



Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political.—Thomas Jefferson.

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EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

AN interesting question in connection with the persecution of Seventh-day Adventists in Tennessee, is, What attitude should they now assume toward the law which forbids them to follow their usual vocations on Sunday? Should they yield to the law and thus secure immunity from further persecution? or should they violate the law as they have done hitherto, and suffer the penalty?

MANY will unhesitatingly answer that it is the duty of all men, and especially of all Christians, to obey the civil law; and that the Adventists are no exception; that they ought to obey the law as it exists; and if they think it unjust they have the privilege of endeavoring to secure its repeal or modification. This is substantially the position taken by the judge before whom the four men convicted in Henry County last May, were tried; and it would probably be the position taken by a large majority of men who have given the subject little thought. But is it the correct one?

MAN is not only a social being, having social relations and social duties, but he is likewise a moral being, having moral duties and moral obligations. In their social relations—that is in all things pertaining solely to their relations with their fellow-men,—the Creator has made men responsible to one another, not ultimately nor in a way to release them from moral responsibility, but in a way to enable men, by combination and organization, to secure, each at the hands of his fellows, the rights with which nature has en-

dowed him. This is civil government; and the preservation or securing of natural rights is the extent of its legitimate jurisdiction. And in every age we find godly men refusing to yield obedience to civil rulers when they exceed their proper jurisdiction.

A NOTABLE instance of resistance to, or rather disobedience of, civil law when it conflicted with moral duty, is recorded in the third chapter of the prophecy of Daniel. The king, having set up a great image, commanded all the people to fall down and worship it. Shadrach, Meshach, and Abed-nego, three Hebrews whom the king had set over the affairs of the province of Babylon, refused to worship the image or even to bow to it, and at the king's command they were cast alive into a burning, fiery furnace, from which God miraculously delivered them; thus fully justifying their disobedience to civil authority.

ANOTHER instance of disobedience to a civil law which invaded the domain of conscience, is recorded in the sixth chapter of the book of Daniel. In this instance the prophet himself, though prime minister of the kingdom, was the offender. The king, at the instance of "the presidents and princes" of his realm, made a decree that no man should ask any petition of any man or God, save of the king only, for a period of thirty days, upon penalty of being cast alive into a den of lions. It had long been Daniel's custom to pray at his open window three times a day. The record tells us, "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." For this violation of civil law, Daniel was deposed from office and cast into a den of lions; but the angel of the Lord delivered him.

JEREMIAH, too, another prophet of the

Lord, repeatedly disobeyed the king, and was on several occasions imprisoned for his temerity. But it is in the New Testament that we find the most noteworthy examples of disregard of civil law when it came in conflict with divine authority. In the third chapter of Acts we have the record of the miracle of healing wrought upon the cripple at the Beautiful gate of the Temple. This miracle caused a great commotion, insomuch that it greatly excited the jealousy of the rulers of the people. They therefore commanded Peter and John that they should teach no more in the name of Jesus. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." In accordance with their word, the apostles disobeyed the rulers and were again arraigned. "And the high priest asked them, saying, Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5:27-29.

IN the light of the facts related in the various scriptures quoted, the question arises, Did these godly men violate any correct principle of civil government? Civil government is ordained of God for the good of his creatures, and did he in these cases vindicate men for disregarding principles which he himself had laid down?—Most assuredly not. God ordained civil governments, but he also ordained their proper sphere; and outside of that they are without rightful authority; and not only are men at liberty to disobey them, when to obey would be to violate their consciences, but they must disobey, or prove disloyal to God and to their own souls.

Christ did not state a new truth, or lay down a new principle, when he said,

"Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's." He only stated the underlying principle of all government; and it is upon this principle that the followers of Christ in every age have acted. In all civil things they have yielded cheerful and implicit obedience, but they have gone to the block and to the stake rather than yield to Cæsar the things that belong to God. And the Tennessee Adventists can do neither more nor less than the followers of Christ have ever done; they must, if they retain their Christian integrity, remain loyal to God at any cost. It is admitted by the State of Tennessee, that in every thing except the matter of Sunday observance they are good citizens. It was likewise the testimony of Daniel's enemies that they could find no fault with him except as "concerning the law of his God." The Tennessee Adventists can, like Daniel, submit to whatever penalty the law imposes upon them; but they can not violate their conscientious convictions of duty toward God, and remain Christians.

PRESIDENT FAIRCHILD of Oberlin College has thus stated in his "Moral Philosophy," the principles that should govern Christians in their relations to civil government:—

Obedience is to be rendered to all human governments, in subordination to the will of God. It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that, "we ought to obey God, rather than men," in any case of conflict between human law and the divine.

There are cases so clear that no one can question the duty to refuse obedience. In all times and in all lands such cases have arisen. In a case of this kind, either of two courses is possible; to disobey the law, and resist the government in its attempt to execute it, or to disobey and quietly suffer the penalty. The first is revolutionary, and can be justified only when the case is flagrant, and affects such numbers that a revolutionary movement will be sustained. The second course will, in general, commend itself to considerate and conscientious men. It is a testimony against the law as unrighteous, and, at the same time, a recognition of government as a grave interest.

In replying to the objection that the right of private judgment, as herein maintained, in reference to obedience to the laws of the land, would subvert government, and introduce confusion and anarchy, President Fairchild says:—

Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying, contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the Constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere, that it comes in conflict with the consciences of men.

THE principles thus cogently stated by one of our most eminent educators, can not fail to commend themselves to the better sense of every man. They fully justify the course thus far pursued by the Tennessee Adventists in their contest with the civil authorities of the State. May God help them still to be true to their convictions, and to say as did the three faithful Hebrews: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

C. P. B.

The Hebrews and the New York Code.

ON Sunday, October 30, eighty-six employees of S. M. Levy and Co., cloak-makers, at No. 123 Prince Street of this city, were arrested charged with violation of the laws against Sunday work. The prisoners were all Hebrews. They were taken to the Prince Street police station and from there to the Jefferson Market Court, where they were arraigned before Justice Ryan. After reading the Sunday law to them, the Justice discharged them all, sixty-three men and twenty-three women.

It is probable that this was the expression of a personal animosity on the part of the person making the complaint. There is also an attempt to show that it had a political significance, as an attempt to secure votes for Tammany by intimidation. Whatever motive caused the act, however, does not reduce the injustice or the viciousness of the law, but that such motives as these may be attributed should rather call attention to the utter impropriety of the existence of a law which can, with impunity, be put to such uses.

Section 264, of the penal code, which Justice Ryan quoted to them, reads:—

It is a sufficient defense to a prosecution for servile labor on the first day of the week, that the defendant uniformly keeps another day of the week as holy time, and does not labor on that day, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as holy time.

All made the plea that they were accustomed to rest on the seventh day. According to the terms of the code, if they had not entered such a defense, and not only that, but that they regarded it as holy time, they would have been subject to the penalty of five to fifteen dollars or five days imprisonment or both.

By what right could Justice Ryan inquire into the religious belief and practice of these Hebrews? The same person who brought the complaint declares that three hundred more will be brought before the justice on the same charge. Can no one be found to present or hear a defense to these cases on the correct principles of justice and law? W. H. M.

Rome's Dearest Enemies.

THE Duluth *Evening Herald* criticises editorially the utterances of Rev. L. H. Morey, of Stillwater, Minn., at a late Presbyterian Synod, on the public school question, in which he referred especially to Archbishop Ireland and the so-called "Faribault plan." Mr. Morey characterized the plan as an attempt to Romanize the public schools, and asserted that the press of America is controlled by "Rome's hush power." Of this the *Evening Herald* says:—

It is not the "hush power of Rome" nor the scheming of Catholic prelates that the Republic has most to fear from at the present time. It is the manner in which the principles of our Government are gradually, but surely being subverted by the very men who are loudest in denouncing the Roman prelates. It is a Protestant religio-political combination, at whose instance the Constitution is being over-ridden, which aspires to exceed in this country even the power and supremacy which Rome has had in some of the European and South American countries. This religious hierarchy has already made subservient tools of the judicial, the legislative and executive branches of the Government. It is seeking to establish a national religion and to compel all people within the borders of the Republic to obey laws which, in direct violation of the Federal Constitution, are framed in the interest of that religion. It is time that the people became alive to the dangerous character of this

religious conspiracy which strikes at the very foundations of our Government.

Certainly it is not the Rome which these rabid anti-Romanists antagonize, which is now subverting those principles of free government that should be of the highest value to all the people, and the dearest prized by them and their legislators. It is the Rome which is within the professed anti-Romanists themselves. When they shall have fully Romanized themselves and this Government then there will no longer be antagonism but coalition. The Pope and the Roman prelates recognize this. Their prevision shows them the necessary result of the working of the present forces. They know that the opposition of such organizations as the National League for the Preservation of American Institutions, and the numerous secret orders devoted to the establishment of a business, social, and political boycott against Roman Catholicism, is but ephemeral and superficial at most. They know that these organizations are at heart, although unconscious of it, their allies. They hold and actively propagate those dogmas of political religion upon which Catholicism is based, and through the success of which it will finally attain its short lived triumph before the eventual catastrophe to which this religio-political combination is hurrying the country. Rome could not well dispense with the services of these who are now publishing themselves so fiercely as her enemies. They are the sappers and miners who go before and prepare the way for her. When papal principles and papal methods have been accepted under the guise of Protestantism it will be but a simple thing to do away with the disguise. The truth is, that, but for the disguise which many clear eyes have already penetrated, false and popular Protestantism and Roman Catholicism are already virtually one.

W. H. M.

The Bare Facts.

AN active agitation of the question of the Bible in the public schools is now going on in the State of Washington. This has opened a discussion of the whole matter of the patronage and employment of the forms of religion by the State. The origin of this was in a clause in the State Constitution which precludes any public school or institution from receiving public moneys if religious exercises are made a part of their regular procedure. It may be that there will be an effort to change this clause in the Constitution.

The Seattle *Post-Intelligencer* credits members of the constitutional convention who voted for this at the adoption and presentation to the people of the State Constitution, as saying that "they understood it was simply to prevent State funds going to sectarian and parochial schools. Also that they considered its object was to defeat any attempt to secure State funds in supporting Roman Catholic institutions." That is, they understood that it was a measure discriminating in favor of one form of religion, by establishing in the fundamental law of the State what they understood to be discrimination against another form of religion.

What humbug, and what hypocrisy! Strip away the thin verbiage, and leave the bare facts! They intended to construct the Constitution of the State to the

advantage of Protestantism which they nominally professed and from which they expected political support, and to the disadvantage of Roman Catholicism from which they expected nothing. The truth ought to be told. The truth should be understood. This country has entered upon an era of religious politics. The hypocrisy, corruption, animosity, in which it will result is beyond present comprehension, but, however different in development, it will not differ in kind or in degree from the manifestation of the same evil forces in past centuries.

W. H. M.

Persistently Misrepresents Them.

A GENTLEMAN in Kansas sends us the following letter of information:—

Kansas City, Kan., Oct. 30, 1892.

EDITORS SENTINEL: I notice that you state that the religious papers in general do not say anything about the persecution of Seventh-day Adventists in Tennessee; but note one or two exceptions. With this in mind, I attended Rev. W. F. Crafts' meeting at Ottawa, this State, August 4, and after the meeting, had a little conversation with him, in which I called his attention to the Tennessee matter. He answered that he and his co-laborers were just as much opposed to that as any body could be; that Tennessee was away behind the times, etc. I then asked him why their papers said nothing about it. He replied that he had spoken about it several times in his paper (the *Christian Statesman*). I thought you would like to know that he had made such a statement.

Yours truly,

OSCAR HILL.

Among the so-called orthodox religious papers we know of but one, the *New York Independent*, that has really entered any protest against the action of the State of Tennessee in the matter of the persecution of Seventh-day Adventists. So far as the *Christian Statesman* has said anything at all upon the subject, it has been to justify the persecution. July 2, it had this:—

Several Seventh-day Adventists in Tennessee have been fined one dollar each for violating the law against Sunday work on their farms. For the sake of arousing sympathy, they refused to pay and went to jail. In most of the States such private work by those who observe another day is not punishable, but so long as forbidden by law, the judge rightly insists that it shall not be done.

This is certainly not a protest against the persecution. In his book, "The Sabbath for Man," Mr. Crafts does say in one place that it would seem to be a harmless indulgence to permit those who keep the seventh day to do private work on Sunday, but the tenor of his book is opposed to even this "indulgence." But on page 262 he says:—

The tendency of legislatures and executive officers toward those who claim to keep a Saturday-Sabbath is to over-leniency rather than over-strictness. For instance, the laws of Rhode Island allow Seventh-day Baptists, by special exception, to carry on public industries on the first day of the week. Infinitely less harm is done by the usual policy, the only constitutional or sensible one, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday (unless their work is of a private character such as the law allows them to do on Sunday), suffer the loss of one day's wages rather than have the other ninety-nine suffer by the wrecking of their Sabbath by public business.

Instead of reciprocating the generosity shown toward them by the makers of Sabbath laws, these seventh-day Christians expend a very large part of their energy in antagonizing such laws, seeking by the free distribution of tracts and papers to secure their repeal or neglect, seemingly on the policy of rule or ruin. They persuade very few to keep the seventh day; they only succeed in confusing the consciences of many about the first. They increase the desecration of the Lord's day, but not the hallowing of Saturday.

But coming more directly to the ques-

tion of the enforcement of Sunday laws in the South, Mr. Crafts says:—

Another element of hope in the United States comes from the South, whose religious conservatism has kept up a fairly good Sabbath observance thus far, and promises to continue it.

It should be remembered that the Southern people are very largely orthodox in religion. Judge Craft, of Memphis, says of the South: "The civil observance prevails very generally in the South, outside of New Orleans and one or two other cities. Sunday is a day of quiet and of rest in all our rural districts."

And again of the law of Tennessee, he says:—

From Tennessee, where, in 1884, there was some enforcement of Sabbath laws, a judge writes me: "There is no sort of danger of a repeal of the law. The only question is as to how latitudinarian may be the construction given to 'necessity and charity.'"

Evidently Mr. Crafts did not write with a view of securing the repeal of the law, but quite the contrary. These expressions from his book and from his paper, show conclusively that he has not the slightest sympathy with those observers of the seventh day who are oppressed by laws which require them to keep Sunday also. In his book he sneers at observers of the seventh day, and in both his book and his paper, he misrepresents them. Nothing could be further from the truth than to say that the persecuted Adventists in Tennessee went to jail for the sake of arousing sympathy. Neither is it true that they were fined only one dollar each; that was the nominal fine, but in addition to that amount, the statute imposes in each docketed case an additional fine of five dollars on each of three funds, making a total of fifteen dollars for each defendant. Then in the Adventist cases there were costs amounting to about ten dollars each, making a total of about twenty-five dollars in each case, instead of only one dollar, as Mr. Crafts would have the readers of his paper believe. As a matter of fact, only one of the four convicted men could have paid his fine and costs without appealing to friends for aid. They were poor men suffering persecution for conscience' sake, and yet the sleek, well-fed Mr. Crafts who earns—or rather gets—twenty dollars every Sunday besides smaller sums almost every night during the week, persistently misrepresents them, and poses as one opposed to religious persecution. C. P. B.

Violates Protestant Principles.

THE Rev. Dr. Washington Gladden, a Protestant clergyman of national reputation very properly denounces the secret anti-Catholic society called the A. P. A. In the first Congregational Church, of Columbus, Ohio, on a recent Sunday he preached a strong sermon against it, condemning it on religious and on political grounds. In the course of his remarks he said:—

The proposition of the secret organization of which we are speaking is that Roman Catholics shall be disfranchised. But the Constitution of the United States expressly says that "no religious test shall ever be required as a qualification to any office or public trust under the United States." Most, if not all, our State Constitutions contain the same prohibition. The thing proposed by this society is therefore directly contrary to the law of the land. As a law-abiding citizen, I can not do otherwise than oppose it.

The practical disfranchisement of any class of citizens in a republic is their practical enslavement. If they are permitted to take no part in making the laws or administering the government they are no longer free men. It seems to me a monstrous proposition to strip a large class of our citizens of the highest rights of citizenship and to compel them to exist as a subject class in the commu-

nity. I am amazed that men of intelligence should favor such a policy.

As a Christian man I must also protest against the proscription of any class of men in the community on account of their religious belief. That this is contrary to the very foundation of Christian faith I have already tried to show. My Master is one who said, "Ye shall know the truth and the truth shall make you free." Now if men are to be made free by knowing the truth they must be free to know it; and no kind of constraint or compulsion must be put upon them in forming their opinions. This kind of thing has often been done in the name of Christianity, but it has been done in defiance of all that is central and fundamental in Christian faith. When Protestants in this nineteenth century take up these weapons in their controversy with Catholics I am constrained to ask them who is their Master and where they learned their Christian ethics.

As everybody knows, THE SENTINEL has not the least sympathy with Roman Catholics; neither has it any with the so-called Protestantism that in opposing Romanism, violates every principle of real Protestantism. Doctor Gladden is quite right in opposing as un-American and unchristian, the A. P. A.

Following in the Steps of Rome.

REV. DR. R. S. MARTIN, pastor of Grace Methodist Episcopal Church, Chicago, in a recent sermon, printed in the *Chicago Post* of October 17, said:—

I believe that the Roman Catholic Church is bending every effort to dominate the United States, and that in time the Pope will establish his headquarters in this country and try to make Americans kneel before him and kiss his great toe.

He further denounced "Romish methods" and declared that they were "aimed at the disruption of the country."

As to the intent of the Roman Catholic Church to "dominate the United States," Mr. Martin has by no means mistaken. This is the policy of Romanism ever and everywhere. From the time of Constantine until now it has sought to gain control of and dominate the civil power. This has been its object and the standpoint from which it has carried on its work wherever it has gone.

But what shall be said of the professedly Protestant churches, and of none less perhaps than the Methodist Episcopal Church, adopting the same methods as those of the Romish Church, and seeking themselves to "dominate the United States"? Are the same methods any more commendable or less censurable when employed by Protestants than by Romanists? Why is it any worse for the Romish Church to go into politics, and petition for religious legislation, and lobby, and wire-pull, and seek to elect its men, and carry its religio-political measures, and thus dominate the Nation, than for Protestant churches to do the same thing?

That these churches have entered this arena and are resorting to these methods, everyone who is at all informed in regard to recent events in this country knows. The Methodist Episcopal Church took the initiative in the formation of the American Sabbath Union, an organization instituted to preserve the Sunday Sabbath by law. Wilbur F. Crafts, the founder of the Union, went to Washington the past summer to lobby in the interests of Sunday legislation. Joseph Cook, in the *Union Signal*, of October 20, tells what Mr. Crafts learned there "after prolonged work in the lobby at Washington for Sunday closing." And the *Christian Statesman* of July 16, gives us the information that "Dr. H. H. George, of the

American Sabbath Union, and Rev. T. P. Stevenson, of the National Reform Association, did good service as Christian lobbyists."

The bishops of the Church in the fourth century sent up petitions to the Government praying that Sunday shows and like performances be transferred to other days, that the "faithful" might not be lured away from church services. The bishops of the Protestant churches have here in the last few years been sending up their petitions, not to God, but to Congress for the same purpose and for the same reason. The *New York Independent* of October 20, giving its reasons for holding that the World's Fair should be closed in the afternoon as well as in the forenoon of Sunday, says:—

But is the afternoon free? True, there are no preaching services; but what about the Sunday-schools? They are just as legitimate, just as important, as the service which the sermon constitutes. God is worshiped as acceptably, the truth is presented as faithfully, souls are influenced as effectively, as in the morning. *Expositions are just as attractive to those who sit in the classes as to those who sit in the pews.*

These churches have likewise undertaken to carry their measures through by political threats and intimidation and expressions of determination to control elections. In their petitions to Congress for the Sunday closing of the World's Fair they—

Resolved, That we do hereby pledge ourselves and each other that we will from this time henceforth refuse to vote for or support for any office or position of trust any member of Congress, either senator or representative, who shall vote for any further aid of any kind to the World's Fair except on conditions named in these resolutions.

And Joseph Cook in the *Union Signal* already referred to, says:—

In Boston, the first question asked a stranger is, "Have you ever written a book?" in New York, "How much are you worth?" in Chicago, "How much do you expect to be worth?" in Washington, "Do you hope to be re-elected?" The American people have convinced Congress that this latter question is of great and growing importance in connection with votes on Sunday closing.

And in this fight for religious legislation and the establishment and enforcement of the Sunday Sabbath by law these churches openly advocate the use of such political methods as are known by the term wire-pulling, as the following from the *Examiner*, a Baptist paper of New York City, shows:—

The present is no time for jubilation, but is, and we beg pardon for the phrase, a time for wire-pulling and hard fighting.

One of these political wire-pulling methods is the use of money in carrying desired measures. That this resort is not altogether unthought of by these Protestant religio-political church managers in their determination to exalt and enforce the papal Sabbath, the further words of Joseph Cook in the *Union Signal* indicate:—

In view of the vigor with which the right of petition is exercised by the opponents of Sunday closing, we believe that it should continue to be exercised vigorously by the friends of Sunday observance, especially if there should prove to be the slightest danger of a reversal of the action of Congress. We urge alertness at all points of the compass, for our opponents are not likely to sleep, and portions of the press of the country favor them from obvious mercenary motives. So does the immense wealth behind the saloon. *But there is more wealth behind the churches and the respectable portion of society than behind all the opponents.*

From this it would appear that Mr. Cook, whom the *Signal* styles "the world-wide advocate of righteousness," has already advertised that the churches are

ready to go into the bribing business if necessary to compass their ends, for that is what the controlling of political parties and legislation by money is generally understood to mean.

Did Romanism ever do more? Were ever more worldly measures employed by her in seeking to gain control of and to dominate this or any other nation? Are not these "Romish methods" over again? And might not Mr. Martin well have said that Protestant churches are bending every effort to dominate the United States and using methods which are aimed at the disruption of the country? And might he not have laid a good share of the responsibility in this at the door of his own Methodist Episcopal Church? Most of those in these churches who are carrying on this movement doubtless little realize what they are really doing and what they have already accomplished in their adoption of the ideas and methods of the Papacy in defense of an institution of the Papacy. But they will perhaps wake up to the fact some day that in this they have simply been playing into the hands of Rome, but not, we fear, until it is too late to make amends and recover the once prized and much lauded boon of American liberty and freedom in matters of conscience. The following, we believe, sets forth the matter in its true light:—

God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the Word of God will hereby incur reproach and persecution. —*Great Controversy*, p. 581.

W. A. COLCORD.

Christ's Kingdom Not of This World.*

AN immense army could be mustered to-day to defend Christianity against any attack that heathenism might dare to make against it as a religion. Not only those who profess personal faith in the Nazarene and yield willing obedience to his laws, but hundreds and thousands of those who lay no claim to membership in his kingdom, would rally to the standard of the cross and would march willingly to the conflict for the faith they respect. To some it might seem an easier and more acceptable method of winning heaven's favor and of securing eternal life, than by repentance and faith. A call to arms would please their fancy. On the other hand, there are many who have such profound regard for the Bible and its promises that they would be moved to its defense by the highest motives of which they are capable. As the Saviour declared that a myriad of angels waited to come to his rescue, so myriads of men are equally willing to take up the sword in his behalf. The authorized uplifting of Peter's sword would be answered by as brave responses as ever echoed to the nation's call.

But we have learned long ago, at least we ought to have learned, that his kingdom is not of this world, and that there-

fore his servants are not asked to fight for him. And, as in many other cases his declaration looks further and means more than the surface interpretation indicates. It is not established by the same methods; it is not ruled by the same principles; it is not secured by the same safeguards; it is not extended by the same tactics; and it does not offer the same immunities and privileges. On all these points, and on others, it is a something by itself. We know there is nothing startling or taking in this statement; but its decided significance is in its application. General principles are often tame in their statement, but wonderfully awakening in their application to details.

The purpose of earthly governments is the protection of the person and rights of the citizen. This protection looks no further than the end of this earthly life. At the grave civil law turns back from its ministry of good. It pledged itself to go no further, and it can go no further. The kingdom of Christ has its supreme significance with respect to the life beyond this, and it affects this life only that it may promote that. Largely, but only indirectly, does the civil law affect religious interests; while religion only incidentally, though powerfully, shapes the citizen life.

In the application of these principles to questions of policy in our affairs of State, no Christian ought to shrink from the conclusions which are reached. It allows no union of Church and State. The support of the ministry, the building of churches, the filling of ecclesiastical offices and the enforcement of discipline, are matters with which the State has no more to do than has the masonic order. As citizens, the people may demand its protection in their management of these affairs, but only because these are rights which belong to them in their social relations. The State may educate, or provide for the co-operation of the people in educating the children; but it has no right to assume or direct the simplest lessons of religious faith, no matter though it be done under a covering that threatens no harm. To do so is to attempt to cover the eternal with what can never be more than temporal and carnal. It is no more violation as the general principle for churches to undertake to administer the functions of civil governments, than for the State to assume direction of spiritual matters.

Even the enactment of Sunday laws by the civil powers must be defended only on the ground that man and beast are entitled, by a law of physical endurance, to regular rest, just as we protect them from contagion or oppression. People must be left free from enactments compelling them to attend religious service and engage in ceremonies of worship. Bodies of Christian people may or may not embody their desire for Sunday protection, and address them to proper authorities, but they have right to their demand only on the ground that the preservation of health and of good order require it.

We do not think Heaven is particularly solicitous about getting God named in the Constitution, though such recognition might do good; but we are quite sure Heaven yearns for the enthronement of God in the heart of every subject of the Constitution; but it must be willingly, not by force. The unanimous and emphatic call by all good citizens for temperance laws and their enforcement is

*For editorial comment see last page.

legitimate, because the protection of the helpless and innocent, to say nothing of the safety of life and property, require it. Here temporal interests are in jeopardy. But religion as a way of eternal salvation, as a conquest by love, as a spiritual power for redemption, has no such demand to make of earthly king or legislator. There is a sharp line where the province of one force must stop and leave the other alone.

The State is not the author of moral law; therefore it can neither punish violation nor forgive the penalty of transgression. If it assume the power to do one of these, it must assume to do all; and if Christians ask it to do one, they must allow it to do all. From a conclusion like this there is no escape. The great business of God's people is to bring men to Jesus as a Saviour. In doing this, the helpful blessings of citizenship in a good government, are not to be despised; but the power that helps comes from above. Every attempt to ally the earthly and the heavenly in the promotion of religion, has proven a failure. The kingdoms are unlike, composed of different subjects, ruled by different principles, organized for different ends, and they must be kept to their proper spheres.—*Central Baptist.*

Has Not Been Demonstrated.

On the occasion of the meeting of the American Board of Foreign Missions at Chicago, October 6, the president of the Board, Rev. Dr. Storrs said:—

We have demonstrated for the world to see it the power of the Church to take care of itself without any help or interference from the State government of the nation in which the church is planted. That is a lesson which the world will more and more take to its heart. It has been thought, of course, for ages that religious sentiment and religious doctrine could not be maintained among a people except by the aid of State authority. We passed beyond that long ago, and we have shown how powerful religion is as a force in itself, without the least dependence upon State aid.

This sounds well, but is it true? Have we demonstrated the ability of the Church to get along without the least dependence upon the State?—Most decidedly not. It is indeed true that the Church not only can get along without State aid but that it gets on much better without it; but it has not been demonstrated in this country. There has been opportunity to demonstrate this fact in California since 1882, when the California Sunday law was repealed. But instead of going to work to demonstrate it, the churches have spent much of their strength and not a little means in an effort to secure State aid to the extent of a Sunday law, and a statute exempting church property from taxation. They have thus lost their opportunity to demonstrate the power of the Church, for in seeking the power of the State they necessarily overlooked and neglected the power of God and of his truth; and so lost that without gaining the other.

That the Church of to-day is in some measure dependent upon the State, is thus incidentally confessed by Mr. Crafts in his "Sabbath for Man," page 248, edition of 1885:—

It is the conviction of the majority that the Nation can not be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws.

This is only saying that religion can not be preserved without civil laws for

the protection of at least one of its institutions. It is not true; but its falsity has not been demonstrated by the popular churches in this country. It was demonstrated in the Roman Empire in the early history of the Christian era; and it has been demonstrated to some extent in later ages by dissenting sects which have grown and flourished not only without the aid of civil laws, but in spite of hostile statutes. But no church can ever demonstrate it while claiming exemption from equal taxation, and while claiming a legal monopoly of one seventh part of the time of all the people. C. P. B.

Chicago Letter.

THE MARLOWE THEATER.

THE Marlowe Theater of Englewood is now giving Sunday night performances, protected by an injunction restraining the police from further interference. It will be remembered that when it undertook this some weeks ago, the churches invoked the police power of the city and closed the theater; and that a compromise was effected between a church committee appointed by a Sunday closing mass-meeting, and the managers of the theater, by the terms of which the theater was to close Sunday nights in return for church patronage the other six nights. The managers now claim that the church people have not fulfilled their part of the agreement, and that they are, therefore, no longer bound to adhere to theirs.

One encouraging feature connected with this last turn of affairs, is that the Baptist Church situated near by, instead of again calling on the police to close its Sunday evening rival, returned to Christian and Baptist principles and prayed for the conversion of the theater managers and their Sunday night patrons. Better late than never, but if this had been done at the start, the Sunday theater patrons would not be troubled with the suspicion that the appeal to the throne of grace was taken because the appeal to the chief of police proved a failure.

JEALOUS OF ROME.

Dr. Martin of Grace Methodist Church, created some stir recently, by declaring that he would not attend the Inaugural ceremonies of the World's Congress Auxiliary, recently held at the Auditorium, because "the orator" of the evening, and the only orator, was Archbishop Ireland. Many sympathized with Dr. Martin and remained away, and it was noticeable that the meeting was largely made up of Catholics. Dr. Barrows of the First Presbyterian Church opened the meeting with prayer, and Dr. Harper, President of the University of Chicago, offered the closing invocation.

The Congress Auxiliary is held by Government sanction and support, and Dr. Martin and others are jealous of the Catholics because of partiality thus shown them. This jealousy, now that the Supreme Court of the United States has decided that "this is a Christian Nation," will doubtless ripen into a demand that the Government decide which of the contending denominations is entitled to the name "Christian" and consequently to furnish the orator on such State occasions. Should such a decision be made, and made in favor of the Catholics, the Protestants will have no one to blame but themselves, and should take with stoical fortitude the consequences of their schem-

ing to establish Christianity as the religion of the Nation.

DISCOURAGED ATTACKS ON RELIGION.

The American Secular Union has just closed its sixteenth annual congress, electing the same national officers, with the exception of treasurer. There seemed to be an almost unanimous sentiment at the meeting, in favor of adhering strictly to the demand of the Union for a purely secular Government. All attacks on the churches or their doctrines, except where these conflict with the secular theory of government, were discouraged. It was maintained that the platform of the Union should be so broad as to admit of Christian clergymen and others who believe in entire separation of Church and State voicing these sentiments from the secular platform, without having their individual views of doctrine, not essentially at variance with the secular theory, assailed.

Among this class who were accorded a hearing at this meeting, was John W. Tindall, of the Chicago *Inter-Ocean*, who spoke on the "Sunday Newspapers," and Alonzo T. Jones, of the *American Sentinel*, who spoke twice, first on "The Captivity of the Republic," and second on "Present National Measures, Uniting Church and State."

This meeting took one long step in advance by repudiating its former demand for a secular Sunday law, and voting instead, a protest against all laws directly or indirectly enforcing Sunday observance. The organization laid plans for a vigorous campaign the coming year.

METHODISTS COUNTED ON THE WRONG SIDE.

Mr. Higinbotham, President of the World's Columbian Exposition, and member of Trinity Methodist Church, was recently requested by his pastor to speak Sunday evening on the World's Fair. Mr. Higinbotham, in the course of his remarks, argued for an open Fair. Besides Mr. Higinbotham, Mrs. John A. Logan, another Methodist, has recently declared in favor of Sunday opening. These, and all members of the Methodist Church who agree with them on this point, have already been counted *against* Sunday opening in the remonstrance sent by the Quadrennial Methodist Conference claiming to voice the entire four millions of Methodists in the United States.

A. F. BALLENGER.

We Only Ask for Obedience to the Law.

THE advocates of Sunday laws pose as the friends of law and order. They denounce anarchy as a heinous crime, and loudly assert that all they want is obedience to law.

That is perhaps all they want, in the matter of enforcing law; but with that they want the power to shape, according to their own notion, the laws that they ask to have enforced. That power they think they have already; and they expect to retain it. They profess to be followers of Christ; but they take for models, the arguments, methods, and plans of his enemies. When Christ stood before Pilate the enraged Jews cried out:—

We have a law, and by our law he ought to die. John 19:7.

And it was the same argument applied

in a different manner that caused Pilate to sign the death warrant; for they said:—

If thou let this man go thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar. John 19:12.

That is, he would not be enforcing the Roman law against treason, and would, therefore, himself be chargeable with the same crime. Pilate understood this; and he also knew that the Jews would report it in just that shape to the Roman emperor, and that such a report would cost him his governorship; so he pronounced sentence of death upon the Son of God. There was also a law against introducing a strange religion into the Roman Empire. So, of course, when Christians went out preaching salvation through the name of Jesus alone, and denouncing the idolatry of the people, they were arrested and dragged before the magistrates. And their persecutors could say in vindication of themselves, "We only ask for obedience to the law." So, also, the Papacy only stretched on the rack, or burned at the stake, those who had been *tried and condemned by due process of law*. Indeed, they were so careful in that matter that, if the laws as they stood did not meet the requirements of the case, they would amend them or enact a new law that would meet the requirements; so they could still be consistent in asking only for obedience to the law. Now since, according to the Supreme Court, "this is a Christian Nation;" and "Christianity, general Christianity, is and always has been a part of the common law;" and, according to Judge Hammond's decision in the King case, August 1, 1891, "By a sort of factitious advantage, the observers of Sunday have secured the aid of civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom;" and since Rev. W. F. Crafts says: "The Christian people of this Nation can have [from Congress] what they want," it follows that when they say, "We only ask for obedience to law," they mean they only want *power to enforce the doctrines of Christianity* by law. What more could they want? What more could they have? What more did the Papacy have in the most flourishing age of the Inquisition? Not one iota more of power or privilege did it have than the privilege of making church dogmas into civil laws; and the power to enforce them as such. Then when they say, as Mr. Crafts did in a speech at Kansas City, Missouri, in September, "I have no fear that the Church will ever ask for anything that is not clearly within the domain of civil law," they speak only idle words, as a blind to cover up and conceal their true purpose.

For, if Christianity is a part of the common law of the land, as asserted by the Supreme Courts of Pennsylvania and Tennessee, and by United States District Judge Hammond, and confirmed by a unanimous decision of the United States Supreme Court; if that be true there is not a doctrine of Christianity that is not clearly within the domain of civil law, and that may not be enforced as civil law, by civil (?) judges, with civil penalties. The next thing for them to do is to decide as to what particular dogmas they wish to so enforce, and then ask for the penalties to give them force. They have already agreed on the question of Sunday laws, and are demanding the penalties for the enforcement of the day. And no doubt they will soon have them; for have

not even the senators, who are not elected by the people, admitted that "it is not wise statesmanship to antagonize the religious sentiment of the country"?

For exposing this image to the Papacy that they have set up, and to which they are demanding that all shall bow down, Seventh-day Adventists are denounced as anarchists. And one, in making the charge, facetiously added: "And they hang anarchists in Chicago."

Another man quite prominent in this movement wrote to a Seventh-day Adventist minister in Iowa:—

I am convinced that your folks will die hard. But we are helping Brother Crafts all the time to set the stakes, and get the ropes ready to scoop you all in. You will kick hard, of course, but we will make sure work.

And still another—Rev. Mr. Trefren at a ministerial convention in California, speaking of Seventh-day Adventist ministers, said:—

I predict for them a short race. *What we want is law in this matter; and we will have it, too.* And when we get the power in our hands, we will show these men what their end will be.

Yes, indeed, *we only want obedience to the law, but THE LAW must require whatever we demand.* Is not that the spirit of the Papacy?—Yes, precisely; yet many more citations might be given from various sources in all parts of our country manifesting the same spirit. And the men who give utterance to these words are welcome co-laborers with those who learned that they "can have [from Congress] what they wish." From this and much other evidence that might be given, it is quite evident that these National Reformers (?) believe the time is close at hand when they must apply "their remedy." And, says the *Christian Statesman*:

Our remedy for all these malefic influences, is to have the Government simply set up the moral law and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.

But, "all we ask is obedience to the law."
J. O. BEARD.

SECRETARY CHARLES FOSTER having expressed the opinion previous to the election, that Mr. Harrison was then as good as elected, a political paper asked, "Has Mr. Foster been buying up the saloons or the church vote?" In explanation of this question the paper continued: "Mr. Foster recently said that a good deal of money goes to saloon keepers in exciting campaigns, and that he has been approached in almost every campaign by churches and asked to subscribe to their funds. He affirmed with brutal boodler candor, 'I don't see much difference between the saloon and the church in that.'" Has it indeed come to this that even the churches are for sale to the party paying the highest price?

It is an error to suppose that the majority has an unqualified right to rule. In civil things the majority has a right to rule, but the majority has no more right to invade the domain of conscience than has the single individual whom custom, fraud, or force has placed at the head of a government. Such power is illegitimate no matter by whom it may be exercised. Governments are instituted to secure natural right, and any government that fails to do this has no right to exist, whether it be a government by one, by the few, or by the many.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE barbers of the State of Washington are reported to be agitating for a Sunday closing law to be presented to the next legislature for adoption.

AN appealed case in which a German excursion club sued the Starin River and Harbor Transportation Company for damages for non-performance of a Sunday contract has just been decided in the General Term. The contract was held to be void and no recovery could be had.

THE women of the Shaker settlement of Mt. Lebanon, N. Y., protest against legislation closing the World's Fair on Sunday "in the name of true religion, genuine morality, and in justice to people of all religions." This protest has been sent to the women managers for New York, and is published in the *New York World*.

AN auxiliary to the American Sabbath Union has been organized in Richmond, Virginia. The meeting at which the organization took place was held in the church of which Rev. Dr. Hoge is pastor, and was presided over by Governor McKinney. Resolutions were adopted approving the "action of Congress in directing that the World's Columbian Exposition be closed upon the Sabbath day."

The *Mail and Express* publishes an item denouncing the district attorney and city attorney at Niagara Falls for not enforcing the Sunday law against store keepers at that place. "Apparently," says the *Mail and Express*, "all the retail stores are open as well as the saloons, notwithstanding the provision of the code." This continual harping upon the "law" and its enforcement is having its effect already. What will the result be ultimately?

BEDFORD AVENUE, Brooklyn, is quite torn up over the Sunday bicycle question. Both preachers and laymen have expressed themselves on the matter, and on both sides of it. It is not quite certain what those who object to the bicycle riding want. It may be that some ride their bicycles to church. Certainly that would be just as commendable as riding in the street car, or private carriage, or even why not just as proper as walking. The wheel is but a simple mechanical assistance in walking. If bicyclers are to be shut off the streets on Sunday, why should not promenade be prohibited, and certainly carriage riding? If these objectors are not thoughtless, what is their ultimate thought?

THE Africa which Livingstone and Stanley opened to the missionary and civilization, has already become the seat of religious war as cruel and devastating as any heathen slaughter for supremacy or for slaves. The Protestant ministers and the Catholic fathers have sown seeds of religious dissension, until now as a result of their missionary labor the prevailing religion is the religion of the rifle. A writer in the *New York Sun*, describing the condition of things in Uganda says that "politics is inextricably mixed up with religion, and the missionaries powerless to quell the fires of intolerance they have kindled."

So it always has been, so it is, and always will be, when use is made of religion to achieve political or legislative ends.

THE *Chicago Herald*, in the course of an editorial mention of an undertaking, which is well under way in Chicago, to establish a series of educational and other popular exercises in a public place to be called the "People's Hall," says:—

The noteworthy fact in the plan as announced is the standard adopted concerning Sunday. In the People's Hall university extension courses are to be given Sunday afternoons, while Sunday evenings are to be made prolific of good music,

lectures and other entertainments. The discussion of the use of Sunday in Chicago during the World's Fair has directly affected the judgment of many Christians. Among the names subscribed to the Sunday plan at the People's Hall are several that appeared a year or two years ago against opening the exhibits of the World's Fair on Sunday.

This is the undeniable benefit of agitation in this question, that the just and true and honest-hearted will see that coercion in religious matters is unchristian. When Christians perceive their error in this, they will renounce the whole fallacious line of thought and action and become Christians indeed, after the pattern which the Master has set them.

AMONG the rules adopted October 25, by the National Commission, for the governing of the World's Fair, is the following regarding Sunday closing:—

The Exposition shall be open for the admission of visitors during the six months, commencing May 1 and ending Oct. 30, 1893, on each day of the week—subject to such regulations hereinafter provided for—except the first day thereof, commonly called Sunday, and on said last mentioned day the said Exposition and the gates thereof shall be closed.

The hesitation about touching this question, manifested both by the national commission and the local directory, is an evidence that it is felt to be an unwarranted assumption of local control by the general Government, and that the management chafes under the restriction.

IN the *Northwestern Christian Advocate*, of Chicago, of October 12, is the following:—

Should cholera or some other disaster send a panic around the world next year and make the Fair a failure, our city would remain in better shape in human history than if, after the congressional millions are secured, Chicago is permitted to dragoon Congress and compel a Fair open on Sunday.

By this the *Advocate* evidently means that a scourge of cholera, so severe as to make the holding of the Fair an impossibility, would be preferable to an open Sunday Fair.

And the *Northwestern Christian Advocate* is a *Christian* journal.

Such a scourge of cholera would cause human sorrow and agony beyond computation. Yet such is an alternative the *Advocate* cheerfully accepts.

And the *Northwestern Christian Advocate* is a *Christian* (?) journal!

Such a scourge would close the probation of many hundreds of thousands of human souls. Yet the *Advocate* is willing that this should be, rather than their probation be prolonged with an open opportunity to desecrate the Sunday at the World's Fair.

Is the *Northwestern Christian Advocate* a *Christian* journal?

IN a note in this column, a few weeks ago, Congressman Hemphill, of South Carolina, and Mayor Hemphill, of Atlanta, Georgia, were thoughtlessly confounded. The records of the two men, in their respective spheres seem to be somewhat similar on the question of religious legislation. It had been understood, previous to the last session of Congress that Congressman Hemphill both comprehended and advocated the correct principle of legislative non-interference in matters of religion, yet he urged upon the House during its last session, the adoption of the bill prohibiting the sale and delivery of ice on Sunday, in which it was legislatively decided that Sunday was the Sabbath. At his instigation the bill passed the House.

Mayor Hemphill, of Atlanta, was roundly denounced last August, by the religionists of his city for permitting street paving on Sunday, in Atlanta; he has now squared accounts with them by vetoing an ordinance of the Common Council permitting Sunday delivery of ice cream, etc.

Mayor Hemphill owns a controlling influence in the *Atlanta Constitution*, which publishes Sunday editions, and also has a large interest in the Metro-

politan dummy line, of Atlanta, which carries seventy-five per cent more passengers on Sunday than on any other day of the week.

It would seem that public men, from the council chambers of the Nation to the chambers of the town council, whatever their individual practice may be, and whatever their convictions may be as to abstract right and justice in these matters, still feel themselves bound to respect policy above principle and exercise what Senator Hiscock has so aptly termed "wise statesmanship."

THE following is from the *Chicago Daily News* of October 31:—

"The friends of an open Sunday for the World's Fair do not yet seem to be satisfied that they are defeated.

"An association has been organized known as the 'World's Fair Sunday-Opening Association.' Upon its advisory committee are the following gentlemen: Col. James A. Sexton, Hempstead Washburne, the Rev. Dr. Thomas, James W. Scott, the Rev. Minot J. Savage of Boston, the Hon. Frank Hatton of Washington, Samuel Gompers of New York, the Right Rev. Bishop Spaulding of Peoria, Ill., and the Rev. Robert Collyer of New York. Among its sympathizers, it is claimed, are his eminence, Cardinal Gibbons, the Right Rev. Bishop Potter of New York, Mrs. John A. Logan, the Rev. David Swing, the Most Rev. Archbishop Brennan of Dallas, Texas, and the Rev. J. T. Sutherland of Ann Arbor, Mich. The association has appointed Robert J. Thompson, secretary, and has temporary quarters at 160 Adams Street, Chicago. After Dec. 1, its headquarters will be the Willard Hotel, Washington, D. C.

"Its object will be to devise all ways and means to induce Congress to revoke its recent action and give to the Fair an open Sunday. A circular has just been issued setting forth the views of the association and urging the people to have their representatives in Congress work for the repeal of the Sunday closing clause."

A WRITER for the *Pittsburg Press*, of October 27, referring to the words of Rev. F. M. Foster at a meeting held in the city of New York, to ratify the action of Congress in closing the World's Fair on Sunday, where he said that the Christian churches should go officially to Washington and before Congress, and for this purpose "they should appoint a joint committee to speak for God," uses these words:—

Do you want any ecclesiastical "joint committee" to pass judgment upon your rights and liberties, and utter the voice of God in the halls of Congress with reference to them?

Do you want any man or set of men to speak for God to you and define your duties toward him and then compel you to perform them? If not, there is no time to be lost. The greatest danger to American liberties lies in their fancied security.

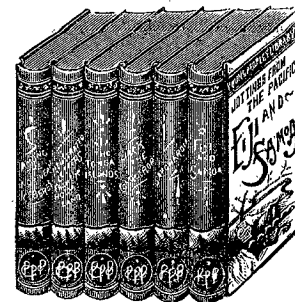
These can not be considered the words of an alarmist when it is understood what Mr. Foster considers would be the authority of this "joint committee," for in this very connection he said, "The voice of God, authoritative, official, is through his Church."

Mr. Foster's call for a joint committee is then for the appointment of an ecclesiastical commission which shall deliver to Congress and the people the "authoritative, official" voice of God.

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NEW YORK, NOVEMBER 10, 1892.

NOTE.—Any one receiving THE AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered THE SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE *Mail and Express* thinks that there is now some prospect that the Metropolitan Museum of Art in Central Park will again be closed to the public on Sunday. We say closed to the public, because it is a notorious fact that it has never been entirely closed on Sunday. Even when nominally closed, a favored few were admitted on Sunday, and employees were kept on duty for that purpose.

THE way the *Mail and Express* puts this piece of news concerning the probable Sunday closing of the Museum, is this: "Vice-President Huntington tells a *Mail and Expressman* that the probabilities are that the Sabbath will no longer be desecrated." And the reason for it is that owing to Sunday opening there is a deficiency of some \$10,000. That is, the additional expense incurred by keeping open on Sunday has cost the trustees \$10,000 more than the city furnished for the support of the Museum. For this reason, and for this alone, the trustees propose to close the institution to the public on Sunday, keeping a smaller force of employees on duty to attend to the favored few who are admitted on that day. And thus, according to the *Mail and Express*, "the Sabbath will no longer be desecrated."

BUT, according to the *Evening World*, the *Mail and Express* does not tell the whole story. It seems that the only likelihood, and indeed, the only apparent possibility in accord with present legislation, is that the Museum of Art may be closed until the first of January, because there is no technically available way of securing the necessary funds to meet extra expenses for Sunday opening until that time. The whole difficulty arises from the failure to incorporate a clause in the appropriation bill allowing a transfer from unexpended balances to meet the extra expenses of the year. In the case of the Museum of Natural History this was done, and there is consequently no question as to Sunday opening there. The appropriation for the next year carries with it the understanding that the Museum of Art shall be open on Sundays. It would seem that the *Mail and Express*, in its anxiety to shut the public out of the Museum on Sundays, has jumped at the wrong conclusion.

THE *Western Herald* (Burlington, Iowa), commenting on the recent arrest of two Jewish stone cutters, at Dubuque, remarks that "religious persecutions seem to be on the increase all over the country, notwithstanding the constitutional guarantee of the rights of conscience and religious liberty."

THE article, "Christ's Kingdom Not of This World," published on another page of this paper, is worthy a careful perusal. It contains, however, one serious defect; namely, the countenance which it gives to the civil Sunday fraud. It is the Church and not organized labor that demands Sunday laws. This fact alone shows the reason for the demand to be religious and not civil. Baptists should not be deceived into giving their support to religious legislation because, forsooth, it masquerades under some other name.

THE decision of the General Term of the City Court that a contract for steamer transportation to be carried out on Sunday is void, emphasizes the fact that Sunday is more than a merely civil day, and that the purpose of the Sunday law of the State of New York is to recognize that day as more than a holiday. The courts would not think of voiding a contract made for service to be rendered on the Fourth of July or on Thanksgiving Day. A transportation company failing to furnish transportation on either of those days, as stipulated, would be mulcted in heavy damages. This shows that Sunday stands alone and pre-eminent among days in our civil statutes; and that, because of its religious character.

BUT perhaps the most peculiar feature of this decision is that while the transportation company was released from its contract because of the moral character of the day, there was no redress for the men who had expended their money to go on the excursion. It thus appears that in the eyes of the courts of this State and city, the observance of Sunday is a matter of much more importance than honesty between man and man.

When the Saviour, the Son of God, was asked which was the great commandment in the law, he replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." The Lord Jesus Christ thus placed the two divisions of the law on an equality, as is also done in James 2:10, where it is declared that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" for he has broken the divine law. But the courts of New York are more wise(?), and in their attempt to administer the divine law, as construed by the law-makers of the State, have ascertained

that though a steamboat company defraud some Germans who do not regard the first day of the week, yet, if by so doing the company refuses to run its boats on Sunday it is guiltless!

WHAT are Mr. Crafts and his "civil Sabbath" compeers going to do with the fact that vital statistics show that the death rate is lower among Jews than among Christians? It is confidently asserted by these "civil Sabbath" agitators that regular weekly rest is a physical necessity, and that all must rest or none can. The Jews are a living denial of this claim. So far as they rest regularly, it is upon Saturday, a day when all is bustle and activity around them; and very many of them observe no Sabbath at all. The "civil Sabbath" is a fraud.

ONE of the evils of the day is the decadence of religious instruction in the family. Parents imagine that they can not interest their children in the Bible, and so trust that work very largely to the Sabbath school or Sunday school. This is a serious mistake. The study of the Bible can and should be made attractive to the little folks. But how can this be done?—By a judicious use of Bible picture books.

This thought is suggested by examining a copy of "The Children's Bible Hour," by Jenny B. Merrill, which has just come to our table. This book has 212 pages, 8x11 inches, with 68 full-page illustrations by Dore and others. All but one or two of the illustrations are really fine; many of them are new, at least to us; and all of them will interest the children, and set them to asking questions. Then the book will suggest topics to the mother, and often solve the problem of a quiet Sabbath afternoon when otherwise the children might be restless and fretful.

We discover in this book two statements which we look upon as errors in doctrine, though most of the so-called orthodox would not so regard them. For the most part the book is composed of simple Scripture narratives, and on the whole is to be commended for its fidelity to the facts as related in Holy Writ. Few books are wholly free from error, and the truth-loving mother will know how to fortify her children against false doctrines with which they must sooner or later become acquainted, and which they would perhaps better meet at the mother's knee than elsewhere.

This book is advertised on another page. It will not, we think, disappoint those who buy it.

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