

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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MEANING OF THE "CHRISTIAN CITIZENSHIP" MOVEMENT.

At the late international Christian Endeavor convention held in Washington, D. C., Rev. William Rader, of San Francisco, voicing the sentiment of the convention, said:—

Taking an interest in politics does not mean that the minister of the gospel should bring politics into the pulpit, but it does mean that he should take his pulpit into politics. It does not mean that he should bring politics into church, but it does mean most emphatically that the Church should be translated into political power.

Unfortunately, this language did not express merely the private opinion of the speaker. It did not announce a doctrine which he felt called upon to apologize for or to sustain by argument. It was but a statement before the convention of the "Christian Citizenship" idea, to which the "Christian Endeavor" movement stood already committed.

This doctrine of the church in politics has been heard before, in the councils of the "National Reform" movement, and has already borne fruit in State and national legislation. The significance of the situation to-day lies in the fact that the banner of "National Reform" is now borne aloft at the head of a vast army which represents the working strength of nearly all the churches combined. The "little leaven" has leavened the whole lump. The "Christian Citizenship" movement is not confined by denominational limits. All the leading Protestant bodies have contributed to its ranks, and are represented there by the very flower of their membership. Fired by the enthusiasm of youth, but guided by the counsels of mature years, this vast organized expression of outward Christian union stands girt for the conflict with the "enemies of Christ," and the cry of its leaders is, On to Washington.

That Congress will be besieged the coming winter by this "Christian Citizenship" host

in the interests of religious legislation, there is not the slightest room to doubt. And worst of all, there is grave reason to doubt whether the outcome will be other than capitulation. The World's Fair Sunday legislation of 1892 furnishes a precedent for conclusions upon this point.

The advocates and exponents of the "Christian Citizenship" movement seek to quiet any possible public apprehension concerning its character and aims, by the statement that it seeks no union of Church and State, and does not mean the introduction of politics into the church. But upon these points they are able to draw distinctions where there is no practical difference.

We are plainly told, however, that the "Christian Citizenship" movement does emphatically mean that "the Church is to be translated into political power." There is, it is true, some difference between this result and the introduction of politics into the Church, but it is rather technical than practical. The Church, as represented by this organization, does not mean to become the ally of any political party; but it is her intention to become a political party herself. Were the Church to become merely a political ally it would be bad enough, but nothing could be worse than political domination by the Church in the interests of no party but herself.

What the Church seeks to-day is religious legislation. To secure this she will fill political offices with candidates of her own choosing. Those whom she does not elect she will intimidate with threats of political opposition. She will dictate the vote of her adherents. And thus will she stand "translated into political power." That is what the phrase means, and that is the meaning of political organization within the Church.

When the Church shall express her will through a political platform, control the vote of her adherents, and cast that vote for men of her own selection, she will be in every practical sense a political party. Politics will have become one branch of her Christianity.

It is denied, of course, that the Church will engage in politics as a Church. But whether as a church or not, it will be as a religious body, politically organized for religious purposes. It matters not that no distinctively denominational vote is contemplated, or that

there is no intention to array one religious body against another by any denominational alliance with a secular power. The essence of Church and State union consists in the exercise of civil power for religious purposes, without reference to differences of religious belief. The evil of such union lies not in a discrimination in favor of one denomination against others, but in the damage which results to all parties from the administration of religion through civil force. The union of religion with the civil power must be through the Church, and must mean a union of Church and State if it means anything at all.

Human power cannot become an ally of Christianity. The power must be of God. The gospel is "the power of God unto salvation to every one that believeth." Rom. 1: 16. Apostate "Christianity" has always allied the power of man with tradition, which is the word of man. The power of God, on the other hand, is inseparable from God's word. The power of man will not unite with the Word of God, or the power of God with the word of man. Tradition seeks an alliance with human (the civil) power, because it would otherwise be entirely powerless.

A religion which seeks alliance with human power cannot be Christianity, however high its claims, or however numerous its adherents. It may retain the forms of Christianity, but it is shorn of the divine power, which alone can give spiritual life. This counterfeit, which possesses no life-giving and soul-satisfying power, is palmed off upon the people, and the result is spiritual darkness and death. This is the real and gigantic evil in a union of Church and State.

We are now told that "the Church is to be translated into political power," and we are surrounded by the most convincing evidences that the statement is true. The translation is in full progress before our eyes. The Church is stretching forth her hand to grasp the power which she sees almost within her reach. And for what purpose does she want this political power? It is for the purpose, as she tells us, of ushering in the kingdom of God. Political power is wielded for the purpose of shaping legislation. The Church, therefore, through the "Christian Citizenship" movement, seeks for translation into political power in order that she may control

civil legislation in what she deems the interests of the kingdom of God. She desires to enforce upon all men "the laws of Christian morality." One of her chief aims is to "preserve the sabbath." To do this she means to secure both national and State legislation to enforce the observance of Sunday. And whatever else among religious observances or moral practice may be deemed necessary to the establishment of Christ's kingdom, will likewise become the subject of legislation.

All men ought to be good. They ought to be followers of Jesus Christ. But the majority are not Christians, even by profession. Very many are open violators of moral precepts. This is a sad state of things, but it cannot be remedied by human law. Why? Because the root of the evil is in the heart. The testimony of God's Word is that the heart of man is by nature at enmity with God's law. It is selfish, and there is no power in man to change its nature. Human legislation cannot touch the heart. It can only regulate the outward conduct. One power alone can change the heart, and that is the power of God, operating through faith in Jesus Christ.

It may be asked, Will it not be an advantage to regulate the outward conduct of ungodly men by human law? Certainly it will, in those matters which involve the maintenance of human rights, but not in the matter of religious observances. And why not? Because a religious observance is only hypocrisy and a mockery of God without *faith*; and human law cannot supply the faith. Open disregard of the Sabbath is very bad, but it is not so bad as a hypocritical, forced observance of the Sabbath; and the same principle applies to any other of God's moral requirements.

These considerations make clear the gigantic evil which is involved in this attempt to usher in the kingdom of God through the exercise of political power by the Church. The result will be the ushering in of a state of things exactly opposite to the reign of righteousness and peace. And this ushering in is now at hand. The situation is one which calls for active, earnest, prayerful and immediate effort on the part of all those who know the meaning of gospel liberty.

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"CHRISTIAN CITIZENSHIP" SUBVERSIVE OF THE CONSTITUTION.

THE purpose of the founders of this Government was to place all men on an equality before the law. We are warranted in believing this both from the language of the Constitution and from the Declaration of Independence. The latter expressly declares that "all men are created equal, and are endowed by their Creator with certain unalienable rights;" while the former provides that "all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and the State wherein they reside." A further provision of the Constitution is that "No religious test shall ever be required as a qualification to any office or public trust under the United States."

But the "Christian Citizenship" movement, so-called, purposes to change all this; not indeed by changing the wording of the Constitution, but by overriding it, practically, and establishing not only a religious test as a qualification for office, but a religious test of citizenship itself.

In a "Christian Citizenship" meeting, held

in Washington, July 8, 1896, Rev. Wm. Rader, of San Francisco, Cal., said, as quoted in the "Official Report":—

The possession of rights does not constitute true citizenship, which properly assumes that a right is only efficient when rightly used, and that a man is no more a citizen because of the constitutional authority afforded him by the Constitution than he is an artist because he owns the brush of Rubens or the chisel of Angelo. What are known as American rights, such as free speech and political suffrage, are the political instruments of Christian men: they are not ends, but means to an end; they are the instruments of political righteousness, the legal opportunity of a Christian man to practically apply this Christianity to the State. Citizenship, then, is more than the political authority to cast a ballot; it is the moral ability to cast it right in the interests of the kingdom of God; and according to the Christianity of Jesus Christ. Voting is a Christian function.

We are not disposed to deny that every man who casts a ballot is under moral obligation to act conscientiously in so doing, just as much so as in any other business matter. The man who acts politically acts for the public, and he is just as much bound to act for the best interests of the public, according to his judgment, as he is to act for what he believes to be the best interests of a mercantile or other business firm of which he may be a member.

But we cannot grant that voting is a Christian function in any other sense than that which we have explained. The rule of the Christian life is, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." It is clear, therefore, that a man who votes, equally with the man who eats or drinks, or who engages in any business, must do so to the glory of God. That, however, does not make voting a Christian function any more than it makes tilling the soil, or conducting commercial enterprises a Christian function. These things may all be done by Christians,—may be done to the glory of God,—but they are not Christian functions. For if they were, only Christians would have a right to engage in them. For instance: Baptism is a Christian function; but only a Christian has the right to administer baptism, or even to receive it. Partaking of the Lord's supper is a Christian function, but only a Christian has the right to partake of it. But under American law all men are equally entitled to participate in the affairs of government.

But "Christian Citizenship" seeks to change all this, and to establish for the citizen, as we said before, a religious qualification; therefore, in spirit and intent so-called "Christian Citizenship" is opposed to the Constitution of the United States, and would subvert it.

The purpose of the founders of this Government, as before remarked, was to prevent class distinctions, to put all men on an equality before the law, so that there might not be classes as there were and are in European and other countries. But "Christian Citizenship" would undo the work of the fathers of the Republic, and would establish a special class, enjoying special privileges. It is true that this class might not be created by law, and their special privileges might not be guaranteed to them by constitutional provision; but these privileges might be none the less real, and the Constitution be none the less surely subverted.

True Christianity asks for nothing of this kind. The fundamental law of the Christianity of Christ touching social relations is: "All things whatsoever ye would that men should do to you, do ye even so to them." Christianity seeks no special privileges for its adherents. It asks no monopoly for itself; and the pseudo-Christianity which assumes

arbitrary control in matters of Church and State is not Christianity but is only an exhibition of human selfishness.

God is glorified in the proper use of all his gifts to men. He is glorified by the farmer who tills the soil, sows the seed, guards his growing crop from injury, and who finally with thankful heart reaps the harvest which God has given him through the operation of natural laws. The Creator would not, however, be glorified by the man who would misuse the soil, the seed, the rain, and the sunshine, by endeavoring to produce results contrary to the ordinance of God.

In like manner the citizen, who is likewise a Christian, glorifies God by using civil government for the purpose for which it was ordained, namely, for the conservation of human rights.

The gospel is the power of God unto salvation, and he who, leaving the gospel, the power of God, seeks to save men by the power of the State, dishonors God, no matter how much or how fervently he may say, Lord, Lord.

Let the Christian vote, if he can do so, conscientiously; but let him remember that he is no better before the law than any other citizen; that he is entitled to no more consideration at the hands of the public; and that he has no more right to use the civil power to compel others to believe or to practice as he does, than unbelievers have to use civil power to compel him to believe and to act as they do.

THE CHRISTIAN CITIZENSHIP LEAGUE.

FROM the *Christian Citizen*, the organ of the National Christian Citizenship League, published in Chicago, Ill., we gather the following information relative to the character and aims of this organization:—

Christian citizenship is more than reform; it is regeneration.

It is more than the ethics of politics; it is the science of righteousness.

It maintains that the State is as truly sacred as the Church, should be governed by as high principles and should recognize God as the source of all authority.

It demands as high character in the ministers of God (Rom. 13:3, 4) who occupy our legislative and executive chairs as in the ministers of God who occupy our church pulpits.

It regards all public evils primarily as enemies of Jesus Christ and calls for a union of the friends of Jesus against them.

It believes that but two ways lie before our country, one leading to anarchy, the other to the application of gospel principles to public affairs.

It is the voice of one crying in the wilderness of public sins, "Prepare ye the way of the Lord," measure all things by the rule of absolute righteousness rather than that of "policy" or "expediency;" cast out everything contrary to the will of Christ.

About three years ago, the National Christian Citizenship League was organized to promulgate the above principles. It knows no party, creed, nationality or sex, but seeks to unite all the friends of Jesus against his enemies. From its headquarters at 153 La Salle St., Chicago, it sends out large quantities of literature and many able speakers. Through its agencies many local victories have been won over the saloon and other public evils. It is organizing local leagues wherever called for and State departments in various States. Its mission is to serve and to preach the "old Gospel" as applied to public affairs.

It is evident that Christian citizenship, as here set forth, contemplates a condition of things above and beyond that which can be realized through human wisdom or power. For it must be admitted that "regeneration" and "righteousness" cannot be a product of human effort. The possession of civil power cannot contribute in any way to their realization. Yet the Christian Citizenship League

seeks to accomplish its purposes through the direct instrumentality of the ballot.

"It maintains that the State is as truly sacred as the Church, . . . and should recognize God as the source of all authority." But the only recognition of God which can be pleasing to him is that which comes through faith in Jesus Christ. "Without faith it is impossible to please him," writes Paul, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. A recognition of God which possesses any saving virtue must be something more than that acknowledgment of him given by the devils, who "believe and tremble." James 2:19.

But the State cannot exercise faith, and hence cannot make any proper or acceptable acknowledgment of God. Faith is for the individual only. Through faith we become acquainted with God so that we can recognize him as he is. Any other recognition of him could not meet with his approval.

The State speaks through its laws. Its recognition of God must therefore be by law. And if by law, it cannot be of faith. The character of State legislation is determined by the composition of its legislature, which in turn depends upon the vote of the people. But voting is not a religious act; it is the exercise of a civil right, which Christians and non-Christians possess and exercise alike. Hence there can be no true recognition of God through the ballot.

Faith is given to secure salvation. If the State can exercise faith, it can be saved. But if it cannot exercise faith, it has no business to concern itself with religion. Salvation, however, in the Christian sense, is a meaningless word considered apart from the individual; for Christian salvation means always salvation from sin. But all sin lies at the door of the individual. Sin never will demand other than an individual accounting. The Church of God cannot save the individual member of it who is a sinner; much less can he hope for salvation through his connection with the State.

The scheme of State recognition of God, therefore, is altogether Utopian so far as any Christian purpose is concerned. Its significance is wholly of an antichristian character. For State recognition of God, by law, means enforced religious observances on the part of those subject to the State, if it means anything at all. But enforced observances are not of faith, and "whatsoever is not of faith is sin." s.

REFORMING THE NATION.

[Bible Echo (Melbourne, Australia), Sept. 28, 1896.]

ONE of the wildest notions that was ever conceived by man is the idea of reforming the nation without reforming the people composing it. And yet many apparently wise and intelligent men to day seem to entertain this idea. They talk and act as though by some magic stroke of policy, by some act of Parliament or the like, the people may all be made Christians. To deal with the people individually they think too slow a process, and virtually a hopeless task. The work must be done by wholesale. The inconsistency of such a theory is thus grotesquely expressed in a modern publication, under the heading, "Tock a Smaller Job:—

"He drank, chewed, an' smoked, an' was likewise profane;
He got angry on small provocation;
So he gave up the job of reformin' hisself,
And went in for reformin' the nation."

RELIGIOUS INSTRUCTION IN STATE SCHOOLS.

[From the New Zealand Baptist, August, 1896.]

The position and attitude of Nonconformists in England when Forster introduced his Education bill in 1870 are being repeated by us to-day, for the question of "religious instruction in schools" finds us confused, divided, and blind to the great issues at stake. Unless we promptly close our ranks and present a solid front to the clericalism and intolerance involved in the present agitation, the probability is that in a few years we shall find ourselves in the weak position Nonconformists occupy in the present crisis in England. The question concerns us as Baptists, more than any other denomination, for we have ever been foremost in the fight for liberty of conscience and toleration in matters of religion. Now, I think I shall be able to prove that the proposed innovation,—the teaching of religion by agents of the State,—violates some of our most sacred principles, sapping the foundations of some of the fundamental truths which lie at the basis of the Nonconformist position.

There are two main principles accepted universally by Baptist churches, viz:—

1. Liberty of conscience.
2. The noninterference of the State in matters of religion.

In the course of the article we shall see how the proposal affects these principles.

The question at issue is not the merit of any proposed text-book, but the acceptance or rejection of broad, generally-accepted principles. The question is not "Will it benefit us?" but "Is it right?"

I shall state my case by a series of propositions, to which no Baptists can rightly object.

1. *The State has no right to interfere in matters of religion.*—It is because we recognize this principle that we oppose the establishment of any sect or church by the State. We demand that religion shall be free and unfettered by any connection with a secular State. It was because of this principle that Baptists in England preferred to go to prison rather than to pay rates in aid of the Established Church. Whatever may have been obscure to our Baptist "fathers," this principle has never been lost. They realized, and we realize, that religion is a spiritual thing, and therefore beyond the reach of any secular power; so when the State stoops to patronize or strives to coerce, we reply, "Hands off. This is God's affair, for religion is free, voluntary, and sacred." Why, our very position as Nonconformists is a protest against State interference.

Are we not agreed so far? Well, do you not see that the teaching of religion by the State in the "day schools" is a direct interference in religious matters? By so doing, the State presumes to enter into a region forbidden by the spirit of religion and by our own belief. Logically, if we allow the State to-day to further the interests of religion, we have no right to complain if the State to-morrow does its utmost to hinder the interests of religion. Once admit the State's right of interference, and we give ourselves away, placing ourselves at the mercy of the State.

2. *We have no right to give religious instruction by enforced taxation.*—In the spiritual realm there must be no coercion, all must be done of free choice, willingly, gladly. This is one of our reasons against a Church establishment by act of parliament. No church dreams of taxing its members for the advancement of religion by act of parliament. We recognize that whatever we do or give is

not a matter of law but of conscience. Now, our schools are maintained by enforced taxation; all having to contribute alike, irrespective of their belief, whether Christian, Atheist, Oriental, etc.; so, consistent with our principle, we maintain that you have no right to apply this money to religious instruction, which you must do if you allow religion to be taught in the schools. Further, is it not clear if we allow religion to enter the schools that we give this principle away; for if the State is to establish the school for religious purposes, why not establish the Church for the same end? If we allow it to establish the one, we have no reason to object if it establish the other. If a religion cannot be maintained without the secular arm, then it is unworthy of maintenance, and the sooner it die an ignominious death the better.

3. *Religious instruction can only be given by competent teachers.*—Competency here implies conversion; so religious teaching can only be given by the religious. For the irreligious to undertake this work would be sacrilege and unholy presumption. We recognize this principle in all our churches. We would not dream of letting a non-Christian occupy one of our pulpits; and yet, by this agitation, we purpose handing over to our school teachers (about 60 or 70 per cent. of whom are not Christians) the religious instruction of our young. Could inconsistency go further? I deny the right of any section—large or small—of the community to make a "conscience" clause. It is an unwarranted and invidious interference with the teacher's religious belief. No State has the right to ask me what I believe. My belief is too sacred to be at the mercy of the State.

4. *We have no right to compel anyone to receive religious instruction.*—What applies to the teachers applies with equal force to the scholars. Why should an invidious distinction be made between child and child in State schools maintained by every section of the community?

5. *There must be uniformity of belief before there can be uniformity of religious instruction in the schools.*—A little consideration will soon make the fairness and honesty of this proposition evident.

The State is made up of many bodies—religious and non-religious,—some of which are widely divergent in belief and practice. There are Protestants (including Unitarians), Roman Catholics, Theosophists, the Chinamen, with their Buddhism or Confucianism, etc., etc. All these bodies contribute equally to our State schools. Then what right have we to use this money to enforce the religious belief of a particular body? Where is the fairness and justice of the proposal? The comparative worth of the religious belief does not enter into the question at all.

Could a Buddhist honestly subscribe to any religious text-book we might frame? This dishonest compromise of outward uniformity has broken down in England, and the attitude of the Roman Catholics proves that it will break down here. So keenly sensitive are the Catholics to the impossibility of any compromise, that, rather than be a party to it, they maintain their own schools out of their own pockets. And every other nonconforming body has equal ground for protest. The only other possible supposition is, that the creed of each religious sect be taught in turn; but the absurdity of this prevents serious consideration.

6. *Is it just to compel non-Christians to pay for the extension of our religious belief, just because we happen to be in the majority?*—Do you not see that we are forcing them into an immoral position—to support what

they do not believe? Is it a right use of the freedom and tolerance so many of our fathers purchased with their life's blood? We lay great stress upon our liberty of conscience, but have not they equal right to equal liberty? Whether their belief be right or wrong in no way affects the issue. Neither is it a question of majority or minority, but of justice and tolerance. If ninety-nine per cent. vote in favor of religious instruction in State schools, its enforcement is quite as immoral as if but one per cent. were in favor of it. Once you admit the right of the majority to rule in religious matters, whatever religion happens to be in the ascendant will have the right to enforce its tenets on the community by State aid.

After all, it is the old heresy, that you can make a nation religious by act of parliament. It has been tried down the centuries in various forms, but always with the same result—ignominious failure.

Now, consider these six propositions, which are based on some of our most sacred principles, and you will see what your duty is in the present crisis—to maintain in all its integrity and purity the heritage of freedom handed down to us by the fidelity and sacrifice of our fathers. The fact that Baptists have contributed more perhaps to the cause of religious freedom than any other denomination, except the Quakers, ought to be a sufficient inspiration to resist to the utmost the attempt now made to undermine our principles by the plausible pretext of an "Irish Text Book." Admit the "Irish Text Book," and sectarianism, with all its intolerance and bigotry, is made possible. How firmly then should we resist the intended encroachments on the freedom of our State schools.

If those who so persistently inform us that the colony is doomed unless a system of religious instruction be introduced into our schools, would utilize a little of the energy now wasted in declamation in making the most of the present facilities for religious instruction, they might be able to postpone the day of doom.

HOW SUNDAY LAWS OPPRESS THE POOR.

[New York World, Oct. 18, 1896.]

A WOMAN with her face drawn in deep dejection stood in the Essex Market Police Court yesterday, gazing with pleading eyes at Magistrate Crane. She was Mrs. Eva Kooperschmidt, of No. 77 Eldridge Street, who had been arrested for selling a piece of cloth in Hester Street on Sunday.

"Oh, sir, Your Honor," said the woman, so faintly that the clerk bade her speak up, "oh, sir, it is true."

The woman was crying into her apron

as she said this, and the magistrate looked up.

"Well," he said, and then he paused.

"It is very hard. Oh, Your Honor, there are the children to take care of, and there is the father, he cannot work: so I take the push-cart and peddle. It was Sunday—yes, but I did not know, and the piece of cloth was very small."

"She was peddling there, Your Honor," spoke up the policeman, "in direct violation of the law."

"Well," said the magistrate, "since you have confessed to having sold the cloth, I can do nothing but fine you \$3."

At this the woman buried her face in the apron again, and her tears flowed afresh. Taking her by the elbow, the policeman led her down sobbing.

"Any money?" he asked. The woman shook her head, and the policeman led her away to the pen.

Among the spectators was sitting a wee slip



The Child Secures Her Mother's Release.

of a girl, clad in a dingy calico gown. As the prisoner bowed her head and wept the child leaned forward, the tears falling from her eyes. She watched every move of the woman, and when the latter was led away the child jumped to her feet.

"Sss-sh-sh," murmured a neighbor, "Be still, now, or we'll all be turned out."

The child sank back at the rebuke, but her eyes followed every move of the woman who was being led out. For an hour or more the procession of "drunks and disorderlies" passed before the magistrate, were heard and judged, and then the officers called upon people who had business with the court to step forward. Presently the little girl arose and stole timidly towards the bench.

"Please, sir," she said to the magistrate,

and then she stopped and choked. "Please, sir, my mother."

Lifting the corner of her shawl to her eye she wiped away a tear and looked upon the magistrate.

"Yes," said the magistrate kindly, "and who is your mother?"

"Please, sir, she is Mrs. Kooperschmidt. She was taken up for selling cloth on Sunday."

"Oh, yes," said the magistrate, "and then what?"

"Well, sir, won't you please let her go?"

"Let her go?" said the magistrate. "Tell me why."

"Oh, sir!"—and again breaking into tears the little girl hid her face in her shawl.

"Now don't cry, that's a dear," said a policeman, and the child wiped her eyes.

"Oh, sir, we had no money," she said, "and mother went out to sell something to get us a little bit to eat. Please, Your Honor, we haven't \$3 to pay the fine, and won't you ple-ee-ase let her go just this time?"

The magistrate looked at the child a moment and smiled.

"All right, little girl, I'll let her go. Officer, just bring out Mrs. Kooperschmidt. Her fine is remitted."

And the little girl, seizing hold of her mother's gown, hurried her out of the court as if in fear the judge might change his mind. As soon as they reached home out came the cart and away went the mother to earn bread for the father and the little ones.

SOME PERTINENT QUESTIONS AND SUGGESTIONS.

If we can have a Sabbath, sacred in its stillness and its associations; maintained by a healthful popular sentiment rather than by human laws; revered as a day of holy rest, and as a type of heaven; a day when men shall delight to come together to worship God and not a day of pastime, Christianity is safe in this land and our country is safe. If not, the Sabbath, and religion, and liberty, will die together.

If the Sabbath is not regarded as holy time, it will be regarded as pastime; if not a day sacred to devotion, it will be a day of recreation, of pleasure, of licentiousness. Since this is to be so, the question is, what is to be the effect if the day ceases to be a day of religious observance?

What will be the effect of releasing a population of several millions one-seventh part of the time from any settled business of life? What will be the result if they are brought under no religious instruction? What will be the effect on morals; on religion; on sober habits of industry; on virtue, happiness and patriotism? Can we safely close our places of business and annihilate all the restraints that bind us during the six days? Can we turn out a vast population of the young with nothing to do and abide the consequences of such a universal exposure to vice? Can we safely dismiss our young men all over the land with sentiments unsettled and with habits of virtue unformed, and throw them one day in seven upon the world with nothing to do? Can we safely release our sons and our apprentices and our clerks from our employ and send them forth under the influence of unchecked, youthful passions? Can we safely open as we do, fountains of poison at every corner of the street, and in every village and hamlet, and invite the young to drink there

with impunity? Can there be a season of universal relaxation, occurring fifty-two times in a year, when all restraint is withdrawn, and when the power of temptation shall be plied with all that art and skill can do to lead the hosts in the way to ruin, and to drag them down to hell?

One would suppose that the experiment which has already been made in cities of our land, would be sufficient to remove all doubt from every reasonable mind on this subject. We are making the experiment on a large scale every Sabbath. *Extensively in our large cities and their vicinities, this is a day of dissipation, of riot, of licentiousness, and of blasphemy. It is probable that more is done to unsettle the habits of virtue, and soberness, and industry; to propagate infidelity, and to lay the foundation for future repentance or ignominy, to retard the progress of the temperance reformation, and to prepare candidates for the penitentiary and the gallows on this day than on all the other days of the week.* So it always is where institutions designed for good are abused they become as powerful for evil as they were intended to be for good.

The Sabbath is an institution of tremendous power for good or evil. If for good as it was designed, and as it easily may be, it is laid at the foundation of all our peace, our intelligence, our morals, our religion. If for evil it strikes at all these; *nor is there any possible power in laws or in education that can, during the six days, counteract the evils of a Sabbath given to licentiousness and sin.*—*Dr. Albert Barnes, in "Practical Sermons."*

CHRISTIAN CITIZENSHIP. NO. 1.

BY GEORGE E. FIFIELD.

"THERE is no power but of God." Rom. 13:1.

This is an expression of the largest possible faith—a faith that can, under all circumstances, rest lovingly, tenderly, and trustingly in the Everlasting Arms.

Though in these high matters, staggering blindly, even science it would seem has been slowly approaching this same sublime conclusion.

We are taught that the universe is entirely composed of matter and force. Matter is defined as "everything that occupies space, or that has length, breadth, and thickness;" force, as "whatever produces or opposes motion in matter."—"Wells' Natural Philosophy."

But One Force In Nature.

Years ago it was supposed that there were several forces, each independent of the other. They were enumerated as light, heat, electricity, magnetism, the attraction of gravitation, the molecular forces of attraction and repulsion, and the vital force. Then came the great scientific discovery of the truth of the "correlation of forces." Electricity it was found could be transmuted into heat and light, and to some degree even into vital force. Heat and light were found to be only manifestations of the molecular forces, and gravitation, being transmutable into electricity, was also transmutable into each of the others. So it was seen that there were not several forces, but only one force acting in several different ways.

Treading on the heels of this truth came the teaching by Balfour Stewart, and others, on the "conservation of energy." It was found that force, like matter, was absolutely

indestructible and therefore unchangeable in quantity.

If A represents light, and B heat, and C electricity, etc., there may be more of A at one time than at another, for there may be less of B or C, and they are transmutable; but the sum of A plus B plus C, etc., is always equal.

Here then is the great truth: there is only one force or power in the universe, and that power or force is absolutely unchangeable, though manifested in countless millions of ways by its effect upon matter.

Whether we call it gravitation, as it holds the worlds in their courses, or causes the o'er weary sparrow to fall to the ground; or electricity as it runs our machinery, and lights and perhaps heats our houses, or makes the earth tremble as it rends the storm cloud; or vital force as it takes of the dead inanimate mineral matter and grows the countless forms of beauty in the vegetable kingdom; or of the vegetable matter, to grow the animal forms—whatever its name or its manifestations, it is one and the same force, and unchangeable.

Science Cannot Answer.

Why does not science lift her eyes to the heights and ask one more question? We want to know if this infinite and unchanging power be merely dead and impersonal, or if it be living and loving. We ask of this same science, What is electricity? What is gravitation? What is magnetism? What is the vital force? She reluctantly shakes her head or gives as the only answer that they are only different manifestations of the one unchanging power.

Well, then, if men cannot answer let them listen reverently and silently while God answers through his inspired teachers. "There is no power but of God," and God is manifest through Christ, for he said, "All power is given unto me in heaven and in earth."

By him, Christ, also, God made the worlds, and he is before all things, and by him all things consist or hold together. It is he that upholdeth all things by the word of his power.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God?" Isa. 40:26, 27. See also Heb. 1:1-3 and Col. 1:17.

Power Living, Loving, Personal.

Here we see that that infinite and unchanging power of which science speaks is not dead but living, loving and personal. This power is God, of whom all the great and good have spoken, and to whom their hearts have turned as the flowers to the sun—God "in whom we live and move and have our being," and who "is not far from every one of us,"—God who upholdeth all things by the word of his loving power—upholdeth the suns and worlds, and upholdeth the sparrow, upholdeth the various kingdoms of earth as long as he wills, upholdeth also my soul. "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God?" "Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding?"

That Were Atheism.

The man who talks of a *chance world*, or a *chance universe*, is an *atheist*, and Christian

people are horrified at the thought. But what about my little world with its joys and sorrows, its pleasures, and multitudinous cares! What about the government or kingdom in which I may live,—yea, what about it with its persecution and political scheming, its feeble efforts at justice, and its many mistakes? Are my little world and the nation in which I live run by chance? Ah! no, for this too were atheism, for atheism is "God outness in human life." Even Nebuchadnezzar of old had to learn that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." And Job, after much experience, said, "*He knoweth the way that I take, and when he hath tried me I shall come forth as gold.*" "For I know that my Redeemer liveth, . . . and though after my skin worms destroy this body, yet in my flesh shall I see God."

It is thus that through the varied good and ill of human governments and human life, God rules ever in love to work out that which is best. Says D'Aubigne: "The true God, willing to impress on the minds of all nations that he reigns continually on earth, gave with this intent a bodily form to this sovereignty in the midst of Israel. A visible theocracy was appointed to exist once upon the earth that it might unceasingly remind us of that *invisible* theocracy which shall forever govern the world."

It was the glory of this invisible, though divine, kingdom that burst for a moment upon Nebuchadnezzar when he exclaimed, "How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." He who was king over the lesser kings, and who had, in his pride, thought himself head over all, had caught a glimpse of the "King Eternal," in whose mighty kingdom he and all other earthly princes were only willing or unwilling vassals.

How Can God Tolerate Evil?

But, says one, How can it be that God, who is infinitely good, is really ruling above all this apparent chaos of evils? God had to permit the possibility of evil in order that real good might be possible, for the possibility of righteousness is also the possibility of unrighteousness or sin. So evil came. Now, God, while allowing to all perfect freedom of action, and therefore the freedom to develop characters both good and bad, so overrules all as to make even the evil work together for the good of all who love him. "He maketh the wrath of man" and even of devils "to praise him, and the remainder of wrath," *i. e.*, all that he cannot make work for good, "will he restrain."

God says: "I make peace and *create evil*; I the Lord do all these things." This text the writer could never understand until he saw that the word "create" here means to *choose* for the purpose of *forming and molding* into his divine ideal of good. How splendid then is the text. The creative power of infinite love is above not good only, but also above all the evil in the universe, in the world, in the nation, and in the environment of my little life,—and it is there for the purpose of using all to bring out the divine ideal of beauty.

Truly there is no power but of God,—the God in whom we live and move and have our being. Even the devil and wicked men live only by his power. They seek to turn the power of even the life of God against himself, and God permits them to make the foolish and wicked attempt for a time, because out of even this he can bring forth good.

Christ Triumphed on the Cross.

Satan thought he got a great victory over God when he crucified Christ, but inspiration tells us that Christ triumphed over the principalities and power of Satan in that very cross. If the place where Satan thought he got his greatest victory over God was really the place where God got his greatest victory over Satan and evil,—a victory that is to redeem the world and the universe, what about the lesser victories that Satan has thought to gain over God? What about the wrongs and injustices of other governments, and the persecution of other martyrs? These too are only apparent victories for evil, but real victories for the good, for all minister to the final and universal triumph, which is soon to be, of love over hatred, and of truth over falsehood. Lowell well says:—

Truth forever on the scaffold,
Wrong forever on the throne,—
Yet that scaffold sways the future;
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own.

All men do not see God within the shadow, but he is there, and there is no power but of him. Paul was not a prisoner of Nero, but of Jesus Christ. For the trusting one there is no prison only where Love holds the keys. Such souls can rest lovingly and peacefully in the Everlasting Arms, trusting the promise, "As thy day so shall thy strength be." Wicked men and wicked princes may do their worst, and nations may conspire as of old against the Lord and against his anointed, but God is over all. Some day the souls whom God shall finally lift to the mountain summit with him will see that his purposes of Love, in spite of all the evil, and without oscillation, and without rebounding, have been going steadily, grandly, onward through the centuries to the sublime realization.

They then will see what faith so grandly perceived eighteen long centuries ago, that "there is no power but of God."

THE SUPREME COURT OF THE WORLD.

[This article from the San Francisco *Chronicle*, of October 12, should have appeared last week, but was overlooked in making up the pages. For our comments upon the claims of the papacy voiced by Mr. Yorke, the reader is referred to an article on the second page of the *SENTINEL* of October 29.]

ST. FRANCIS CHURCH was crowded to the doors last night to hear Rev. P. C. Yorke discuss "The End of Controversy."

Father Yorke began his address with a reference to the differences that had arisen, civil and religious, in modern society. It was necessary, said Father Yorke, that there should be a court of last appeal in all strife, and that court must be, by an elementary process of reasoning, "the party known as the church of Rome."

"God made his supreme court almighty and all-knowing," said Father Yorke. "He sent his apostles into the world to decide disputes and end controversies. 'Go ye, therefore, unto all nations,' said our Lord. He authorized them to say what was so and what was not so. And so the end and arbiter of all controversies is the Christ that moveth about us and abideth with us. He is the Judge to whom we can take all our differences. He is the Magistrate at whose feet we can lay all our quarrels, and from whom we can expect fair treatment, man to man."

"The apostles spoke with the authority of Christ; for was it not said that he that be-

lieved them believed Christ? The Lord intended that his apostolic church should continue until the end of time.

"The authority for these claims of the Roman Catholic Church is well known. At least it ought to be, for it has been repeated many times in the past eight months. The Lord said unto Peter, 'Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it.' There surely ought to be no misunderstanding of this text, and yet theologians have discovered that there are no less than three hundred and fifty different interpretations of it.

"This power of deciding controversies was admitted by everybody to be in the province of the Roman Catholic Church for 1,500 years. For 1,300 years nobody ever questioned it. During all that time the world acknowledged the church of Rome as a court of last resort and final appeal. Even after the Reformation set in its leaders still yielded to Rome the functions of arbiter. And surely that period of undisputed possession of a function is good ground for the church basing its claims to be the supreme court of the kingdom of Christ.

"No other church but that of Rome has ever claimed this right. One would think that other smaller churches, and they are many, would have the effrontery to set up a claim to this power, but they did not. They knew too well that their doctrines fluctuated like the winds.

"When the infallibility of the pope was announced the people laughed and said the pontiff had gone daft. Yet infallibility only means faith in the decision of the supreme court. If Christ established his supreme court it must be infallible. What's the use of having a religion if you are not sure of it? And thus the infallibility of the pope is the logical result of an elementary process of reasoning."

NEWS AND NOTES.

THE Evangelical Alliance of the United States has suggested a "Quiet Day" to be observed at an early date, in view of the perplexities, difficulties and dangers which characterize these closing years of the century.

A LONDON journal reports that "a missionary of the London Missionary Society, recently arrived from Madagascar, says that the Jesuit policy, under the French administration, is to get the Protestant missionaries out of the island by fair means or foul."

THE *Catholic Standard and Times* (Philadelphia), of October 31, reports a "political sermon" by Cardinal Gibbons, delivered in a Baltimore church, in which the latter avoided an indorsement of any political party, but urged the voters present to refuse to buy or sell votes, and to vote for the best man.

THE recent marriage of the Princess Helene of Montenegro to the Crown Prince of Italy, was the occasion of a most pronounced snubbing of the king and queen of Italy by the pope. Being a Catholic wedding the ceremony and accompanying arrangements were in the hands of the Church, and when King Humberto and his wife arrived they found

no arrangements made to receive them, and were obliged to take seats in the body of the church like ordinary persons. Mgr. Passicelli, who officiated, upon being asked to explain, said that the details were arranged by the pope, who considered their majesties to be no part of the ceremonial. In addition to this the customary prayer for the royal house was omitted, a fact which greatly added to the astonishment and anger of the king and court.

THE *Independent* (N. Y.), of October 29, notes with adverse comment the fact that the General Assembly of the Southern Presbyterian Church has entered into a contract with the city of Fredericksburg, Va., by which the latter will aid the Assembly's Home and school in that city. The Charleston Presbytery has taken exception to the Assembly's action.

A PRINCIPLE in the creed of the Reformed Presbyterian Church in this country, forbids the exercise of the elective franchise, because the National Constitution does not recognize God. Yet on a recent occasion at Walton, Ulster County, N. Y., when the question of allowing or forbidding the sale of liquors in the town was to be decided, Reformed Presbyterians voted with the rest, the result being a victory for prohibition. But a vote for prohibition under the present Constitution is an acknowledgment of the propriety of voting under it for all good measures which can properly become subjects of civil legislation.

THE following quotation from President Woodruff, of the Mormon Church, given in the *Deseret News*, a Mormon journal of Salt Lake City, is regarded as significant relative to the question of Mormon abandonment of polygamy:—

After the passage of the Edmunds law forbidding the practice of polygamy there was a great deal of talk as to what was to become of the so called abandoned wives, and Congress was induced to appropriate \$500,000 to build a home for them. I believe the institution never had but one family, and that this was gotten at the special request of the officers.

This is regarded in some quarters as convincing proof that polygamy has not been abandoned.

THE following "election prayer" was prepared by Bishop Satterlee, of the Episcopal Church, and was made in Episcopal churches generally on Sunday, November 1:—

Most gracious God, we humbly beseech Thee, for the people of these United States in general, that Thou wouldst deepen in them a sense of their responsibility as citizens of the Commonwealth; to graft in their hearts the convictions that the right of suffrage is a trust from their country and from Thee, and to direct and prosper all their actions at this present time to the advancement of Thy glory, the good of the Church, the safety, honor and welfare of the people; that all things may be so ordered and settled by their endeavors upon the best and surest foundations; that peace and happiness, truth and justice, religion and piety may be established among us for all generations.

This is the first time in the history of the church in America that such a step has been taken.

ANARCHY cannot proceed to greater lengths than to set at naught the laws of the Almighty.

THE worst form of anarchy is that which has the sanction of "law." The worst form of evil is that which wears a religious guise. The devil is never so dangerous as when he appears as an angel of light.

THE thing most essential to the stability and perpetuity of Republican government, is not a blind obedience by the people to man-made legislation, but a popular allegiance to right and justice against all forms of opposition.

"VOTE as you pray," is an expression often made of late, but liable to be made the medium of gross error. We are taught to pray, "Thy kingdom come; Thy will be done on earth, as it is in heaven;" but that kingdom cannot be ushered in by means of the ballot. The plane of Christianity is altogether above any level to which even the highest human power can attain.

No person can "vote for Christ" until the latter shall have become a candidate for political office. But he was never such a candidate while on earth, and we have no evidence that he has changed in his purposes since the days of Pontius Pilate. On the contrary, we know that his gospel has the same method of propagation now as then, and that Christ himself is "the same yesterday, and to-day, and forever." Again, if we are to "vote for Christ," we must nominate the candidate, as well as vote for him. We cannot be bound in such a matter by the action of political parties.

Rags Wanted.—The Industrial Department of the Working Men's Home in Chicago is now in full operation. Several looms have been started, and the workmen have become expert enough to turn out a good many yards of matting, carpeting, and other fabrics, daily. We now want material. An almost unlimited amount of carpet rags can be used, and a liberal supply is needed right away. Just now there is great need of such material as worn-out soft woolen goods, worn calico dresses, worn sheets, and worn-out woolen blankets,—anything made of soft wool or cotton. If you have not time to prepare the material, send it right along as it is, without any preparation whatever; we have a work-room for poor women, and can prepare the material ourselves. Be careful and put at least one hundred pounds in a package, or if it is more than one hundred pounds, avoid small fractions of one hundred pounds, as any excess will be charged for at the rate of one hundred pounds. It will cost just as much to send ten pounds as one hundred pounds. If you have not enough for so large a package, get your neighbors to contribute. Those who wish to organize sewing circles to prepare carpet rags for the Mission should send for directions.

Freight and communications should be addressed to the Working Men's Home, Industrial department, 42 Custom House Place, Chicago, Ill.

To all who are interested we should be glad to send a little leaflet giving a full description of the Mission.

They are Cold.—The family of homeless men at the Working Men's Home in Chicago has now increased to nearly two hundred, and as the cold weather comes on, we find our

supply of bedding getting short. One cold night last week there were many bitter complaints of insufficient covering. If there are any who read this who have extra woolen blankets, be they ever so much worn, or ever so poor a quality, but thick and warm, which they can spare, there is no place in the world where they can do more good just now than at the Working Men's Home. We can manage to keep comfortable for a week or two longer by means of extra fires, but when severe cold weather sets in, a considerable amount of extra bedding will be required, and the funds of the Mission are too low to make it consistent for us to purchase blankets. Any help our friends may send us will be greatly appreciated.

In sending, please get a number to send together, so as to make up a hundred pound package. Blankets might be sent along with carpet rags, or worn garments of any description.

THE November *Arena* contains a paper by Mrs. Mary M. Harrison, who has for years made a study of child life, on "Children's Sense of Fear," which will be of especial interest to those engaged in training the young. Now that child psychology is being made a distinct study, it is to be hoped that the baleful and pernicious old time custom of filling the minds of little innocent children with frightful pictures, so largely resorted hitherto as a factor in their moral training, will be relegated to the barbarities of the past.

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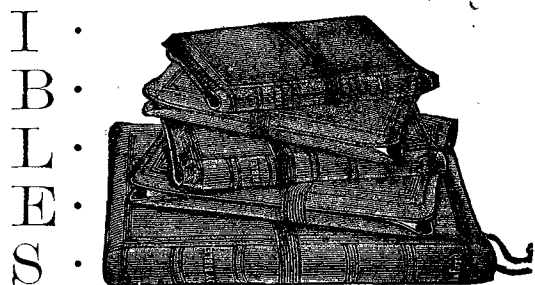
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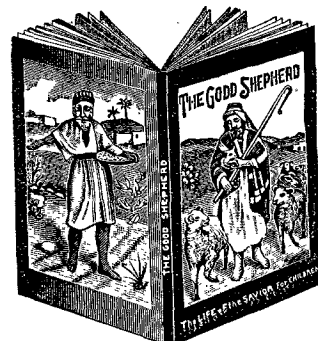
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NEW YORK, NOVEMBER 5, 1896.

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

THE coming year seems destined to be one of unparalleled activity on the part of the religious legislationists.

NEVER in the history of our country has the demand for more rigid Sunday "laws," and for the strict enforcement of those now upon the statute books been so loud and determined as just now.

EVERY man who opposes Sunday "laws," so-called, is now denounced as a "traitor" and "anarchist," while those who override real law and justice in the interests of statute-intrenched religion are lauded as "Christian citizens."

WE begin this week the publication of a series of interesting articles on "Christian Citizenship" from the pen of Mr. Geo. E. Fifield, of South Lancaster, Mass. We are sure that no one who reads one of these articles will willingly fail to read the entire series.

"PROFANATION of the Lord's day, called Sabbath-breaking, is," says Blackstone, "a ninth offense against God and religion, punished by the municipal law of England." But notwithstanding this fact we are told that Sunday laws are purely "civil," "mere police regulation."

ONE object of so-called Christian citizenship is to practically, if not legally, establish a religious test not only for office but for citizenship, and thus nullify that article of the Constitution which declares that no religious test shall ever be applied for any office or public trust.

THE so-called Christian citizenship which imagines that God is glorified by a perversion of civil government from its legitimate purpose, so that instead of being the sentinel to guard civil rights it shall become the censor and despot to define and enforce moral duties is a most serious menace to the liberties of the American people.

THE Board of Supervisors of Alameda County, Cal., in session at Oakland, October 19, refused to pass a Sunday ordinance demanded by the popular minister of the county. M. C. Wilcox, editor of the *Signs of the Times*, was present and spoke in opposition to the ordinance. The San Francisco *Examiner*, of the following day, thus briefly summarizes his remarks: "Mr. Wilcox said he was there to protest against the passage of

the measures proposed by the memorial. He declared that it was entirely a religious matter, and un-American. He also said that everybody did not agree that the present day observed was the Sabbath, and he thought it unfair to the Adventist and the Hebrew to make him accept the day. It was not a question of whether the day was sacred or not, but of whether a legislative body should pass a law making one day sacred."

THE advocates of "National Reform," "Christian Citizenship," etc., seek to find in the French Reign of Terror an argument in favor of uniting "religion and the State." But the less said about this feature of French history the better for their cause. A corrupt national religion was one of the principal factors in making the Reign of Terror possible.

SPEAKING upon "Christian Citizenship" at Washington, D. C., July 8, 1896, Bishop Alexander Walters, D. D., of Jersey City, N. J., said:—

In the olden times the Church and the State were one. Abraham was not only the head of the Hebrew nation, but the head of the Hebrew church. While we do not believe in the matter in that particular form, we do believe that every department of our Government should be controlled by the principles of Christianity.

This language can mean nothing less than that the Church should dominate the State.

"CARDINAL SATOLLI is a theologian," says the *Western Watchman*, of the 15th inst., "and as a theologian cannot subscribe to the doctrine that Protestantism is better than no religion at all. Organized Protestantism is organized hostility to the Church of God. Far better that people should be left to natural religion and that traditional Christianity that has remained to them after the wreck and ruin of the sixteenth century than that travesty on revelation known as Protestantism." Weak-kneed Protestants who have been extending the hand to Rome and bidding her Godspeed as one branch of the great army of the Redeemer, should paste this in their hats for future reference.

THE article on page 348, "How Sunday Laws Oppress the Poor," describes an arrest which illustrates perfectly the oppressive character of such statutes.

This poor woman was arrested, not for wronging her neighbors, but for an honest endeavor to keep her sick husband and her helpless children from starvation.

She was wronging no one; she was preventing no one from resting or worshipping, but she was violating a "law" designed to guard, not human rights but to prevent the "desecration" of a day held to be sacred by those having control of legislation.

In common with every other human being this poor woman had an inalienable right to earn an honest living for herself and family; but the State, at the behest of the prevailing

religious sentiment, takes away this right for one day of the week, thus compelling her to pay tribute to the extent of one seventh of her time to a religious institution, and this notwithstanding the seemingly ample constitutional guarantees of religious liberty which are the boast of the American people.

Again, this woman might have sold cigars, or tobacco in any manufactured form; she might have sold fruit, or candies; she might even have kept a Raines law "hotel" and have served liquors with "meals," and not been subject to arrest; but for selling a bit of cloth she is haled to prison, is detained from her sick husband and little hungry children all night and a considerable part of the next day, and is released only because a tender-hearted judge disregards an unjust law in the interest of humanity.

But let not the reader think for a moment that the injustice is in the circumstances: the injustice is in the law; the circumstances simply compel the recognition of the iniquity in spite of religious prejudice and preconceived opinions. The injustice would have been just as great had the peculiar circumstances been different. All so-called "laws" for the protection of Sunday ought to be abolished. It is the business of the State to protect the people, not days.

A CORRESPONDENT of *The Examiner* (Baptist of this city) says, in an article published in that paper, October 15:—

When the Ritualist movement started in England, with its robes and posturing and candles and incense, and even the elevation of the consecrated bread while the heads of the people were reverently bowed, it was a mystery to a Baptist how any one could even pretend a scriptural warrant for all this. But the Ritualist argument was very simple, and very cogent, if you would but grant a single premise—"Whatever the Scripture does not forbid may be done, if it is to edification." The Scripture does not forbid candles, incense, etc. We find them to be edification. Therefore we may enjoy them. The whole ritualistic superstructure is built on that single proposition. But as Baptists we do not admit it. We hold that for ordinances and church order we must have an express warrant in the command or example of Christ and his apostles.

Will *The Examiner* or its correspondent cite "an express warrant in the command or example of Christ and his apostles" for substituting Sunday for the original Sabbath? We have no sympathy with Ritualism, but think it about as defensible as the dogma of Sunday sacredness.

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