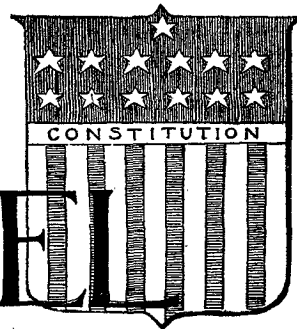


# AMERICAN SENTINEL



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

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EDITOR.

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Do THE preachers of this day really believe that crime is a worse thing than sin? If not, why are they fighting crime so much harder than they are fighting sin?

It is a fact that the clergy are devoting their energies to the suppression of crime. They are preaching about the prevalence of crime, and calling upon the civil authorities to enforce the laws, or to enact new laws which they deem to be needed. They are discoursing persistently upon problems of national, State, and municipal government. The religious societies of which they are the leaders are putting forth their strength to get control of the civil power for the suppression, as they believe, of the iniquity which so abounds under the Government. All this is too plain to be denied. And in it all, the clergy are combating crime *and not sin*.

It may be, indeed, that they believe they are combating sin. It is probable that this work is so regarded by the majority of the people. Nevertheless they are not dealing with sin, as such, at all. They are not even combating crime in a proper and effective way. They seek to mix religion with civil enactments, and so to manufacture, rather than suppress, crime; for, the more religion is incorporated into the civil laws, the more will those laws be infringed by people who do not believe in religion, or whose religious views are different from those embodied in the law.

Crime and sin are vastly different things. Crime is the violation of human law; sin is the transgression of the divine law. The divine law is "holy, and just, and good" (Rom. 7:12); it partakes of the attributes of its divine Author. Human law is often unjust, and therefore neither holy nor good. A transgression of an unjust law is not sin. On the other hand, a transgression of

the divine law is very often not a crime. The divine law embodies the conceptions of Omniscience. It is therefore as much superior to human law as the thoughts of God are superior to those of man. The divine law is "exceeding broad" (Ps. 119:96), covering the domain of the thoughts and desires of the heart. Human law can be of force only in the domain of outward conduct, and even there to only a limited extent.

Hence a vast difference must exist between the means employed for dealing with these two phases of conduct. For the suppression of crime there exists the machinery of civil government, by which are enforced the penalties of the civil law. But this means is altogether inadequate for dealing with sin. And on the other hand, the purposes of civil government could not be secured by the use of the means instituted for the suppression of sin.

Now it must be admitted that from the standpoint of Christianity sin is a very much worse thing than crime. And as this is the standpoint professedly occupied by the clergy in this country, they must be supposed to hold this view of sin. Why then, we may ask again, do they devote their energies mainly to the combating of crime?

Sin cannot be suppressed by legislative enactments, for it cannot be reached by such means. And should all the measures be enacted which the preachers and the religious societies want enacted by Congress and the State legislatures, and should the churches and the religious organizations get possession of all the power for which they are grasping, all this would accomplish nothing toward the suppression of sin. The seat of sin is the heart; and from this secret citadel sin dictates that outward conduct which, when it invades individual rights, is punished by the civil law. The suppression of these outward acts does not touch the sin that is back of them. The trimming of some of the branches of an evil tree does not in the least hinder the flow of sap from its roots.

It must be evident, then, that in calling for the application of the civil law to the evils which abound in the

land, or for votes to accomplish the purification of politics, the clergy are not combating sin. Were they combating sin, they would also be combating crime, in a very effective way; for crime, when it is the violation of just law, is always a manifestation of sin in the heart. But in opposing crime by another avenue of attack than the heart, they are leaving sin free to continue its work not only of destroying the soul, but of producing crime as well.

Sin is the transgression of the divine law. 1 John 3: 4. The only effective means therefore for suppressing sin is that which enables the individual to keep that law. And as this law is infinitely higher and broader than man's law, only the Infinite One can provide the means required. And this He has done in the provisions of His gospel, which is "the power of God unto salvation to every one that believeth." Rom. 1:16. It is the privilege of Christian preachers to preach the power of God for the salvation of every sinner. It is their duty as well, and they are not true to their calling if they fail to do it. And what is "the power of God unto salvation"? The first chapter of Genesis furnishes an answer to the question. God said, "Let there be light," and "there was light." He said, "Let there be a firmament in the midst of the waters," and "it was so." He said, "Let the earth bring forth grass, the herb yielding seed after his kind, and the fruit tree yielding fruit after his kind," and "it was so." His word created that which did not exist before; and in "every one that believeth" His word, there is created by its power that which did not exist before, even a new heart, which is clean and without sin. Ps. 51:10. By faith, the sinner becomes a "new creature" in Jesus Christ. 2 Cor. 5:17.

Can those who stand before the people as ambassadors of God do better than to devote their whole energies to the proclamation of the power of God unto salvation, through a new creation in Christ? Can they accomplish more by preaching the power of man for the suppression of crime? The SENTINEL thinks not.

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### Theological Anarchy.

THE *Christian Statesman*, of March 13, says that "Sabbath breakers are anarchists at heart." By "Sabbath breakers" it means all who do not keep Sunday.

"Anarchists at heart" are not essentially different from any anarchists. As it is true that "out of the abundance of the heart the mouth speaketh," it must be true that "anarchists at heart" will be anarchists in word and act; and they are therefore to be subjected to the most rigid restraints of the law. This is the *Statesman's* idea of "religious liberty," by the plain logic of the premises it sets up.

But the question of "Sabbath breaking" is purely a theological one. It is purely a question of theology whether the *Statesman* is not itself guilty of "Sabbath breaking." For whether the Sabbath be the seventh or

the first day of the week, is a question not determined by human law, but by the Word of God; and this question is warmly disputed by religionists to-day. It is a question which theologians would be called upon to decide; and these having decided in any given case who were the anarchists, it would be left for the latter to be dealt with as such by the civil authorities.

This is precisely the regime which prevailed in the Dark Ages.

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SEPARATION of Church and State means recognition of the fact that it does not belong to the Church to undertake the work of the State, or of the civil authorities, even though the latter may show themselves negligent or incompetent in the performance of their duties.

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### Making It Easy To Do Right.

THE Saviour said to his followers, "In the world ye shall have tribulation;" and the Apostle Paul wrote, "All who will live godly in Christ Jesus shall suffer persecution." People who profess to be Christians ought to believe that Jesus and Paul spoke the truth. Yet to-day, right in the face of their words, we hear this very class calling upon Congress and the State legislatures to enact laws in the interests of religion, so as to make it "hard for people to do wrong, and easy for them to do right."

Again: Of Christians the Word of God declares, "Ye are dead, and your life is hid with Christ in God;" and the Apostle Paul, speaking as a Christian, wrote: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. This must be true of every Christian; for it is the very essence of Christianity. It is Christ who lives and who is manifested in the lives of true believers. Christianity is nothing less than the very life of Christ.

Therefore there is just as much need, and no more, of laws to make it "easy for men to do right," as there was of laws to make it easy for Jesus Christ to do right when he walked and taught in Judea. And we learn from the Scripture that Jesus Christ encountered every kind of obstacle, and the fiercest opposition, to right living; yet he did right continually. Can he not then still do right, living in his followers to-day, without the aid of man-made legislation?

It is easy now for people to do right, if they will only go about it right. God has made it easy to do right. It is only necessary that the Word of God should be received into the heart by faith. There is infinite power in that Word, and that power is for the purpose of keeping the individual in the right path. Hence it is no more difficult for a person to do right, under any circumstances, than it is for him to have faith in the Word of God. And the only difficulty about this is that people are so unwilling to lay aside their fancied greatness and wisdom and

“become as little children,” trusting the Father in heaven with implicit confidence, as a little child trusts its father on the earth.

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### The Fate of Arbitration.

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THE well-meant scheme of securing perpetual peace between two great “Christian” nations by means of a treaty of arbitration, seems not to be proving a success. The proposed treaty in its original form provided that,—

“The high contracting parties agree to submit to arbitration, in accordance with the provisions and subject to the limitations of this treaty, all questions in difference between them which they may fail to adjust by diplomatic negotiations.”

In the hands of the United States Senate, on March 31, this was amended to read as follows:—

“Any difference which, in the judgment of either party, materially affects its honor or its domestic or foreign policy, shall not be referred to arbitration under this treaty except by special agreement, nor shall any question as to the continuance in force of any treaty which has previously been made. It is further explicitly specified and agreed that all agreements entered into by the contracting parties under this treaty shall be signed by the President of the United States and receive the approval of the Senate by a two-thirds vote before it becomes binding upon Great Britain or the United States.”

This seems to leave room for one more amendment to complete the farce to which the treaty is reduced; and accordingly the *Independent* (N. Y.) suggests the following:—

“Provided that, in the remote contingency that any case under this treaty is decided against the United States by an arbitral tribunal, such decision shall be null and void.”

The moral of all which is that perpetual peace, whether between individuals or nations, cannot be secured without a genuine desire for peace on the part of the parties concerned. And this means the possession and manifestation of the spirit of self-sacrifice,—a thing which in national diplomacy is conspicuous only by its absence.

The Scripture says, “Let the peace of God rule in your hearts.” People who will do this will live peaceably; and this is the one and only sure guarantee of the maintenance of peaceful relations.

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ARE the majority of the adult citizens of this country Christians? The total church membership is only about 20,000,000 out of a population of 70,000,000 people. And even admitting that a majority of the people are nominal Christians, can it be reasonably claimed that real Christians are in the majority? Certainly no such claim could be admitted.

The religious people of the country, therefore, ought

to realize that any attempt to control this Government in the interests of religion, must be dangerous to themselves. For this is a government “of the people, by the people;” and while a majority of the people no doubt have a respect for religion in its present status, an attempt to compel the unchristian majority to conform to religious customs and views held to by the minority, cannot but arouse bitter opposition; and in the storm thus raised their own religious temples may be beaten down upon their heads. They may then learn to appreciate better than they do now that provision of the Constitution which says: “Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof.”

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It is an ominous sign of the times that so many people are ready to take it for granted that a thing is good if it is done in the name of religion. The people need to be instructed, lest the Scripture be again fulfilled, which says, “The people perish for lack of knowledge.”

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### Clerical Opposition to Sunday Ball.

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THE clergy of the city of Cleveland, Ohio, are opposed to Sunday ball playing. They have learned that it is the intention of the management of the Cleveland league club to have Sunday games in that city during the coming baseball season, and they have promptly formulated their protests against it.

The question was the topic of discourse at the Dunham Avenue Disciple church (Rev. Mr. Chalmers, pastor), Sunday evening, March 28. “It was the intention of the speaker,” says the *Cleveland Leader* in its report, “to make his remarks on Sunday baseball only a preface to a sermon on ‘The Joy of Heaven;’ but the latter subject was not touched upon, and the question of baseball became the sole topic of the evening.”

This certainly reveals an unusual interest in the question on the part of this representative of Cleveland’s clergy. It would seem that he considered a discussion of this subject to be equivalent in value to his congregation to a presentation of the gospel of God. Or can it be that he believed he was presenting the gospel in his remarks upon the impropriety of Sunday games?

The latter inference can hardly be allowed, since the speaker declared that he was presenting the subject from the standpoint of its legality, and not from that of its morality.

Alluding to an interview had with the manager of the Cleveland ball club, the Rev. Mr. Chalmers said:—

“I gave him to understand that I would fight to the end Sunday baseball, not as a preacher, but as a citizen; not with the Bible in my hand, but with the American flag.”

Here is a mystery. Why should this minister of the gospel, in opposing that which he believes to be wrong, lay aside his Bible and take up the American

flag? The American flag is the symbol of the American Government, and constitutes no standard of right and wrong. The Government may be right, or it may be wrong, but the flag remains its symbol at all times. Why then should the flag be better in the hands of a Christian minister than the Bible for convincing an opponent that he is in the wrong?

What is there in the American flag that discountenances Sunday ball playing? Many preachers seem to believe that the Bible is against Sunday ball, and an objection based upon religious grounds might be made with some show of plausibility; but what possible ground of objection to Sunday ball can be embodied in the flag is a question to which neither history nor reason can furnish an answer.

The Rev. Mr. Chalmers says that he would fight Sunday ball not as a preacher, but as a citizen. He is a citizen of the State of Ohio, and there is a law of the State which forbids baseball on Sunday. But what emphasis to this would be given by the American flag? The flag is not the flag of the State, but of the nation; and there is nothing in the national law which opposes Sunday ball. The national Constitution confers no power upon the national Legislature to forbid the playing of Sunday ball. And as a citizen of the United States, bearing the American flag, the Rev. Mr. Chalmers or any other person would necessarily stand in an attitude not at all unfavorable to Sunday games.

The speaker strongly alleged that his attitude in this matter was taken out of regard for law. "I am not standing," he said, "on the moral ground alone. It isn't a question as to whether I think it is right or wrong. It is the question as to whether it is law or not." This is precisely the principle by which the Christian martyrs were condemned and put to death during the Dark Ages. "Heresy" was against the law of the land, and the heretic, after being condemned by the Inquisition, was always turned over to the hands of the civil authorities, and from them received his punishment. It is an evil principle indeed that the only question to be considered in the administration of civil affairs, is that of what is the law. Laws ought always to be just; but they are frequently unjust. And when unjust, Right does not abdicate her throne in their favor. Right and justice always stand as the paramount claimants to our reverence and support. A minister of the gospel ought to be the last person to put the question of "what is the law?" above the question of what is right.

The speaker said further that "you don't have to believe the Bible to stand against Sunday baseball;" and in this he hit upon the truth. Reverence for Sunday is not based upon the Bible, but upon tradition; and the more the Bible is believed, the less opposition will there be to Sunday recreation in any form. The Bible speaks in a number of places of the first day of the week, but nowhere mentions it as a day different in character from any other day except the seventh, which it declares to be the "Sabbath of the Lord."

At the close of his discourse the speaker called upon his congregation for a rising vote in favor of supporting the Sunday law, and all present are said to have responded, with the exception of "five or six young men in the rear of the auditorium." Of this it may be said that to force a vote upon an issue only one side of which has been presented, making the voters commit themselves to that side without considering the evidence that might be given to the contrary, is a method of procedure quite characteristic of the movement for the maintenance and extension of Sunday legislation.

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THERE is something decidedly curious about the spectacle of a minister of the gospel stepping out from the sphere of his calling and posing as the champion of law. Why should this be done by the clergy more than by the representatives of any other calling? Are not those in other professions honorable, honest, and law-abiding? Are they not as anxious as the clergy to live under a government in which public peace and prosperity are properly safeguarded by law? These questions must be answered in the affirmative.

Why, again, should it be only in case of a Sunday law that the clergy assume this pose? Are there not very many laws of the highest importance to the welfare of society, which need to be maintained against the assaults of the lawless? It must be admitted that there are. The tendency of the times is, toward an increase of lawlessness, in those forms which are most destructive of human rights. Homicide is alarmingly on the increase, claiming by the latest statistics more than 10,500 victims in this country in a single year. Does not the prevalence of this crime, the epidemic of arson, the increase of robbery and drunkenness and other forms of iniquity which threaten the safety of society, afford as good opportunity to the clergy to become the special champions of law as does the desecration of Sunday?

Of course, from the standpoint of regard for Sunday as a religious institution, this attitude of the clergy is easily understood. But they strenuously assure us that in upholding Sunday laws they do not speak from a religious standpoint, or as preachers, but merely as citizens upholding the laws of the land. It is mysterious, to say the least.

Or, consider that other ground upon which the clergy so often base their support of Sunday laws,—that of physical necessity to the race. Why should the clergy take precedence of all other professions in looking out for the physical welfare of humanity? How does it happen that they know better than any others what man's physical system demands for the maintenance of health? One would suppose that the physicians would know best about this, and that they would have discerned man's physical need of Sunday rest before it was discovered by the preachers. But by some strange oversight they allowed the latter to surpass them completely on this

point of physiological knowledge. Indeed, it is only through the preachers that we learn that the medical profession are even now informed upon this point!

And here again we are left to wonder that the researches of the clergy in the realm of man's physical necessities, and their special concern for the same, should be confined to the single matter of Sunday rest. For all this, be it remembered, has nothing to do with the clergy's regard for Sunday as a religious day, but is set forth by them from a purely civil standpoint, such as is held by all citizens in common!

Is it so, indeed? We dislike to doubt the sincerity of those who make this claim; but it must be said that the appearances are sadly against it.

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THE *Christian Statesman* says that people "will learn sooner or later that no civil right can be secured to any citizen on any other than a religious basis." This it says with reference to a demand for the "civil right" of Sunday rest, and it is, of course, an admission that such demands properly rest on a religious basis. That which rests on a religious basis is certainly religious itself; and such is the case with all legislation which the demand for Sunday rest has evolved.

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### Faltering Protestants and the Roman Revival.

BY MRS. E. G. WHITE.

ST 2-19-14

THE voice of Luther, that echoed in mountains and valleys, that shook Europe as with an earthquake, summoned forth an army of noble apostles of Jesus, and the truth they advocated could not be silenced by faggots, by tortures, by dungeons, by death; and still the voices of the noble army of martyrs are telling us that the Roman power is the predicted apostacy of the last days, the mystery of iniquity which Paul saw beginning to work even in his day.

Roman Catholicism is rapidly gaining ground. Popery is on the increase, and those who have turned their ears away from hearing the truth are listening to her delusive fables. Papal chapels, papal colleges, nunneries, and monasteries are on the increase, and the Protestant world seems to be asleep.

Protestants are losing the mark of distinction that distinguished them from the world, and they are lessening the distance between themselves and the Roman power. They have turned away their ears from hearing the truth; they have been unwilling to accept light which God shed upon their pathway, and are therefore going into darkness. They speak with contempt of the idea that there will be a revival of the past cruel persecution on the part of Romanists and those who affiliate with them.

They do not recognize the fact that the Word of God fully predicts such a revival, and will not concede that

the people of God in the last days shall suffer persecution, although the Bible says, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Popery is the religion of human nature, and the mass of humanity love a doctrine that permits them to commit sin, and yet frees them from its consequences. People must have some form of religion, and this religion, formed by human device, and yet claiming divine authority, suits the carnal mind. Men who think themselves wise and intelligent turn away in pride from the standard of righteousness, the ten commandments, and do not think it is in harmony with their dignity to inquire into the ways of God. Therefore they go into false ways, into forbidden paths, become self-sufficient, self-inflated, after the pattern of the Pope, not after the pattern of Jesus Christ.

They must have the form of religion that has the least requirement of spirituality and self-denial, and as unsanctified human wisdom will not lead them to loathe popery, they are naturally drawn toward its provisions and doctrines. They do not want to walk in the ways of the Lord, their minds are all open to delusions, all ready to accept and believe a lie. They are willing to have the most unreasonable, most inconsistent falsehoods palmed off upon them as truth.

Satan's masterpiece of deception is popery; and while it has been demonstrated that a day of great intellectual darkness was favorable to Romanism, it will also be demonstrated that a day of great intellectual light is also favorable to its power; for the minds of men are concentrated on their own superiority, and do not like to retain God in their knowledge. Rome claims infallibility, and Protestants are following in the same line. They do not desire to search for truth and go on from light to a greater light. They wall themselves in with prejudice, and seem willing to be deceived and to deceive others.

But though the attitude of the churches is discouraging, yet there is no need of being disheartened; for God has a people who will preserve their fidelity to His truth, who will make the Bible, and the Bible alone, their rule of faith and doctrine, who will elevate the standard, and hold aloft the banner on which is inscribed, "The commandments of God and the faith of Jesus." They will value a pure gospel, and make the Bible the foundation of their faith and doctrine.

For such a time as this, when men are casting aside the law of the Lord of hosts, the prayer of David is applicable,—“It is time for Thee, Lord, to work; for they have made void Thy law.”

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THE Pope has a new scheme for regaining his lost temporal sovereignty, evolved from the outcome of the late Italian war with Abyssinia. The Italian government requested the Pope to negotiate with the Negus of Abyss-

sinia on behalf of the Italian prisoners detained by him, and the Pope seemed favorable to the undertaking. And now, says the *Independent*, "a cardinal, whose name is not given, in conversation with a correspondent of a Catholic paper, intimates that an understanding might be reached between the Vatican and the Quirinal provided King Humbert's court and government were removed from the Eternal City and the Pope was given reasonable assurance of non-interference from the secular arm. He would be satisfied with less territory than the Holy See formerly occupied, but it is absolutely necessary that Rome should be free to him. In return for this concession the Pope would allow the faithful in Italy to take part in the elections."

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POLITICS can furnish no answer to the Christian's prayer, "Thy kingdom come; Thy will be done on earth, as it is in heaven."

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### The Church Not the Manager of the State.

THE well-known evangelist, Rev. B. Fay Mills, recently gave a series of lectures in the Y. M. C. A. hall in Syracuse, N. Y. In the last of these Mr. Mills spoke on the subject of the mission of the Church, and declared to his audience that "It is the business of the Church to see that the State conducts its affairs in a Christian fashion." This is a doctrine which is being declared everywhere by clergymen who are taking the lead in "moral reform" work at the present time; and the influence which these men exert over all classes whom they address, and especially over powerful and enthusiastic organizations like the Society of Christian Endeavor, forbids the ignoring of their utterances as idle words not capable of producing practical results. It is pleasing to note that on this occasion this doctrine was not allowed to pass unchallenged, the *Syracuse Evening Herald*, replying to Mr. Mills, as follows:—

"It is the business of the Church to see that the State conducts its affairs in a Christian fashion.

'B. FAY MILLS.'

"Is it? Then if the majority in the State were Jews, would it be the business of the Jews to see that the State 'conducted its affairs' in Jewish fashion? Or if a majority were not Christians, would it be the business of the majority to see that the State was conducted in a way not Christian? This is a Government by majority, but in order to protect as much as possible the minority against the intolerance and persecution which invariably come with majority rule, constitutions are established as the fundamental law of the State under which the rights of the minority to freedom of speech, freedom of printing and freedom of worship are made sure. The genius of our Government is the complete separation of Church and State, yet here is a minister of a denomination which knows the meaning of persecution for nonconformity to the ideas of the majority as to what constitutes Christianity, standing for religious domination — which

means denominational domination in its logic—in the State.

"Mr. Mills will have difficulty in finding authority in the New Testament for his doctrine that it is the business of the Church to supervise the State. It was the fear that the mission of Jesus Christ was to institute a sorely needed revolution in Judea that led chiefly to the persecution and death of the Founder of Christianity. Against this charge made by the orthodox Jews he protested. 'Render unto Cæsar the things that are Cæsar's' means that he would not have the Church see to it that the State was dominated by it. The words and example of Paul were always in direct refutation of the doctrine enunciated by Mr. Mills. Both knew that the moment the Church became political that moment it would begin to lose in spiritual power, and the history of nineteen centuries has proved the scientific soundness of their position. The Church cannot have an influence upon the State in the way suggested by Mr. Mills without becoming political, and when the Church goes into politics, into government, then such a government as that established by the fathers of this country and whose theory is in the national and State Constitutions, becomes impossible.

"The State of New York, like the United States, is a government for and by the people, which means for and by all the people. This implies necessarily the complete separation of Church and State, the conduct of the State according to ethical principles alone, upon which all religionists and even all agnostics are agreed. It makes the Government a business proposition, an enterprise for the conduct of the common affairs of all citizens regardless of religious creed or political doctrine.

"In the early days of the colonies these were—most of them—conducted in the fashion which happened to be the prevailing idea as to a Christian government, and the history of the colonies is a long record of persecution and tyranny. 'The Church' was that denomination which was in a majority, and all the other branches of the church were looked on as schismatics and rather worse than heathens and infidels. The so-called Christian governments of the colonies were tyrannies, and they constitute one of the most potent of possible arguments against the doctrine enunciated by B. Fay Mills. The history of England, of France, of Germany, of Spain, and of nearly every other European country, and the effect of the so-called Christianization of the Roman Empire are other warnings both to the citizens of the United States as citizens and to the Christian Church as a church against Mr. Mills' doctrine.

"It is the business of the Church to call men to repentance, to preach the gospel—the glad tidings of great joy—to work for the spiritual regeneration of mankind through regeneration of the individual. In this business it has employment for all its energies and talents, and thus employing itself it is a more powerful influence for righteousness in the State and righteousness of the State as a governing corporation, than it can possibly be in attempting directly to dictate policies to the State and to be the State.

"The Government of the United States and of the State of New York are as much the governments of the non-Christian as of the Christian; of the Jew as of the Gentile; of the pantheist as of the Trinitarian; of the agnostic and Deist as of the strictest of the sect of special creationists who believe in special divine direction of the

affairs of mankind. It is the business of the Christian Church not more than of the Jewish Church to see to it that the State is dominated by ethical principles, by morality, righteousness, justice and mercy; and it can do this best by following the example of Christ and Paul, not that of Constantine."

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### The Essence of Religious Despotism.

"Sabbath Recorder," March 29.

THE essence of religious despotism lies in the claim that individual opinions and actions different from those of the despot, must be suppressed, or expressed privately and under such limitations as the despot may impose. The principle is the same, whether the despot be one individual or the concentrated and dominant "public opinion" of the majority. Public opinion is often the most cruel of despotic powers.

All Sunday laws contain the essence of this despotism, even though the theological theories concerning the Sabbath question logically forbid the existence or execution of such laws; for example: it is loudly asserted that God's law asks only the "observance of one day in seven, as individuals may choose." Sunday law adds: "But individual choice must be compelled by the will of the majority to regard one specific day which custom and law unite to designate."

To escape the charge of inconsistency and intolerance, it is added: "The law does not compel men to be religious on Sunday." Certainly not, because it cannot. But it does compel the cessation of labor and business, which is an act of deference to religion, and the only expression of the religious idea which the law can reach. The despotism of public opinion goes as far as it can toward compelling a religious regard for Sunday. When the world was a little more ignorant and religious, majorities were more intolerant, the law compelled attendance at church as well.

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### Posing as Christian.

BY A. SMITH.

THE nations of the earth are usually represented in the Bible by wild beasts. This custom is not uncommon among the nations themselves. As examples, England is symbolized by a lion, Russia by a bear, etc., the United States being symbolized by an eagle.

In the Bible different symbols are sometimes used to represent the same governments, thus, in Dan. 7:5 Medo Persia is symbolized by a bear, but in 8:3 by a ram. The obvious reason is that no one symbol could express all the leading characteristics of the nations represented. This is true also of the United States. In the Bible this Government is emblemized by a two-horned beast, in profession lamblike, but in legislation, in some respects, dragonic.

It is doubtless well known to the reader that National Reformers, so called, have been seeking, especially since 1863, to so change the Constitution of this Government, or otherwise, as to compel the nation to pose as Christian. They have in part accomplished their purpose except as to changing the Constitution, and the result has been to compel as it were, the two-horned beast to stand upright upon his hind feet and say, "I am a Christian," or to force the "Eagle" to scream, "I am a dove." No given Congress of the United States has yet given evidence of being unduly pious, and should such a *desideratum* be realized the very next Congress might wofully backslide. Evidently National Reformers have a hard task on their hands to keep the poor doggy standing.

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### A Good Reply.

THE recent action of the ministers of Cleveland, Ohio, in the direction of suppressing Sunday base ball in that city by law, drew from a lady resident the following reply, which the said ministers might ponder with profit:—

"EDITOR *Press*: The advocates of all Sunday laws pose as friends of law and order, and assert that all they want is obedience to the law. The clergy have no more to do with the ethics of law than any other citizens.

"They are employed to promulgate the religious dogmas of their respective organizations, and have no right to enforce their ideas of morality upon the base ball team or any one else.

"The observance of Sunday is an act of worship, and what is not of faith is sin. Hence, to compel the base ball team to observe Sunday, according to the conscience of the self-appointed religious committee, would be compelling them to sin. It is self-evident that if the ball players had any regard for Sunday they would observe the day without compulsion.

"What would the attitude of the clergy be should the base ball teams send a committee to command them not to preach on Sunday. But they will say, We have a law forbidding base ball on Sunday, and the law must be enforced. So they said when Jesus was on earth: 'We have a law and Jesus must die by that law.' Like all Sunday laws, it was made in the interest of a certain religion. Ministers were ordained to minister the gospel and not civil law.

"Judge Brown, of New York, said of Sunday laws: 'We do not believe that this gross and ridiculous interference with the private life of citizens can be justified. Where there is no disorder involved, no wrong done, no act performed that is of itself evil, such proceeding is not within the sphere of acts that can be justly regulated by law.'

Mrs. S. G. Wood."

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WHEN our churches shall unite to make the [Sabbath] day "a delight, the holy of the Lord, honorable," we shall have a Lord's day which will be significant. Otherwise, never.—A. L. Frisbie, D. D.

## News, Notes, and Comment.

A DISTINGUISHED prelate recently lectured in a neighboring city on the Cretan difficulty. Needless to say, he handled his subject altogether from a sectarian standpoint. Among other things it is reported that he dwelt with eloquent and impressive emphasis on the story of "the famous banner carried by the Bishop of Pelos, which led the Greeks to victory in 1821, and which is now being carried by the noble army of Christians who are advancing on Thessaly against Turkey." It is added that "a picture of the banner, with its Greek inscription created an outburst of enthusiasm." This makes very interesting reading in the nineteenth century of "Christian" civilization. When we bear in mind that the purpose of the "advance" made by this "noble army" was to despoil a neighboring country of its territory, and that the "noble army" counts on accomplishing its aim not by square fighting or its own valor, but through extorting support from some stronger power than its own government as the result of international jealousies which its action will arouse—when we remember that such conduct, prompted by such motives, is undertaken in the name of Christianity, we may well wonder what the inscription may be which appears on that "famous banner," and "aroused enthusiasm" in a Christian assembly.

Is it, perchance: "Whatsoever ye will that men should do unto you, do ye also unto them"? Is it "Peace I leave with you, my peace I give unto you"? Or, "Thou shalt love thy neighbor as thyself"? Or, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"? Or, "Be ye kind one to another, tender-hearted, forgiving one another"? Or is it possible that the "famous banner" that once led the Greeks to victory and was borne by a "Christian" bishop and is now again in the field had upon it another inscription; and was the enthusiasm of the lecturer's audience aroused by reading the Greek equivalent of these English words: "Put up again thy sword into his place; for all they that take the sword shall perish by the sword"?

WELL, well! Since the pagan Constantine "converted," and the "Christian" clergy "went into politics," the same old story has been told over and over again, as this learned lecturer told it. In buildings called "churches," built and kept by the State, men called "clergymen," employed and paid by the State as adjuncts of its police, have, from time to time, as their superiors commanded, blessed banners that were to be carried at the head of regiments, in order to subserve the same purpose for which soldiers are sometimes given infusions of gunpowder and tobacco in whisky—namely, to excite them to a nervous frenzy, so as to make them at once indifferent to their own safety, and ravenous for the life-

blood of their antagonists. The first "famous banner" of this sort to be upraised in the name of Christianity was made and sent upon its wicked mission by this same pagan, Constantine, after he and the bishops of his time had consummated the first union of the State with the "Christian" Church. It was called "the labarum." It is upon record that Constantine's soldiers fought harder, killed and wounded more men, and attacked with more recklessness after they got that banner than they did before; and thus was the Prince of Peace obeyed and served by the National Church militant, even as he is to-day.

AND, so, if war eventuate between Greece and Turkey, and the news shall be wired to Athens that the Turks have sustained a great defeat, and thousands of them have been killed, and thousands more of them cruelly maimed for life, the Greek churches will be thrown open, and the priests therein will sing "*Te Deum*"s in their joy. *Te Deum, laudamus* for battle and murder and sudden death! *Te Deum, laudamus* for desolated fields, destroyed cities, ruined homes, and robbery, rape and rapine! *Te Deum, laudamus* for slaughtered and mutilated men, for widowed and outraged women, for orphaned children, wandering far and wide!

THE Greeks ought to have a "National Christian Hymn" to supplement the work of their National Christian Banner, in the spreading of Christianity and the gospel among those unbelieving Turks. The poem from which the following stanzas are taken would fill the bill admirably. It was written years ago and dedicated to to "the war clergy" of another country far away from theirs:—

"O God of battles! Once again,  
With banner, trump and drum,  
And garments in Thy wine-press dyed,  
To give thee thanks we come!  
Teach us to hate, and so to fight,  
To rob, to maim, to slay,  
And when the last red drop is shed,  
We'll kneel again—and pray!"

A VACANCY has occurred in the Canadian Parliament, and in due course a "writ" was issued to authorize a new election, in order that it might be filled. A dispatch informs us that the government has been requested to withdraw the writ and inform the Parliament that this action has been taken because a free election is impossible in the city of Quebec, which is a part of the district or province at present without a representative. The reason given for this request and statement is that the Roman Catholic bishop of that diocese, Monsignor Lafleche, is likely to exceed his colleague, Bishop Blais, of Bonaventure, in the exercise of his spiritual influence over the voters. It is a little difficult to understand how this could be done, even with the utmost zeal on the part of the good bishop first named. In these days the Inqui-



sition is not available; and it seems that the last extremity of terror now at the command of the Church is that which she awakens by the threat of excommunication. Inasmuch as Bishop Blais has explicitly announced that he will excommunicate every person who votes contrary to his instructions, it seems that he has about exhausted the resources of his communion as a factor in politics, and all that Bishop Lafleche can do is to prove an honorable second in the premises.

\* \* \*

THE political activity of the Canadian clergy is largely the fruit of indulgence, although, as already stated, it originates in the position of extraordinary strength and serenity guaranteed to the Roman Catholic Church by the treaty of cession from France to England. The latter country, as that acute observer, "Max O'Rell," has pointed out, uses the Catholic Church to save it expense in keeping order. The emoluments are preserved, and the price of them is paid regularly. If a robbery is committed, no secrets of the confessional are betrayed, but the self-accused sinner is urged, if not commanded, to give himself up and make restitution. If a young man is too dilatory in his courtship, the "father" orders him either to marry the girl or make way for another less timid or sluggish. And so on. Of course, the English government is doing a serious injustice to its Canadian subjects when it takes their money from them in the form of taxes and then uses a portion of what is thus collected to pay certain men for keeping them in the spiritual slavery which these conditions manifest. It is not at all surprising that a ruling power which thus violates the fundamental principles of justice and true political economy should find itself in danger of losing a valuable territory altogether as a result of its policy. Strong in their treaty-rights, encouraged by the connivance of the ruling power at their encroachments on individual rights and freedom, the priests are ever alert, keen and aggressive in the political life of British America.

\* \* \*

"RIEL's rebellion," which at one time threatened to sever Manitoba from the Empire, was caused by clerical intermeddling with the civil administration of that province, carried to an extreme that was fairly unbearable. Riel's rebellion was suppressed with some difficulty and bloodshed. It failed mainly because the oppressed people were at heart attached to the mother country and could not be dissuaded from their reliance on her general fairness, and their confidence that, sooner or later, she would, of her free will, remedy their heavy grievances. To some extent their hopes were justified by the event; but quite recently, the "fine Italian hand" of the Church has been deeply inserted in the coffers of the Manitoba school fund, and the agitation over this proceeding was intense at the last Parliamentary election, spreading, indeed, all over Canada, and shaking the Houses of Parliament at London. It appears that the Church won a substantial victory on that occasion, and we are in-

formed that the settlement finally reached has greatly encouraged the bishops elsewhere in their work of "bossing the job" of the people at the polls. Canada is the country which some people would like to see annexed to the United States.

\* \* \*

APROPOS of annexation, I am reminded of a little episode. A certain New York daily was honestly and fairly conducted, in the true interests of the people, for many years. It made mistakes sometimes, like all papers and all men. But it had such a hold on public confidence that it was always credited with doing so honestly, by those whom it failed to mislead. It was a morning daily. There came a time when its proprietors desired to print an evening edition. In order to do this, they borrowed a large sum of money from a certain estate whose interests were inextricably entangled with those of our "Pacific railways." It is not too much to say that this ended the usefulness of the journal as a servitor of the people's welfare. Among other things in which it betrayed their interests and sought to bring trouble into the already too much troubled politics of the United States, was its strenuous advocacy of Canadian annexation. This it urged, because those to whom its soul, as well as body, was apparently mortgaged, had a formidable competitor in the Canadian Pacific line, and they looked upon annexation as a prelude to their getting control of that road, and "consolidating" it under the same management as their own, and thus depriving people of the benefits of competition between the two.

\* \* \*

IN the course of its performance of the work assigned to it by its masters, this journal was called upon to deal with the question of a united Church and State. The treaty rights, and the resultant position of the Roman Catholic Church in several provinces, were pointed out by some authorities in Canada as insuperable obstacles in the way of an organic union with our country—"for," said they, "you cannot have an established church in the United States." Hastily the paper in question flew to the rescue. It assured the Canadians that they could come into our union with their church in each province established, because the Federal Constitution prohibited only a Federal church, and left the States free to unite themselves individually with any church, in the work of government! This is true. But what are we to think of a paper capable of thus pointing out an unfortunate omission in our fundamental law and inviting people to join our union whose institutions are utterly incompatible with the *spirit* of our American system—and all for the sake of "wrecking" a railroad?

\* \* \*

OF late years there has been a noticeable tendency to carp at the Christian Bible. The authorship of its various books; the authenticity of its historical accounts; the question of how far each part is entitled to the adject-

tive "inspired;" the character, as allegorical or otherwise, of many statements; etc., etc.—all of these matters and many like them have been and are still being threshed over in a spirit of decidedly hostile criticism by many writers.

\* \* \*

THE latest conspicuous clerical attempt to weaken the Bible has been made by "Rev." Lyman Abbott, who occupies the pulpit formerly filled by the famous Henry Ward Beecher. Mr. Abbott has officially stated that he does not believe the narrative of Jonah and the whale. There was no particular reason, apparent on the surface, why Mr. Lyman Abbott should have chosen a certain occasion to disavow belief in this story. As far as known he had not been asked by anybody whether he believed it or not. Certainly there were plenty more things in the Bible about which a man of his intelligence might have talked in the pulpit besides Jonah and his adventure. It is hardly conceivable that the reverend gentleman had exhausted all other texts, or his ability to deal with them to the edification of his hearers. Why Jonah and the whale just now?

\* \* \*

THERE is an answer to this question which is plausible enough to consider, if it be not very creditable to the gentleman in question. It is a fact that among the numerous evils which the cheapness of publication and the development of sensational journalism have brought upon mankind, the cultivation of a morbid craving after notoriety is one of the worst. The desire to have one's name known—to be talked about—of course existed and played its part in human action from the beginning. But before the printing press came this desire could not have more than a comparatively limited gratification. At present, if one does anything curious or remarkable, or out of the way, next morning millions of men will be eagerly discussing the affair in all its phases, and thousands will avail themselves of the first opportunity to see—and, if he is a preacher, to hear—the man who, under other conditions, would neither know nor care anything whatever about him.

\* \* \*

THE human mind is so constituted that nothing seems to it more curious and remarkable than to find a man discrediting his own calling. If a very prominent allopathic physician, for example, were to suddenly "come out" in an "interview" repudiating all the standard works of his profession, denying their statements, denouncing their theories, condemning their advice, and yet continue to practice according to his chosen system, people would certainly like to read all about it, and he would be covered with cheap "glory" of the modern newspaper sort. It is just the same way with a preacher who repudiates the Bible or impeaches its authority, and still goes on preaching. Every one recognizes this as a remarkable phenomenon in the world of mind. The man's

words acquire an importance that is largely factitious, the dailies print them with flaming head-lines, and the free advertising thus obtained is nearly co-extensive with civilization.

\* \* \*

OUR friend "Bob Ingersoll" goes around the country lecturing on "Why I Am An Agnostic." But the good-natured colonel labors under an hallucination when he imagines that very many persons care a particle to learn why he is an agnostic. There are plenty of agnostics outside the churches, and, for that matter, such may be found, occasionally, in some pews of a Sunday. No doubt all of them have reasons sufficient to themselves for being agnostics. An agnostic outside of the church is not sufficiently rare to be interesting. Even an agnostic in his pew on Sunday may be explainable. But an agnostic in a Christian pulpit is indeed a great curiosity and mystery.

\* \* \*

POSSIBLY it was a mere coincidence. But very soon after the "Associated Press" and the "United Press" had flashed to San Francisco and Europe the information that the Rev. Lyman Abbott did not believe the story of Jonah and the whale and was anxious for us all to know it, the Rev. Lyman Abbott went forth to lecture. A man of his position would probably draw a fair audience if he appeared under competent auspices, in a large city, purely on his merits. But, coming as he did to a southern town, in the character of an independent Bible critic, who had just been preaching Ingersollism in his own church, he commanded at least ten times as much attention as he could possibly have gotten had he arrived unheralded save by the paid announcements of his proposed lectures in the advertising columns of the newspapers.

\* \* \*

THE reverend gentleman said nothing new in the course of his lectures, and did not, according to the dispatches, put the old truths of life and death and sin and suffering and redemption in any specially forcible or striking way. Only one remark seems to call for notice. It is reported that he proclaimed it to be the duty of government to find out what is the will of God, and to enact that will into laws! This is the political philosophy at present accepted by a class of profound thinkers out in the grand old State of Kansas, and they are now trying their very best to apply their theories to the work of practical legislation. The first step in this direction has been the introduction of a bill whereby it is "enacted by the legislature of Kansas: Thou shalt have no other gods before me"! and so on, through the rest of the Decalogue.

\* \* \*

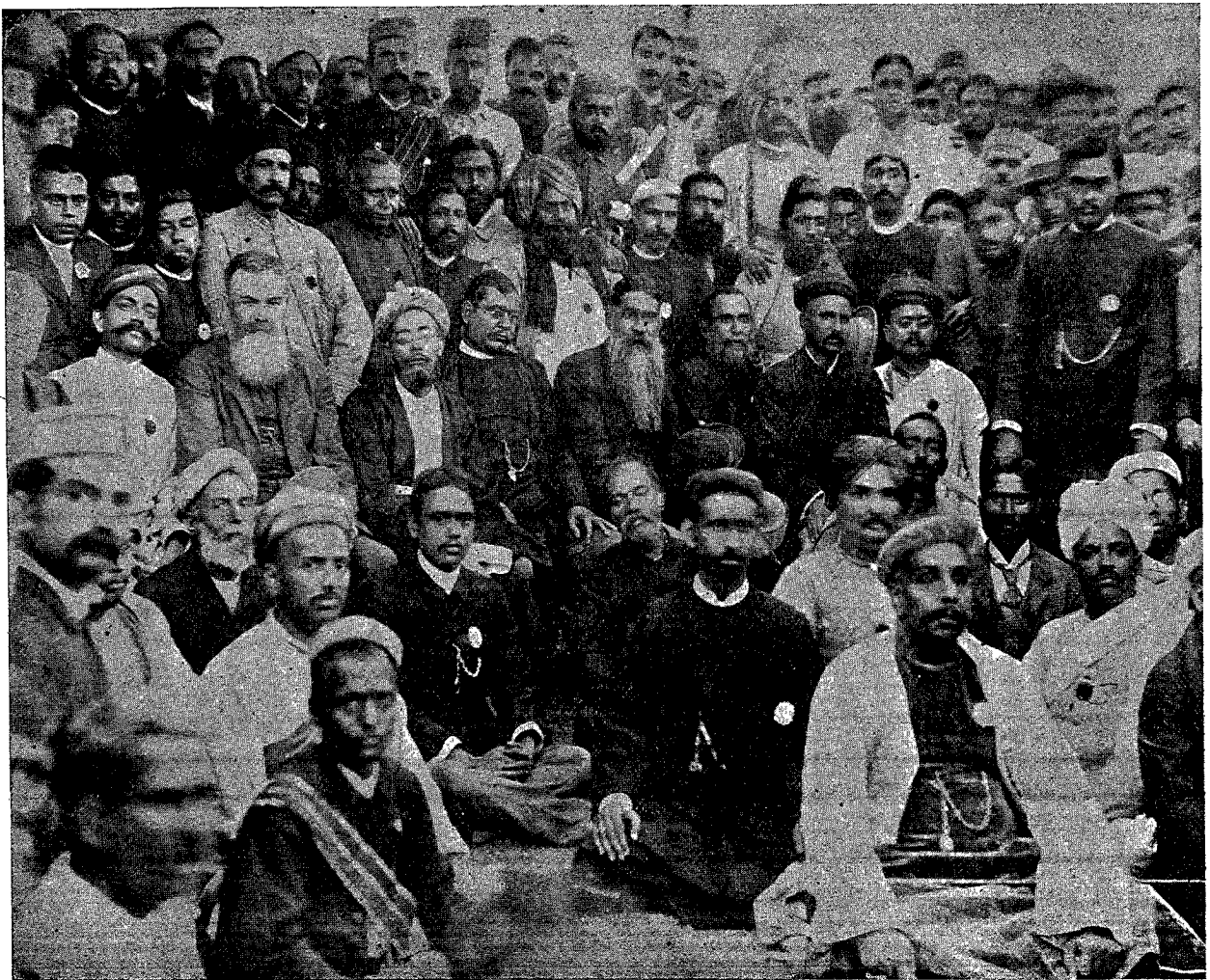
THE Rev. Lyman Abbott would admit at once the absurdity if not the blasphemy of such a legislative act as this, were it brought to his attention. Yet it is noth-

ing but a sincere effort to do just what he says ought to be done—to “enact the will of God into laws.” Nobody doubts that Mr. Walters, who introduced this bill, and declares that he did so in all seriousness, and desires to see it passed—no one doubts the verity of his belief that the Decalogue is “the will of God;” and so his performance is directly in accordance with Mr. Lyman Abbott’s advice. The fact is, the learned clergyman gave this recommendation under the dominating influence of that old notion that law, somehow or other, is connected with morality. Blackstone blundered in precisely the same way—but that is another story, and will do for next week.

*Ans. J. Ringgold.*

other, and for discussing and deciding upon the political operations to be undertaken during the ensuing year.” Certain Indian gentlemen consented to act as a reception committee. Near the time for the conference to meet the cholera broke out at Poona and the place of meeting was transferred to Bombay. The actual number of representatives present was seventy-two.

Of that meeting an Indian writer said: “In the history of a nation there is always a day which is marked above all the rest, which sows the first seeds of progress, and which lays the foundation of all future greatness. Such was the day when the patriotic barons of England assembled on the little island of Runnymede to induce their king to sign their great charter of freedom. Such



GROUP FROM THE INDIAN CONGRESS, CALCUTTA, INDIA.

### The Indian Congress.

[From our Calcutta Correspondent.]

IN March, 1885, one year before the AMERICAN SENTINEL began its career, it was decided to hold a conference of representatives from all parts of India at Poona during the Christmas holidays. The object of this conference was “to enable earnest laborers in the cause of national progress to become personally known to each

was the day when the American patriots sat in the assembly of delegates, and vowed to die for the independence of their country; and such was the day when seventy-two Indian patriots first assembled in Gowalia Tank House to promote the good of their common country. This union of Indian people after ages of separation and ill-feeling was a great historical event.”

At a preliminary meeting of the reception committee the name of the conference was changed to *congress*

The gathering this year, which I was privileged to attend, was the twelfth annual session, and was held in Calcutta. The actual number of representatives from all parts of India holding certificates was 703. Besides these, hundreds from the country were daily in attendance. An immense pavilion over two hundred feet long by one hundred wide was erected in Beadon square, in which the meetings were held. This pavilion was packed full, and to show something of the enthusiasm among the people, I may say that after the first day when tickets of admission were one rupee each, they were sold to all who could get in at five rupees (about \$1.50) each.

The congress has already secured considerable warm sympathy and support from Englishmen of influence. A glance at the resolutions gives an idea of the object of the congress, and I refer to them here not to discuss the political situation in India, but to show the agencies which are in training and the danger that this vigorous body of intelligent and educated Indians stand in of being captured by the religio-political movement already at work in this country.

The congress appeals to the Indian government and also to the Imperial government through a British committee which it has in the House of Commons for, (a) *Separation of Judicial and Executive Functions*. They say as matters now stand the chief magistrate is often the judge as well as the head of other governmental departments. (b) *Provincial Finance*. This is designed to prevent extraordinary expenses being thrown onto the country in the creation of which it had no voice. (c) *Public Service Examinations*. They demand that these shall be held, not in England alone as at present, but in this country at the same time. (d) A recasting of the *Educational Service*. (e) *Extension of Trial by Jury*. (f) *Abatement of the Salt Tax*. Many of the speeches made on these questions were decidedly eloquent.

At the close of the congress, the Indian Social Reform Congress, which is really an adjunct of the one already mentioned, held a meeting. The gathering was not so large, because many Hindoos are opposed, as yet, to the discussion of the questions usually before it, but it is growing in influence year by year. The topics under consideration were: Evil of Child Marriage; Remarriage of Widows; Education of Women; The Curtailing of Extravagant Expenses at Marriages; The Encouraging of Foreign Travel; and an appeal for a law for the better control of religious endowments.

I will not take the time here to speak of this matter of religious endowments; suffice it to say that if the petitioners get the law they are asking for it will be pretty sure to result in a lot of mischief in this country. In 1858, the Queen's Proclamation which referred especially to this country, said, "And we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure." Since then the government has generally avoided religious questions. But at the present

time it is being fairly besieged by the Christian element for a law in behalf of Sunday observance. Up to the present time the government has refused to listen. Of course the so-called Christian population of India is but the merest fraction of the whole, say two millions out of nearly three hundred millions.

Now let the Hindoos themselves demand and secure a law upon a religious question—their demand for the present is refused—but let them get it and then the precedent is established, the way is open for making other laws on religious questions; and then the Sunday movement will the more easily find its way to power in this country, and it will be no marvel to see a bargain struck between Hindoo and Christian over the two questions.

The Lord's Day Union for India, now in its fourth year, in one of its publications, says:—

"*Great Victory in America*. A great object lesson has just been afforded by the battle at the World's Fair in Chicago. That city is largely dominated by foreigners, and a desperate attempt has been made to keep the Fair going on Sunday. But we now learn that this attempt has failed. Two great opposing petitions were sent to the Directory of the World's Exposition. Eighty thousand persons asked that the gates should be open; but no less than twenty-five millions demanded that they should be shut. The number were: for Sunday opening, 87,507 against 25,825,086. This clearly shows that the American people are still of the same mind as one of their judges who wrote a defense of Sabbath laws, in which he said: '*The Anglo-Saxon race is marching on as an army with banners, and far advanced among them is the banner upon which is engraved, REMEMBER THE SABBATH DAY TO KEEP IT HOLY.*' The peoples of Asia should know that there are the deepest reasons for this custom of Sunday observance, which is one of the most characteristic features of the new civilization now overspreading their ancient continent. The most progressive portions of Europe and America are precisely those where Sunday is most revered. *Asia will make little progress till she too has a Sabbath rest.*"

This same publication referred to, again delivers itself thus:—

"But why should the call of the church bells be ignored and the voice of religion disregarded? Men may affect to think they can make what laws they choose for the employment of their time, but the fact remains that God has claimed the day for His service. The first, the most binding, and the most powerful argument for the Sunday rest is that it is commanded by the authority of our Maker himself. Thus runs the fourth commandment of the Decalogue: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.' Ex. 20:8-11. This is the law of God, and the man that breaks it brings himself under the sweep of an inevitable retribution. It has been well described as the

earliest law against vagrancy; against cruelty to animals; in favor of aliens; in favor of working men. A curse will cleave to every man who uses his influence to oppose this divine enactment."

But what has all this to do with Sunday rest? Who can tell us what is the method of logic which makes the fourth commandment "the first, the most binding, and the most powerful argument for the Sunday rest"? The fourth commandment in the most definite terms declares that the seventh day is the Sabbath, while everybody knows that Sunday is the first day of the week.

D. A. ROBINSON.

Calcutta, Feb. 17, 1897.

Notes from Canada.

[By Our Toronto Correspondent.]

SEVERAL OCCURRENCES having a bearing on the subject of religious liberty have transpired quite recently in the Dominion of Canada. The first event to which we will call attention is the coming of the papal ablegate, Mgr. Raphael Mery Del Val, who comes to this country ostensibly for the purpose of securing a settlement of the Manitoba School question more favorable to the Catholic minority. The arrival of the distinguished visitor in the city of Montreal was made the occasion of quite a display. The following announcement was issued at the Archbishop's palace:—

"His Excellency Mgr. Raphael Mery Del Val, apostolic delegate for Canada, will arrive at Montreal, Dalhousie-square, Thursday evening, at 7.55, by the Canadian Pacific train coming from Quebec.

"On this occasion, the priests of the city and neighboring parishes are requested to have the church bells rung from 8 to 8:30 o'clock, P. M. All the clergy and the faithful of the diocese are specially invited to the official reception which will take place at the Metropolitan Church immediately after the arrival of his excellency.

"By order of the vicar capitular,

"ALFRED ARCHAMBAULT,  
"Canon, Chancellor."

In a speech in the Dominion House of Commons on the settlement of the School Question and the mission to the Pope concerning it, Mr. W. F. McLean said, as reported in his paper, the *Toronto World*, of April 1:—

"I am glad to see that the Prime Minister accepts the responsibility of the settlement which has been made. The Liberals as a party accept the responsibility of the settlement, and, speaking of parliamentary responsibility, I come to another point.

"I say that the Government and their party must take full responsibility for that mission to Rome. They cannot escape that responsibility. They have said that it is on behalf of their party that they went there, and, seeing that we are governed by the principle of Parliamentary responsibility, they must accept that responsibility before the people. They say that they went to Rome to vindicate the civil liberties of the people of Que-

bec. Mr. Speaker, while I sympathize with them in their efforts to conserve their political liberties, I do not agree with them in the authority to which they went to protect those liberties. It is not in St. Peter's, it is not in the Vatican, it is not in the Seven Hills of Rome that the political, the civil liberties of British citizens are conserved. If there is a temple sacred to British liberty, if there is a place where our rights are to be protected, that temple is within these walls of Parliament. The shrine of our liberties is on the floor of the House, and we, the members of the House, are the sacristans of that temple; we are the priests, the ministers at this shrine; we, worthy or unworthy as we may be, are the men who must protect the civil liberties of the people.

"What will happen to gentlemen on the other side of the House if it turns out that the ablegate now in this country does not come to their relief and does not pronounce in their favor and guarantee their civil liberties, which they now profess they seek to protect? They will have to come down here to defend and protect these liberties if they are assailed.

"I must take objection to the statement of the Solicitor-General (Mr. Fitzpatrick) last night in the comparison he made between His Holiness and Her Gracious Majesty. We who are Canadians say that there is no one but Her Majesty to appeal to in the protection of the civil liberties of British subjects the world over. She is the guardian of our civil liberties, not His Holiness of Rome. . . . When we read the history of the unification of Italy, when we recall the names of Garibaldi and Mazzini, and the other heroes of that struggle, he is not the man whose name should be quoted by the Liberal party in the vindication of the liberties of the people of this country."

EUGENE LELAND.

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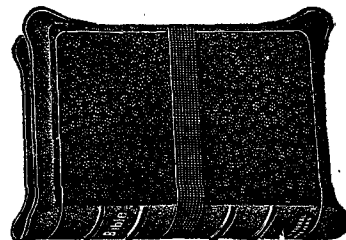
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gavest before them, neither turned they from their wicked works.	B. C. 443.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, <sup>d</sup> we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	<sup>d</sup> Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā/nan, Ā/nan,
37 And <sup>e</sup> it yieldeth much increase	Deut. 28.	27 Māl'luch, Hā/rim, Bā'a-nah.
		28 ¶ <sup>e</sup> And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, <sup>f</sup> and all they that had separated themselves.

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