his day shall even suffer financial loss. I have searched the world over to find one who has lost by bravely refusing to do Sunday work. I have found many who gained, but only one case of serious loss, even from an earthly standpoint."

Well, then, what is the use of all this talk that is heard about the necessity of Sunday laws to give the poor workingman a chance to obey God? If he is not to suffer even financial loss by keeping Sunday as a matter of religious principle, what more can be asked for him? Why not let every Christian act from principle, and settle the question in that way? Is it not better

that men should act from principle than from some selfish motive?

There is no possible reason why any Christian should want legislation on the subject of obedience to one of God's commands. Who is it that provides for him and for all men, whether living in obedience to God or not? Does he believe that it is God who does this? Then, if he believes this, can he not have faith enough in his God to believe that He who cared for him in his disobedience, will also care for him when he becomes obedient?

What is the standard of Christianity that is to be set up in this land? Is it that which says Christians must have the arm of the State to lean on in their journey to the celestial realm, and must have things made pleasant and convenient for them by civil enactments? The Seventh-day Adventists have pursued their way without the aid of any law in favor of the day they keep except the fourth commandment of the Decalogue. They have done this, and prospered, from the first, not only without such aid, but often in the face of legal opposition, and of all the inconvenience that can be caused by differing in belief and practice from the majority around them. They neither ask nor desire any aid from the civil power, but are entirely willing to do as they believe God commands, and leave the results with Him. Is not this the standard of Christianity that ought to be maintained?

Obedience to God from principle, simply as the result of faith in His Word, is Christianity. Anything less than this is not Christianity at all. Hence there can be no human law in favor of religion which is not contrary to Christianity. And therefore no such law ought ever to be enacted.

A "Great Discovery" vs. the Bible and History.

"Chicago Israelite," January 9, 1897.

ONE of the funniest theological discoveries is reported in the *Chicago Tribune* (December 28) as coming from one S. W. Gamble, a reverend gentleman of the South Kansas Conference of the Methodist Episcopal Church. This gentleman discovered that the "Jewish Sabbath" was not Saturday, but was a changeable day and that "Remember the Sabbath day to keep it holy" never referred to Saturday. The gentleman did not notice that next to this commandment it is ordained, "six days shalt thou labor and do all thy work, and the seventh day shall be the Sabbath to the Lord thy God;" hence it could not mean a changeable day. Then he admits that from the Exodus to the crucifixion the Jews did observe this self-same seventh-day Sabbath. There is some confusion of ideas in Mr. Gamble's mind, as indeed what Sabbath day was kept before the exode he cannot know, and that the Jews after the crucifixion always kept that very seventh-day Sabbath—there never was a difference of opinion among the Jews on this point, although they lived thousands of miles from one another, and for long

centuries without intercommunication. The Falashees of Abyssinia and the Jews in the Rhenish cities and in Ratisbon, all claim to have been there respectively long before the crucifixion and yet they keep the same seventh day Sabbath as they did in Jerusalem, Antioch, Alexandria, and Rome in the time of the Cæsars, as you can see from the Latin classics.

According to the *Tribune* Mr. Gamble's argument runs thus:—

"The Sabbath of the Jews, from the Exodus until at least after the crucifixion, occurred on fixed dates—that is, on the fifteenth day of Abib, or Nisan, each year, because it commemorated their freedom from Egyptian slavery on that date. It occurred the same day of the week with the fifteenth day of Abib until the day of Pentecost. The week including Pentecost contained six work days and two Sabbaths. The six work days followed the day of Pentecost Sabbath, which would bring the next Sabbath after Pentecost on the next day of the week to what it had been preceding that time in the year, making a change of the Sabbath day at Pentecost to the next day in the week each year.

"The same law holds good in the count of the Sabbath years and the year of jubilee. Each jubilee period was a perfect cycle in itself. The last week of years in each jubilee period contained six work years and two Sabbath years."

If the reporter of the *Tribune* invented this argument, he is guilty of murder with intent, malice, and forethought; it is a wicked satire on good Mr. Gamble. If the said reporter pleads not guilty, then the fallacy and folly of this argument are suicidal to Mr. Gamble's theology. The Passover has no connection whatever with the weekly Sabbath, although like every other feast ordained by Moses it is called a Sabbath, or a "time of rest." In the second place, Pentecost being on the fiftieth day after the first of Passover, came at the beginning of the eighth week, and there can be no weekly Sabbath at the beginning of a week, as said in the Decalogue, —Six days thou shalt labor and the seventh day shall be Sabbath. No Mosaic law can go against the Decalogue.

Aside from all this, the Pentecost and the Passover have no connection whatever with the Sabbath. The year of release was every seventh year exactly as the Sabbath was every seventh day. The jubilee year was added to the seven times seven years to make the era year in round numbers of fifty in place of the century, as we count now. The whole argument of Mr. Gamble is a theological fiction *versus* historical fact, futile and worthless.

ONE of the assumptions upon which Sunday laws are sought to be upheld, is that Sunday as a rest day is an "American institution." It seems incredible that any intelligent person could regard this plea as anything more than an assumption, and an exceedingly poor one at that. An American institution is something the origin of which can be traced back to some event or series of events in the history of the American nation. But as every person knows, the Sunday rest can be traced back

for ages before the American nation came into being. And if it were, as claimed, an American institution, that fact would entirely destroy its claim to rest upon an authority higher than that of man. But in the matter of commanding and enforcing religious observances, man has no authority whatever.

By way of making this claim more plausible, however, it is asserted that the Sabbath is "an American institution on the civil side of it." This was said by a prominent speaker at the recent Sabbath Observance convention at Pittsburg, Pa. But was the Sabbath instituted by the Creator with one side of it lacking, which it was to be left for man to supply? Was not the Sabbath a perfect institution when it came from the hand of the Creator? Did the Creator ever make anything that was imperfect?

These questions answer themselves, and entirely sweep away the idea of a "civil side" to the Sabbath. The Sabbath came to man in Eden, before there was any civil government on earth; it was a complete institution then, and it was the same then that it is to-day.

Religious Coercion is Antichristian.

"Present Truth," London, England.

WHY is it that those who have passed under the name of Christian, and whom the world at large counts as representative of Christianity, have, so universally, sought temporal power?

He who is really Christian follows in the footsteps of Christ, does he not? But Christ avoided even the slightest assumption of temporal authority. He even refused to be an arbitrator in a simple dispute as to the division of property, saying to the one who sought the intervention, "Man, who made me a judge or a divider over you?"

The persistent and fatal error with which so many of His personal followers were possessed was that He was about to set up an earthly kingdom. But Christ combated this error continually, taking every occasion of reproving them for their worldly ambitions, and of setting before them the contrast between the futility of all earthly things and the eternal stability of the mansions of that kingdom eternal in the heavens, which he went to prepare.

The follower of Christ must follow Him in truth, or else he is not a disciple and a follower, but a pretender and a traitor. Christ sought no temporal authority over men. He strenuously refused even the smallest opportunity for the exercise of such power. Is it then consistent with the life and example of the Master, for those who claim to be his disciples, to seek to dominate over their fellow-men?

If the example of Christ is followed, those who carry His gospel will use no authority in religious things, other than the persuasion of the Word. Christ judges no man. He Himself said so. He permits all men to judge them-

selves, to choose that which they will, whether it be life or death. This being so, it is impossible for men who claim to speak for Christ, and exercise authority from him, to coerce men into accepting and receiving eternal life. Spiritual coercion is futile. It even goes beyond futility, it defeats itself, and becomes an active agent in the opposite direction to that in which it purports to work.

The fact that this is so marks the origin of this great deception, and its masterly development to the present hour, as coming from the arch-enemy of God and mankind. When the teachings of the Word of God, and the example of Christ, are so plain, and the evidences of the destructive working of Satan's deceptions so evidently seen, it is indeed a "mystery of iniquity" that men should choose the antichristian way and call it Christian.

Carnal Methods.

BY A. SMITH.

NATIONAL Reformers, so called, are not only determined that existing State Sunday laws shall be enforced, but that national laws of that character shall be framed and put into effect against those who do not believe that day to be the Sabbath, and those who treat it with indifference as such.

Such laws are carnal weapons, used to coerce unbelievers. Such methods are not Christlike. Says Paul, "The weapons of our warfare are not carnal." 2 Cor. 10:4. None but carnal minds will use carnal weapons in defense of religious dogmas; and Paul says, "The carnal mind is enmity against God." Rom. 8:7.

Mahomet used carnal weapons to enforce his religion; and National Reformers and their numerous allies have entered upon a like career of coercion. The object to be gained and the method employed may be different in force, but the controlling spirit is the same. What difference does it make in principle whether one is compelled to observe a single religious dogma, or all the dogmas composing a given system of religion? There is none except in degree.

If the compulsory observance of Sunday as the weekly Sabbath is better, socially and morally, for unbelievers and the community in which they dwell, why not carry the principle further and compel everybody to profess religion? For, is not true religion a good thing for any community? At revival efforts people are urged in some way to make a public avowal of their purpose to serve the Lord; but many hesitate, and others sneer and oppose. Now would it not be a good National Reform scheme to cause a law to be framed to punish with fine or imprisonment those who refuse such earnest persuasion? Romanism and Mohammedanism furnish excellent examples of such methods.

Some of the State Sunday laws contain exemption clauses in favor of those who observe the seventh day

as the Sabbath; but the law of God contains no exemption clause. It is morally wrong for anybody in the world to use the seventh day as secular time, for God has declared it to be holy.

Sunday, as a sabbath, is a man-made institution; and the same power that embodied exemption clauses in the laws compelling its observance can abrogate such clauses at will whenever public sentiment may demand it. Are lovers of liberty willing to supinely surrender their God-given right to freedom of choice in matters of faith and attendant practices to any man or class of men who assume the place of God in dictating and enforcing morals? The greatest danger on this point lies in the fact that the people generally do not know their danger, and probably will not until this God-given boon shall have been forever lost.

THE Pennsylvania State Sabbath Observance Association, recently in session at Pittsburg, did not let slip the occasion to point to the destruction of the State Capitol by fire as a manifest judgment of God upon the State for "Sabbath breaking." At least, as expressed by the editor of the *Christian Statesman*, it looked much as if such were the significance of the occurrence. Inasmuch, however, as Pennsylvania has more stringent Sunday laws, and enforces them more rigorously than almost any other State, the query cannot well be avoided, why she should be singled out from her more wicked sister States as the mark of divine retribution. If the event carries any such significance, it may well be that the judgment came on account of the antichristian attitude of the State which finds expression in the enactment and enforcing of her Sunday statutes.

STATE SENATOR AHEARN, of New York, has undertaken to provide a remedy for corporations against the decisions of religiously-minded judges, of which an illustration was recently furnished by Judge Pryor. He has introduced a bill in the New York legislature to eliminate from the law governing corporate bodies, that provision which requires such associations to declare their times of meeting in the articles of incorporation.

In the annual report of the "New England Sabbath Protective League" for 1896, reference is made to the Sabbath as "that institution which underlies all morality and true religion." Yet there is no other commandment in the Decalogue which religious people treat so loosely. Any one of the other nine is assumed to mean what it says, and is taken as binding upon mankind just as it reads. No one seems to see any room for question about them. But when we come to the Sabbath commandment, which is no less plain, and specifies "the seventh day" as the Sabbath for all mankind, we are told

that it does not mean the keeping of any particular day; but merely of "one day in seven." And some say that it is not binding at all, having somehow been dropped out of the Decalogue at the crucifixion of Christ. How can it be expected that any moral reformation will take place while religious teachers hold such views of "that institution which underlies all morality and true religion."?

A "CALL for united prayer for the Lord's day" is to be issued by the Women's Christian Temperance Union and the "Sabbath Associations" in the different States, setting apart April 3-12 as a period of seeking "for a deeper love and a better observance of the Lord's day, and for the preservation of the civil laws by which its holy rest and quiet have been preserved in most parts of our country."

This call, in so far as it relates to "a deeper love and better observance of the Lord's day," is timely; especially in view of the fact that the members of these organizations are laboring under the impression that God's words "the seventh day is the Sabbath" mean that the first day is the Sabbath; that the day which God calls "My holy day" (Isa. 58:13) is the first day of the week; and that Jesus Christ, in affirming his Lordship of the Sabbath (Mark 2:28), answered the objections of the Pharisees by a reference to the first day of the week. We trust that during this designated season of prayer some of these individuals may become convinced that the Lord really means what He says.

THE citizens of Carson, Nevada, are reported to be so well pleased with the partial revival of business and increased circulation of money that have followed the arrival in their midst of the two noted "heroes" of the prize ring, that all opposition among them to the coming "battle," has died out, and it even has the indorsement of the local clergy. In this we have an illustration of the fact that it is not morality, but money, that controls affairs in this world; and the men who control the monetary situation of the world, as it is to-day, are more responsible than any others for its wickedness and crime.

In an effort to point out a similarity between the American Constitution and the religious system of the Papacy, a writer in the *Catholic Standard and Times*, of January 23, says that "According to the Constitution every citizen is eligible to the highest position in the gift of the people, and we all know that the highest post in the hierarchy is open to the humblest son of the church. In Church and State fitness and availability and not pedigree is the paramount claim to office."

This is probably the reason why Italy has been made to furnish nine tenths of the cardinals and popes.

SPEAKING of the zeal displayed by the press in England and America to obtain and publish the sentiments of the "holy father" at the Vatican respecting the proposed Anglo-American arbitration treaty, a prominent Catholic journal says: "There is much significance of the changed spirit of the times in secular newspapers thus seeking the view held on great public questions by the head of the Catholic Church."

Yes; the "spirit of the times" is giving marked evidence of deterioration from the sturdy independence which characterized the days of our fathers.

A DISPATCH from Winnipeg, Manitoba, gives the information that "The battle between the Catholic Church and the Laurier and Greenway governments is to be renewed in the law courts. The government will appeal to the courts to declare the St. Boniface election void on the ground that Archbishop Langevin intimidated his parishioners by threats of excommunication if they did not vote for the church candidate." This election was carried by the Catholics, but by so slight a majority that it is regarded as a practical victory for the government.

THE following from a prominent Catholic journal of Philadelphia is very significant:—

"An encouraging sign of the times is the way in which the historians who have been most popular with the great masses of the people in this country are being written out of favor in the secular press. Apropos of the death of Joel T. Headley, not only is he classed in the American school of romantic historians, but Irving, Prescott and Abbott are classed with him. And may they and all who have given an anti-Catholic bias to their works have no successors!"

THE "New England Sabbath Protective League," at its second annual session, held last January, chose as its president U. S. Senator George F. Hoar, of Worcester, Mass. The latter was written a letter of acceptance of the office, in which he says: "I believe thoroughly in a day of rest, which shall be largely devoted to the contemplation of divine themes and to the worship of God and teaching His law, and in protecting the observance against disturbance by secular labor, or other discords, by law."

A WELL-KNOWN millionaire of this city, who condemned the extravagance of the late fancy dress ball, is reported as having recently taken a mortgage on the property of his own brother, who is in straitened circumstances, as security for a fifty-dollar loan. This furnishes an illustration of the most useless sort of individual a community can contain. The millionaire hoarder of wealth is far more to be condemned than the most reckless fortune squanderer that lives. See James 5:3.

IN a report of a sermon preached in Cooper Union, New York City, February 22, Rev. A. C. Dixon is quoted as saying: "I am not going to make a patriotic address—though I'd like to. God pity the man who has no better country than this. It's the best country in this world; but there's a better country where Jesus Christ is King." We commend these words to the Christian Endeavorers, who have set out to "enthroned Christ on Capitol Hill."

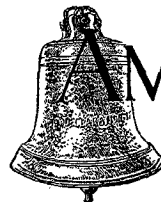
A LARGE part of the present-day teaching in regard to Sabbath observance simmers down to this: "It isn't the keeping of a particular day that is enjoined in the Sabbath commandment; that is a point that is not essential, *provided you keep Sunday*. You needn't be particular so far as the Lord is concerned; but if you don't keep Sunday, we'll get our Sunday law into operation and make you wish you had kept that particular day!"

"It is to be hoped," says the February *Christian Endeavorer*, "that we will hear no more of the foolish . . . saying: 'It makes no difference what day of the week we observe as Sabbath, so that we observe one.'" Sunday defenders, take notice.

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

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

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

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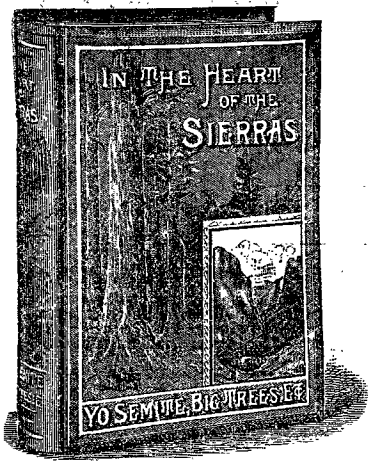
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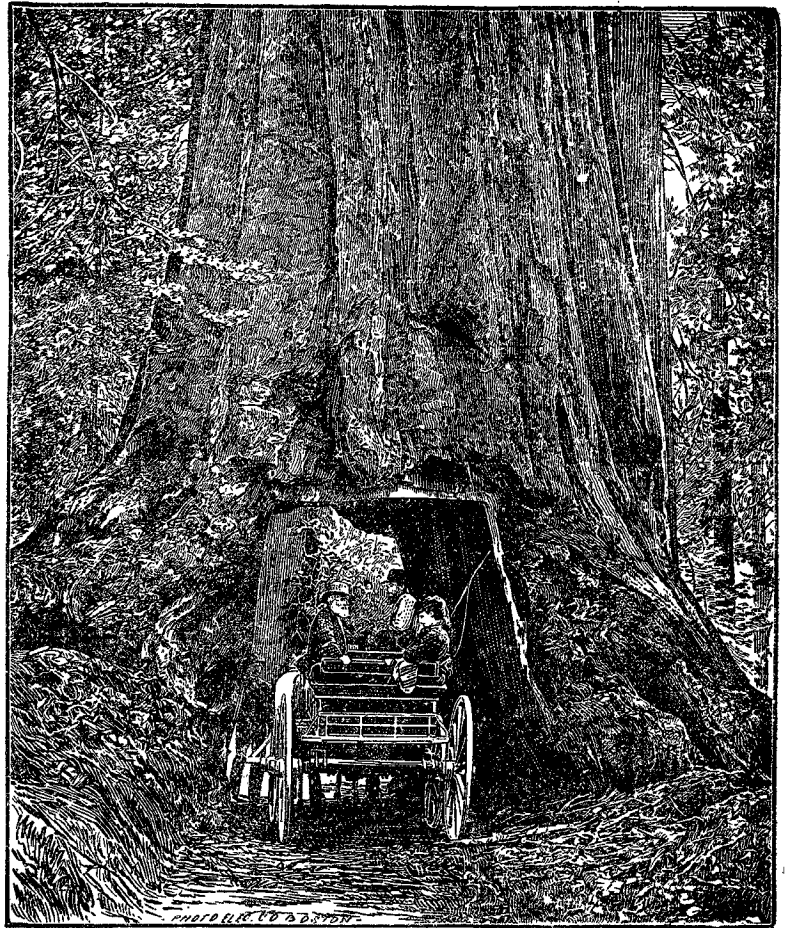
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