

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

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Any one receiving the American Sentinel without having ordered it may know that it is sent 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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POLITICS and popery naturally flourish in the church together.



IF the pulpit is losing its power, it is not because the gospel has lost any of its power.



CIVIL government cannot be carried into the sphere of religion without antagonizing the work of the gospel.



WHOEVER sets aside human rights sets aside the God who instituted them; and whoever sets God aside does not move God, but only sets himself aside from God.



THERE is something wrong when men show more deference to the demands of a Sunday law than to the principle of the Golden Rule.



THE "civil" sabbath acknowledges both the civil power and religion as its parents, and hence proclaims itself the child of that evil union—church and state.



AS God made the Sabbath by resting on the seventh day, and the Sabbath is his rest, there can be no real Sabbath rest without God; and as no human law can affect God, it is plain that no human law can help any person to secure Sabbath rest.

SOME people professing to be Christians are more disturbed by an act some other person does which is contrary to their opinions of right, than by a spirit of hatred and revenge in their own hearts.



THE "best people in the world"—the religious people—are the very ones who are fitted to do and are doing the worst thing in politics; that is, forming a union of church and state. The best emperors of pagan Rome were the ones who most rigorously persecuted the Christians; and the more religious the people who engage in politics, the more danger is there that religion will be advanced by political means, and the church become united with the state. If the "best people" had kept out of politics, and let the "worst people" run politics, that worst of all things—the union of church and state—would never have been in civil government.

War—The True and the False Estimate.

VERESTCHAGIN is a Russian artist who paints war scenes so horribly real that rulers and generals do not like to have either the soldiers or the people see the pictures, lest they refuse to go to war. This artist has been in battle himself, and fought so well as to be honored with the highest military decoration known to Russia. This man who has been in it, who knows so well exactly what it is, and who can so powerfully reproduce it on canvas, thus defines war:—

"War is the loss of all human sense; under its influence men become animals entirely. The artist looks always for passion, and passion is seen at its height on the battle-field. . . . Every hour war brings something new, something never seen before, something outside the range of ordinary human life: it is the reversal of Christianity."

And yet to-day in the United States, actually the great majority of professed ministers of the gospel hold

war to be perfectly compatible with Christianity—that Christians can go to war and still be Christians!

Read the following from a sermon on Sunday, April 30, by Rev. Frank C. Bruner, of Grace M. E. Church, Chicago, on "The Sword in American Civilization":—

"The sword is a great history-maker. There is such a thing as a Christian war. Such to-day is the case in the Philippines. Nothing can check the advance in the Philippines. It is the hand of God in history. The pessimists may howl about the slaughter of the innocent and hold their anti-expansion meetings. It will avail nothing. They mistake the signs of the times. God is marching on. Some of these timid souls forget the hero is the stuff out of which divine history is made. The thunder of George Dewey's guns had the roar of a marked civilization in them. Manila, the Venice of the Orient, is to become the hub of a new civilization. It is to radiate the light of American intelligence to the uttermost rim of the 1,200 islands. The crack of the rifles of General Otis' advancing army has in it the music of the coming of the Son of man. In a hundred years that territory, equal in English miles to Great Britain and Ireland, will be under the sway of the Son of God, the fruit of the triumph of the American sword. Nothing can change the sovereignty of human history. The purpose of God is ripe in the present conflict. He who opposes the struggle hits the providence of God in the face."

Is it not high time that there were a revival of the preaching of the gospel of peace? Is there not a loud call for the message of that angel of the Revelation, "flying in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people"?

Jesus Christ is the prince of peace, not war. His gospel is the gospel of peace, not war. The preachers of his gospel are sent to preach "peace by Jesus Christ."

These preachers that preach war are not the ministers of Christ, whatever their profession may be. General Sherman, one of the greatest warriors of modern times, in the quiet of times of peace, soberly declared that "War is hell." How can any Christian, then, go to war? How can any Christian preacher preach in favor of war? "Babylon is fallen, is fallen." Apostasy, apostasy, apostasy, has overtaken the church.

A. T. J.

If the legislature can properly tell an individual what is allowed on the Sabbath and what is a desecration of the day, the legislature can take the place of conscience in the matter of Sabbath observance; and if it can take the place of conscience in this matter, it can take it in other matters as well, and the individual conscience can be dispensed with.

And this is exactly the tendency of religious legislation. It invades the realm of conscience, and wherever conscience consents to the invasion, it is weakened, and the individual robbed in like degree of his manhood.

Legislation which destroys manhood is not a blessing to any land, but a curse.

Popery in Protestantism.

POPERY is the religion of human nature. Human nature calls for a pope, and loves to be led by one. It is only the divine nature, the nature conferred by Christianity, that frees men from the influence of the spirit of popery. And as Protestantism, in the nominal sense, is not synonymous with Christianity, but embraces vast numbers in whom the divine nature has not supplanted the human, it is only to be expected that in such Protestantism there will be seen outcroppings of popery.

The system of Mormonism is nominally Protestant, but represents popery full-fledged. Popery is seen wherever the word of finite man is laid down as of binding authority in matters of conscience; and of this instances are, unfortunately, not at all scarce, on scales of greater or less magnitude, in the nominally Protestant bodies.

Just now public attention is being called to an example of this kind in the city of Chicago. This example is furnished by the "Zion" Church of Dr. Alexander Dowie. In making note of this growing religious institution, a late issue of the N. Y. *Independent* says:—

"What requires serious warning is the new development which proposes to erect this Zion of Dr. Dowie's into a financial, perhaps political, organization very much like that of the Mormon Church. In a late number of *The Leaves of Healing*, which is Dr. Dowie's organ, he issues an order, as general overseer, to the members of his 'Christian Catholic Church in all parts of the world.' It is on the subject of tithes, and it commands that every member shall contribute a tithe of his income for the purposes of the church. These tithes go to Zion Storehouse, and are administered by Dr. Dowie and his assistants appointed by him. For he is apparently the absolute dictator of this remarkable denomination, as absolute as ever was Brigham Young. This is the way he lays down his commands for tithes:—

"I have no fear of being misunderstood, and it is only wicked and unregenerate hearts that could doubt my statements. Zion is no place for those who do not trust their general overseer, and who will not obey our Lord and Master's commands.

"Elders, evangelists, deacons or deaconesses, and conductors of the gatherings of the friends of Zion, will please read these words to all members in conference assembled. I also charge such officers to report immediately any who will not obey, and who speak disrespectfully of or dispute this order.

"This order must not be discussed. It must be obeyed.

"Immediate suspension will follow disobedience, and, if there is not repentance and obedience, then we shall cut off all who so conduct themselves from those who are enrolled in Zion.

"Obligations to family, obligations to the State, and business obligations and debts of every kind, must not be dealt with until the whole tithe has been sent into Zion's Storehouse.

"God must be first, and God must be last in all things.

"No matter what the consequences may be, I have issued this letter at God's command, and I am prepared to part with nine tenths of the fellowship should it be necessary."

"He allows no discussion. He declares that others 'cannot know the needs of the field as I do here at headquarters,' and he adds:—

"I hereby solemnly call for the resignation of every member who wilfully disobeys these plain commands of God, and of myself as his overseer.

"That human nature can long submit to such overtopping audacity we could not imagine had we not seen it actually exemplified in Utah. We are not surprised to see that last week two evangelists and one elder were 'removed for cause.' His organization is likely to break down on the side of its very ambitious financial schemes, even as Archbishop Purcell nearly wrecked the Catholic Church in Cincinnati with his banking and his building. He says he has, in the ten years he has been in this country, 'spent more than a million dollars in God's work,' and has used for himself and his family less than a quarter of a tithe of his income—that is, less than \$25,000. When religion goes into great financial schemes it leads either to great tyranny or to a great collapse."

The Constitution of American Imperialism.—No. 6.

BY JOHN D. BRADLEY.

IN concluding this series of articles we desire to state briefly its principal points.

1. Power uncontrolled by law and dictated by will is arbitrary power.

2. It has been declared by leading men of every profession, statesmen, editors, and publicists,—“men of high standing in the nation, representing the bench, the bar, the press, the pulpit, the universities, and the great business interests,”—that so far as it has to do with the policy of the American Government to-day, or with controlling the action of the Government or the nation, the Declaration of Independence amounts to nothing more than the paper upon which it is written; and that the Constitution, the supreme and organic law of the nation, is absolutely without limitation or restraint upon the men whom it was made to bind. Many have said this, and it has been expressed in many ways, but this is exactly what has been said.*

* Here is another expression which may be added to those quotations already given in these articles. On Sunday, May 7th, several large mass meetings were held in Chicago which were said to have been “a splendid demonstration of the loyalty of the people of Chicago to the Government of the United States in the performance of an unsought duty to humanity and civilization.” At the largest of these mass meetings Dr. P. S. Henson, pastor of the First Baptist Church, in the course of “a vigorous speech,” said:—

“As to that hallowed document which declares that all governments derive their just powers from the consent of the governed, if that is to be literally construed there never was a greater falsehood palmed off by the devil upon a credulous world. It is not true of the government of God. . . . I do not think the principle will apply in a family. I am the father of a numerous progeny. I have not been accustomed to gather a congress of kids about my table to determine how the family should be run. And

3. However, the doctrine of arbitrary power is not to be left thus naked in the presence of the American people. The *form* of constitutional government is to continue. The Constitution of the fathers remains, but for altogether other purposes than those for which it was ordained and established. It becomes the robe for the hideous and repulsive deformities of will government. For this purpose it becomes “elastic” and “expansive”—“the most expansive document ever written by the hand of man.” As a garment for imperialism it is like the tent that Saladin gave to Richard. When it is folded it rests in a nutshell; when it is expanded whole armies can recline under its shade!

4. The sole use of this document is to “consecrate” and to “stamp legality” on all the acts of the men whom it does not bind. Its flexibility is determined alone by the demands of “time and occasion.” When necessary “it can cover the world,” and when necessary its most positive guarantees may be set at naught. We are given to understand its capacity for “contraction” by certain cases which it “contracted to suit.” In these cases the trial by jury was denied and the privilege of the writ of *habeas corpus* was refused!

5. Therefore the very serious matter which concerns the American people just now is not the establishment of “stable” government in Asia, but the destruction of constitutional government in America.

6. The event which seven centuries have not dimmed and which is generally regarded as the most glorious in the annals of the English people was a complete and

nations have their childhood just like infants. *There never was a greater absurdity than the declaration that the people everywhere, regardless of character, regardless of advancement, of intelligence, and civilization, are fit subjects for popular government.*” He then refers to the civil war, at which time he says, “We shot that thing into smithereens.” He says further: “You know whether all governments derive their just powers from the consent of the governed depends very much upon the people—the kind of people. There are conditions of society, there are nationalities for the government of which *the iron hand is better than the hydra-headed monster.*”

This quotation goes to confirm what is already plainly evident, namely, that the representatives of the popular pulpit of this country are the very leaders in decrying and denouncing the principles of republican government. They go to greater lengths than anybody else in casting contempt and scorn upon the Declaration and the Constitution. This is natural; it is a case of “the logic of events.” For years the representatives of the popular pulpit have been engaged in work which requires the repudiation of these principles. They have long demanded the substitution of “the iron hand” of despotism for the “hydra-headed monster” of free government. Legislators under their influence have already repudiated the Protestant principles of the Constitution, and these representatives of the pulpit are only too glad to bring their influence to bear now in order that the principles they have so long advocated may be carried to their full length by the repudiation of the republican principles of the Constitution. We will give two quotations to illustrate the point we are making. At a joint convention of the National Reform Association, the State Woman's Christian Temperance Union, and the American Sabbath Union, held at Sedalia, Mo., May 23, 24, 1889, Rev. D. W. Gray, who was secretary of the convention, made a speech, in which he said: “To appeal to divine authority in our legislation would be to fundamentally change the law of our land, or the principle adopted by our fathers, when they said that all governments derive their just powers from the consent of the governed. I for one do not believe that as a political maxim. *I do not believe that governments derive their just powers from the consent of the governed.* . . . Jefferson was under the influence of French ideas when the Constitution was framed, and that had something to do with leaving God out of the Constitution. . . . I see in this reform a Providence teaching us the necessity of recognizing something else besides the will of the people as the basis of government.” And at the Chautauqua (N. Y.) Assembly in August following, Col. Elliott F. Shepard, speaking as president of the American Sabbath Union, said: “*Governments do not derive their just powers from the consent of the governed.*” (Italics supplied in above quotations.)

unequivocal denial of the doctrine which is proclaimed upon American soil in the year 1899, by Anglo-Saxons in the name of Anglo-Saxon civilization. The doctrine of arbitrary power is a violation of both the spirit and the letter of "the great Charter to which from age to age men have looked back as the groundwork of English liberty," and to which Anglo-Saxons have always appealed from the aggressions and usurpations of power. The close of the nineteenth century witnesses the adoption by Americans of the principles of government which Englishmen emphatically denied at the beginning of the thirteenth century.

7. The reason that is offered as to why it is all right for the American Government to proceed upon the principles of arbitrary power in defiance of the Declaration and the Constitution, is that the men who assume and who will exercise this power are too good, too just, too wise, and too humane to oppress anybody!

8. All human history echoes the words of the Scriptures, "On the side of their oppressors there was power." Despotic sovereigns were not born tyrants; by nature they were not worse than other men. They became despotic and cruel when they gained possession of power over their fellowmen. Human nature has never proved capable of restraining itself when in the possession of arbitrary power.

9. The language of inspiration has pronounced the exercise of such power "rebellion and supercilious contempt," and has branded the man who exercised it as "the extremely impious rebel."

10. The goodness which claims the right to trample on law is the worst thing in the universe.

Why is it that Americans will say and do such things? Why is it that all the lessons of human history, and especially the lessons of their own glorious history, are to be thrown aside? Why is it that all that the American Government has stood for in the world is to be trampled under foot as worse than nothing? The conclusion reached by Congressman Champ Clark, of Missouri, during the last session of Congress, is not a figure of speech, but is the literal truth. He said:—

"What subtle poison is working in the blood to produce a result so puzzling and so contradictory to our history and traditions? *The evil one himself must have laid a spell upon the American mind for the purpose of luring to its destruction this great Republic, the last hope of constitutional government on the whole face of the earth.*"

But why does the evil one lure this Republic to destruction? Ah, he who has ruled the nation in anger, and whose continual stroke has been in wrath, knows that his oppressions must soon cease, and because he has but a short time he now has "great wrath." He is luring all nations to destruction; he is gathering them for the great battle of Armageddon. This nation could not go the way of all the nations until its principles were subverted; but when its principles are subverted all go

faster than ever, because it has been those principles that have held the nations back from the full control of the evil one. He has therefore been the most active in the repudiation of those principles.

A few short months ago the great powers of Europe could have declared war and this nation would not have been involved. The evil one has so arranged things and so "laid a spell upon the American mind," that to-day if England should declare war this nation would be one of the first involved. The evil one has so arranged things that the nations instead of looking to this nation and being drawn toward peace and quietness and liberty, look, and then call for an increase of the armaments under which they are already staggering. The luring to destruction of this great Republic is something that is of the deepest meaning, not only to the people of this country, but to the people of every country. It marks the closing work of the arch-deceiver among the nations of the earth.

Why is it that with the assumption of the powers that have made all the tyrants and despots of history, such high professions of humanity and benevolence are made? Why is it that the professions of goodness and of disinterested benevolence over reach themselves and become nauseating, even exciting the contempt and disgust of European powers? Ah, it is written in the prophecy which this nation is fulfilling that "through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and *by peace shall destroy many.*" That was true of the imperial republic of Rome, and it is true of the image of the imperial republic of Rome. In the one case, the dragon spoke, in the other the image speaks "as a dragon." The prophecy is as true of the image as of the original beast. That is why Congressman Charles F. Cochran could say three months ago in Congress:—

"Why, sir, Froude's picture of the fall of the Roman Republic so aptly describes conditions now prevailing in the United States that, if unapprised of the subject under examination, one might readily mistake the great historian's picture of the last days of Roman liberty for a portraiture of the American Republic at this very hour."

In this series of articles we have had much to say of that glorious document written as the supreme law of this country by men who have long since passed into the grave. We have pointed out that which living men declare is to take its place. We do not contend that the living are bound by the dead. But we do say that there are some things that are affected neither by the living nor the dead. In conclusion we quote from a letter written by Thomas Jefferson to Major Cartwright, an English gentleman, and dated Monticello, Virginia, June 5, 1824†:—

† Since the above was written something has occurred which makes this quotation from Jefferson doubly applicable. A preacher of wide reputation at a mass meeting of national, if not of international, importance which

"It has ever appeared to me that the difference between the whig and the tory of England is, that the whig deduces his rights from the Anglo-Saxon source, the tory from the Norman; and Hume, the *great apostle of toryism*, says, in so many words (note aa to chap. 42), that in the reign of the Stuarts, it was the people who encroached upon the sovereign who attempted as is pretended to usurp upon the people; this supposes the Norman usurpations to be rights in his successors; and again (c. 59), the commons established a principle which is noble in itself, and seems specious, but is belied by all history and experience, *that the people are the origin of all just power!* And where else will this degenerate son of science, this traitor of his fellowmen, find the origin of just power, if not in the majority of the society? Will it be in the minority, or in an individual of that minority?

"You will perceive by these details, that we have not so far perfected our constitutions as to venture to make them unchangeable—but still, in their present state we consider them not otherwise changeable, than by the immediate authority of the people, or a special election of representatives for that purpose expressly. They are till then the *lex legum*.

"But can they be made unchangeable? Can one generation bind another, and all others in succession forever? I think not. The Creator hath made the earth for the living, not the dead. Rights and powers can only belong to persons, not to things; not to mere matter unendowed with will—the dead are not even things. The particles of matter which composed their bodies make part now of the bodies of animals, vegetables, or minerals of a thousand forms. To what then are attached the rights and powers they hold while in the form of man? A generation may bind itself as long as its majority continues in life. When that has disappeared, another majority is in its place, holds all the rights and powers their predecessors once held, and may change their laws and institutions to suit themselves; nothing then is unchangeable BUT THE INHERENT AND UNALIENABLE RIGHTS OF MAN."

Republics may "to sickly greatness grow"; they may adopt the policy of "expansion" and contract into empires; constitutions may expand and they may contract; but when the remembrance of imperialism and its elastic constitution shall have perished, the self-evident truths will still remain "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 all law and all government exists for the purpose of securing these rights to the beings whom God has made; that government by the consent of the governed is the only government that

was said to represent the convictions of the people of the second city of this country, saw fit to utter the following in a speech that was "repeatedly interrupted by tremendous cheers": "To-day there are those who wave the Declaration of Independence in our faces and tell us that the thing to do is to deliver over those islands of the Archipelago in the East to the people who are their rightful masters, for 'all governments derive their just powers from the consent of the governed.' So wrote Thomas Jefferson. Do you remember that the Lord said to Joshua, 'My servant is dead?' And so is Thomas Jefferson. I do not believe that Thomas Jefferson was infallible. I believe that a live president in the year of grace 1899 is just as much of an authority as a president that lived and died a hundred years ago. I am no worshiper of a saint just because he is dead. Let the dead bury the dead."

can secure these rights; and that there is no place in the universe for the rule of will.

"The Lord bringeth the counsel of the nations to naught:
He maketh the devices of the peoples to be of none effect.

The counsel of the Lord standeth fast forever,
The thoughts of his heart to all generations."

Saving the Nation.

BY R. M. KILGORE.

THE highest tribunal in our Government has declared that this is a "Christian nation."

An association is formed, and is actively at work with the avowed object that this nation must be reformed. To accomplish this it is proposed to change the Constitution of our Government, incorporate into our national law all the laws, customs and usages of the Christian religion, and enforce the same with penalties.

If this is indeed a Christian nation, then to reform it would certainly change its character, and that would make it unchristian, which would destroy its prospect of salvation.

The theory that this Government must recognize, adopt, and enforce all the "Christian laws and usages" in order to save the people and nation, is contrary to the principles upon which Christ's plan is laid. If nations, as such, are, like sinners, to be saved, they must be "saved by grace, through faith," and they must be saved in order to be reformed. But sinners are neither saved or reformed by adopting and enforcing upon themselves Christian laws, or conforming to their usages. That would be self-righteousness, self-salvation, and Christ had died in vain.

To save a nation from the transgression of our law, by a change or an enforced obedience to another law, and the usage of another government, would make slaves of the people, instead of God's free men. The Filipinos are transferred to another kingdom, but they are neither transformed or reformed. They have, for years, longed for liberty, but the change has not made them free men and women. They submit to the new order of things, but unwillingly. They surrender because they are overpowered, and their cry for liberty may be hushed, while there lies lurking in their breasts the thirst for vengeance and blood, which, in time, gathers strength till an outburst is reached in a coming fearful storm.

The object of Christ's visit to this world was to "seek and to save that which was lost." If this nation is a "Christian nation" then it is already saved. If it is still sinning, and needs reforming, a change in the statute will not accomplish the end in view. There is no power in law or ordinances of any kind, to save from sinning.

This power is found only in the gospel, for "it is the power of God unto salvation to every one that believeth." "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "By these [exceeding great and precious promises] ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "He shall save his people from their sins."

How can the nation be saved from sin when it deals only with crime? The secret thoughts and purposes of the heart are hid from human eyes, and these sins remain unconfessed, while the nation "caught in the very act," goes unpunished. When will this nation be a partaker of the divine nature, and escape the corruption that is in the world? Until it does, is it a Christian nation?

Nations do not believe. They cannot legislate faith, nor can they take hold of a "substance which is hoped for," and such a commodity as "evidence not seen" is spurned at and rejected by the government. It will not be tolerated in any court. Yet this is faith, and the only faith that saves.

No nation has ever been reformed or converted from sin to righteousness. One whole city was saved because "the people believed God," when his servant Jonah announced the judgment then pending. "The people of Nineveh proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his great men (margin), saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not." Jonah 3:5-10.

Here stands alone a notable example of God's plan of saving a city. The same is true of a nation or a kingdom. It is not by a change of law, but of the hearts of the people, so that repentance, full and complete, works out an amendment of life. Then God stays his avenging hand and turns from his purpose to destroy. Jer. 18:7, 8.

The antediluvian world perished because they did not believe Noah, who proclaimed to them a message of righteousness. The vile inhabitants of the city of the plain scorned the message which righteous Lot preached to them, and their corruption ceased with their destruction. The Jewish nation would not believe Christ, while

he wept over them. Their "house was left unto them desolate," and so it will remain. It, as a nation, is "cut off" forever. Rome never changes. Her doom is sealed. Our nation follows fast in the wake of its predecessors. Its tendency is downward. Men see it, and are calling for reform, but their scheme is not according to God's plan.

It is not a change of outward conditions, if giving men and women more favorable environments, or the more rigid enforcement of rules and regulations that inspires and produce right ways of living. That is not reform which begins without; reform must have its origin from within, and work outwardly. To know God, and Jesus Christ, whom he has sent, is eternal life.

Reform wrought out on this plan will save the individual, city, or nation. "The kingdom of God is within you." He will reign gloriously in every man and woman that will open the door and let him in. When this becomes a fact with every individual in the nation, then may we indeed be called a nation of Christians. Without this it can never be truthfully said that this is a "Christian nation."

Storm-Clouds.

BY S. B. HORTON.

THE "trust plague" has gotten such a start and hold upon this country that a spirit of deep concern is being awakened. Many students and observers of this dread disease—greed—are crying aloud and sounding notes of alarm to a people whose liberties are being seriously trifled with, and who are likely to be treated as serfs in place of citizens ere a decade has taken its place in history.

The following from the New Orleans *Times-Democrat* is one of the blasts of the trumpet inviting attention to some storm-clouds:—

"The philosophic observer of current events in the financial and industrial world cannot fail to remark the presence of storm-clouds of the most lowering kind. The announcement of the impending amalgamation of the interests concerned in the manufacture of steel into one colossal concern, with a capitalization of \$800,000,000, is a quite unprecedented thing in the annals of finance. The new copper syndicate is capitalized at \$70,000,000. From the present outlook, a capital of \$100,000,000 will soon be considered to indicate very moderate pretensions on the part of the promoters of an industrial scheme.

"This remarkable state of affairs bears three aspects which it may be well to briefly consider.

"1. What is to be the effect on the money markets and on the general status of securities? It is evident that a tremendous lockup of capital is in progress, and such a tendency almost always involves more or less disturbance of finances and values. It is notorious that many of the companies now in process of flotation are based on absurd over-valuation of the properties on

which they are supposed to rest. So long as the public is disposed to look only on the brighter side of things, there will be no serious trouble; for chalk is cheap, and does its work so long as that hard schoolmaster, experience, is not abroad in the land. In the end, however, values must rest on earning power, and nobody has yet been able to make the American people go on with the contribution of their hard-earned wealth, in order that fat dividends may be paid on wind. Of course, the American Sugar Refining Company, and numerous similar corporations, have done wonders in this way; but the end is not yet. A really sinister event in the political or financial world would suffice to bring down the house of cards. The result would simply afford another illustration of the truth that a fool and his money are soon parted.

"2. What is to be the effect on the cost of production, in all the great departments of industry? From the standpoint of theory, the consumer is to be benefited as well as the capitalist, by the elimination of innumerable middlemen who are supposed to be drones in the hive, as things now stand. Is it so certain, however, that this theory is to be vindicated by the actual result? Every man of affairs is fully aware that the secret of success invariably lies in the most careful and personal supervision. Is such supervision physically possible in the case of these overgrown corporations, with their business spread over the expanse of a continent? Of course, bad management would escape detection much longer, but the ultimate results would be all the more disastrous.

"3. What is to be the effect of these appalling aggregations of capital, as regards the social and political life of the American people? The perpetuity of this Government is based on the fine individualism which has made itself felt in the most decisive way, at every critical moment of the nation's history. If the present process be carried to its legitimate conclusion, the great mass of Americans will be simply the salaried employees of the trusts, and the relation will be precisely that of the retainer to the baron, in the feudal days. Will the American consent to be a man without a future? Not unless his nature has undergone a fundamental change. What then would be the remedy for the disease in question? Obviously, state socialism would be the only refuge, and it might be accepted simply because the masses would prefer to be employees of the Government which they could control by their ballots.

"These are, indeed, questions of the largest import, since they concern the dearest interests of all the generations to come. Cheapness of production would be dearly bought, at the expense of the manhood which alone can prevent this great Government from being converted into a despotism of the most pitiless sort. Every system of life, whether in the moral or the physical world, is constructed after the manner of the coral reef. The most awe-inspiring results in the affairs of men are wrought out in silence from age to age. At the last, they stand forth with appalling distinctness, and stiffen the sinews of action in the most terrible way."

The subject of curtailing the avarice of these trust manipulators is engaging the attention of several governors of southern States, and it is proposed to have a convention of governors to map out uniform legislation

by the States against the "plague." But will the scheme succeed? We would take an optimistic view of the matter did circumstances warrant it, but we believe that this country is following in the wake of ancient Rome, and how can we change the inexorable law of cause and effect?

What Will Happen to the Bible?

New York "Sun."

THE Bible is now and has been for many years by far the most extensively circulated book in the world. It is sent forth annually by millions of copies, and among the religious agencies receiving most largely the contributions of the pious throughout the Protestant world are the Bible societies.

The Bible has been translated into hundreds of languages and dialects. Thirty years ago their number, as given by the British and Foreign Bible Society alone, was 173. Missionaries have constructed written languages for many peoples and tribes, with the single object of translating the Bible for their instruction in the way of salvation, and they have performed their pious task at the expense of enormous labor always, oftentimes of great sacrifice, and sometimes of cruel martyrdom. The whole missionary zeal of Protestantism has been inspired by absolute faith in the Bible as the inspired and unerring Word of God.


Now, what will happen if the view of the Bible held and propagated by the Briggs school becomes prevalent? Will not people begin to refuse contributions of money for the circulation of a book which they are taught to regard as human in its errors, more or less spurious in its authorship, largely fictitious, utterly incredible in its assertion of miracles as facts, and altogether misleading? If it is as faulty as Dr. Briggs and his fellow scholars make out, does not fairness to the people require that it should be published with warning explanations of its fallacies, contradictions, inventions, and misstatements, so that no one shall be deceived?

Is it wonderful, then, that Col. Ingersoll hailed Dr. Briggs and Bishop Potter last Sunday as allies of Tom Paine in his effort to bring the Bible into discredit?

AN exchange prints the following:—

"Disregard for Sunday in the city of Philadelphia, as in every great city, grows with each succeeding year. A petition has lately been sent to Mayor Ashbridge, from the Board of Directors of the Philadelphia Sabbath Association, asking that the Sunday law be enforced with reference to a long list of items which accompanied the petition. According to the petition, business of almost every kind flourishes in that Quaker City."

The exchange thinks the petition will amount to nothing; but we are not sure of that by any means.



NEWS, NOTES
AND COMMENT

THE journals of this city have recently devoted considerable space to a discussion and condemnation of "Christian Science,"—a so called method of treating disease in human beings. A female resident of a suburb of New York City, was taken ill with pleurisy, and was "treated" according to the principles of this "science," she being a believer in the same. The coroner's jury which investigated the case gave a verdict stating that the individuals who treated the patient "were guilty of a culpable negligence, which the public welfare requires should be stopped;" and earnestly recommended "that necessary steps be taken to accomplish that end." Two of these individuals were arrested and put under bail of \$1,000 each, to await the action of the grand jury. This action of the civil authorities seems to have been received with general approval.

THIS is not the first time the SENTINEL has spoken of "Christian Science," and those who remember what it said on this subject know that it has no leaning in favor of such "science." It mentions the present case not to repeat what it has said, but to speak of other methods of "treating" the sick, practiced in the name of science by individuals of high standing in the medical profession, and not subjected to attention from a coroner's jury or the courts. The SENTINEL speaks of them because they are practices which set aside completely the doctrine of sacred, inalienable individual rights for which it stands.

"CHRISTIAN SCIENCE" invades the realm of individual rights when it lessens or destroys one's chances of retaining that "life, liberty, and the pursuit of happiness" to which he is naturally entitled. But as the "Christian Science" method amounts to no treatment at all, it may be said of it that it does nothing to hasten the patient along the road to dissolution, as is often done by the administration of drugs. Unquestionably, drugs have killed a great many more people than have fallen victims to "Christian Science." These have been the victims of ignorance—of a mistaken belief followed out with an honest motive. But what must be said of practices where the deliberate intention of the operator is not to cure or relieve the sick, but to subject them to suffering and death if need be, in the interests of "science" alone?

RELIGION is not the only thing in the name of which men have ruthlessly invaded the sacred rights of their fellow-beings. Those rights have been and are to-day just as ruthlessly invaded in the name of science. It is possible for an individual to fall so completely under the spell of "science" that he becomes as much a zealot for it as ever contended for religion, and one no less dangerous to human interests. This is a fact; and it furnishes proof that "science" is not the saviour that the world needs. The world's hope of salvation lies not in that which appeals to the heart alone or to the head alone, but to both heart and head,—that Spirit which is the embodiment both of love and of omniscience.

WE have received from the "American Humane Association," Chicago, a pamphlet treating upon the subject of vivisection performed on human beings. The subject is considered of course in its relation to those interests for which the association stands. Human vivisection is defined as "the practice of subjecting human beings, men, women, and children, who are patients in hospitals or asylums, to experiments involving pain, mutilation, disease, or death, for no object connected with their individual benefit but entirely for scientific purposes." We are asked by the association to give "a personal expression of opinion" upon the subject in the light of facts which the pamphlet presents. This we are very willing to do.

THE vivisectionist idea of the value of human life was expressed by a writer in the *N. Y. Independent*, of December 12, 1895, thus: "A human life is nothing compared with a new fact in science. . . . The aim of science is the advancement of human knowledge at any sacrifice of human life. . . . If cats and guinea pigs can be put to any higher use than to advance science we do not know what it is. We do not know of any higher use we can put a man to."

WHAT man? Does a vivisectionist know of no "higher use" he can put himself to than to be poisoned, mutilated and killed in the interests of his "science"?—Oh no; he knows of no higher use to which he can put "the other fellow."

BUT when a man holds to such doctrine, and carries it out in practice, he is himself of all men the most fit subject for this "higher use," which in his case would not only satisfy the demands of "science," but would rid the community of a dangerous menace to the most sacred interests human society has in its keeping.

A FEW of the facts cited in this pamphlet are the following:—

The *British Medical Journal* for July 3, 1897, mentions the experiments of an Italian doctor at Montevideo, South America, who wanted to find out whether he was correct in supposing that he had discovered the "germ" of yellow fever. A satisfactory way to settle the question would be to inoculate a number of well persons with the germs and note the result. So he obtained five unsuspecting victims from the immigrant quarantine station and from a hospital. These were his "material." To the vivisectionist a human being loses all personality and character as a soul related to God and man, to time and eternity, and becomes merely "matter."

* * *

OF his experiments and the results this physician said:—

"My experiments on man reached the number of five. . . . The injection of the filtered culture reproduced in man typical yellow fever. The fever, the congestion, the vomiting, the hemorrhages, the fatty degeneration of the liver, the headache, the backache, the inflammation of the kidneys, the jaundice, the delirium, *the final collapse*; in fine, all that conjunction of systems which constitutes the basis of the diagnosis of yellow fever I have seen unrolled before my eyes, thanks to the potent influence of the yellow fever poison made in my laboratory."

* * *

ANOTHER example is the following, reported by Dr. Jansen, of the Charity Hospital of Stockholm, Sweden, in a lecture before the Medical Society of that city:—

"When I began my experiments with black smallpox pus, I should, perhaps, have chosen animals for the purpose. But the most fit subjects, calves, were obtainable only at considerable cost. There was, besides, the cost of their keep, so I concluded to make my experiments upon the children of the Foundlings' Home, and obtained kind permission to do so from the head physician, Professor Medin.

"I selected fourteen children, who were inoculated day after day. Afterward I discontinued them, and used calves. . . . I did not continue my experiments on calves long, once because I despaired of gaining my ends within a limited period, and again *because the calves were so expensive*. I intend, however, to go back to my experiments in the Foundling Asylum at some future time."

* * *

OTHER examples might be cited, but these are sufficient as a sample of what is being done in "charity" hospitals and asylums in the name of science. Were ever deeds more perfectly diabolical in character? Was ever anything more utterly cruel than "science"? This is science with God left out—the "science" of the world, in contrast with the science of salvation. Science without God and religion without God are very much alike. Both are the essence of cruelty, and both are deadly enemies of human kind. Both ignore every individual right and every principle of justice and liberty.

AS REGARDS the bearing of the facts cited upon the question whether such things are done in the United States, the pamphlet says that while numerous scientific societies and medical associations in this country have protested against putting any restriction upon the practice of vivisection upon animals, not one, so far as known, "has ever made the faintest protest against the atrocious subjection of infants to mutilation, to inoculation with loathsome and sometime fatal disease, or to any other form of human vivisection. . . . It is here condoned by significant silence, and by absence of all condemnation on the part of scientific bodies."

* * *

IS DELIBERATE murder justifiable in the interests of "science"? Does the State hold to such a view? Is murder to be made safe under the cloak of science? Certainly, if the State is to punish people who practice "Christian Science," which aims to cure the patient and at the worst only gives him no help, ten times more ought the State to punish the inhuman beings who do not scruple to put innocent babes to a more cruel death than the law allows to be inflicted upon the worst of criminals.

Six Months in the Chain Gang for Working on Sunday.

LAST January A. J. Waters, a Seventh-day Adventist, of Gainesville, Ga., was indicted for "working on the Lord's day." On May 16, in the county court he was convicted and fined \$20 and costs, or six months in the chain-gang. The case now stands appealed to the supreme court of the State.

The Georgia law, by which Mr. Waters was tried, is as follows:—

"Any person who shall pursue his business, or the work of his ordinary calling on the Lord's day, works of necessity or charity only excepted, shall be guilty of a misdemeanor."

The seven State witnesses testified that they had seen the defendant, or some one, plowing, cutting oats, and sawing wood on specified Sundays, but could not affirm that such works were performed by him regularly on Sundays, and neither they or the indictment alleged that farming was the defendant's "business" nor his "ordinary calling." The State, therefore, really failed to indict by not alleging that farming was the defendant's business, for the law can only apply to him who shall "pursue his business or the work of his ordinary calling," and the testimony of the witnesses proved that the defendant did these special lines of work only for a short time on special specified occasions which could not bring them beyond the possibility of coming within the exceptions of the law as works of necessity.

While the defendant did not justify the work done by

the excepting clause of the law, he proved by the State's witnesses that the works they saw some one doing, and for which he was indicted, were works of necessity according to the popular interpretation of the law by the customs of that community, and this fact should have been sufficient to justify dismissing the case.

Again, as the law does not specify which is the "Lord's day," the defendant proceeded to show from the Bible that Saturday or the seventh day of the week was the Lord's day, and as he kept that day and did no work whatever, he could not be condemned by a law enforcing its observance.

As in all other cases of this kind the party foremost in the prosecution was a religious zealot—a kind of a preacher who is also a section boss on the railroad, and has men working for him on every Sunday in the year, and only a short time before the trial of the man he reported to the grand jury he worked a gang of men all day on a Sunday repairing a side track, which the men said, could have been done on the following Monday just as well.

The defendant did not employ counsel, but presented a simple statement of his conscientious convictions in regard to the observance of the seventh day Sabbath, and made a pathetic plea before the jury in behalf of his religious liberty, but it seemed that the persecuting spirit of 1737 that drove Wesley from Savannah back to England had again asserted itself in Georgia, and upon its return was in the possession of the Methodists and exercised against the Adventists, for we are informed that it is the Methodist element that is urging these prosecutions on account of their religious prejudice.

It ought not to require many such cases as this to convince our lawmakers that a law which gives one denomination the power to fine and imprison the members of another denomination is not a good law and is one that should be repealed.

D. W. REAVIS.

Sunday Enforcement in "Greater New York."

"GREATER NEW YORK" is at the present time under a "liberal" administration—so liberal in fact that a commission appointed by the legislature is in session conducting an inquiry into numerous charges of official corruption and demoralization in the city government; but as it now suddenly appears, there is one thing this liberality does not cover; namely, religious freedom in the observance of Sunday. The observance of Sunday is to be enforced to the prohibition of all public games and amusements on that day.

On Sunday last, the 14th inst., says the leading Brooklyn paper, "squad of police visited every open field where games were in progress and every inclosed park. No game was allowed to go on. In many instances the police, with drawn clubs, chased the players over open fields."

The N. Y. *Sun*, in commenting, cites several court decisions that have been made in this State touching the legality of Sunday baseball and the authority of the legislature in reference to general Sunday enforcement, and says:—

"In view of the construction which the courts have thus far placed upon the existing Sunday laws in this State it is obvious that the police commissioners of New York will run the risk of removal if they do not continue to pursue the same course which was adopted in the Borough of Queens last Sunday, in reference to the suppression of baseball upon the first day of the week."

This is a marked step in advance in the matter of Sunday enforcement in Greater New York.

Sunday Enforced in Waterville, Me.

A SUNDAY-CLOSING crusade has been started in Waterville, Me., which its promoters declare will be continued indefinitely. The facts as gathered from the *Kennebec Journal*, are these:—

The order to close on Sunday was issued by Mayor Philbrook, and applies to all places of business,—cigar stores, candy stores, drug stores (excepting an hour in the forenoon) included. Bicycle shops were allowed to do a "side-door" business, this concession being made on the ground that the bicycle business stood on a par with the livery business, which has no Sunday restrictions.

"Shortly before 10 o'clock, there was a crowd at different places on the street discussing the situation and the meaning of the movement. Half an hour later those who had become convinced that they could not find a cigar or anything of that kind in the city, except at the hotels, took the next car for Fairfield. As the result of that movement the street cars did a rushing business all day.

"The closing of the cigar and drug stores gave the hotel proprietors a rushing business at their cigar cases. One of the hotel keepers said that he had not done such a good business in the cigar line since he had been in the business."

Regarding news stands the mayor said he had given no orders. "He said that in spite of the cry made a few years ago against the Sunday newspapers, it had become recognized that the paper published on that day is a fixed institution. 'There is an understanding,' he said, 'that the news stands shall be open only while there is a demand for the papers.'"

"In reply to the question whether or not the Sunday closing is spasmodic, he said: 'No, sir, it is not. The rules will remain in force as long as I am mayor or until next March. I have not put on any extra police, but if it is necessary I will put on every man on the force on duty.'"

The reporter who interviewed the mayor on the sub-

ject adds that "It is simply a too open violation of the sacredness of the day which he wishes to stop."

"The sacredness of the day"—that is the idea which is at the bottom of the whole crusade; and that idea is a pure assumption. But supposing Sunday sacredness to be a fact and not an assumption, who knows what would constitute a violation of its sacredness and what would not? Why must the mayor's ideas on this point be taken in preference to those of any other intelligent resident of the city? Why should a civil magistrate constitute himself an authority in matters of religion?

And in rendering obedience in this matter to the mayor's decree, from a fear of the mayor's power, what else will the people be doing but keeping a day "sacred" to the mayor and the other individuals joined with him in this crusade? Where a human authority fixes the standard of "sacredness," and inspires the actuating motive which brings the people to it, what other than this human authority is honored in the proceeding? Candidly, is not this a correct statement of the facts?

Sunday Law in Columbus, Ohio.

In Columbus, Ohio, the Retail Grocers' Association has undertaken to enforce Sunday closing of grocery stores, so that its members who want to be religious can do so without losing anything. In connection with this movement an extraordinary ruling has been delivered by police judge Earnhardt, which ought to satisfy the most ardent advocate of Sunday enforcement. The judge declares that in the future persons arrested on Sunday for violation of the Sunday law or any other statute, must remain in jail until they are brought before a magistrate the following morning. His own words on the point are as follows:—

"Hereafter it is ordered as a rule of practice of this court, and the court has such power, that in all cases where a person is arrested for the violation upon the Sabbath day he be detained in the city prison until an affidavit can be filed, and if one is filed the accused shall remain in prison until the arraignment the following morning.

"In all cases of arrest upon other days than the Sabbath after the affidavit is filed the clerk is authorized and required to accept a bond to his satisfaction as to surety . . . for the appearance of the accused in the police court at 8:30 o'clock a. m. the day following.

"This rule not including the Sabbath, may appear severe, and in some instances may work hardship, but it is a constitutional rule as broad as the wisdom of our fathers, and if a person seeks upon the Sabbath day to overthrow the law, the court takes the side of law and order."

And accordingly, any person who is arrested *on Sunday* in that city will be obliged under any circumstances to stay there until the following morning. No matter whether guilty or innocent, or how trivial the offense

alleged against him he has no redress, because "*it's Sunday.*"

In order that certain religious people may rest on Sunday at their homes, others must rest on that day in jail. In order that deference may be shown to a religious day, individual rights must be disregarded.

All this is characteristic of Sunday; but true Sabbath keeping never involves injustice to any person.

As a final reason for his ruling the judge said:—

"If this was a prosecution by some outside body of men or persons, the court would look upon it with disfavor and impracticable, but as it is sought by the leading and by reputable gentlemen in the business, the court believes they know best what is for the physical and moral welfare of employer and employé and will not throw any obstacles in their way. At least the court will not fix a rule requiring the clerk to attend upon Sabbaths to aid those that by the judgment of associates are working injury to the business."

The Retail Grocers' Association must have been surprised to learn that it was accredited by the court with knowing what is for the "moral welfare" of individuals, since it is purely a business association, organized to promote the financial welfare of its members rather than to deal with questions of morals. The "moral welfare" involved is only another term for financial welfare. The "moral welfare" of some is made to depend upon the financial welfare of others. Unless the "moral welfare" of such as might want to keep open store on Sunday is attended to, there will be "loss to the business."

This is getting moral and financial interests strangely mixed, which confusion is characteristic of the effort to enforce a religious observance. Moral welfare and true financial welfare go together in the individual life; they cannot be separated. And the moral welfare always comes first. "Seek ye first the kingdom of God and his righteousness, and all these [temporal] things shall be added unto you."—*Jesus Christ*. Where the temporal interests are put first—where the "loss of business" is made the basis of measures for the "moral welfare,"—the divine order of things is reversed, and no good but only evil can be the result.

"Bigotry and Intolerance."

A MINISTER in Essex County, New York, is preaching the commandments of God to the people. One of these commandments says that the seventh day is the Sabbath; the results of this work he communicates in a letter, as follows:—

"Bigotry, prejudice, and intolerance has been manifested here in a degree that I did not think possible in an enlightened country. The pastor of the M. E. Church, not content with condemning us as a people and our methods of work, and warning his people against coming to the meetings, went and took counsel of a lawyer to see if there was not some way he could have me ar-

rested and thus get rid of me for preaching against the so-called 'Christian Sabbath.'

What these gentlemen want, as was expressed by a noted apostle of national reform some time ago, is "law in this matter," and then they propose to make short work of those who do not worship according to their law.

G. B. T.

Boston's "Old South Church" Loses Its Creed.

A PRESS dispatch from Boston announces that the "new old South Church," Congregationalist, one of the oldest and most famous of Boston churches, has "formally thrown overboard" the "creed and confession of faith which was adopted in 1680 and which was for nearly two hundred years the test of admission." The creed, it is explained, has not been used since 1855, and "the congregation which heard it read last night was astonished at some of its moss-grown articles. They unanimously voted to abandon it."

The dispatch cites several articles from the creed, which relate mainly to the doctrine of predestination.

It is not strange that creeds are "outgrown" and discarded. Nothing else is to be expected, for that is the fate of every institution which represents the wisdom of man. And when a creed is outgrown and cast aside, it is only strange that men should not be able to learn from the fact the lesson that creeds are worthless, and save themselves the trouble of forming a new one.

This Boston church has now declared that the old creed was worthless. Some of its articles are astonishingly "moss-grown." If it is worthless now it was of course worthless when it was made, and has been so for the two hundred years it has been followed. And if it has been worthless, it has been worse than useless. If it has not been a help it has been a hindrance. If it has not been the truth it has been a lie, and as such it could not but be a serious detriment to the prosperity of the church. The ship of Zion cannot sail well with a cargo of error.

A new creed will be of no more value than the one discarded, and for the simple reason that it will be the handiwork of man, and can therefore form no proper basis of faith. Faith must rest on the word of God. There is no life in a creed—nothing to feed the soul; but the words of God "are spirit and they are life." A creed allows no room to expand, and without this there can be no growth, and without growth no life. The words of God are life because they are filled with infinite truth, which is more and more revealed as faith continues to be exercised. The student of God's Word can never arrive at the knowledge of all the truth they contain; he can be ever learning, and thus ever growing.

The only creed of any church, therefore, should be the Word of God. That is the truth, the whole truth, and nothing but the truth; and nothing less than this ought

to constitute a creed. And such a creed will never be outgrown.

The Gospel of Gunpowder.

Wm. F. Dunbar, in New Orleans "Times-Democrat."

A NAKED savage stalwart stands
With bow and arrows in his hands,
And fights for his ancestral lands.

Beware the dart in David's sling,
O giant that would crush this Thing!—
For God still reigns as rightful King.

We're fighting dusky savages with slaughtering machines,
We're piling high the pagan dead in far-off Philippines.
Our men are dying of disease, but do not shirk or shrink;
And I'm wondering, when it's ended, what the pitying
Christ will think!

It doesn't matter—though we kill a thousand men a day,
We've got to have the islands for the gold we had to pay.
The creed that teaches "Tolerance, Fraternity and Love"
Was never meant for mortal men, but for the saints
above.

We're marching on the "obvious way" to set creation
right,
With canon and Krag-Jorgensens we flash our Christian
light;
With gatling guns and ships of war, with bayonets and
swords—
The "Destiny" of savages is ours, and not the Lord's.

With commandments all forgotten, the Bible out of date,
The "virtues of the fathers" we no longer emulate.
More land we must monopolize, and heathens must give
way,—
No matter (when we get it) what the Saving Christ may
say.

Rhode Island People Protest.

MEMBERS of the Seventh-day Adventist Church in Rhode Island have prepared and sent to the legislature and governor of that State a protest against legislation for the enforced observance of Sunday. This has been done in view of the bill which is before the legislature, calling for additional legislation which will enforce the keeping of the day under heavy penalties. The protest is based upon civil and religious grounds, fortified by the lessons of history, and is a logical and forcible document. We would like to reproduce it entire, but its length will not permit. We give space to the following extracts:—

"We, the members of the Seventh-day Adventist denomination of the State of Rhode Island, would most earnestly and respectfully submit the following protest against any additional legislation for the enforced observance of Sunday commonly called the 'Lord's day.'

"We regard the observance of Sunday or Saturday,

or any other day of the week, or the non-observance of those days, as a God-given and inherent right of each individual,—a right, therefore, which it is the very object of government to protect, and which no legislative majority has a right to interfere with. This we understand to be the civil theory of true Americanism.

"We know well that Sunday laws of various sorts have been registered on the statute books of most of the States from the colonial period. These laws, however, were understood by the fathers of the Republic, to be relics of the old church and state union; and it was hoped that, being unsanctioned by the Federal Government, they would soon become inoperative, and so be repealed.

"THE 'NEW ORDER OF THINGS.'

"On the obverse of the great seal of the United States is this motto in Latin: 'A New Order of Things.' By that seal the United States stands pledged before the world to take an advanced step in the practical application of the principles of liberty, and so to institute a new order of things.

"What was this new order of things to be? In all the past it had been thought that there were two orders of beings in the world, the ruling class, and the ruled. The first possessed, it was thought, all the rights; the last must content themselves with permissions from the dominant class. Under this theory of government, legislation was arbitrary, and the law was thought to create and confer rights. All this was to be changed in the 'new order of things.' The Declaration of Independence said: '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.'

"In the new order of things, government was to exist not to dominate a subject class, but to protect all men in the enjoyment of their inherent rights, and these rights were limited only by the equal rights of all. Laws were not to confer rights, or to take them away, but they were simply to define the natural, God-given rights.

"We most earnestly protest against the whole Sunday-law movement, as a complete denial of this 'new order of things' to which the United States Government stands pledged by its great seal before the world. Every man has an inherent, God-given right to the use of his time as he sees fit, and this right is limited only by the equal rights of all other men. If the Government at the request of the church can confiscate one seventh of a man's time and direct him as to just how he shall or shall not use that time, the whole theory of inherent rights is denied. It is now a mere matter of policy as to whether the Government shall direct as to his use of two-sevenths, of three-sevenths, or of all of his time, and so make him a slave. John Hampden said that if the king could tax him seven cents, he could, if he saw fit, confiscate all his estates, the whole principle of no taxation without representation was denied. It is so here.

"Secondly, we respectfully but earnestly protest against all these laws, as religious laws, as in just so far a union of church and state,—the church using the state to enforce its decrees,—and is therefore entirely contrary to the genius of our American Government and to the interests of that true Christianity which works only with the love power, and always from within. If one princi-

ple of the new, the American order of things, was the absolute civil equality of all men before the law, the other principle was the absolute religious independence of each individual before his Maker. God only has a right to command the consciences of men, and he does it only to uplift and set free; and even he has made men free to resist his will, and to refuse the slightest act of worship. He has therefore never commissioned any earthly ruler to do what he himself would not do, enforce his worship. All such legislation is therefore tyrannical. It is the church asking the state to bind men again in the chains of priestcraft."

"We Have a Law."

[THE following relative to the prosecution of Mr. A. J. Waters, for Sunday work, at Gainesville, Ga., appeared as an editorial in the *Gainesville Eagle*, of May 18. From it the reader may see how such prosecutions are viewed by some of Gainesville's residents:—]

Another twist has been given to the statutory religious-persecution machine, commonly known as the Lord's day or Sunday law, and Mr. Burke Waters, an honest citizen, will have to pay out sixty-five dollars in hard-earned cash or serve a term as a leased convict—and for what, in this land of boasted freedom, of free speech, and free conscience? For obeying the command of God—for observing the fourth commandment—for serving his Creator according to the dictates of his conscience.

But "we have a law," so the Jews told Pilate—and that law a rudimentary fang, a survival in man of the primitive wild beast, an instrument with which an intensely-orthodox bigot may tear the flesh of his neighbor of differing creed; a survival despite the light that has dawned on the brain and conscience of men; that has survived in spite of the tenderness and charity that the Christ-life has infused into the great heart of humanity for nineteen hundred years.

The hauling of these Adventists before the grand juries is religious persecution pure and simple. It is always instigated by some fellow who is utterly devoid of religion himself—some hypocrite who does not care a rap for the sanctity of the Sabbath. If this were not true, why is it that none but Adventists are ever prosecuted for working on Sunday? And these sensitive, tender-hearted bigots who are so unutterably outraged by seeing an Adventist plowing on Sunday in his field four hundred yards from the road—why is it that they can go on Sunday and sit for hours and spit tobacco juice and listen to smutty stories in front of a livery stable, while the establishment is in full blast, breaking the Sabbath by hiring the tired and protesting dumb brutes to Sabbath-breaking picnickers?

Can any one tell why a man who believes the first day of the week is the Sabbath is not prosecuted for desecrating that day? Is it not as sinful to break the

Sabbath, knowing you are breaking it, as it is to break it, believing you are not breaking it? Is it not as sinful to break the Sabbath for pay as it is to break it for conscience? The idea of the religious informer and the grand juror is that you may sin, but you mustn't believe you are doing right.

And right here is where the unspeakable infamy of the thing comes in—this censorship over conscience, participated in by the law and the religious spy. And here is where the rudimentary fang shows at its best, and where you see on it the blood-marks of the rack and the thumb-screw, those precious implements that were so effectual in persuading the minority to conform their belief to that of the majority.

We say again, and wish to impress it upon the people of our community, that this case of Burke Waters is an instance of the most reprehensible kind of religious persecution, instigated by men who are prejudiced against these Adventists, and who go out of their way to spy against them.

We believe in obeying the laws of the land. We believe in a quiet and orderly observance of the Sabbath, but it should be a matter of faith and conscience, rather than a conformity to police regulation. The observance of the fourth commandment should be a question of religion, and the State should interfere only to the extent of insuring protection, quietude, and order to such observances. The laws should not be used to persecute persons who, as a matter of conscience, keep holy the seventh day and work on the first, provided they are quiet and orderly and do not interfere with the personal or religious rights of their neighbors. And, above all, the law should not be used to oppress people who break it for conscientious reasons, while the more flagrant species of Sabbath-breaking goes unnoticed.

In most cases, you will notice, where persons have had their sensibilities shocked by seeing these Adventists at work on Sunday, the persons so shocked have traveled some distance out of their way to enjoy the luxury of the shock.

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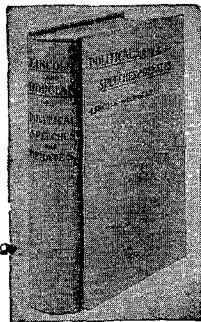
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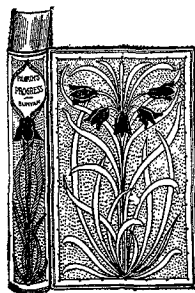
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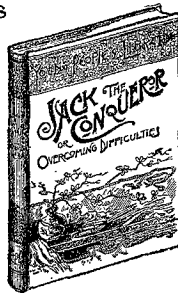
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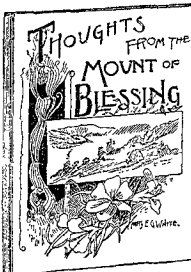
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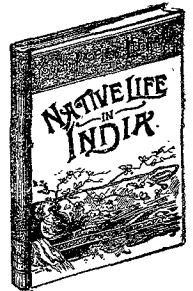
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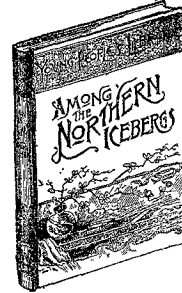
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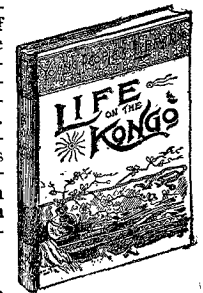
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NEW YORK, MAY 25, 1899.

ON another page will be found particulars of the trial of Mr. Waters, at Gainesville, Ga., for breaking Sunday. See the article "Six Months in the Chain Gang for Working on Sunday," page 327.

WORD comes to us from Canada of the arrest of a seventh-day observer at Albana, Ont.,—a farmer—for doing Sunday work. May 19 was the date set for the trial but we have not yet learned whether the case has come to trial or been postponed. Further particulars will be given later.

A NEW Sunday law is proposed for New Brunswick, its object being, as given, to "prevent the profanation of the Lord's day." It prohibits Sunday games and excursions, provides a fine of \$100 for any person or corporation allowing their employes to work on Sunday, and of \$20 or less for indulgence in such Sunday diversions as ball playing and running races.

SUNDAY laws are not made to compel any person to work on the day he regards as the Sabbath, we are told. Nevertheless, just this thing is wrapped up in them. The law arrests him for working on Sunday, convicts him and puts him in the chain-gang, and then he is forced to work on the seventh day, which he observes as the Sabbath. First it makes a criminal of the man, and then it compels him to work on his sacred day as a matter of prison discipline. There is merely a little beating round the bush to accomplish the same thing that would be done by a law directly commanding Sabbath labor. We do not say every

Sunday law has done this; but this is what might have been done, and doubtless will yet be done. It is a possibility which stamps the Sunday laws as bad legislation.

THE hearing on the Rhode Island Sunday bill was held May 16, before a committee of the legislature, and the result was probably fatal to the bill, though the outcome of the matter is not definitely known. Only one person spoke in favor of the bill, while several speakers opposed it. Among these was the secretary of the New England Sabbath Protective League, who opposed the bill because it was not strict enough to suit the "Sabbath reform" idea. The spirit of Roger Williams seems, however, to be not yet dead in Rhode Island.

AS REGARDS the question of how much the Filipinos need American civilization, one thing is certain; namely, that if the Filipinos have anything in their savagery that is worse than the American saloon, it has yet to be discovered and mentioned by any writer. There are some districts in the United States which might not unprofitably exchange their American civilization for that of the Filipinos, if they could thereby eliminate the saloon.

THE pope, it is reported, has approved the speech made by Bishop Spaulding, of the Catholic Church, at the Anti-imperialist meeting held in Chicago April 30. In this speech the bishop referred to imperialism as being in contradiction to the basic principles of American government, and repugnant to the deepest and noblest sentiments of the American people. For this let the pope receive due credit. We wish he would do something every week of which the SENTINEL could speak with approval.

THE annual national assembly of the Presbyterian Church in this

country convened May 18 in Minneapolis. In the opening sermon, delivered by the retiring Moderator, Rev. Mr. Radcliffe, of Washington, D. C., the speaker said:—

"To-day, as we convene, the Peace Congress meets in the capital of Holland. The very call is the echo of Christ's prayer, 'Thy kingdom come.'

"In the presence of these opportunities the church cannot be careless. We dare not refuse obedience. He calls us to subjugation. Force is the only argument known to savages from Joshua to McKinley."

This is a doubtful sort of reference to the President, though evidently not so meant; but we would merely observe that it is rather startling, even at this day, to note a prominent representative of a leading Christian church thus deliberately advocating the "gospel of force." We trust this sentiment is not general in the Presbyterian body. This is certainly savage doctrine, and implies that the savages are not all in the islands of the sea.

DON'T miss reading "The Constitution of American Imperialism," the concluding article of which appears in this issue. If you don't see anything more than politics in this question of American imperialism, you should by all means read these articles from first to last. Very likely you will change your views if you do.

"WHAT will become of the Bible?" inquires the New York Sun, in view of the spread of the ideas held by the Briggs school of theologians. See page 352. The old Bible, as the Sun points out, has been the basis of all the enormous work done for hundreds of years in the missionary field; and now this basis is being repudiated as unsound. Nevertheless the work will stand, and the old Bible will stand. The question is not as to what will become of the Bible, but what will become of individuals who set their finite wisdom above it. And there is no very great question about that, either.