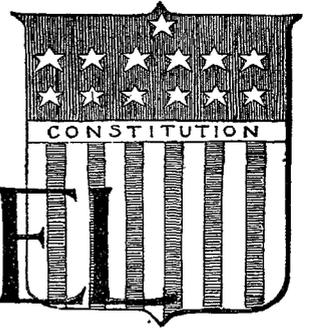


AMERICAN SENTINEL



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

ALONZO T. JONES,
EDITOR

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WE HOLD THESE TRUTHS TO BE SELF-EVIDENT: THAT ALL MEN ARE CREATED EQUAL; THAT THEY ARE ENDOWED BY THEIR CREATOR WITH CERTAIN UNALIENABLE RIGHTS; THAT AMONG THESE ARE LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS. THAT TO SECURE THESE RIGHTS GOVERNMENTS ARE INSTITUTED AMONG MEN, DERIVING THEIR JUST POWERS FROM THE CONSENT OF THE GOVERNED.

THOMAS JEFFERSON.



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

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

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Separation of Religion and the State.

ISRAEL'S venture of conducting a kingdom, a State, like all the nations, was a complete, a deplorable, and a ruinous failure.

Israel was the church at that time: and this awful failure in her attempt to conduct a State was traced in full detail as an instruction to the church in all ages.

The essence of that instruction is that it is not possible for the church properly to conduct a State or to manage a kingdom.

The result of that attempt of the church to conduct a State and manage a kingdom, was the ruin of the kingdom and the annihilation of the State, which they had created, and the subjection of the church to heathen powers forever after.

Then from all this the plain lesson plainly and emphatically taught is, that the heathen are better qualified to conduct States and manage kingdoms than are the people of the church: that the people who are of this world are better qualified to perform the things that pertain to this world, than are the people whose calling and profession are those of another world.

If any one will say that this is not so, then let him tell why it was that when the State which the church of Israel had established, had failed and perished, and the people had risen to the dignity of a church once more, they were put by the Lord, and kept, in subjection to the heathen powers—Babylon, Medo-Persia, Grecia, and Rome—as long as they existed as a distinct people. And why He commanded the Christian church forever after, "Let every soul be subject to the higher powers."

No, the church is not in the world to rule men; but by love to serve men. It is not the office of the church to govern States, but to serve the Lord. She is not here to compel men, but to persuade men. She has no commission to enforce the law, nor to preach the law, but to preach the gospel. She is not to condemn men, but to save men. This has ever been God's will concerning his church: and whenever she has lost sight of this, and departed in any degree from it, she has only frustrated the grace of God, and spoiled herself.

It became necessary however for the Lord to teach the heathen nations and rulers that they could not of right exercise jurisdiction in religion.

Nebuchadnezzar set up a great image and commanded all to worship it.

Among the people present were three of the captives of the church of Israel, who refused to obey the command of the king.

He called the three men and repeated to them distinctly the command to worship his god, or else be cast into a furnace heated seven times hotter than usual, especially for them.

They replied that their God was able to deliver them; but that whether he would deliver them or not, they would not hearken to his decree nor worship the golden image which he had set up.

He therefore commanded that the three men should be cast into the roaring furnace. But immediately he was almost struck dumb with astonishment at what he saw.

He cried out to his counsellors, "Did we not cast three men, *bound*, into the burning fiery furnace? They answered, True, O king. But lo! I see four men, *loose*, walking in the midst of the fire: and the form of the fourth is like the Son of God." He then called them forth, and they were taken up out of the furnace, and there was not so much as the smell of fire upon them.

"Then Nebuchadnezzar spake and said: "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and *have changed the king's word*, and yielded their bodies, that they might not serve nor worship any god, except their own God."

This thing happened unto them for an ensample; and it was written for the admonition of kings and people who should come after. It happened, and it was written, to teach all kings and people, that though people be subject to the power of States and kingdoms, this power does not in any sense extend to the religion of the people. It tells all, that when the law of king or State touches the religion of anybody, such law is to be disregarded by the people, and must be changed. The religious right of the people must stand, and king and State must yield. It happened and was written to teach all kings and people that there must be no union of religion and the State.

When the kingdom of Babylon had passed away, and the united powers of Media and Persia had come in, the same lesson had to be repeated for their benefit. A law was enacted by Darius the Mede and his counselors that for thirty days nobody should ask any petition of any god or king, but King Darius. Daniel was chief minister of the empire, and he paid no attention to the law; but went just as before, and presented his petition to God three times a day. He was arrested, prosecuted, convicted, and the penalty according to the law was executed: he was cast into a den of lions. But God sent his angel and shut the lions' mouths, because that before

God innocency was found in him; and also before the king had he done no hurt.

Thus God regards, and declares, the man innocent who knowingly and openly disregards any law touching his duty or relationship to God, who disregards any law touching religion. And this second example happened and was written to teach all kings and States that they never can rightly have anything whatever to do with any question of religion: to teach all kings, States, and people that God requires the absolute separation between religion and the State.

And that it was done *twice*, is significant: when God showed to Pharaoh, by the seven thin ears of corn, and by the seven thin kine, the seven years of famine that were coming on the land, it was said to him, "The dream is one. . . . And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God." And when God has doubled unto kings and States for all time, the lesson upon the separation of religion and the State, it means that the lesson is one; and for that the lesson was doubled, it is because the thing is established by God.

And if kings and States, and churches, professing to know God, go directly contrary to this thing that has been established by God; if they will yet put forth edict and law touching religion, it can only be, because they are blinder than Pharaoh. For "the unjust knoweth no shame."

THE SENTINEL is against every form of despotism,—religious or civil.

Jottings from Jefferson.

"No man has a natural right to commit aggressions on the equal rights of another."

"THE idea is quite unfounded that on entering into society we give up any natural right."

"OUR civil rights have no dependence on our religious opinions, more than opinions in physics or geometry."

"OUR legislators are not sufficiently apprised of the rightful limit of their power; that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us."

"THE impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed domination over the faith of others, setting their own opinions and modes of thinking as only true and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time."

"THE spirit of the times may alter, will alter. Our

rulers will become corrupt, our people careless. A single zealot may commence persecution and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion."

WHEN force is combined with religion, or religion with force, the result is religious despotism.

The Declaration of Independence.

EVERY reader of the AMERICAN SENTINEL is doubtless familiar with the fact that on July 4, 1776, the representatives of the English colonies of America formally declared to the world their independence of all foreign rule, and in justification of their action asserted the doctrine that all men have the same unalienable rights, and that to secure these rights is the proper purpose of civil government.

The situation as it was in 1776, and that which exists to-day in the American nation, cannot however be properly appreciated without looking beyond the action which has made the fourth of July a national day, to the antecedent conditions out of which that action was evolved.

The Declaration of Independence was not simply the result of a determination on the part of the American colonies to separate themselves from British rule, for the sake of being independent. At the time when that Declaration went forth, the civilized world was just emerging from the long reign of civil and religious despotism which had characterized the Middle Ages. One by one, as the spirit of liberty developed and asserted itself in the minds of the people, the chains of that despotism had been broken; until in the Declaration of Independence the world heard a bold assertion of the doctrine of the right of all mankind to complete individual freedom.

This was not an accident of the times. It was a providence. It has been well said that "History is the progressive disclosure of the self-government of man as the providential design." The Declaration of Independence appealed to the established decrees of Providence for its justification. "We hold these truths to be self-evident," it says, "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of

happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." It asserts this as the order of government which God himself has established.

It was by a religious power that this order of government was perverted. There was never a despotism on earth until men had established false religions. The religion of love which God set up is in perfect harmony with free government. It must be so, for otherwise He who endowed men with the unalienable rights of "life, liberty, and the pursuit of happiness" would antagonize Himself. And anything which antagonizes that religion—which is Christianity—antagonizes free government.

It was a religious despotism which antagonized free government in the Middle Ages. The papal church dominated the States of Europe, and the civil power was employed to enforce her decrees. By her the Inquisition was established, and the power of the civil arm was made to invade conscience, the most sacred temple of human liberty. Under the tutorship of the church, the civil powers learned to disregard one and all of those unalienable rights with which the Creator had endowed the humblest being who bears His image.

The Declaration of Independence asserted again these rights before the world. It asserted not the rights of governments, or of organizations, but of the individual. And against nothing did it strike more directly or forcibly than against that ecclesiastical despotism which had so long claimed the right to control the conscience, and put fetters on the wings of the mind. It asserted the eternal truth of God against the error which had long enslaved mankind.

The value of the Declaration of Independence lies not in the fact that it accomplished our separation from the empire of Great Britain and our independence as a nation. Indeed, it was only by hard fighting that these things were accomplished, and if these be the things to be commemorated, the anniversary of Cornwallis' surrender at Yorktown would be a more fitting date than the fourth of July; for it was only then that our national independence had become, practically, an accomplished fact. But national independence means nothing to the slave. Personal liberty, the enjoyment of the unalienable rights of the individual, is the thing of value, and it is the assertion of these that gives its value to the immortal Declaration.

No one can justly appreciate this great document who views it merely in the light of its national significance. Whether this Government be a better one to live under than the government of Great Britain, or what benefits have resulted from our national independence, are questions to which we can find no definite answer. Concerning these there may exist much difference of opinion. But all know, from their own experience, the individual blessings which are secured by a free government. And these blessings are as valuable to the inhabitants of one country as to those of another. The providential design in the Declaration of Independence was not that

this nation should be made the greatest nation on the earth, by being different from all the others; but that all the others should become like it, in securing to the people of other lands the enjoyment of their God-given, unalienable rights.

As the Charter of individual liberty, the Declaration of Independence is as appropriate to our own time as to the year 1776. To-day, more fully perhaps than at any time in the past, it needs to be borne in mind that the proper purpose of civil governments is to secure to the *individuals* under them, the enjoyment of the unalienable rights bestowed upon them by the Creator. The crisis of 1776 was not greater than that which confronts the American people in 1897. The rights which were threatened then were not more sacred and valuable than those which are in jeopardy to-day. The Declaration of Independence asserts those rights, but it does not secure them against invasion, even in the very name of liberty.

As Independence day is celebrated, then, let it be with an appreciation of the blessing of individual independence—individual freedom from all despotic control, and a lively sense of the perils by which that independence is now threatened. Let it be remembered that religious apostasy, which has become a feature and sign of the times, will breed despotism in government to-day as surely as it did in the past; that already this evil work is far advanced, as seen in an ever-widening stream of religious legislation. And may there be many who, with these facts and reflections in mind, shall gather from the day new inspiration and zeal to do faithful duty as sentinels around the camp of freedom.

EVERY religion except the religion taught by Jesus Christ, is a despotism. There is no despotism in the gospel invitation.

God Used Thomas Jefferson.

THOSE who oppose the doctrine of separation of Church and State, advocated by Jefferson and embodied in the Declaration of Independence and the Federal Constitution, attempt to make a point against the doctrine by declaring that Jefferson was an unbeliever.

This point has no force even if true, when we remember that God has used men according to his own word who did not know him, to accomplish his will. Isa. 45: 1-6. The Lord was compelled to do this because those who professed to know him were more ignorant of his will than those who did not profess to know him.

When Jefferson battled for separation of Church and State in Virginia, the influential religious teachers were so drunk with the "wine of Babylon"—with the adulterous doctrine that the Church should wed the State—that God was compelled to select a man whom the world-embracing church declared to be an infidel, to teach his truth to the nations. It is true that there were Baptists

and Quakers and Presbyterians, who united with Jefferson in promulgating right principles of religious freedom, but they were all a dispersed lot of dissenters.

Let no man glory in his shame by condemning the gospel principle of separation of Church and State because God was compelled to go outside of his professed church to find a man of influence with clear enough views of gospel truth to teach complete separation of Church and State.

A. F. B.

OUR forefathers repudiated the principle of taxation without representation; they refused to be taxed in money to support a government. A Sunday law is a tax of one day in every seven to support a religion—and not the Christian religion either. Let us repudiate the tax and declare our independence.

God's Service Not Compulsory.

A LETTER from Ticonderoga, N. Y., dated June 24, takes exception to a recent utterance in the SENTINEL, as follows:—

“Dear Sir: In the SENTINEL of this date and under the heading ‘Compulsory, Yet Free!’ you say that the divine command of Sabbath observance is not compulsory; at least you say that we are granted liberty in the matter by the Lord. Now I would like very much to have you show by the Bible where we are granted this liberty.

“The Sabbath observance is a divine command and not a divine permission.

“You might as well say that man has his liberty in regard to any of the commandments.

“WM. H. BROWNE.”

We reply that every person is at liberty to disregard the fourth commandment and every other precept of the Decalogue, just as he is at liberty to disregard the laws of health, which are no less truly God's laws. In the end, of course, if he turns not from his disobedience, the consequence will be death; but he has perfect liberty meanwhile to obey or disobey, just as he may choose. And this is just as God has ordained that it should be.

“Choose ye this day,” says the Scripture,—“Choose ye this day whom ye will serve.” “To-day, if ye will hear His voice, harden not your hearts.” “Whosoever will, let him take of the water of life freely.” In every word and by every act, Jesus Christ invited sinners to turn from their sins and find life in him; but he never sought to compel anybody. And in his life as the man of Nazareth Jesus was a perfect revelation of his Father. He again and again expressly stated that he did nothing of himself, but that his Father who dwelt in him, did that which was manifested in his life. “God was in Christ, reconciling the world unto Himself.” Every invitation which Christ uttered, was from his Father. The Father would no more compel men to do anything, than would Christ.

And the reason of this is plain. “God is love,” and

only love satisfies love. A forced service could not be acceptable to God; it is not even acceptable to one like ourselves. No father who was worthy the name would be satisfied to know that his children obeyed him because they were forced to do so. We recognize the service of love as the noblest, highest and best service; and can God be satisfied with anything short of the best? Will we dare offer Him anything but the best? Will we offer Him forced obedience, in place of the obedience of love?

Such a thing would be but a mockery in the sight of God, if not in our own sight. The whole purpose of God, as embraced in the plan of salvation, is to reveal Himself to mankind so that man shall be drawn and bound to Him by the cords of love. And therefore it is absolutely necessary that every one should be given perfect liberty to choose whether he will serve God or not. For the service must be of love to be acceptable, and love cannot be anything else than free choice.

And therefore any law of man which presumes to compel men to keep God's commandments, is anti-Christian,—contrary to the gospel and against every interest of God and man. This is the real character of every human sabbath law.

God sets before all men life and death. The ten commandments are the way of life, and God wants every man to walk in that way. But He cannot compel any one to keep them; for only through love can they be kept at all. And love is always an expression of free will.

Proposed Taxation of Church Property.

THE assessor of King County, Washington, in which the city of Seattle is situated, has announced that he will assess taxes on church property in that city. The authority under which he will attempt to carry out this innovation is a recent decision by the Supreme Court of the State, which annuls a legislative provision under which church property secured exemption. A Washington paper states the case as follows:—

“The constitution of the State does not exempt church property. It leaves a loophole for unjust exemptions, however, when it says: ‘Provided, that the property of the United States, and of the States, counties, school districts, corporations (municipal), and such other property as the legislature may by general laws provide, shall be exempt from taxation.’

“Acting upon this clause in the constitution, the first legislature enacted a law by which personal property to the amount of \$300 became exempt from taxation, along with church property, charitable institutions, and quasi-public property. Last winter the legislature increased this exemption on personal property to \$500, and also exempted improvements on real estate to the extent of \$500. This act was by the Supreme Court recently pronounced unconstitutional, together with the former act which permitted a \$300 exemption on personal property.

“Now the \$300 exemption proviso and the proviso to

exempt church property are in the same clause, and are read in the same breath. There are many who contend that when the Supreme Court ruled against the clause providing for the \$300 exemption on personal property it also knocked out the proviso for the exemption of church property."

The Sabbath: What Its Reception or Rejection Involves.

"Present Truth," London, Eng.

In the beginning "God blessed the seventh day, and sanctified it," and thus made it a blessing and a channel of sanctification or holiness to man. He then taught man to "remember the Sabbath day to keep it holy," or to sanctify it. God made the day holy and He instructed man to treat it as holy that he might thus receive the blessing of holiness through it; but when man treats the day as common time he fails to receive the Sabbath blessing through God's appointed channel.

It is not in the power of man to make a day holy, neither can we receive the blessing of holiness through a day which the Lord has not made holy, even though we should outwardly treat it as though it were holy. So when we turn away from the day which the Lord has made holy and accept any other day in its stead, we are thus turning away from the Lord's own channel of holiness for us. This is the great loss with which we meet in following the traditions of men instead of obeying the Word of God.

So intimately related is the "holy Sabbath" to "the holy Scriptures" and to the "holy child Jesus," that it cannot be consistently disregarded by those who profess to receive the other two for what they really are, and it is worth noting that the power which professes to have changed the Sabbath has practically put itself above the Bible and Christ. So long as the Bible is received as the Word of God, and the example and instruction of Jesus is followed, so long the seventh-day Sabbath will be observed, and when the seventh-day Sabbath is knowingly disregarded, the logic of this act really demands that the Bible and the work of Jesus should be set aside.

The Roman Catholic church in its teaching openly states that the Bible commands the observance of the seventh day and no other, and that there is not a word in the Bible authorizing a change of the day, and it just as openly teaches that the church changed the Sabbath from the seventh to the first day of the week, and that there is no other authority for the change. It is only consistent therefore for it to treat the Bible as of secondary importance as compared with its own traditions, and to make the intercession of the Virgin Mary of more value than the intercession of Christ.

In all this the Roman Catholic church puts itself above God, but it is consistent in the way in which it does it. So long as one receives the Bible as the Word of God, and acknowledges its authority as supreme, so long will he

see that the seventh day is the Sabbath, and that the intercession of Jesus is all that is needed for man or that can avail anything for man, and when one rejects the Lord's Sabbath, the logical result will be to reject the authority of the Word of God, and to receive the word of man instead, and to accept a supposed human helper as of more value than is the help of Him who alone is able to save.

But this is not a question simply of cold logic. In thus turning from God's appointed blessings and channels of blessing man meets with an irreparable loss. If we receive the salvation of God at all, we must receive it through the channels which He Himself has established, and the blessing of holiness should be so highly prized that we should be glad to receive it in any way which the Lord may appoint.

The original Sabbath still remains as a sign and a pledge of God's power to make holy, and the true keeping of the Sabbath, the entering into His rest, is the experience of His presence who only can make and keep us holy. God's purpose in the gospel has always been the same, that we should be "created in righteousness and holiness of truth," and His means of accomplishing this result have always been the same in making us "partakers of the divine nature," and so the Sabbath remains unchanged and unchangeable, a channel for this blessing of holiness to man.

How Consistent!

"LET no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days," quotes the *Michigan Christian Advocate*, of June 19, in reply to a correspondent who wanted proof for Sunday observance; and on the same page the *Advocate* expends a column of severe invective against the people of Mt. Clemens, Mich., for being "profaners of the Lord's day." "Has Mt. Clemens gone mad?" exclaims the *Advocate*. Oh no, Mr. Advocate, we reply; Mt. Clemens has not gone mad; but they believe in letting no man judge them in respect of an holy day or of the Sabbath days, and have been conducting themselves accordingly.

The sabbath desecration against which the *Advocate* declaims consists in playing baseball on Sunday. A majority of the citizens of Mt. Clemens, it is said, are in favor of Sunday baseball; but, says the *Advocate*, "There is a good precept somewhere on record to 'follow not a multitude to do evil.'" But it may be that the Mt. Clemens people have fortified themselves with this argument which the *Advocate* gives on the same page in its reply to correspondent aforesaid: "The whole Christian world, except the Jews and a few Adventists, is observing the Lord's day Sabbath all right;" and "This big world was not fooled, as they would fain have us believe, away back in the early centuries." The Mt. Clemens people probably

reason that if the example of the multitude constitutes a standard of right, it is all right for them to have Sunday baseball when the multitude want it; and they are doubtless aware that the vast majority in "this big world" do not believe in or practice the observance of "the Lord's day."

When religious journals put arguments in the mouths of the people which justify them in disregarding the Sabbath, such journals should be the last to condemn them for sabbath desecration. If the word of man is to prevail in the matter, then the practice must be governed by the principle of majority rule. But if the Word of God is to decide it, let there be an appeal to that Word and not to the customs of the majority. The *Advocate* well knows that the Word of God commands, "The seventh day [not the first] is the Sabbath of the Lord thy God; it it thou shalt not do any work."

THE following words from a writer in the *Truth Seeker*, of June 26, present religious legislation in the character of a promoter of atheism:—

"But what are we to think of a religion that purports to be of divine origin and claims divine indorsement and support in its perpetuity, and yet is obliged to appeal to the civil law for support and maintenance? For the Christian religion to appeal to the power of the civil law for support and protection is a tacit admission that God is impotent and incapable of perpetuating his religion on earth. It is also an admission that the devil is more powerful, and a hundred times more popular than God, for he never found it necessary, under any circumstances, to appeal to the law, or any other compulsory or restrictive measures to keep his soldiers in line and facilitate their advancement and strengthen their adhesion to his cause."

They Would Rule or Ruin.

AN Omaha correspondent writes us the following concerning the plans of the Omaha Ministerial Association for securing Sunday closing of the "Trans-Mississippi and International Exposition," now in progress in that city:—

"I attended the Omaha Ministerial Association to-day [June 21]. The topic of discussion was the closing of the gates of the Trans-Mississippi Exposition on Sunday; or rather, the time was mostly taken up on this theme. The chairman said, We must be actively at work, or it won't be done; we must have a whole loaf if we can get it, but if not, we will demand a half loaf—the gates must be closed till after service hour Sunday morning. The president is the pastor of the Good Shepherd church here (Episcopalian). The Christian minister said, We must demand that the gates be closed all day Sunday or we will make the Exposition a failure. Others said, The disgrace of having the gates open on Sunday must not be, etc. The excitement ran almost to a white heat, and the gathering seemed more like a political caucus than a meeting of Christian men.

"A committee was appointed to visit the directors and ascertain what their mind is in the matter. Then when the ministers meet again, if the directors will not assure them that the gates will be closed, the committee are to present plans whereby the directors will be compelled to close up, or the preachers will see to it that the thing is a complete failure."

Persecution in Florida.

THE following letter comes to us from a member of the Seventh-day Adventist denomination in Florida:—

"Bartow, Fla., June 17, 1897.

"TO THE AMERICAN SENTINEL: One of our brethren, Thos. Furman, was fined to-day \$5 and costs or 10 days' labor on the public streets, for 'disturbing the peace' last Sunday. The facts in the case are as follows:—

"Last week I engaged Brother Furman to do some work for me, commencing Monday morning; and he found it necessary first to get up some wood for his wife. I sent my boy with a team to deliver the wood Sunday afternoon.

"The road runs within a few feet of the church building. There were two loads hauled. There were four witnesses at the trial, who all swore they were disturbed and that it was the first load that disturbed them. At the time of the disturbance the four witnesses were all engaged inside the house making a table to use in taking the sacrament.

"There was one wagon before and two behind the load of wood. Brother Furman asked one of the witnesses if any of the other wagons disturbed him. The mayor, who presided, told the witness he need not answer that question. Brother Furman himself was not in the wagon nor on that road, but took a near path some two hundred feet on the other side of the church.

"The complaint to the mayor was (as he told me afterwards) that this work was done on Sunday, but he said he advised them to bring in the complaint as above stated. The mayor was a swift witness in the case, no doubt having in view his fees; and after pronouncing the sentence, he told the prisoner, by way of advice, that he must in the future be more quiet on 'our Sunday.'

"The town ordinance says no work shall be done on Sunday except in case of necessity or charity. When the mayor was informed by the prisoner that this was a case of necessity, he said, 'Why did you not stop when you hauled one load?' I might mention here that only a few weeks ago the mayor's grown-up son painted a large water tank on Sunday in full view of the main street,—which of course was a work of necessity. He did not stop at painting one side only, but it was necessary to finish up the job. The mayor's name is H. P. Logan, and he is a lawyer by profession.

"It certainly seems to me that no man without God's sustaining grace could work ten days under a tropical sun to satisfy the charge of disturbing a religious meeting when there was no meeting going on at the time. Brother Furman is about 26 years old, and has a wife and three small children who are wholly dependent on him for support; and his only dependence is upon the work he can find to do by the day.

"Yours for truth,
"S. T. PAGE."

The Author of Liberty.

With feasting and fireworks, dancing and song, with blowing of trumpets and booming of cannon, the nation will soon celebrate the one hundred and twenty-first anniversary of the Declaration of Independence.

The pulpit and platform and press will unite in extolling the blessings of liberty. Thousands of voices from the crowded forum of the great metropolis and from the green-carpeted grove of the country hamlet, will utter these memorable words:—

“We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.”

While glory will be given to the author of these words—which are like apples of gold in pictures of silver—while glory will be given to the fathers of the republic who builded a nation on these principles; how many will remember the Author of liberty to “give glory to Him?”

Thomas Jefferson, in these immortal words, himself acknowledges that liberty and equality, as “unalienable rights” are endowments of the “Creator.”

The same acknowledgment appears in the preamble to the Bill of Rights drafted by Jefferson and adopted by the General Assembly of Virginia December 26, 1785:—

“Well aware that Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plans of the holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do,” etc.

If the divine origin of liberty were not recognized by the men who promulgated the Declaration of Independence, the fact would still remain that liberty was first heralded to the world by our Lord.

The Declaration of Independence declares that “All men are created equal.”

Nearly eighteen hundred years before, Christ said: “One is your Master, even Christ, and all ye are brethren,” and his disciples had taught that God “made of one blood all nations of men.” Acts 17:26. Therefore “God is no respecter of persons.” Acts 10:34.

The Declaration of Independence says that men are endowed by their Creator with the unalienable right of liberty.

Eighteen centuries before, the Author of “our holy religion” had said:—

“Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whoever would become great among you let him be servant of all.” Mark 10:42, 43, R. V.

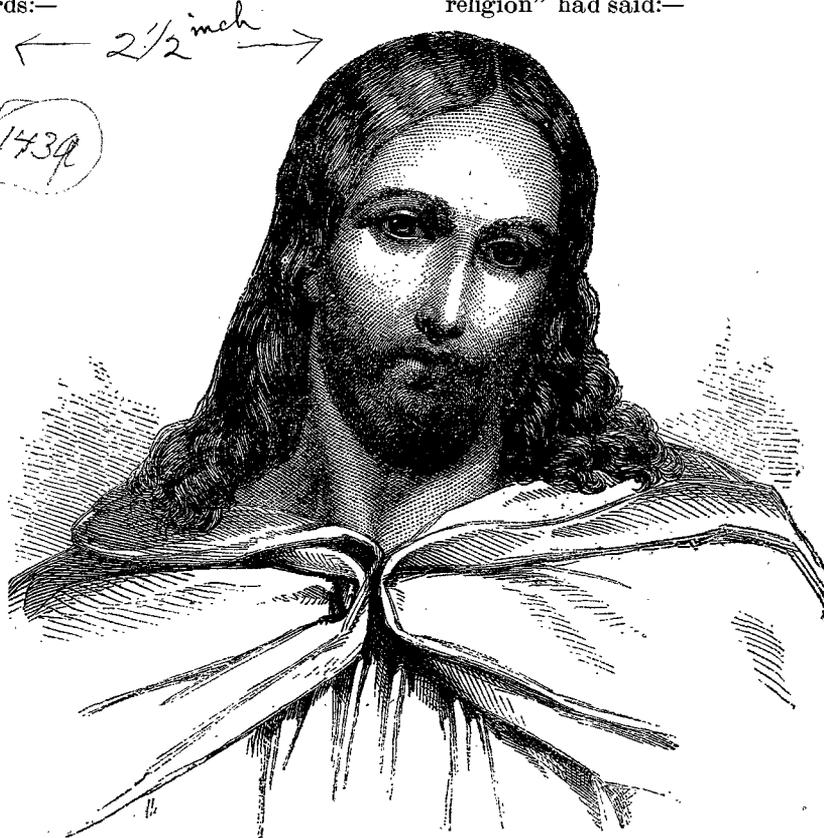
Lording it over God’s heritage is condemned by the Christian religion, and where there is no lording there is liberty.

The Declaration of Independence declares that governments are instituted among men to secure the rights of liberty and equality.

Christ, in condemning the exercise of governmental lordship and making “rulers” servants of instead of lords over the people, and in making the State “a revenger to execute wrath upon him that doeth evil” and a “praise” or protector to him who “doeth good,” taught nearly eighteen hundred years before the Declaration of Independence was proclaimed that “to secure these rights [liberty and equality] governments are instituted among men.”

While all this is true, how many will think, amid the din and roar, the dining and wining of Independence Day, to “fear God and give glory to him” who is the Author of all liberty, civil and religious, Christian and constitutional.

A. F. B.



THE AUTHOR OF LIBERTY.

How many who will talk fluently of liberty on Independence Day, will themselves be slaves of their appetites and passions? “If the Son therefore shall make you free, ye shall be free indeed.”

News, Notes, and Comment.

WHEN Mr. Justice Brewer delivered that famous opinion of the Supreme Court, under which a learned English divine was admitted into this country that he might assist at the ministrations of "Old Trinity Church" in New York City, the Justice felt called upon to work out, at considerable length, and with elaboration quite extensive, the items which he had taken it upon himself to "nail up and defend"—namely, "that this is a Christian nation." He approached his subject from various directions, and always with the same results. He shed upon it many different kinds of light, and the letters only came out all the stronger. The "X rays" of an intellect unquestionably forceful, were turned upon it, and the declaration showed, through and through without a flaw, "this is a Christian nation."

* * *

Now, whatever a layman may feel himself at liberty to do, it lies not within the province of an attorney to criticise the Supreme Court of the United States, or to question the utterances of that high judicial body—"the most august tribunal in the world," as it has been styled. And the methods, or line of reasoning whereby any given conclusion has been reached in the minds of the judges, is as much beyond the purview of the practitioner as is the decision itself. Nevertheless, there is no objection to pointing out that certain facts which the court cites, as pertinent to its view of the legal question involved in a particular case, have also a significance apart altogether from their relation to the issue argued and decided therein.

* * *

In the great "Christian nation case," for example, the Supreme Court's opinion, as delivered by Mr. Justice Brewer, calls attention to the fact that nearly every "commission" or royal authority given by European powers to their citizens, to make discoveries, plant settlements, or "stake out claims," in Western mining parlance, on this continent of ours, mentions, in terms more or less specific, as among the objects contemplated in the grant, "the propagation of the Christian faith among savages now living in darkness." This, it is considered, constitutes an argument in favor of the proposition that ours is "a Christian country." So be it. We have here, at any rate, a historical *datum* of other, if not wider significance.

* * *

WITH the single exception of the Dutch, every nation of Europe did, indeed, deem it advisable to proclaim to the world the missionary character of its expeditions to the American shores. (I have found one English "commission" from which this announcement was omitted, I presume by an oversight.) Trade is mentioned as a de-

sirable thing to look out for; the extension of the control of Christian rulers over lands occupied by unbelievers is spoken of as quite desirable; but these are matters of a transitory world, and only a means to an end—the saving of immortal souls to an eternal life, where time and territory and trade shall be no more. In our day, when a nation goes to war, she does not feel called upon to justify herself in the eyes of her own people or of other communities by any pretense of religious zeal or aspiration. Columbus set out westward that he might reach the East and "convert the Great Khan." But England calmly takes India by the throat and chokes her into submission, without either thinking or talking about the Gospel, though, as a matter of course, behind the bayonets and the artillery, go the clergyman and the "Established Church." What is the cause of this difference?

* * *

It is all due to the change of *zeitgeist*, or time spirit. After the barbarians who overthrew Rome had parcelled the fair domain of Europe out—not to their satisfaction, for they were continually squabbling, and "rearranging and shifting," but still, after a fashion—among themselves, there was, for several centuries, a very remarkable *zeitgeist* dominating the minds of men. The Phenicians were the great traders of antiquity. The Greeks knew and appreciated the value of wealth, and the importance of barter for its acquisition. So did the Romans. These last accumulated worldly goods, at the height of their power and magnificence, largely by plunder; but they also had ships, and profited by the exchange of the products of one country for those of another. But after Rome's eagles had flown away, never to return, commerce practically ceased. The Barons enriched themselves by robbing each other from time to time. The peasants patiently tilled the soil; there was little inducement for any one of them to "go into business," for, if he succeeded, it was pretty certain that, sooner or later, some great "lord" would make a "forced loan" out of his accumulations.

* * *

A VERY amusing illustration of the popular attitude towards trade is given by Mr. Charles Reade in his great story, "The Cloister and the Hearth," and it shows a wonderful capacity for entering into the spirit of another age, totally different from that of our own, does the imagining of such an incident. Mr. Reade tells us of a German shoemaker of the period under consideration, who was discovered by a would-be customer sound asleep at the door of his shop, in the middle of the day. The man was quite angry at being disturbed, and his wrath was rather augmented than mollified, when he learned the purpose for which his visitor had called. He entered the store reluctantly, and begged the stranger not to buy a particular pair of shoes which attracted the latter's fancy. The customer, however, insisted on having what he wanted, and got it at last. As he left, the shoe-

maker dropped into his chair again, his face covered with tears, and sobbed himself back into slumber, grievously moaning, "my last pair of gilded shoes—my last pair of gilded shoes!" The genius of commerce was not the *zeitgeist*.

* * *

AND as trade was no part of men's thoughts, to fight for it would have been considered quite as reprehensible as to live for it and work for it. Hence, wars, in order that they might be commended to the general approval, were always prosecuted under the guise and in the name of religion. There can be no doubt that the first crusade, at least, was quite sincerely organized through the influence of a religious feeling. But it was by no means so with the last. One must read "The Laws of Civilization and Decay," a most remarkable work, which has lately and deservedly passed into a second edition, in order to fully appreciate the sordid and mercenary motives by which that great expedition was governed, and the astounding atrocities to which it was driven by its controlling impulse of greed and covetousness. There were good, honest, straightforward men who left their homes and families, many of them forever, upon that fateful occasion; but they were few, comparatively, in numbers, and too poor to act alone; so they did the dirty work of the rest, and died at it.

* * *

THE Crusaders had revealed to the new Europe which had arisen on the ruins of Rome's great Empire, the wondrous possibilities of the East. Here was seen an enormous extent of territory, exhibiting a wealth and luxury and magnificence beyond the dreams of mail-clad warriors, plodding peasant, and petty village merchant. While Europe had been busy sacking castles and settling the details of long theological creeds, Asia had for centuries chiefly concerned herself with making things as comfortable and enjoyable as possible in the present life. The most orthodox believers were impressed with the importance of this course when they saw it going on before their very eyes. Legends were many of a grandeur transcendent, almost ineffable, in regions beyond their seas. A glimpse they got into a wondrous charming new world; but Saracen obstinacy prevented more than a glimpse.

* * *

It was maddening. The dwellers in the far-off Fairy Land might be weaker than those who thus blocked the way. Perhaps their vast treasures of gold and silver and precious stones and gorgeous raiment might be easily taken from them by threats; or a very slight degree of violence might prove all that was necessary. Or they might be so savage and simple-minded that a few trinkets would purchase from them a quantity of things that had a real substantial value. Anyway, they must be gotten at, somehow or other. Of course,

they were pagans. And, therefore, it was not only a right, but it was a Christian duty, if their hard-headedness rendered such a step necessary, to employ any force whatever, in order to dispossess them of those worldly blessings which it was not thinkable that they should have done anything to deserve at the hands of Providence.

* * *

THEY cannot be reached from the East? Very well, then; we must try the West? By this time, the idea of the rotundity of the earth was, if not generally accredited, and though even under the ban of the Infallible Church, by no means universally rejected. Obviously, if it were true, one could get to the East by the simple process of sailing westward. It was a tempting idea. By this means, the rude and implacable Saracen, who now asserted his unholy claims to land which he had conquered, would be outflanked, and approached from the rear. And between him and the adventurers would lie exposed a Paradise of richness and glory, such as the eye of Western man had never seen, nor his mind conceived.

* * *

BUT the *zeitgeist* was still largely religious, and only in part commercial. The last Crusade was entered upon under an express contract between its financial promoter, party of the first part, and its commanding officer, party of the second part, that a great act of spoliation and outrage should be perpetrated before any attempt was made to invade the soil of Palestine; nevertheless, like all of its predecessors it was commissioned in the name of the Father, and Son, and Spirit, and sent forth to do the will of Deity in the work of murder and rapine. And, just so, when it was finally determined to try the experiment of penetrating the eastern *arena* by a western route, it was deemed necessary to insist that no worldly motive lay at the bottom of the movement—that Christianity, and not avarice was the cause of it all.

* * *

WHEN we thus contemplate the early expeditions to this hemisphere as the direct result of the Crusades; when we understand that, like the last crusade itself, they occurred at a time when men's minds were in a transition state—when the replacement of the *zeitgeist* of religion by the *zeitgeist* of acquisition was just about commencing—then we have at once the key to those expressions in the "commissions," etc., which are sometimes relied upon as evidences that "this is a Christian nation." They were just as inevitable, under the circumstances, in such instruments, as the similar language in the papal "Bulls" whereby the faithful were exhorted to go forth and expel the infidel from the blessed land of Palestine, the cradle of the Christian Church.

* * *

How far were the men of that time sincere in the use

of such language? How far did its use impose upon governments, upon citizens, upon the world at large? No definite answer can be given to these questions, profoundly interesting as they are. But one thing is certain—there was an element of sincerity in those who used them, and to some extent there was a genuine belief in them on the part of those for whose benefit they were promulgated.

* * *

THIS historical review, while, as already observed, it is not presented with any idea of challenging the conclusion of our great Forum of last resort, to the effect that "this is a Christian nation," nevertheless has an important value in an altogether different question—and one of considerable importance. It is hard for us nowadays to appreciate the lofty degree of courage and manly indifference to danger which were required for the voyage of Columbus, and for the wonderful work of the Cabots. Men who ventured as they did, with the scanty knowledge that they possessed, in their frail crafts, without charts, and having compasses of the rudest kind, must have been driven by an impulse stronger than any mere idle curiosity "to see and hear some new thing." What was the secret of it all?

* * *

INCIDENTALLY, these men, and others of their ilk, may have made this land, nominally, as we have been told they did, "a Christian country." There is no denying that they were uniformly instructed to do so. But a close and impartial scrutiny of history shows that this thing was done, if at all, incidentally or accidentally. America was really discovered not because the people or potentates of Europe were desirous to "bring souls to Christ," but because people and potentates alike were full of the lust of covetousness, the "*sacra auri fames*," or "accursed thirst after gold," of the old Roman poet. Columbus was sent to convert the "Grand Khan." Then, as now, there were people "right around home" avowedly unconverted, and others whose conduct plainly showed that their professions of belief in the true faith were based on a misconception of their own mental condition. But the "Grand Khan" whom Columbus set out to Christianize was supposed to sit on a throne of solid gold, studded with diamonds and other precious gems, and his palace glittered with silver trappings, and pillars of alabaster, and chains of pearls, and in the vaults of his treasury lay millions of coin untold. And so, Columbus got his ships from Ferdinand and Isabella.

* * *

THE wrath of man worked salvation. A mighty nation has grown up in the land that Cabot ran against when he was groping for a "northwest passage" to the treasure house of El-dorado. As great as any in many other regards, this nation stands unique in the family of commonwealths, as the representative of political ideas

to which she owed her birth, and which are the foundation stones of her existence. One of those ideas—a very vital one—one of transcendent consequence—is the idea of a total separation of Church and State. How far this idea is consistent with her posing as "a Christian nation" is not the question here. The purpose of these present paragraphs is simply to point out the fact that, if those whose first coming hither made her life a possibility did anything to give her this characteristic, at least the doing of it was not the active cause of their coming—that, if the only hope and aim in life of those who fitted out and those who conducted the great voyages of discovery had been the propagation of the gospel and the glory of the Saviour, as they understood it, we should never have had a Columbus, a Cabot, a Smith or a Raleigh to tempt the waves, or a Bancroft to record their achievements.

Ans. J. Ringgold.

Political Prayer in Ohio.

An illustration of "religion in politics" was furnished at the opening of the Ohio State Republican convention, at Toledo, June 22. The incident calls out the following from the *New York Journal* of June 24:—

"The country clergyman who opened the proceedings of the Ohio Republican convention with a supplication to the Almighty on Tuesday had a rather singular idea of the ethics of prayer. However, he had a very correct estimate of the mental characteristics of a Republican convention, for it is recorded that at various points in his appeal the assembled delegates applauded wildly, and at the close they clambered upon their chairs and cheered themselves hoarse.

"Through the efforts of this suppliant, a Deity, supposed to be all-seeing and omniscient, was explicitly informed of the condition of affairs within the Republican party. Especially was he commended to keep an eye on a certain "typical American and father of the Republican party."

"Continuing, the preacher begged the Almighty to take an active part in fastening the protective system on the United States. He seemed to recognize no impropriety in appealing to that Great Power which rules all the nations of the earth to aid this one people in its effort to discriminate against all others, and to cut off from our markets the workers of every other country. A device which is successful in proportion as it reduces the workers of other lands to want and misery is a curious thing to recommend to the God of all the nations, but Ohio's political preacher was equal to the occasion. The assembled Republicans shouted themselves hoarse when he lifted up his appeal:—

"May there be among our lawmakers such wisdom and patriotism and loyalty to American interests as shall mend the breach in the wall of our prosperity, and by protecting our industries give employment to labor, and thereby create a market at home and abroad, upon the pivot of which turns national prosperity."

“For years the prayers offered by political preachers in Congress, Legislatures and conventions have been a scandal to the godly and a cause for merriment among the impious. Of the egregious bad taste of such a performance as that at Toledo there can be no doubt. That all thought of the sacredness of the office the clergyman was filling was banished by the matter and the manner of his supplication was made evident by the fact that his auditors treated the prayer as they would a political stump speech, interrupting with applause whenever stirred by the speaker’s sentiments. Such incidents only blunt the sentiment of reverence, yet they will be repeated as long as political preachers are called upon to open political gatherings with prayer. It would be better to omit the opening ceremonies, since the very class of pulpitiereers least fit to discharge the duties of the office invariably seek it.”

REPORT comes from Somerville, a suburb of Boston, that the Woman’s Christian Temperance Union of the place intend to stop the sale of soda water at the drug stores on Sunday and the sale of goods from bake shops. Also, that the board of aldermen have forbidden Sunday sprinkling of the streets. Upon this an antichristian journal remarks: “These fanatics are determined to convince enlightened mankind of what many have already ventured to assert—that religion is a curse.”

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A. F. BALLENGER, *Secretary*.

The Sunday Newspaper and Sunday Excursion Train.

BY A. SMITH.

A GREAT cry is raised by many of the clergy of the land against Sunday excursion trains and Sunday newspapers, holding them responsible as leading factors for much of the prevailing wickedness that exists at the present time.

A newspaper carefully conducted on the principles of civil usage is altogether proper as a promoter of intelligence and social freedom, and is therefore just as properly issued upon one day as another, except for religious reasons only. For the clergy to oppose it therefore, for supposed sabbath desecration, otherwise than by moral suasion, is to transcend the authority conferred upon them as ministers of the gospel by the Author of the Christian religion.

The same principle is true concerning the running of excursion trains, or any other trains, upon Sunday or any other day observed as the sabbath.

That church people themselves are largely responsible for the so-called sabbath desecration complained of, the following quotations indicate. In 1887, there was held in Elgin, Illinois, a Sunday law convention, many leading evangelists being present, at which the following resolution was passed:—

“Resolved, That we look with shame and sorrow on the non-observance of the sabbath by many Christian people, in that the custom prevails with them of purchasing sabbath newspapers, engaging in and patronizing sabbath business and travel, and in many instances giving themselves to pleasure and self-indulgence, setting aside by neglect and indifference the great duties and privileges which God’s day brings them.”

“Dr. Knowles, the editor of the *Pearl of Days*, said that the Delaware and Lackawanna Railroad found that when their trains were not running on Sunday five hundred Christian ministers in New York City went and used competing lines, giving all their traffic to them. Then the directors said, if these other roads can get the patronage of the preachers on Sunday then what harm is there in our carrying other people on Sunday.”—*Battle Creek Daily Journal*.

The following extract is from an article written by Rev. C. H. Zimmerman and published in the *Union Signal*, of Nov. 5, 1891, under the heading “So-called Christians Are the Offenders”:—

“A pamphlet before me with the above title alleges that moral and religious citizens are responsible for the inauguration of sabbath desecration by railroads. Rail

road directors were unwilling to run Sunday trains when the petitions were first sent to them; but they were signed by church members and the directors at length yielded to the demand. These church trains developed an appetite for Sunday travel. If respectable, moral and religious persons could take an excursion to church, others could take excursions to the sea-shore. Though only a few local trains were at first run on Sunday, the public demand increased rapidly, until now they are running all over the land. Carroll D. Wright, then chief of the Massachusetts Bureau of Statistics of Labor, said in his official report: 'It can safely be asserted that all the facts, so far as ascertained, show that the inauguration and establishment of the Sunday-train system on the railroads which centre in Boston was *wholly the work of church-going people*, and that it was also for *their convenience* in going to special churches to which they had become attached. It was not called for, however, by any *necessity* in enabling them to attend the public worship of God.'

In this land of liberty, no person is obliged to do any work upon a Sunday newspaper, nor to sell, buy or read it; neither has he any right to forcibly restrain any one else from perfect freedom of choice in the matter. It is also an indefeasible right for any person to go where he pleases by a Sunday excursion train or any other so long as his conduct is strictly civil; and he is amenable to God alone as to how he spends the Sabbath, whether that day be the first, the seventh, or any other day of the week. It is altogether proper for a minister, or any other believer, to persuade men, even with earnest entreaty, to discontinue Sabbath-breaking, but they have no right to use the lash of the law nor the revengeful methods of a boycott to effect a reform.

Men and boys are largely confined in the dusty shops and factories of our towns every day, week in and week out, except on Sunday, while their wives and sisters toil in their hot kitchens or laundries, seldom getting a breath of heaven's air free from the grime and odors of the none too clean city. But the clergy, largely free from the discomforts of their parishoners, are, some of them, able to go to a lake-side or beautiful park, taking their families and servants with them, and spend weeks of the "heated term" in the enjoyment of the beauties of nature, forbidding the poor of their congregations, under proposed legal penalties, from availing themselves of the only feasible opportunity of enjoying like pleasure, because, forsooth, the Sunday excursion train is their only means to this end.

Every person has a right to keep Sunday as the sabbath if he chooses to do so and to persuade as many others as he can; but when an attempt is made to enforce it by civil law, the advocate will find himself arrayed on the side of the prince of darkness. When an appeal is made to the Bible to sustain Sunday sanctity, a Gibraltar of divine authority will resist the attack, for God commands in his Word the sanctity, not of the first, but of the seventh day.

Grandville, Mich.

Card.

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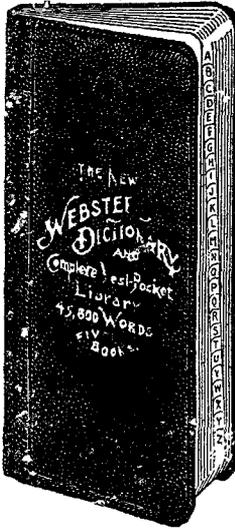
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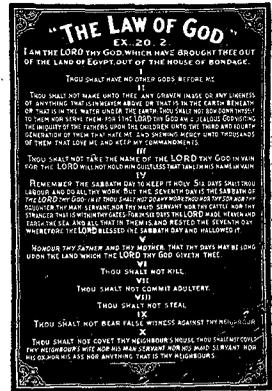
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