

# THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

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### National Reform in the South.

IN the late National Reform Convention, the reports from the South showed that the South is "solid" for National Reform, as well as in some other respects. One preacher said he had been preaching National Reform principles for twenty years. Another said he thought the South would lead in this "reform," and "it would be a shame to the South if it did not." While we are sure that it would be everything else but a shame to her if she did not, we must confess that it would be perfectly in keeping with her efforts on more than one occasion in the past, if she should take a leading part in the National Reform movement. Twenty-seven years ago last spring the South started out in a scheme of "National Reform." That too was, in a measure, in the direct line of what is now called the National Reform movement. The preamble of the Confederate Constitution, thus ordained and established, reads as follows:—

"We, the people of the Confederate States, each State acting in its sovereign and independent character, in order to form a permanent federal Government, establish justice, insure domestic tranquillity, and secure the blessings of liberty to ourselves and our posterity—invoking the favor and guidance of Almighty God—ordain and establish this Constitution of the Confederate States of America."

That so far as it goes is strictly a National Reform Constitution. It contains the name of Almighty God. In it the people invoked "the favor and guidance of Almighty God." According to National Reform principles that Constitution was "imbued with a divine life," and the nation confederated under it should have lived forever. But it didn't live forever worth a cent. Nor will this coming National Reform government live forever any more than that one did.

No, we do not doubt in the least that "the South will lead in this reform;" it is directly in her line of things.

It is not religion which we oppose but ir-religion; we are combatting not Christianity but hypocrisy, for enforced religion is nothing else but enforced hypocrisy.

### A Calm View of National Reform.

THE above heading exactly describes a National Reform sermon to which we listened Sunday forenoon, June 4. The sermon was delivered by Dr. J. L. McCartney, of Geneva College, Beaver Falls, Penn., a man who is a gentleman in every sense of the word, and with whom we formed a very pleasant acquaintance in the few interviews we had with him. We are the more pleased that we had the privilege of listening to his sermon, because, while the Professor is a National Reformer by birth and education, as well as from principle, his presentation of the subject was a calm, dispassionate one, entirely free from that bigoted, boastful spirit so characteristic of those who make themselves (and National Reform) so conspicuous in the *Christian Statesman*. While Professor McCartney is not a professional exponent of National Reform, he is undoubtedly one of its best representatives.

As a text for his discourse, and the warrant for the National Reform movement in the United States, the Professor read Deut. 17:18, 19. That text reads as follows:—

"And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them."

As the reader will at once conclude, these verses are a part of the directions concerning the duty of the king of Israel. But before it can be decided whether or not they form a warrant for the National Reform movement in this country, we must know something of the context, and accordingly we quote verses 14 and 15 of the same chapter:—

"When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him over thee, whom the Lord thy God shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee, which is not thy brother."

The statement, "Thou shalt in any wise set him over thee, whom the Lord thy God shall choose," takes the text away from the National Reformers, by showing that there is no analogy between the nation of Israel and the United States of America. That nation was under

the direct supervision and leadership of God. It never was a democracy in any sense of the word. The Lord himself selected the family which should furnish the priests; with his own voice he called Moses, who was leader of the people for forty years; and he also designated Joshua as his successor. The people had no voice in the matter. All they had to do was to render obedience to the commands of the leader whom God himself set over them. And so it was through the time of the judges. Although the Lord did not always select the ruler in the same way that he did Moses and Joshua, everybody who is acquainted with Jewish history knows that the people did not choose the one who was to judge them. The case of Gideon is a sample. He had been chosen by the Lord to deliver Israel from their oppressors. When the proper time came, the Spirit of the Lord came upon him, and he gave the people evidence that he was the one whom God had chosen, and they followed him. When the people became restless, and wanted a king, it was the Lord still who set the king over them. The people had nothing to do with the selection of their ruler. Now, unless the National Reformers are willing to make the claim that this Government should be conducted on the same plan that the Government of Israel was, the people having no voice in the choice of their rulers, they have no right to use the instructions given to Jewish rulers as a guide for the official conduct of the Governors of States, or the President of the United States.

The Government of Israel was a true theocracy; a perfect union of Church and State; the Church and the State were one. National Reformers profess that they want nothing of the kind; we think, indeed, that none of them contemplate giving up the right of franchise, and having the Lord appoint the chief ruler of their country, without the ceremony of conventions and general elections. In fact, it is our firm opinion that the great majority of them would refuse to acknowledge such a ruler as the Lord would select. Then if they do not want such a state of things,—if they really deprecate the idea of Church and State union,—they have no business to quote from the directions given to ancient Israel, as a precedent for their proposed changes in the Government of the United States.

It matters not how much they try to make this Government correspond to that of ancient Israel, they can never make it actually a parallel to that. In that Government God was the actual ruler; he chose that nation out of all the nations of earth, as the depository of

his law, designing that it should hold up the standard of divine truth, so that all people who should be inclined to accept the truth might flock to it, and become enrolled among the citizens of Israel. But when the Jews proved recreant to their trust, and, instead of letting the light of truth shine from them to the nations, extinguished that light by their heathenish practices, God cast them off. Since that time he has claimed no special nation as his own. He still has a people called Israel; but they are those in every nation who humbly walk in the way of truth. Their only badge of citizenship is the possession of the Spirit of Christ; and often they are unknown to all except God. Therefore since God has and claims no distinct nation or people as his own, it follows that any attempt to model a Government after that of Israel would be simply to establish a theocracy with human power substituted for that of God. This would be a model, not of ancient Israel, but of the Papacy.

The Professor enumerated various things which he termed the Christian features of our Government. Chief among these were: (1) The exemption of church property from taxation; (2) the right of Christian ministers to solemnize marriage; (3) the administration of judicial oaths; (4) the appointment of chaplains in the army and navy; (5) the appointment of fast and thanksgiving-days; (6) the use of the Bible in the public schools; and (7) laws concerning a civil Sabbath, and suppressing such things as tend to hinder people in their worship on the first day of the week. In addition to these, he cited the recognition of the Christian religion by the early colonies, and the mention of "the great Governor of the world," by those who met to ratify the Articles of Confederation. These things, it was claimed, mark this country as a Christian nation, and therefore the organic laws of the nation should contain a declaration of this fact, thus making this a Christian nation in name as well as in fact. The idea that the existence of any or all of these forms makes this a Christian nation,—that we are a Christian nation because the Catholic Church, like some vast railroad corporations, gets along without contributing its share towards the support of the Government; because the clerks in our police courts mumble over oaths to indifferent witnesses who grunt out an assent; because the Government pays certain men a salary to go through, in a perfunctory manner, a form of service every Sunday to men who listen because the regulations require them to,—we say that the idea that any or all of these things make this a Christian nation, is as absurd as was Tertullian's idea that birds and beasts pray. Said he:—

"Every creature prays; cattle and wild beasts pray and bend the knees; and when they issue from their layers and lairs, they look up heavenward with no idle mouth, making their breath vibrate after their own manner. Nay, the birds, too, rising out of the nest, upraise themselves heavenward, and instead of hands, expand the cross of their wings, and say somewhat to seem like prayer."—*Tertullian on Prayer, chap. 29.*

If the things that Professor McCartney mentions do or can make this a Christian nation, then we can also adopt Tertullian's opinion concerning beasts and birds, and we shall have not only a Christian nation, but a Christian universe.

But the Professor complained that there has been, in this country, a gradual elimination of everything that is Christian. For instance, Thomas Jefferson refused to issue a proclamation for a day of thanksgiving, on the ground that it was unconstitutional. Now, here is a plain question: If Grover Cleveland should neglect or refuse to appoint any thanksgiving-day this year, would the country be any worse off? Would it be any less Christian than it now is? The answer can be nothing else but, No. Will people who live wholly selfish lives, remember their Creator any the more because the President calls upon them to return thanks to him? Not a particle. He cannot make the people one iota more grateful than they would be if he made no thanksgiving proclamation. So far as any practical good is concerned, he might as well call upon everybody to ask a blessing upon every meal they eat. Those who feel thankful will return thanks no matter if a day is not appointed for thanksgiving; and for those who do not feel thankful, to go through the form is mockery. So we think that it is well that it is unconstitutional to appoint thanksgiving-days, and it would be better if our officials would conform to the Constitution in this respect; for them there would be less caricature of sacred things. The day when the Constitution is so changed as to make the requirement of religious forms constitutional, will mark the beginning of an era of national, enforced hypocrisy.

Concerning the exclusion of the Bible from the public schools, Professor McCartney said: "Has it come to this, that the teacher must refrain from telling the child that God made him, and that Christ saves him, lest he should offend to the quick some unbelieving soul?" Well, why shouldn't it come to this? The infidel pays as much money for the support of the school as his believing neighbor does, and therefore has as much right as the other. The Professor would not think of forcing himself into an infidel's house, in order to teach his children concerning Christ. But the school-house is the property of the infidel as much as of the Christian, and his wishes are as much to be respected. It is not a matter of sentiment but of right. To be sure, it is pitiful that children should be allowed to come up ignorant of the great truths of the Bible; but so long as this is a free country, and there are men who are opposed to the Bible, we can't see how it can be avoided. There is ample provision for all who wish to be instructed in the Bible, and to have their children so instructed; and when a man is commissioned to preach the gospel, he should do so faithfully, no matter whom he offends. But the public school-teacher has no such commission.

It is strange that men will be so blind in regard to this question of the Bible in the

public schools. Strange that they cannot see that it must either result in endless controversies, or else to the teaching of the Bible with its truths so emasculated that it will be but hollow mockery. There are a great many different theories held by those who regard the Bible as sacred. The Unitarian would not want his child taught that Christ is God; the Universalist would not want his child taught that they who reject Christ will be doomed to writhe in eternal torment; and there are differences on scores of points among the more orthodox. Of course each individual who clamors for the Bible in the public schools, expects that *his* particular belief will be taught; he doesn't propose to have his child taught what he regards as heresy. So in order to avoid offense to anybody, the real, vital truths of the Bible will not be taught; and when the Bible is not taught in a way to convert the soul, its teachings amount to nothing. We have too much reverence for the Bible to wish to see it lowered to the standard of a mere text-book, divested of its spiritual power.

The Professor made the usual disclaimer of any intention on the part of National Reformers to unite Church and State. Said he: "Making a religious State does not establish a State religion. There is no proposal to recognize one denomination more than another." Thus they make an arbitrary definition of Church and State union, and then say that they are opposed to that. The Professor's statement is an admission that the recognition of any one denomination by the State would be a union of Church and State. Then will he tell us what name he would give to the recognition of all of them? Surely if one would be a union of Church and State, the other would be seventy and seven fold such a union. Nobody will deny that there was a union of Church and State in all Europe in the Middle Ages. But there was as much difference between the various orders of Catholic monks as there is now among the various denominations of Protestants. Sometimes one order would be specially recognized, and sometimes another, yet Catholicism was all the time supreme. So for this Government to recognize Christianity in any form, would be just as much a union of Church and State as that was. No matter what form of Christianity is patronized by the State, it will be only a *form*; the real principle always leaves as soon as the Church coquets with the State.

Here is one of the Professor's significant sentences: "We are the farthest possible from proposing a union of Church and State; and yet, my friends, there are worse things than that." Undoubtedly; but this world has never yet seen a worse thing.

Again, he said that "many good men in Scotland have been tempted to go back from the Free Church into the Established Church, simply because there is so great a tendency toward secularism, and the Established Church stands as a bulwark against infidelity." Why did they ever leave the Established Church? Simply because it was only a religious shell.

It was the conservator of a *form* of religion, but was destitute of converting power. Now, frightened at the flood of iniquity, which the Saviour himself, and also his apostles, said should increase, and imagining that the world must all be "converted," they choose a form of godliness for all, rather than real godliness for a few. In the above statement of the Professor's is seen the real hollowness of the National Reform movement.

The speaker cited the Scripture mottoes which he saw on the drinking fountains in Scotland, the Corn Exchange and other buildings in London, and statues, pictures, etc., in Germany, and said: "All this to me was very beautiful, as indicating the character of those who reigned." "I felt that religion was an element that pervaded society." Perhaps the Professor is more susceptible to religious influences than we are, but we care more for deeds than for words. The actions of those who reign, and of the common people, are to us a better indication of the quality of the religion that pervades society, than any inscriptions can be. We remember that the high priest who sat in judgment on our Saviour, had the name of God bound upon his forehead; and texts of Scripture were worn on the foreheads and arms of the very men who shouted, "Crucify him." True religion shows itself in something besides inscriptions and phylacteries. We cannot understand how men so strict personally as the Reformed Presbyterians are, can look with complacency upon a national religion that is only an empty shell. They seem to be infatuated with the name of "national religion."

We can notice only one more statement, and it is a very suggestive one. Speaking of Sunday laws, he remarked that some "complications" have arisen in their enforcement, but that most States have now an exemption clause in favor of those who observe the seventh day. Said he: "There are fears on the part of such [observers of the seventh day] that National Reform may result in persecution. *Whatever may be the result*, there is nothing further from the hearts of those who are in this movement." We were sorry that he left the matter in this unsettled state. "Whatever may be the result," they do not intend to persecute anybody. We believe that, at least so far as Professor McCartney is concerned; but we would like to have had him tell the people his opinion as to what the result might be. With the disgraceful record of Arkansas and Tennessee so fresh, it is easy to conjecture what the result may be. The Professor doesn't think there will be any persecution, because, as we learned in private conversation, he thinks that those who keep the seventh day will obey Sunday laws out of deference to the majority. The record of the past shows that in this he is mistaken.

We do not see how such men as the Professor can satisfy their conscience by saying that "whatever may be the result," they don't mean to harm anybody, when they must know, and do know, that the success of their movement can result in nothing else but persecution to dissenters. Here is the picture:

A boy is standing on the top of a cliff, with a huge rock just balanced on the edge; below there are a great many people; just before he gives the rock a shove, he calls out: "You folks down there seem to be greatly afraid that this rock will hurt some of you; but I want you to understand that whatever the result may be, I have no evil designs toward any of you; I am going to roll this rock down the cliff merely to gratify myself, and not for the purpose of injuring you; it won't hurt you unless you happen to be in its way." Very consoling isn't it? Cannot our friends, the National Reformers, see themselves somewhere in the above picture? E. J. W.

#### Rome's Influence.

If anybody fails to see that the Papacy is now fast moving into the place of the greatest influence of any earthly organization, not only in Europe, but in this Nation as well, we can only wonder what he can be doing with his eyes. In Europe, to say nothing of Catholic countries, which, as a matter of course, are subject to the Pope, Germany is subject to the dictation of the Pope; England is glad to obtain his help in her political affairs; and even the autocrat of all the Russias is willing to make overtures to the Pope.

In our own country Rome's influence is growing faster than any other one thing. Everybody knows that it was the word "Romanism" in an unfortunate alliteration that cost Blaine the presidency in 1884. The editor of the *Converted Catholic* says that more Senators and Representatives send their sons to the Jesuit College at Georgetown, than to all the other institutions of learning at Washington. This proves, either that a large number of Senators and Representatives are Catholics, or that Rome has more influence with Senators and Representatives than have all the other educational institutions in Washington put together.

L. Q. C. Lamar was lately Secretary of the Interior. He was charged with giving to Catholics more positions in his department than to other denominations. His reply was, that "if the Roman Catholics have been recognized to a greater extent than other denominations, it is only because they have asked more largely;" and explains this by saying that the Romish Church has at Washington "an energetic and tireless director, who is active to seize opportunities for extending missionary and educational work among the Indians." The Government Superintendent of Indian Schools is a Catholic; and the *Christian Union* says that four-fifths of the Government Indian schools, under religious control, have been given to the Romish Church.

The Assistant Attorney-General of the Department of the Interior—Mr. Zach. Montgomery—is a Roman Catholic, with all the Roman Catholic enmity to the public schools, and hesitates not to use his official influence to show it. Not long since, in an address at Carroll Institute, he openly denounced the public-school system as godless, anti-parental, and destructive of happiness. And the Senate

knew his enmity to the public schools when it confirmed him as Assistant Attorney-General.

We would not have a word to say against Catholics being given public and official positions in any department of Government, were it not that the allegiance of every Catholic is paid to the Pope before it is to the United States, and must be so paid, or else he ceases to be a good Catholic; every soul of them enters politics, or into official positions, *as a Catholic*; and the Pope has commanded all Catholics to do all in their power to cause the legislation of States to be shaped upon the model of the "true church."

Next the secular press is captivated by the seductive influences of the Papacy. Not only is this true of that portion of the press which makes politics a trade, and which professedly follows, while it leads, public influence; it is equally true of the great magazines. In the *Century* for May, 1888, there was published a most flattering tribute to the Pope, with full-page portrait, under the title of "The Personality of Leo XIII." And in the *Forum* for April, 1888, Rome forms the subject of two long articles—one, "Civil Government and Papacy," the other, "Socialism and the Catholic Church."

Next after the political world and the secular press, there is the "Protestant" religious world and its press. And in hardly anything does this take second place after the others, in this truckling flattery to the Papacy. The *Evangelist*, the *Christian Union*, the *Christian at Work*, the *Independent*, and other papers of lesser note, all pay flattering tribute to Rome. The *Evangelist* acknowledges Cardinal Gibbons as its "only Cardinal;" the *Independent* wishes the Pope "a long reign and Godspeed in his liberalizing policy;" the *Christian at Work* salutes him as "Holy Father," and in the name of "the whole Christian world" glorifies him as "this venerable man whose loyalty to God and zeal for the welfare of humanity are as conspicuous as his freedom from many of the errors and bigotries of his predecessors, is remarkable;" and the *Christian Union* acknowledges him as "a temporal prince" and "Supreme Pontiff." Nor are the "Protestant" doctors of divinity one whit behind these "Protestant" papers. Rev. Charles W. Shields, D. D., of Princeton College, writing of the reunion of Christendom, said of a certain position, that it would not do to take it, because—

"You would exclude the Roman Catholic Church, the *mother of us all*; the church of scholars and saints, of Augustine, and Aquinas, and Bernard, and Fenelon; the church of all races, ranks, and classes, which already gives signs of being American as well as Roman, and the only church fitted, by its hold upon the working masses, to grapple with that labor problem before which our Protestant Christianity stands baffled to-day."—*New York Evangelist*, February 9, 1888.

Yes, the Catholic Church *does* give signs of becoming American as well as Roman, and the surest sign of this is the readiness with which Americans and professed Protestants surrender to her all their dearest interests of man in order to secure her influence.

Now to all these elements add the National Reform Association, which, under the name and form of Protestantism, proposes to unite all Protestant bodies in one, and then to trade them off bodily to Rome for her influence, for the sole purpose of securing to the church the control of the civil power, and the scheme is completely sketched, as it now stands.

At the present rate, how long will it be before Rome's influence will be supreme everywhere? This question is worth thinking about.

A. T. J.

### The National Reform Vice-Presidency.

In his report in the SENTINEL for June our correspondent from the Philadelphia National Reform Convention, made a remark which lets considerable light upon the National Reform method of getting the names of so many eminent men in its list of vice-presidents. It has been a puzzle to some of these gentlemen, whom they run as their vice-presidents, to know how they ever became vice-presidents of an association whose objects they utterly oppose. The following sentence reveals the secret:—

"The motion was made and supported that all those citizens of Philadelphia whose names were attached to the call for the convention, should be made vice-presidents of the association, when, without discussion, it was put and unanimously carried. By this simple act, and without the consent of the persons concerned, seventy-eight new officers were elected."

Now everybody knows that it is the easiest thing in the world to get names, and the names of eminent men too, signed to a petition or call for a convention or public meeting to consider important questions. Men will sign such a call without even fairly looking at it, much less reading and considering it. So the National Reformers circulate a "Call for a National Conference on the Christian Principles of Civil Government," and get a large number of signatures to it. That is a most innocent-looking thing; who would not sign it? And in the circular sent out it is distinctly stated that "the sessions of the Conference will be distinct from the sessions of the National Reform Association." That makes doubly innocent the "Call for a Conference." But, lo! at one of the sessions of the *association*, all who signed the call for the *conference* are at one swoop made vice-presidents of the National Reform Association; and henceforth those names, whether their owners be living or dead, will be made to do service for all they are worth in behalf of National Reform and as officers of its association.

More than this, the National Reform managers know that not all of those gentlemen are in favor of the object of the association. In the circular before referred to, it is plainly stated that—

"Some of the signatures of citizens concurring in the 'Call for the National Conference' are those of persons who . . . have not yet been convinced of the necessity for the proposed Christian amendment to the National Constitution. An eminent representa-

tive of this class is found in Bishop O. W. Whitaker, of the diocese of Pennsylvania."

And yet Bishop O. W. Whitaker, with all the rest of these gentlemen "who have not yet been convinced," is now a vice-president, in eminent standing, of the association whose sole purpose is to secure just such an amendment. That is to say, they are all vice-presidents of an association whose sole object is to do a thing of the necessity of which they have not yet been convinced.

In 1872 the National Reformers played this same trick on Marshall Jewell. They got his signature to a call for a *convention*, and then swung him in as a vice-president of the *association*. But Mr. Jewell issued a circular in which he said:—

"Such action on the part of the association was entirely unwarranted, and, so far from consenting to it, I desire that my name be stricken from the list. I should have refused my name had I received notice of it. After giving the matter considerable thought, I am entirely opposed to the movement, and the objects sought to be accomplished by it, believing that it is impracticable and uncalled for. If the people at large do not acknowledge in their actions the divine authority, it is worse than useless to attempt a national acknowledgment."

Such, therefore, is the National Reform method of securing such abundance of eminent "names of men" as vice-presidents to their association. And it is in perfect keeping with other of the methods which they employ to make their movement a success. Anything for influence seems to be their motto.

A. T. J.

### Russia and Religion.

In the April *Century*, Mr. George Kennan gave an invaluable article on the "Russian Penal Code," from which we make the following extract on the subject of religion. In reading it it must be borne in mind that Russia is a "Christian nation;" that the religion of Russia is a national religion, and that what is there called Christianity is the national religion. Also in reading it, it will be well to bear in mind the National Reform scheme to make the United States a "Christian nation," to establish here a national religion, and to make what the National Reformers call Christianity, the national religion. At the same time, too, may very properly be borne in mind the National Reform proposition in regard to dissenters from their national religion when they get it established, which is as follows:—

"If the opponents of the Bible do not like our Government and its Christian features, let them go to some wild, desolate land; and . . . stay there till they die."

Let the reader compare this with the Russian Penal Code on "Crimes against the Faith," and tell, if he can, what would be the difference between this and the oft-repeated Russian penalty of "exile for life to the most remote part of Siberia."

Mr. Kennan says:—

"The first important title or division of the Russian penal code is that which comprises what are called 'Crimes against the Faith,' and the severity with which such crimes are

punished furnishes a striking illustration of the importance which the State attaches to the church as the chief bulwark of its own authority. The first section, which may be taken as fairly indicative of the spirit of the whole title, is as follows:—

"SECTION 176. Whoever dares, with premeditation, and publicly in a church, to blaspheme [literally, "to lay blame upon"] the glorious Triune God, or our Most Pure Ruler and Mother of God, the ever-Virgin Mary, or the illustrious Cross of the Lord God Our Saviour Jesus Christ, or the incorporeal Heavenly Powers, or the Holy Saints of God and their images, such person shall be deprived of all civil rights, and exiled for life, with not less than twelve nor more than fifteen years of penal servitude. If such crime shall be committed not in a church but in a public place, or in the presence of a number of assembled people, be that number large or small, the offender shall be deprived of all civil rights and exiled for life, with not less than six nor more than eight years of penal servitude."

"The next section, which deals with another aspect of the same crime, is as follows:—

"SECTION 177. If the offense described in the foregoing section [No. 176] be committed not in a public place nor before a large assemblage of people, but nevertheless in the presence of witnesses, with an intention to shake the faith of the latter, or lead them astray, the offender shall be deprived of all civil rights, and exiled for life to the most remote part of Siberia."

"Section 178 provides that 'whoever, with premeditation, in a public place and in the presence of a large or small assemblage of people, dares to censure [or condemn] the Christian faith, or the orthodox church, or to revile [or abuse] the sacred Scriptures or the holy sacraments [literally, "mysteries"], such person shall be deprived of all civil rights, and exiled for life, with not less than six nor more than eight years of penal servitude. If such crime shall be committed not in a public place nor in the presence of an assemblage of people, but nevertheless before witnesses, and with an intention to shake the latter's faith, and lead them astray [literally, "to seduce them"], the offender shall be deprived of all civil rights, and exiled for life to the most remote part of Siberia."

"Section 179 declares that if any person shall witness or have personal knowledge of the commission of the crimes set forth in sections 176-178, and shall fail to inform the authorities thereof, he shall be imprisoned for not less than four nor more than eight months, according to the circumstances of the case.

"Section 181 is as follows: 'Whoever, in a printed work, or even in a written composition, if the latter be by him in any manner publicly circulated, indulges in blasphemy, or speaks opprobriously of the saints of the Lord, or condemns the Christian faith or the orthodox church, or reviles the sacred Scriptures or the holy sacraments, such person shall be deprived of all civil rights, and exiled for life to the most remote part of Siberia. The same



punishment shall be inflicted upon all persons who knowingly sell, or in any other way publicly circulate, such works or compositions.'

"Section 182 provides that 'all persons who shall be found guilty of so-called scoffing—that is, of making sneering or sarcastic gibes that show manifest disrespect for the rules or ceremonies of the orthodox church, or for Christianity in general—shall be imprisoned for not less than four nor more than eight months.'

"It would be hard, I think, to find in the criminal laws of any other civilized State punishments of such severity attached to crimes of such a nature. In most countries an insulting or contemptuous reference, even in a church and during service, to the 'Incorporeal Heavenly Powers' [the angels] would be regarded merely as a misdemeanor, and would be punished with a small fine, or with a brief term of imprisonment, as a disturbance of the public peace. In Russia, however, disrespectful remarks concerning the 'Saints of the Lord and their Images,' even although such remarks be made to three or four acquaintances, in the privacy of one's own house, may be punished with 'deprivation of all civil rights, and exile for life to the most remote part of Siberia'—that is, to the coast of the Arctic Ocean in the territory of Yakutsk.

"Blasphemous or disrespectful remarks concerning holy persons or things are not, however, the only offenses contemplated by Title II, and included among 'Crimes against the Faith.' One whole chapter is devoted to heresy and dissent, and punishments of the most cruel severity are prescribed for abjuration of the orthodox faith, for secession from the true church, and for the public expression of heretical opinions. Section 184, for example, provides that if a Jew or Mohammedan shall, by persuasion, deception, or other means, induce an orthodox Christian to renounce the true church and become an adherent of the Jewish or Mohammedan faith, he shall be deprived of all civil rights, and exiled for life, with not less than eight nor more than ten years of penal servitude.

"Section 187 declares that if any person tempt or persuade an adherent of the Russo-Greek Church to leave that church and join some other Christian denomination, he shall be banished to Siberia for life.

"Section 188 provides that if any person shall leave the orthodox church and join another Christian denomination, he shall be handed over to the ecclesiastical authorities for instruction and admonition; his minor children shall be taken into the custody of the Government; his real estate shall be put into the hands of an administrator; and until he abjures his errors he shall have no further control over either.

"Parents who are required by law to bring up their children in the true faith, but who, in violation of that duty, cause such children to be christened or educated in accordance with the forms and tenets of any other Christian church, shall be imprisoned for not less

than eight nor more than sixteen months. During such time the children shall be taken in charge by orthodox relatives, or shall be turned over to a guardian appointed by the Government. [Section 190.]

"If a Jew or a Mohammedan shall marry an orthodox Christian and shall fail to bring up the children of such marriage in the orthodox faith, or shall throw obstacles in the way of the observance by such children of the rules and forms of the orthodox church, the marriage shall be dissolved, and the offender shall be exiled for life to the most remote part of Siberia. [Section 186.]

"All persons who shall be guilty of aiding in the extension of existing sects, or who shall be instrumental in the creation of new sects hostile or injurious to the orthodox faith, shall be deprived of all civil rights, and exiled for life, either to Siberia or to the Trans-Caucasus. [Section 196.]

"I met large numbers of dissenters exiled under this section, both in the Caucasus and in all parts of Siberia. It is the unvarying and universal testimony of both the civil and military officers of the Russian Government that these dissenting Christians form the most honest, the most temperate, the most industrious, and altogether the most valuable part of the whole population in the regions to which they have been banished. The *isprownik*, or chief police officer, of Verkhn Udinsk, in Eastern Siberia, speaking to me of three or four settlements of dissenters in his *okrug*, or circuit, said: 'If all the people in my territory were only exiled heretics, I could shut up the jails and should have little or nothing to do; they are the best people within my jurisdiction.' I need hardly comment upon the cruel injustice of sending good citizens like these to the remotest part of Eastern Siberia simply because they do not believe in worshiping images and kissing bones, or because they cross themselves with two fingers instead of three.

"It would be easy to fill pages with illustrative examples of the unjust and oppressive character of Russian penal legislation in the field of religious crime. Every paragraph fairly bristles with threats of 'imprisonment,' 'exile,' and 'penal servitude,' and the whole title seems to the occidental mind to breathe a spirit of bigotry and intolerance. One might perhaps expect to find such laws in a penal code of the Middle Ages; but they strike one as an extraordinary anachronism when they appear in a code which was revised and amended in the capital of a so-called Christian State in the year of our Lord 1885."

And yet, in the face of such an infamous code as that, Prince Gortschakoff, Chancellor of the Russian Empire, declared, in 1871, that Russia is "the most tolerant country in the world." Now, with this Russian code and the Russian Chancellor's idea of tolerance, read the following proposition of the National Reform Association upon the subject of tolerance, as announced by Rev. Jonathan Edwards, D. D., one of its Vice-Presidents, bearing in mind that Mr. Edwards

holds that all who oppose National Reform are atheists:—

"What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic. . . . So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. . . . Yes, to this extent I will tolerate the atheist, but no more. . . . Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon. The atheist may live, as I said, but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land! Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent."

Let the reader compare this with the Russian Penal Code and Prince Gortschakoff's idea of tolerance, and then honestly say, if he can, whether the establishment of the National Reform principles in this Government would not be the establishment of the same sort of a despotism that now reigns in Russia—with the advantage, however, in favor of Russia. For whereas Russia will allow the victims of her tolerance to dwell on the same continent with her, the National Reformers will *not* allow the victims of their tolerance to dwell on the same continent with them. And yet we are compelled to contemplate, and are asked to condone, the fact that the Woman's Christian Temperance Union is a close and fond ally of the National Reform Association, and that Joseph Cook, President Seelye, Bishop Huntingdon, Dr. Crafts, and scores of others like them, are Vice-Presidents of it! A. T. J.

#### Let There Be No Alliance with Rome.

THE Presbyterian Union of New York City is composed of the Presbyterian ministers of that city. In their meeting February 28, the discussion turned on the question, "How far is the Roman Catholic Church our ally, and how far our enemy?" From a report of the proceedings we take the following points of interest:—

Rev. Philip Schaff, D. D., the ecclesiastical historian and professor in Union Theological Seminary, opened the discussion. He said that the origin of the Roman Catholic Church was involved in obscurity. It may have originated on the day of pentecost; it may have originated at Corinth, or it may have originated much later. In any event the precise time could not be fixed. He claimed that the Pope, but not the church, is antichrist. That the Pope and the church are not one, and that Second Thessalonians refers to the Pope alone, claiming that this was the view held by Calvin, Melancthon, and Luther. He said that the Roman Catholic Church must hold to all the cardinal doctrines, such as the Trinity, divinity of Christ, justification, sanctification, good works, and others. He emphasized the historic character of the church and that under its claim of infallibility it could not abandon one of the cardinal doctrines and live; that it was the largest church of Christendom, with its 200,000,000 members, and should be the ally of Protestantism.

Rev. Dr. John Hall, pastor of the Fifth Avenue Presbyterian Church, was the next speaker. Each point that Dr. Schaff raised Dr. Hall answered, and when he said that he could not realize how so learned a man, a professor in the chair of church history in a Presbyterian theological seminary, could advocate an alliance with the historic enemy of truth, justice, and morality, he was enthusiastically applauded.

He held to his clear and logical style of argumentation, but his deep interest and earnest convictions upon this important subject, led him into such bursts of eloquence that he carried his audience before him with irresistible force.

Dr. Hall said that he had lived among Catholics; had preached in a parish where there were three Roman Catholics to one Protestant; he had been to Rome and met the cardinals, to whom he had been introduced. He knew Romanists and Romanism, priesthood and laity, better, probably, than any person present. He said the Pope was the church and the church was the Pope, and that both are antichrist, "so that he as God sitteth in the temple of God, showing himself that he is God." The Pope and Romanism stand and fall together. Paul denounced this antichrist, this son of perdition, as the workman of Satan: that Satan who had overcome the first Adam, and with all the subtlety of his nature endeavored to overcome the second Adam, but had failed. Satan had endeavored to overcome Christ by offers of that temporal power which the Church of Rome now holds out, and the offer was made by the same arch conspirator.

Moses's fight was continually against apostasy. Satan does not ask the people at first to become atheists, but he asks them to place alongside of the true God other gods also. This is what the Roman Catholic Church asks and does. Satan was satisfied when the Jewish kings set up the temple of the living God, provided they had Baal and Ashtaroth in their groves. As to the origin of the Roman Church, a careful reading of history showed that it was from Constantine, who was a shrewd statesman, a politician and murderer, that it had sprung. Out of heathenism, Judaism, and Christianity, were taken those portions of their several services that would appeal to the sensualism of man, and with these playing upon the inborn sentiment of natural religion, Christ was kept out of the heart.

Dr. Schaff had referred to the decrees of the Council of Trent, acknowledging the divinity, kingship, and priestly offices of Christ. Dr. Hall said that it was true, but it was not fair to quote a portion and not the whole of the decrees. Read them through and in their logical connection, and you would find that they were completely Romish; the doctrine of justification is ignored, Christ's office as a Saviour is rendered wholly void; and every leading doctrine of the religion of Christ had been manipulated until it was of none effect.

The decrees of the Council of Trent claimed ten virtues for the priesthood, traditions,

penances, purgatory, indulgences, and in Mariolatry, to one in the atonement of Christ. Christ's divinity was merged in the infallibility of the Pope, the influence of the Holy Ghost merged in the confessional interferences of the priesthood, and instead of bowing to the kingship of Christ, the devotees of the Roman system kissed the toe of St. Peter's statue. No Catholic is permitted by the decrees of the church to be "justified freely by His grace through the redemption that is in Christ Jesus," and his soul goes blindly into purgatory in order that the church may receive money for saying masses for his soul.

As to the church's influence, no devotee of heathenism in Japan but lives a freer life than does the slave of Romanism. There is no truth of the decalogue that it has not broken, no truth of Christianity that it has not assailed.

It is claimed that the marriage relationship has been defended by the Romish Church, and yet there has been no greater insult offered to that holy relationship than celibacy and monasticism and their attendant evils.

It is said that Romanism educates. It does so in places where it has no other way to carry on its aggressive work, and when it does educate, it does so always at your expense; but where it can get along without it, it does not educate.

It is claimed that the Roman Church holds in check the turbulent spirits that have caused our strikes, and that we should join hands with it to keep this power under restraint. That 60,000,000 of people should conciliate 8,000,000 of enemies to their liberties in order to keep in check a small portion of our body politic! No; a thousand times better that these misguided people should strike, and strike, until they learn how to appreciate the laws of our land and their own good, rather than that the iron band of superstition and spiritual death should be riveted about their arms and souls until they could not move.

The Presbyterian Church should not form such an unholy alliance. It was our duty to magnify Protestantism, the Christianity of the Bible, and not make an unholy alliance with error. He had no word against the individuals of the Church of Rome, but against that church he should always raise his voice.

When Dr. Hall had concluded, the Rev. Howard Crosby, D. D., pastor of the Fourth Avenue Presbyterian Church, arose and commenced his address with the question, "Why should we not join with the Roman Catholic Church in the fight against infidelity?" He paused and deliberately said, "Because the Roman Catholic Church makes infidelity." The answer was electrical. The audience cheered and applauded for several minutes. Dr. Crosby continued: "The Roman Catholic Church has been called an historic church, and we are asked to make it an ally because it is such. Look at Mohammedism, Buddhism; they, too, are historic. Shall we join with them on account of their antiquity?"

"When does an apple get so rotten that it ceases to be an apple?" said the doctor. "Let

us not be deceived by the virtues of those who are superior to their religion, into fellowship with that which is unfriendly to our every interest."

### That Sunday Commandment

In the February SENTINEL, in reply to Mr. McConnell's first "open letter" to us, we asked him or any other of the National Reformers to cite us to a commandment of God for keeping Sunday. Mr. McConnell accepted the invitation, and in the *Christian Nation* of April 11, devoted to the task a six-column article, the columns the same size as those of the SENTINEL. But we did not ask for arguments, we asked for a commandment. We did not ask the National Reformers for statements of their own, we asked for a commandment of God.

After four and a half columns of special pleading Mr. McConnell says:—

"The most important testimony is that in Paul's letter to the Corinthian Church (1 Cor. 16:2). This constitutes our warrant for observing the first day of the week as the rest day or Sabbath."

Very well, now let us read 1 Cor. 16:2, and see what it says. Here it is:—

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

And "this," says the Rev. W. T. McConnell, "constitutes our warrant for observing the first day of the week as the rest day or Sabbath." This then is the commandment for the keeping of Sunday, or the first day of the week, as a rest day! But what is said there about resting or about a rest day, or anything of the kind? Not a single word. It seems to us that anybody who can find in that a commandment for the keeping of a rest day, must be hard pushed and easily satisfied. But Mr. McConnell not only chooses to find there such a commandment, but he wants a National law which shall compel everybody else to keep Sunday because he chooses to find a warrant for it in a text which says not a word about it. He seems to be conscious of the weakness of his case, for he begs off, after this manner:—

"If anyone has time or inclination to quibble about the possible interpretation of subordinate clauses in the verse quoted, let such please themselves, remembering, if they please, that 'the letter killeth but the spirit maketh alive.'"

But we have no confidence in the leading of any spirit which leads, not only contrary to the letter of the word of God, but contrary to the whole spirit and purpose of the word of God. And that only such is W. T. McConnell's application and interpretation of this text, we shall conclusively show, and that in but few words. The whole connection in which the verse is found, is this: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whom-

soever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me." 1 Cor. 16:1-4.

From this it is seen at a glance that the subject of rest, or a rest day, was not in the apostle's thoughts at all, but that the direction is wholly concerning collections for the poor Christians; and that the matter might be systematically followed up, he directed that upon the first day of the week each one was to lay by him in store as God had prospered him, what he should choose to give for this purpose. But into this manifest and only purpose of the apostle's the Rev. W. T. McConnell proposes to read a "warrant for observing the first day of the week as the rest day, or Sabbath," and thereby to clothe himself and his fellow National Reformers with the prerogative of enforcing its observance, by National power, upon everybody in the Nation.

The way in which Mr. McConnell gets into this text a warrant for the observance of a rest day is by claiming that that was the day on which the Corinthians met for worship, and that this text, in view of that, means that "it is more than likely that the money was separated from the rest to be put that day into the treasury of the church, if one existed."

That is to say, When Paul said, "Let every one of you lay by him in store," the money he would send to the poor, he meant, Let every one of you put into the hands of others, as God hath prospered him. He meant no such thing. A year afterward he wrote again to the Corinthians on this very subject, and said to them:—

"For as touching the ministering to the saints, it is superfluous for me to write to you; for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready; lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness." 2 Cor. 9:1-5.

Now if Mr. McConnell's theory be correct, that the Corinthians were to separate this money from the rest and put it "that day into the treasury of the church," and if that is what Paul meant that they should do, then why should he think it "necessary" to send brethren to Corinth, before he should come, "to make up" this bounty, so "that it might be ready" when he came? If Mr. McConnell's invention be correct, what possible danger could there have been of anybody finding them "unprepared"? The truth is that Mr. McConnell's theory is contrary both to the Scripture and to the facts. And that is the "warrant" under authority of which the Rev.

W. T. McConnell proposes to arrest the demon of Sabbath-breaking in this nation. Mr. McConnell, your warrant is bogus. It is forged.

Further says Mr. McConnell:—

"In giving this direction for the performance of religious duties, the apostle Paul, incidentally, but positively, locates a time for such duties in the Christian church at Corinth, but with the statement that he had given the same apostolic instructions to the other gentile churches, he extends the appointment of a day to all under the apostolic jurisdiction."

Now for the sake of the argument, and for that reason only, let us grant all that Mr. McConnell here claims—suppose that we grant that in this scripture the apostle Paul extends the appointment of a day to all under the apostolic jurisdiction. Then we want to know by what right it is that the National Reformers claim the power to extend that appointment beyond the apostolic jurisdiction? The apostolic jurisdiction extends only to those within the bounds of the church. The bounds of the church extend only to those who voluntarily take upon them the obligations of the name of Christ. Those who are not members of the church are not under the apostolic jurisdiction. Again we ask, By what right is it that the National Reformers claim the power to enforce the apostolic instructions upon those who are not subject to the apostolic jurisdiction? It can be by no right whatever. It is downright usurpation. To attempt to extend the apostolic jurisdiction beyond the distinct bounds of the church of Christ, is of the very spirit of the Papacy. But this is precisely what the National Reformers propose to do. They intend to make National the power and jurisdiction of the church, and whoever will not submit to the appointments of the church cannot remain in the Nation. And that is but the Papacy over again.

But Mr. McConnell and the National Reformers as such, are not alone in this project. Every person who claims the right to enforce the claims of the "Christian" Sabbath upon those who are not Christians is guilty of the same usurpation. No person who is not a Christian has any right to partake in any way in the celebration of Christian days or in the observance of Christian solemnities. If the Sabbath be, as is almost unanimously claimed, the Christian Sabbath, then not only have its advocates no right to enforce its observance upon those who are not Christians, but those who are not Christians have no right, even voluntarily, to observe it, any more than they have to partake of the Lord's Supper. Christian institutions and Christian ordinances are for Christians only.

Then in closing Mr. McConnell makes his "application" thus:—

"Now in closing, a word of application. The National Reform Association has a 'plain commandment' for its demand that the Nation shall by law direct the keeping of a rest day."

And, according to the National Reform "warrant," the Nation shall direct the keeping of a rest day, by commanding everyone

"upon the first day of the week" to "lay by him in store, as God hath prospered him." Is that it, Mr. McConnell? If not, by what right shall the Nation direct the observance of what is not in the "warrant"?

Dear boy, you had better study your lesson some more, and try again. A. T. J.

**The Abiding Sabbath and the Lord's Day.**

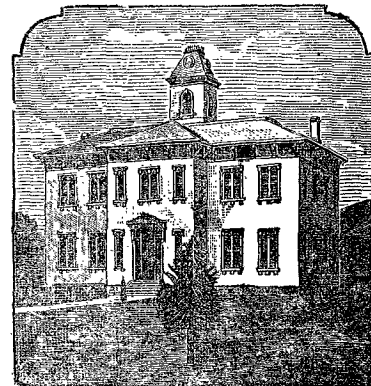
A REVIEW by Alonzo T. Jones, Oakland, Cal., Pacific Press Publishing House; 173 pp.; price, 20 cents, post-paid.

This pamphlet is devoted to a critical review of two prize essays: One, "The Perpetual Obligation of the Lord's Day," by Rev. George Elliot, of West Union, Iowa, which was awarded a prize of \$500 by the trustees of Dartmouth College, in 1883; the other, "The Lord's Day; Its Universal and Perpetual Obligation," by A. E. Waffle, M. A., formerly Professor of Rhetoric and English Literature in the University of Lewisburg, Pa., in 1884, which was awarded a prize of \$1,000. To those who have a taste for theological controversy, this little work will prove interesting reading. Those not familiar with arguments adduced from Scripture and history in behalf of the seventh-day Sabbath will find many of them here concisely and pointedly set forth.—*True Educator.*

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# The American Sentinel.

OAKLAND, CALIFORNIA, AUGUST, 1888.

THE Pope has secured a convention with the Government of Colombia, South America, by which there is secured to the Papacy the protection of Catholicism as the State religion, the exemption of religious buildings from taxation, and the exemption of the clergy from military service. The clergy will have entire control of the Government schools and universities.

THE Rev. T. L. Cuyler, D. D., is a man of such standing that he can be allowed to say with freedom what would be called rank heresy in others. Speaking of the votes which were cast for Miss Willard, in the Methodist General Conference, as editor of the *New York Christian Advocate*, he said in the *New York Evangelist* of June 14:—

“Miss Willard is a lady of rare gifts and graces, yet she is in danger of exchanging her lofty position as a Christian philanthropist, for that of a political wire-puller. Woman in yonder missionary meetings is beautiful; but woman in a political caucus or committee, is hardly an object for angels to admire.”

To all of which we heartily say, Amen.

WE are opposed to the so-called National Reform movement, not because if it succeeds our position as dissenters might be made uncomfortable, but because it is in no sense a reform. It is a step backward, and a long step too. It is a return to the policy of the Dark Ages—a substitution of the shell of Christianity for the kernel. Some may think that it is better to have even the *form* of Christianity without the substance, if we cannot have the reality; but we do not think so. Empty shells are of no earthly use except to take up valuable room. And so the empty shell of Christianity, which “National Reform” would give us, would serve simply to crowd out vital Christianity. As Christians we are opposed to the National Reform movement; and everyone who loves real, vital Christianity ought to be arrayed against it.

THE *Christian Statesman* of June 28 has an editorial strongly condemning the late National Republican Convention for its “lack of Christian character and purpose,” which closes with the following words:—

“The convention illustrates accurately the irreligious character of our political system, in which infidels like Ingersoll, and Presbyterian elders like Harrison, of Indiana, sit together in the same councils, having agreed beforehand that differences in religion shall be no hindrance to their fellowship.”

Well, why should differences in religion be a hindrance to their fellowship in civil and political councils? Is not the proper administration of government of just as much importance to an infidel as it is to a Presbyterian elder? Are not an infidel's rights just the same, and just as sacred, under civil government as are those of a Presbyterian elder,

or anybody else, and *vice versa*? If not, why not? Is it not the truth that “all men are created equal, and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness”? And is it not to secure these ends that Governments are instituted among men? Every person who has any regard for the Declaration of Independence must answer, Yes. Well, then, again we ask, Why should differences in religion be any hindrance to their fellowship in securing to themselves life, liberty, and the pursuit of happiness? But such a political system doesn't suit the *Christian Statesman* at all. It wants a political system established in which agreement in religion shall be the sole basis of civil fellowship; a political system in which every citizen's religion shall be put to the test in every campaign. And that will be but the Papacy over again.

## A Congressman's Opinion.

A CORRESPONDENT of the SENTINEL, in Washington City, obtained an interview with Congressman Mason, of Illinois, and sent us the following report. It reached us in June but too late for publication in the July SENTINEL. We gladly give it place. Its points are well taken. Mr. Mason said:—

“The bill is remarkable in many ways, and I cannot now, for want of time, discuss the same as fully as I would like. But I am surprised that a man of Mr. Blair's opportunities should wholly ignore a class of citizens who worship on the seventh day instead of on Sunday. In the first place, the constitutional right to worship would be imposed, in my opinion, by this bill. And to say that a person who keeps Saturday instead of Sunday shall not be allowed to work on any other particular day of the week, is, in my opinion, a deprivation of the rights of property, and a substantial violation of that part of the Constitution which says that a citizen shall not be deprived of his life, liberty or property, without due process of law.”

It is simply childish for Senator Blair to provide that such a citizen may not do any work on Sunday “to the disturbance of others.” He knows if he is familiar with history, and knows anything about the natural bent of the human mind, that any labor, however simple, or however retired, would be “to the disturbance of others,” if the “others” were strongly of the belief, as many are, that Sunday should be a legal day of rest.

There are people in this world who are “disturbed” if your dress does not suit them, and the Senator might as well prescribe the fashion to dress as to say that those who worship on Saturday shall worship on Sunday.

I wish to be understood as saying that I do not believe in disturbance of public or private worship on Sunday or Saturday, but what I wish to say is that this bill or any bill seeking to fix a day of worship, by law, against the conscience or judgment of a large class of our citizens, is thoroughly unconstitutional, un-American, and, in my humble judgment, un-Christian.

I am informed that under State Sunday laws, members of the Seventh-day Adventist Church, and the Seventh-day Baptist Church, have been tried and convicted for performing their ordinary duties in a peaceful way, on Sunday, after having observed Saturday as their day of worship, and those persons have been committed to prisons.

Such action is certainly unconstitutional. Suppose for instance, the Sunday Bill is passed, and, in 1889, two-thirds are converted to the belief that we should worship on the seventh day. Then the law would be changed to fit the demands of the majority—religious liberty becomes a political foot-ball—the Church and State would be united, and the most sacred article of our Constitution, which protects the inherent rights of the minority, would be destroyed.

THE *Interior* says:—

“When George Washington was presented with his little hatchet, his fingers ached to cut something with it. It is admitted that George was a good little boy, and meant no harm by chopping down the cherry tree. It has been so ever since. When power is put into an American *parvenu's* hands—and we are all *parvenus* in this country, more or less—his fingers burn to exercise it, and if there is no useful work in sight he is sure to do mischief—and is very liable to anyway. If he has the self-confidence of combined egotism and inexperience, he is irrepressible in his ugliness of purpose.”

This is just the position we take with reference to the National Reformers. There are very many good people among them. There are many well-meaning persons who are anxious to see laws enacted for the better observance of Sunday. They say that they do not wish to infringe in the least upon the rights of others. But they don't know what they would do if they had the power. As the boy who has a brand new, sharp knife, cannot rest content until he has tried its edge, so the man who comes into the possession of power to which he is unaccustomed, must needs test his new toy to see how it works. He may not mean any harm, but power is a very dangerous tool in the hands of an inexperienced person. If you would have religious liberty, keep out of the hands of even the best of men every semblance of power to persecute for conscience' sake.

WHAT other nations call religious toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which Government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them. —U. S. Senate.

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