

"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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ALONZO T. JONES, } EDITORS.
 CALVIN P. BOLLMAN, }
 LEON A. SMITH, } ASSISTANT EDITOR.

THE MISSION OF THE CHURCH.

WE print elsewhere in this paper an article entitled, "Preacher and Plutocrat: or, the Corruption of the Church through Wealth," by Rev. Walter Allen Evans, which is deserving of more than passing notice.

Many will doubtless seek to turn aside the force of Mr. Evans' criticisms, warnings, and exhortations, by the cry of pessimism, and by pointing to our boasted civilization, the progress of the age in the arts and sciences, to the material prosperity of the world, and to the intelligence of its people; but none of these answer the various serious questions raised by Mr. Evans.

Human nature is optimistic.

"Hope springs eternal in the human breast,
 Man never is, but always to be blest."

To this characteristic of the race rather than to any scriptural warrant, is due the general belief in the final triumph of the gospel by the conversion of the world.

The true mission of the Church is little understood even by her ministers. Popular theology inculcates belief in a temporal millennium wherein all the world is to be converted to the Lord Jesus Christ, and all nations to own him as King; but the Scriptures teach a very different doctrine.

When the Saviour was about to leave this world, he commissioned his disciples, saying, "Go ye into all the world, and preach the gospel to every creature;"¹ giving them also the divine assurance, "Lo, I am with you alway, even unto the end of the world."²

But he gave them no promise that the time would ever come when all the world would receive the message which they were to give. On the contrary, he told them that as he had been persecuted so they would be persecuted.³

And that "as the days of Noe were, so shall the coming of the Son of man be."⁴

The days of Noah were days of moral darkness and degeneracy, yea, even days of gross wickedness⁵ and forgetfulness of God; days when faith was well-nigh extinct in the earth; and that this is what the Lord wished to be understood as teaching would be the condition of the world in the closing years of its history, is evident from his language on another occasion, when he asked this question: "Nevertheless when the Son of man cometh, shall he find faith on the earth?"⁶

The gospel "is the power of God unto salvation to every one that believeth."⁷ But the Scriptures nowhere teach that the time is ever coming when all the world, or even the majority of the world, will believe. When asked by one, "Lord, are there few to be saved?"⁸ He said unto them, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."⁹

Again, speaking of the end of the world, we find the Lord saying to his disciples: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."¹⁰ There is nothing, however, in all this that indicates that the purpose of the gospel is to convert the world.

In perfect accord with the texts already quoted, are the words of inspiration found in the Acts and in the Epistles. In the first general council of the Christian Church, James declared that Simeon had set forth "how God at the first did visit the Gentiles, to take out of them a people for his name."¹¹ While we find Peter declaring "that there shall come in the last days scoffers walking after their own lusts;"¹² and the Apostle Paul, writing to Timothy, says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those

that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."¹³ And again, in giving a solemn charge to his son in the gospel, he says: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."¹⁴

In the light of well-known and recognized facts, must we not conclude that the time foretold by inspiration has come? For, according to the testimony of ministers themselves, men are heaping to themselves teachers after their own lusts, and are turning away their ears from the truth, and are being turned unto fables.¹⁵ Instead of being upon the verge of temporal millennium, wherein all men are to yield to the claims of the gospel and gladly acknowledge Christ as sovereign, is it not evident that the world is ripening for the harvest, so graphically described by the pen of inspiration: "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the

¹³ 2 Tim. 3: 1-5.

¹⁴ 2 Tim. 4: 1-4. (R. V.)

¹⁵ Since writing this there has come to our notice the following from a sermon by Bishop Coxe, before the Episcopal General Convention at Minneapolis. As reported in the *New York Independent*, of October 10, the bishop said: "The last days seem to have come and 'the perilous times' are upon us. The apostle's terrible portraiture of final apostasy is paralleled by what comes to us in journals, as every day's report. Shameless nudity in bathing, and semi-nudity in evening attire, with lascivious dances, long banished by Christian decorum from social life, are flagrantly characteristic of American manners. Suicides, murders, outrages too awful to be named; scandalous marriages; husbands and wives slaying one another, or seeking divorces, which even heathen lawgivers would not tolerate; the decay of family ties beginning with 'disobedience to parents,' and the loss of 'natural affection;' all this leading to scorn of law; contempt for magistrates; lawless revenges, and cruel retributions; the decay of conscience in public men; the corruption of whole legislatures; Socialistic anarchy and threats of a warfare upon society, with torch and dynamite, and with nameless inventions, the product of our boasted science; such are the staple of journalism of which the constant 'evil communications corrupt good manners,' or aggravate what is already bad. Worse than all, in some respects, is the chronic cowardice which has settled upon men who should be watchmen to discover and martyrs to perform."

⁴ Matt. 24: 37.

⁵ Gen. 6: 5.

⁶ Luke 18: 8.

⁷ Rom. 1: 16.

⁸ Luke 18: 28.

⁹ Matt. 7: 13, 14.

¹ Mark 16: 15.

² Matt. 28: 20.

³ John 15: 18-21.

¹⁰ Matt. 24: 14.

¹¹ Acts 15: 14.

¹² 2 Peter 3: 3.

sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God"?¹⁶

WHAT IS CHRISTIAN ENDEAVOR?

THE word "Christian" means, pertaining to Christ,—partaking of the nature and spirit of Christ.

"Christian" endeavor, therefore,—that which is such in fact,—must be such endeavor as bears the stamp of Christ's character and life. All Christian work is but the work of Christ himself, performed through human instruments.

But we see in this country very much that is called Christian endeavor, the like of which we search in vain to discover in the purposes and life of Christ. An example of this is furnished by the Christian Endeavor convention which closed its session in Brooklyn, October 9. This appears from the following resolutions, with the passing of which the convention concluded its work:—

1. That we favor the execution of law, and call upon the executive officers in our towns and cities to honor their oaths of office and earn their salaries by executing law.

2. We protest against any modification of laws in the interest of the liquor traffic providing for the opening of saloons on Sunday.

We protest against the inauguration by statute of any system of "local option" that does not cover the whole State.

We call for such revision of the excise laws as will do away with the screens in saloon windows, and will permit policemen the right of entrance to saloons at all hours of the day or night.

3. We favor the divorce of city government from partisan politics.

4. We believe in the observance of Sunday as a day of rest from labor, service for humanity, and worship of God.

5. We congratulate the governor and legislature of Texas on their defense of decency in forbidding prize fighting.

6. We wish to express our sympathy with Armenia in her sufferings and with Cuba in her struggles.

7. We urge more interest in and work among mission fields, home and foreign.

8. We pledge ourselves to purity in private life, loyalty to American institutions, and service to Jesus Christ.

The commission given by Christ to his followers, was: "Go ye into all the world and preach the gospel to every creature." Mark 16:15. They were to go teaching all nations "to observe all things whatsoever I have commanded you." Matt. 28:19, 20. This was the work that Christ did as a man on earth, and which he has done through his disciples in all the centuries since. All endeavor that is Christian must be in the line of fulfilling this commission.

In these resolutions passed by the "Christian Endeavor" convention, there is, however, not one reference to Christian work, as defined by these words of Christ, except the vague and weak reference in the seventh, and the last one, pledging the convention to "service to Jesus Christ;" and the nature of that "service" is presumably to be discovered in the light of the resolutions preceding. We look in vain through the record of the life of Christ for any precedent justifying the title of "Christian" to work of the nature described in the first six of these resolutions. His work did not concern municipal politics and government. It was work of a wholly different and higher sort.

The truth is, such work is not true

Christian endeavor. It is political "reform" work done in the name of Christianity,—the work of the earthly arm clothed with Christian authority and power, or what appears as such in the public mind. Christian work is the work of Christ by the Spirit, not with any carnal weapons of warfare, but with spiritual weapons, which are "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5. It overthrows the strongholds and puts to flight the hosts of the enemy not by political agencies, but by "the sword of the Spirit, which is the word of God."

EXCLUDED FROM CANADA.

THE *Truth Seeker*, a "Journal of Free Thought and Reform," published in this city, has been excluded from the mails in Canada, under a ruling of the Postmaster General, because of its "scurrilous and blasphemous character."

It seems that the particular feature of the *Truth Seeker*, which has excited the ire of the Canadian authorities, is the pictures which appear each week upon the first and last pages of the paper. These pictures certainly are objectionable from a Christian standpoint. Those appearing on the last page, especially, are certainly blasphemous, and we confess that we do not like them. They are not only wicked because they ridicule sacred things, but they are often grossly unfair. We believe they hurt the *Truth Seeker*; but that they justify its exclusion from the mails is quite another question.

"Blasphemy" is an exceedingly elastic term. In some countries, to speak against the Virgin Mary is to be guilty of "blasphemy." In the early history of Maryland, to speak reproachfully of the Virgin was an offense punishable by a fine of five pounds; a second offense, by a fine of ten pounds; and a third offense, by confiscation of all property, and banishment from the colony.

Genuine Christianity has no use for civil power, neither has it anything to fear from the *Truth Seeker*, or from any other paper of like character; and spurious Christianity cannot be trusted with the power to define and punish heresy. Those who favor the exclusion of the *Truth Seeker* and other infidel publications from the mails, would not stop there; they would likewise exclude *everything* that opposes them. At a National Reform Convention held last November in New Castle, Pa., Dr. McAllister, the editor of the *Christian Statesman*, exhibited a copy of the *Truth Seeker* to the audience and called attention to the cartoons on the first and last pages, and said that it was simply "secularism gone to seed." That statement was as grossly unfair as are some of the *Truth Seeker's* cartoons; but that was not the worst thing the Doctor did. He spoke of the AMERICAN SENTINEL in the same connection and classed it with the *Truth Seeker*, though he certainly knew there was an impassable gulf between the two papers.

But bad as was Dr. McAllister's statement, it was not sufficiently strong to satisfy Dr. H. H. George. He arose, and referring again to the *Truth Seeker*, the SENTINEL, and to certain religious liberty tracts that had been distributed in the town, said: "They all emanate from the same source and are of the same character." He could not well have made a statement that was more utterly devoid of the truth. The *Truth Seeker* is, to say the least, agnostic. It is diametrically opposed to the

Christian religion, while the SENTINEL is emphatically Christian and is edited by ministers of the gospel, and is supported almost wholly by Christian people. Thus it appears that the same spirit which excludes the *Truth Seeker* from the mails because of its blasphemies, would go farther if it could, and exclude from the mails those Christian papers which do not teach the popular theology of the day. Both Canada and the United States would better endure the evils that they have, rather than place themselves in the power of a lot of theocrats who would speedily bring upon them evils which they know not of.

SOME POLITICAL RELIGION.

It would be amusing were it not such a serious matter to witness the various attempts of the several political parties and factions in this city to successfully "straddle" the Sunday and excise questions.

We commented two weeks ago upon the attitude of the two great parties upon these questions, showing that both of them had declared in favor of meddling and mischievous Sunday legislation while professing to favor liberty. But bad as their utterances were, they have been exceeded in that direction by the anti-Tammany fusion in this city. This fusion has adopted the following so-called excise plank (italics ours):—

We insist that every citizen is entitled by the fact of his citizenship to enjoy the largest measure of personal freedom, consistent with the welfare of the community, and not in conflict with the moral and religious convictions of his fellow-citizens.

While we believe that the sanctity of Sunday should be maintained in the interests of religion, of public morals and of health, through rest from all unnecessary labor on that day, we also believe due regard should be had to the sentiments of that large portion of the community who desire on that day to enjoy some orderly and harmless recreation.

We, therefore, favor and will endeavor to secure such modification of existing laws as will prevent blackmail, partiality and oppression, and will enable this city to determine for itself, by popular vote, whether the sale of food, beverages, and other necessities, shall be permitted on Sunday during such hours and under such restrictions as will not interfere with religious observance and exercise.

This sounds very much like a travesty upon even a political platform. It is positively the worst political utterance which we have yet seen. The constitution of the State guarantees liberty of conscience and freedom of worship; but this so-called excise plank promises the individual only "the largest measure of personal freedom" "not in conflict with the moral and religious convictions of his fellow-citizens;" which is only saying that a man shall not be permitted to enjoy any freedom other than may be conceded to him by the religious prejudices of his neighbors. This is worse even than the papacy, and all that is wanting to complete the utter inconsistency and the absurdity of it, is another plank protesting against the massacre of Christians by Turks in Armenia, and the killing of Christian missionaries by Chinese mobs in China. The whole trouble in those countries arises from the fact that the persecuted Christians assert the right to a "measure of personal freedom" that is "in conflict with the moral and religious convictions of" their fellow-citizens.

The weakness of this fusion deliverance on the question of personal freedom, is equalled by the absurdity of the party's attitude toward Sunday. That attitude is one of regard for the day as a religious institution, and a conservator of public morals and health, in so far as a belief in "the sanctity of Sunday" is consistent with "harmless recreation" and the regular business of selling "food, bever-

¹⁶ Rev. 14: 17-19.

ages, and other necessities" on that day, and in so far as beer drinking is conducive to health and public morals! Dubious champions these of the cause of Sunday sacredness! But this is political religion: and the ecclesiastics who have been so long and earnestly laboring to bring religion into politics, ought not to find fault with what the politicians see fit to give them.

A CLERICAL BOYCOTT.

At a recent meeting of the Ministers' Union of Hoboken, N. J., the following was adopted:—

WHEREAS, Many of the trades-people of our city openly and flagrantly violate the Sunday laws by continuing their worldly and secular business on Sunday; and

WHEREAS, Many trades-people, who now respect the law and close their places of business on Sunday, are unfairly treated by and lose much of their trade to the law-breaking trades-people; and

WHEREAS, Many Sunday trades-people who are robbed of their Sundays, want one day's rest in seven, and are willing to stop business on this day if other trades-people do; and

WHEREAS, The said violations of law are detrimental both to the moral and financial welfare of our city; and

WHEREAS, The church people are charged with being largely responsible for the present desecrated Sunday by their apparent indifference and by patronizing law-breakers;

Therefore, We, the undersigned, disapproving of all such lawlessness, do solemnly promise to refrain from purchasing goods on Sunday (except in cases of "necessity and mercy"), and that, as far as possible, we will patronize the trades-people who respect the law and close their places of business on Sunday.

These Sunday boycotts are very suggestive of Rev. 13:17: "No man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

THE SABBATH AND LIBERTY.

ONE of the principal arguments put forward in support of the demand for Sunday laws, is that they are necessary in order that the workingmen may be free to rest on Sunday; in other words, they are necessary in order that the workingmen may have more liberty.

It is said that "the right of rest for one is the law of rest for all;" and by this is meant that the right of one person to rest on Sunday, demands a law compelling rest on the part of all. In this way men are to be made "free" to enjoy their rights.

This is not the freedom that men need. It is not real freedom at all. Rights are to be secured to people, but not thrust forcibly upon them. A right is of no value to an individual when separated from personal freedom in the matter of its exercise. If the individual does not choose to exercise a given right, to force him to do so only makes that right a curse to him instead of a blessing.

Every person has the right to rest upon the first day of the week; but not every person wishes to claim the right in his practice. A large number believe that another day is the proper day for the weekly rest, and that such rest upon the first day is wholly improper. A still larger class believe in spending the day in any manner that may suit their tastes, whether it be working, or resting, or seeking amusement and pleasure. To enforce Sunday rest upon these classes would not be securing to them a right, but denying one; since the right to Sunday rest is but an outgrowth from the more general right to rest (or not to rest) upon any day of the week, as conscience or convenience may direct; and they would feel that their right had been invaded rather than

confirmed. Nor would such enforced rest be any less an invasion of the right of all other persons in this respect, whether they were conscious of the fact or not; for the rights of all classes are the same.

And thus the assertion that "the right of rest for one is the law of rest for all," is self-contradictory, since it is equivalent to saying that "the right of rest for one" denies the right of rest for another. Such a proposition is, of course, an absurdity.

Those who believe Sunday rest to be a duty which they owe to God, should not call for a Sunday law compelling people to rest, in order that they may have "liberty" to do so. They already have the liberty, in common with all persons, to do what is right. Sin is a voluntary, not a compulsory act; otherwise the sinner could not be held responsible. True, the pathway of right doing is not free from obstacles; but under the provisions of the gospel, none of these obstacles can bar any person from the liberty to walk therein.

It is only a lack of faith in God that keeps an individual from doing what he believes it is the will of God that he should do. He is a slave to fear; he has not that soul-liberty which would make him free to obey the dictates of conscience. He who sins is the servant of sin, and all sin's servants are slaves. John 8:34. Such persons might take Sunday rest under the "protection" of a Sunday law, but it is evident that they would be in slavery still. What they need is not a change of circumstances, but a change of heart.

He who will not obey a divine command until he has the "protection" of a human law in doing so, pursues a course that is most dishonoring to the God in whom he professes to believe. His very obedience, rendered under such circumstances, must be offensive.

As regards those who desire Sunday rest on other than religious grounds, they have the privilege of securing such rest by any means which will not invade the equal right of their fellowmen.

There is a liberty which all men need, and their need of this is the world's greatest need to-day. It is the liberty which frees men from the slavery of sin. And there is a "law of liberty," which is perfect (see James 1:25; Ps. 19:7), and insures perfect liberty in the life that conforms to it. And one precept of that law declares: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

That liberty comes with the attainment of perfect trust in the power of God; and the Sabbath—the memorial of creation—is the divinely-appointed "sign" of that power. See Ex. 31:13; Eze. 20:12, 20.

This shows the relation between God's Sabbath—the seventh day—and that which is liberty in the truest and highest sense. The keeping of the Sabbath signifies allegiance to the true God—the Creator—and that allegiance is a perfect trust in the power of the true God, which casts aside all fear of the consequences of full obedience to his commands.

To all this a Sunday law is contrary. Instead of leading men to trust in God—setting them free in him—it tends to confirm them in the bondage of that fear which debarred them from the path of obedience to their convictions of right. It is the expression of trust in the power of man, which is contrary to trust in God. For, "Thus saith the Lord: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." But "Blessed is the man that trusteth in the Lord, and whose

hope the Lord is." Jer. 17:5, 7. A like statement is made by the Apostle Paul: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3.

Thus it is evident that a Sunday law is not for liberty in the case of any man, but against it. It can be nothing more than a badge of the bondage of those who would take refuge beneath it. It is contrary to the perfect law of liberty, which is the law of God.

PREACHER AND PLUTOCRAT: OR THE CORRUPTION OF THE CHURCH THROUGH WEALTH.*

BY REV. WALTER ALLEN EVANS.

There never was an age since time began which needed so much to be frightened out of its false security and shaken from its covenants with death, as this Laodicean, facing both ways, neither one thing nor the other age of ours. It is an age which really fears man and only pretends to fear God.—*Canon Farrar.*

EVANGELICAL Christianity, born anew in the German Reformation, baptized under the hands of the Puritans and the Wesleys, has already so far apostatized that another reformation is needed to fit the Church for the work of the greater century soon to dawn. The cold formalism of a utilitarian religiousness, ornate with pomp and ceremony, makes of the Church of the present day, to a very large degree, a valley of dry bones greater than that which Ezekiel saw, and as sorely in need of a divine afflatus to give it life. Social discontent, born of pinching poverty on the one hand and riotous riches on the other, gambling, intemperance, commercial dishonor, political corruption, and the whole pestiferous brood of evils which prey upon the nation and threaten its peace if not its perpetuity as a free Republic—they all find their coveted opportunity, when they do not find their abatement, in the worldly ideals, the grasping covetousness, the denominational pride, the sectarian selfishness, the moral cowardice, and the spiritual apathy of the Church.

Much is made, upon occasion, by those who would condone or gloss over the sins of the Church, of the great increase in the number of communicants in the churches during the present century—greater relatively than the increase in population. But here nothing is more misleading than numbers. "The kingdom of heaven cometh not with observation," and Heaven help the Church when she rates her conquests by count of heads! "When I am weak, then am I strong," was the profound remark of the great apostle concerning himself. So is it with the Church. The only power in the Church that is worthy the name is spiritual power—the power that comes of being right and doing right.

The Church of the apostles and martyrs, few in numbers, unorganized, poor, despised, and persecuted, because it was pure was invincible. But the Church of victorious Constantine, the church of royal patronage, intoxicated with worldly success, lulled in the lap of luxury, first slept in security, and then (all but) died in iniquity. So is it ever! Shall history repeat itself? We hope not, we pray not. But no careful observer of men and events as reflected in the secular and religious press can fail to see that the relative power of the Church over the masses for public and personal righteousness in this nation, has most signally and sadly failed to keep pace with the increase in the number of communicants

* From the *Arena* for October.

in the churches. While this much-quoted increase of communicants has been going on, crime has also gone on increasing faster than the increase of population. During this time also that question of interminable discussion before ministerial bodies, "The Church and the Masses," has come painfully and persistently into view. Besides, what does it signify that Sabbath desecration—no sign more symptomatic—has been going from bad to worse, as witnessed, among many other signs, by the organization throughout the country of Sabbath Leagues, for the preservation of what remains of that rich heritage from the Pilgrim fathers, the Christian sabbath? What means this dying out of hundreds of country churches on the one hand, so that many districts once the radiating centers of Christianizing influences have become fields for missionary operations; and, on the other, the notorious corruption of our American cities and their equally notorious paucity of church-goers,—the cities whither the country people have gone? What means this "secularization of life" against which the religious press so vehemently inveighs—a thing apparent everywhere? Why is it that there are so many lodges to every church, and that so large a part of the humanitarian and reformatory forces that make for human weal in the present life, are centering outside the Church? Why is it that, as every minister of the gospel knows is the case, so large and increasing a body of noble, honorable, and high-minded men of every community, men who fear God and revere Jesus Christ, are standing studiously aloof from the Church?

There has indeed been an increase of numbers in the Church, but relatively a decline in moral influence and spiritual power. The Church has waxed, *religion* has waned; "Christians" have multiplied, but the significance of the term has become indefinitely vague; quantity has been attained, but quality lost. The result is, as it always *must* be, quantity too is now in danger of being lost. Where is the gain in an increased body of church members, if by "church member" nothing in particular is meant as to fervent piety and unmarketable righteousness? If membership in the Church stood for one half what in churchly circles it is assumed to stand for, the fourteen million members, more or less, of the evangelical churches would revolutionize society and write the first chapter of a national millennium before the curtain should ring down on the nineteenth century. It would seem as though the Church had better take these signs of the times and others similar seriously to heart, betake herself to fasting and prayer, boast less of numbers, and attend to the work of reformation. For to the thoughtful observer, gifted with a fair modicum of moral discernment, it is evident that "There is something rotten in the State of Denmark."

But some one will exclaim: "Our organizations! Look at our new organizations, millions strong!" To which one might fittingly reply in the words of that very wise and spiritual seer, B. Fay Mills, "They are very deceiving."* Or one might, by way of amplification, say that multiplication of organizations within the Church, wisely constructed to fit the social instincts of youthful human nature, colossal conventions worked up systematically after the most approved methods of a political canvass for twelve months previous—they may cause a great buzzing of wheels and rattle of machinery that looks very like spiritual vigor. But all this machinery, while it can *use* power, cannot generate it. It can neither repair a defective boiler nor replenish

a furnace the real trouble with which is that *the fire is going out*. The adding of another wheel to the machinery does not increase the power. Nay, is not this unprecedented multiplication of organizations itself a striking sign of weakness and spiritual degeneration? May it not be, after all, an attempt to brace a man on his feet by artificial means, when the fact is he is suffering from heart failure? What is the matter with the old bottle that it won't hold wine? The Church of the apostles, the Puritans, and the early Methodists turned the world upside down—not by organization, for they had practically none; but by the irresistible power of deep moral conviction, unquestioning faith, and a spiritual unction that was the outcropping of a new and divine life. But to-day, instead of one chasing a thousand and two putting ten thousand to flight, it takes a thousand church members to chase one evil, and then they don't catch it—unless "there is something in it." What, then, is the matter? Whittier, an optimist, who always wrote with his face to the sunlight, hinted at the fundamental trouble with the Church of the present day when he wrote these words (*italics ours*):—

But the living faith of the settlers old
A dead profession the children hold.
To the lust of office, the greed of trade,
A stepping-stone is the altar made.
The church to place, and power the door,
Rebukes the sin of the world no more,
Nor sees her Lord in the homeless poor.

The trouble is, a "profession of religion," in too many instances, is a *profession*, and made to be a very lucrative one! The Church, having become numerous and eminently respectable through the self-denying lives of the humbly and truly pious, the name "Christian" has become a mighty one to conjure with! Religious professions have therefore become a commodity of trade. Membership in the church is used as floating capital and available assets. The Church is made the decoy of the hunters of fortunes; it is utilized as a screen of scoundrels, and, like charity, is made to "cover a multitude of sins;" yea, it has become a great tree, and respectable sinners—respectability is a *sine qua non*—legal robbers, and pious frauds lodge under the shadow of it! It would be no exaggeration to say that though the great mass of people who compose the evangelical church are sincere in their purpose to lead a Christian life, as they understand it, many of the most cunning knaves, the sleekest rascals, the most adept practitioners of "man's inhumanity to man," also belong to it, help to officer it, and use it as a cloak for their crooked ways. Such are they who bull or bear the market on boards of trade six days in the week and then go to church and look pious (or try to) on the seventh; who in order to get superfluous wealth corner the necessities of life by which millions are filched—legally of course—from God's nobility, the common people; who wreck railway systems for private greed or personal spite; who crush thousands to financial death beneath the wheels of monster monopolies, or who use the same unprincipled methods on a smaller scale—but as large a scale as they can handle; who by evasion and bribery dodge the tax-gatherer that the poor man out of his penury may support the government under the protection of which they live to get and to grab,—and then, to hoodwink the people, throw a soothing sop to a guilty conscience, and keep up a respectable exterior, as well as to "stand in" with the Church and clergy (a paying investment), they father some church enterprise, endow a college, "rent the best pews," or become "liberal givers" to the Church. What words so fitting as the words of Jesus himself, first

used to describe the Pharisees of his own day, who also were eminently respectable and religious without being righteous? "They bind upon men burdens grievous to be borne, but they themselves will not touch one of them with one of their fingers; which devour widows' houses, and for a pretence make long prayers."

God forbid that for one moment one should fail to discriminate between such a race of Barabbas and those noble souls, who in a life of commercial honor, characterized by justice first and liberality afterward, honor the Christian profession, and bless their fellowmen. There are many such. They are the Atlases upon whose faithful shoulders rest the precious interests of the Christian world. But these others are the dead weights on the Church to-day. From them as from a slimy cesspool, right at the altars of the church rises a deadly miasma that is poisoning the faith of the masses in God and right and their fellowmen.

And what is the Church doing to rid herself of those weights and to cleanse that cesspool? Little or nothing! On the contrary, the Church puts the stamp of her tacit approval on such religious acrobatics and calls it Christianity. She too often shares in the profits of the sinner and then demands that the pulpit keep mum about the sin. To build an extravagant "house of worship" and raise its debt, she mortgages if she does not muzzle the pulpit, by putting herself in bondage to ungodly men of wealth; and then she prays for the descent of the Holy Spirit—and *prays in vain!* She frequently, if not usually, takes these very men, whose piety is respected among those to whom they are not known, and by coddling and wheedling them and putting them in office, plays into their hands the tremendous power of her ecclesiastical machinery, so as to install them as general managers and dictators, where without let or hindrance they can "lord it over God's heritage,"—*all because they have money*, few, if any, embarrassing questions being asked as to how or where they got it. Thus the very ecclesiastical functionaries that were created to conserve the *purity* of the Church are turned over to those who use them with exactly the opposite effect,—it may chance to be a council, a conference, a presbytery, or something else. Does anyone ask how they do this? By using the Church to further their own personal interests, financial, political, or other; by dictating to the local church a miserable worldly policy which, while it may cause it to flourish for awhile, socially and financially, really signs its spiritual death-warrant; and further (not the least evil either) by so rewarding their faithful henchmen in the pulpit with financial remuneration and ecclesiastical honor, as well as discriminating *against* such as will *not* pander to their unchristian schemes, as to put a large premium in the ministry upon the trimmer and time-server, who, putting policy above principle, may always be found intent above all things upon finding the spot of greatest personal prudence between tweedledum and tweedledee. One cannot single out any one denomination as being especially guilty of exalting self above piety. The same conditions widely prevail, and one is probably as bad as another, if not worse!

So the same power, money power, that within a generation has changed the financial features of the nation, wiping out the small manufacturer and trader, making the masses more and more the helots of the classes, and creating a second feudal system worse than the first—this force has its hands also on the evangelical church, and seems determined to make the one institution which for nearly four hundred years has, as a rule, stood for justice and

* Heard by the writer in the Third Presbyterian Church, Chicago.

righteousness among men, and so as the break-water of our civilization, the protecting shield for its crimes, if not an attaché of its operations. Shall it succeed? We hope not; but Jesus said, "How hardly shall they that have riches enter into the kingdom of heaven!" and the Church is saying, by actions which speak louder than words, "How easily shall they that have riches enter into and rule the Church;" by which we are bound to conclude that the fittest for membership in the Church are the least fit for the kingdom of heaven.

Thus the Church, in her dominating element and general trend, instead of utilizing her enormous power to rear a mighty bulwark against this devilish greed for money which is foreordaining millions to "damnation" by force of industrial circumstances, is powerfully assisting to make that vicious public sentiment in regard to the relative value of righteousness and riches which seems hurrying the nation toward a civic Niagara.

How long will the people's faith in the Church and what it should stand for endure the strain? How long will the accrued merit of generations of evangelical piety endure this prostitution of things spiritual to the end of denominational glory, sectarian ambition, personal aggrandizement, and the greed of gain? Society is held together at present by the constraining force of virtues which former generations practiced; but the rich patrimony of Puritan ancestry cannot last forever. When the religion of a people is corrupted, the stream of the civilization is poisoned at its fountain head; and the result of turning the ruling power of the Church over to those whose recognized fitness to exercise it is in proportion to their riches, not their righteousness, is necessarily moth and mildew to all that is vital to the Church as a saving institution among men.

The clergy, selfishly ambitious members of whom are mainly to blame for this state of things, are the first to feel its cruel oppression and its withering blight. So far has degeneration gone that the young minister, with however lofty and Christlike ideals he has set out, soon learns that the favoring nod of the plutocrat is the "open sesame" to "good standing" and promotion in the Church; and that the shrug of the shoulders of the aforesaid plutocrat, his very praise (whispered in secure secrecy), judiciously faint, will apply to him, through the denominational machinery, the ecclesiastical gag and boycott by which, in the smooth usage of the modern inquisitor, God's prophets of righteousness are reduced to silence, or put where their voices will not be heard rebuking sin in high places. Ministers of aggressive zeal and evangelical fervor, who fear God and hate wrong, are thus finding in that very ecclesiastical power that was created to protect them in doing their Master's work, a drawn sword to cut them down. Thus is the Church as a worldly institution arrayed in deadly strife against the Church as a saving force!

Of course where, as is sometimes the case, wealth and piety go together, the result is most excellent. But the plutocracy of the local church may, and it frequently does, represent the very worst element in it, as judged by every high moral and spiritual standard; it may be well known to "the world's people" as abominably corrupt. In count of heads it may number but one or two in a hundred. No matter! The minister of the gospel who values supremely the approval of God, and honestly preaches in fact what the Church stands for in theory—justice, mercy, and truth; however much his ministry may have been honored of God in the building up of the Church; though *the people*, in the Church and out of it, may love him and ap-

prove of his work,—that man is marked for ecclesiastical slaughter. The plutocrat in power, whose sins are sure to be rebuked where the gospel is preached in its fullness, will, by the most diabolical machinations (directed in secret if that will succeed, openly if it will not) proceed to make that minister's life a literal foretaste of that place to which ministers of the gospel are not supposed to go. Before long, therefore, he will resign "on account of his wife's health," or some other reason equally convenient; and when he has gone (crucified by Pharisees as his Master was) one will be gotten to take his place, with whom a winked-at understanding is had from the beginning, that he will sing softly to the plutocratic conscience, while a Church that is dying to all that a Christian Church should stand for, accommodatingly rocks the cradle and joins in the chorus, "Hush my dear, lie still and slumber!" There are many exceptions, to be sure, especially in the villages and rural districts. But this is the rule. To relate in detail all the facts illustrative of it that have come to the writer's personal knowledge would require a volume.

Now ministers are but human. They too have stomachs and backs! Put them where they must choose between slow martyrdom and ministerial mugwumpery, and what will result? Martyrs there will be, martyrs there are, who with both eyes open walk into the fire for the sake of being true. They suffer shameful abuse (of course secretly administered), gaunt poverty, sometimes cruel and slanderous misrepresentation by those whose sin they have rebuked, heart-breaking ingratitude, and a persecution that is worse than scourge or pillory. This they do for Christ's sake, to keep a clear conscience and to preserve their self-respect. The blood of these martyrs is still the seed of the Church. But unless church history is a record of lies, and human nature has become something else, the majority will not be *martyrs*. No man naturally likes to be voted a failure. Therefore make "success" in the ministry synonymous with gathering "a wealthy and fashionable congregation" instead of a congregation of *Christians*, and need we be surprised if the preaching consults the convenience of the plutocrat rather than the needs of the parish? Need sensible people be disappointed, under these circumstances, if they hear sermons which aim at nobody and nothing—and hit their mark? Is it any wonder if the preacher "gives it" to the Pharisees who crucified Christ, and then, two thousand years ago, died (their one meritorious act), and, somehow, fails to note the Pharisees of the present day (who by many are still believed to have a weakness for "the uppermost seats in the synagogue") who are doing virtually the same thing? When the minister, even the minister of the gospel, *knows* that if he ignores the unchristian distinctions of caste and class, honestly tries to "reach the masses," puts moral cleanliness and spiritual power above all personal and worldly considerations in the Church (as Christ would do) he is more than likely to pay for the privilege with his ecclesiastical head, at the beck of a plutocracy whose piety would not sell in any market for fifty cents on the dollar; when he knows that his ministerial brethren—some of them—will be among the first to cry, "Crucify him! Crucify him!" that any appeal to the very denominational machinery, that was made for *saving* the Church from evil domination in just such emergencies will result only in more certainly enshrining wealthy worldliness in the Church, and increasing his own personal sufferings,—then is it a cause for open-eyed wonder if the minister falters in the face of such issues, tones down his zeal, loses the martyr spirit,

and joins the ranks of the "wise" and "conservative"? Thus are the reins laid on the neck of the downhill steed in the evangelical Church, that is galloping faster and faster along the road of looseness in doctrine and worldliness of life!

And what effect has all this on the Church itself? *The evangelical Church is nothing if it is not spirituality.* Spirituality is the essence of altruism, the soul of philanthropy, the nourishing nerve of all missionary zeal. It is the source of all that noble endeavor and heroic achievement which has given the masses any confidence in the Church. Without spiritual power, whatever her numbers and organizations, the Church is but "a painted ship upon a painted ocean," freighted with no cargo, bound for no port. But spiritual power is an impossibility in the Church that has set its heart of hearts, not upon God, but upon that worldly equipage and favor which, in order to obtain, it must grovel before wrong clad in rich livery, and kiss the feet of the golden calf. The evil of which we, with much sadness and great reluctance, write, so far as it goes, *unchurches* the Church! It makes money and what money will buy of worldly pomp and furbishings for gratifying the tastes of the devotees of fashion and the worshipers of mammon, her *raison d'être*, instead of the temporal and eternal good of man. . . . The pulpit under such influences degenerates into a kind of lecture bureau and the house of God into a Sunday social club. . . . "Mene, mene, tekem, uphar-sin" is written on her walls.

Finally, what is the effect of all this upon *the people*, the masses? Read the answer in the empty pews of the average church; in the meager spiritual returns for the enormous outlay of money and effort; in the widespread skepticism that prevails, especially among men; in the phenomenal success of the Salvation Army, which studiously avoids every semblance to a church; in the hiss that greets the mention of *church* in representative gatherings of laboring men. . . . The people are not fools! They are not to be caught with chaff! . . . The people are sadly losing faith in the purity, sincerity, and disinterestedness of motive of the Church; and here in the domination of the dollar, is the fundamental reason why. From loss of faith in the Church, it is but a step with most men, to loss of faith in God, in moral government in the world, and then on to all looseness and license. So they go, the great mass of "common people" such as heard Christ gladly, in numbers increasingly large, past the doors of the church to park and pleasure ground, or else stay at home and read the Sunday newspaper. Of course it is very illogical and all wrong; but it is exceedingly human and exactly according to what facts and the trend of events would lead one to expect.

The writer does not wish to be misunderstood. He is neither a skeptic nor a cynic. He is an orthodox clergyman who loves the Church, and writes from a heart which is sad at a contemplation of these things. He bemoans the evils herein set forth; he longs to see the Church awake to her danger, and behold in the coming social battle of the Titans, the greatness of her opportunity. He prays that she may rise and shake off the grave clothes of mammonism, come into harmony with the Christianity of Christ, bring forth fruit meet for repentance, *and be rejuvenated by the cleansing fires of a new pentecost!*

To force a man to rest one day in the week, with the idea of benefiting him, is like trying to make an individual thrive on food that he does not relish.

RELIGION IN THE NORMAL SCHOOLS.

BY L. D. BURDICK.

THE normal schools and teachers' institutes are now an important part of the school system of the State of New York. The power of the normal schools has been greatly increased by recent changes in methods of passing on the qualifications of teachers. More and more the common schools are dependent on them for their teachers. It is important therefore to know their attitude on religious questions.

There are eleven normal schools in the State. The total number of pupils in them, according to the annual report of 1894, was 7,625. Of these, 3,600 were in the normal classes. The total cost to the State was \$326,912.64. The expense of teachers' institutes for the same year was \$28,143.44. The number of school districts was 11,161, and during some part of the year 32,476 different teachers were employed.

Some time ago the writer submitted to the principals of the normal schools these questions: What religious services are held in your school? Is attendance compulsory? What are the denominational connections of those who usually conduct them? Do Roman Catholics, Jews, or Unitarians ever participate in conducting them? Replies were received from all of them, from which the following facts are gleaned:—

One writes: "No religious exercises of any kind are held in this school unless the occasional singing of a hymn may be called such." This is the smallest of the eleven schools, having only 291 pupils, of whom 145 are in the normal department. In all the others daily religious services are held, consisting of hymns, prayer, and Bible reading. In seven schools attendance is compulsory, in three voluntary. The number of pupils in the schools where attendance is compulsory is 5,217; in those where it is voluntary it is 2,117. In two the services are conducted by the principals, one of them an Episcopalian, the denomination of the other not given. In four schools the services are conducted by the male members of the faculty. The denominational connections of those conducting services, so far as named, are Presbyterian, Methodist, Universalist, Baptist, Congregationalist, Episcopal, Dutch Reformed, and (in one case) Unitarian. One reports that Catholics have sometimes taken part in religious services at commencement; another, that they have been invited but usually declined to do so. One reports that a Catholic sometimes has charge of religious exercises in the primary department, and another that a Catholic, during the absence of the principal of the intermediate department, conducts reading service from the Protestant Bible. In the latter case the principal adds, "The Catholic priest of this village has recently made an effort to have the reading of the Bible and the sacred music dropped from the exercises, but has failed to accomplish his desired end."

The total number of communicants in the State in the denominations above-mentioned, as participating in religious exercises in the normal schools, exclusive of Catholics, is 814,973. The total number of Catholic communicants in the State is 1,153,130. The total population of the State, by the census of 1890, from which the other statistics are taken, is 5,997,863.

From this brief statement of facts and statistics, does not the conclusion seem warranted that religious denominations whose membership constitutes only a comparatively small part of the entire population of the State vir-

tually direct the religious instruction in the normal schools? How far the standing of those being prepared for teachers in these schools may be effected by their attendance or non-attendance in these services is not known. If it is affected at all is it not making "preference and discrimination" on account of religion which is forbidden in the constitution and has been from colonial days?

Through the teachers that go out from the normal schools the whole public school system of the State must be largely influenced by the religious training in them. Is it not therefore a matter of simple justice to all denominations and to those outside of all denominations, that all religious bias should be removed from them? And this can be accomplished in no other way than by taking all religious services out of them.

A LAW FOR THE WEAK AND A LAW FOR THE STRONG.

[Gainesville (Ga.) Eagle, Oct. 3.]

LAST spring, J. Q. Allison, of Douglas County, a Seventh-day Adventist, was arrested, carried to court, and fined for sabbath-breaking, the fine and costs, amounting to \$22.05. Mr. Allison's offense consisted in plowing in his field, away from the road, where he disturbed nobody, except those who went out of their way to look at him on purpose to get disturbed. Mr. Allison, according to the teachings of his religion and the dictates of his conscience, had rested on the day before. He refused to pay his fine, and the judge ordered him to the chain-gang. The *Atlanta Constitution*, in commenting on this affair, said:—

As the law now stands, we must punish these people when they violate our Sunday statutes. The Jews have never given us any trouble in this matter, and the "Seventh-day Adventists" should follow their example for the sake of peace and order. Our law-makers have no desire to persecute these honest and good citizens, but even when law-breakers plead that they are conscientiously obeying the divine command we must draw the line somewhere. We draw it in the case of the Mormons, and we must draw it on this Sunday question.

Oh, yes, we must draw the line. We must draw it on the Jews and the Adventists, but—

There we must stop. The Jews and the Adventists are in the minority. They are weak and powerless—therefore we must draw the line on them. It is a matter of religion with them, a matter of conscience; but they are weak, and are splendid subjects with which to illustrate the majesty of the law.

"We have a law, and by our law he ought to die."

But when it comes to drawing the line on the Atlanta exposition—which is being run by rich men, powerful and influential—the line does not seem to draw. It is a notorious fact that for the past month a full force of workmen have been at work each Sunday from sun-up to sun-down, right in the sound of the bells of the churches, where hundreds of perfunctory worshipers go to hear sleek and salaried parsons expound the law and the gospel.

And has one word been raised by one of these parsons against this unholy desecration of the Christian sabbath? Not one word. The men who are responsible for this desecration are members of these churches—good paying members, and it won't do to affront them. Even Dr. Hawthorne, that belligerent theological blunderbuss, who wrinkles his placid front and shakes his ambrosial locks and paws up the earth at sight of a bloomer

on a bicycle—even he has remained as silent as the grave when his wealthy parishioners laid their leprous hands on the sacred day of rest.

There was no work of necessity or mercy in this business. There was no element of religion or conscience in it. It was sabbath-breaking for revenue only. The motive that prompted and impelled was purely mercenary. It was for Atlanta. It was to enable that city to feather its nest, and that its grand consolidated aggregation of gougers might work successfully their multitudinous home industries in the shape of skin games to fleece the visitors out of their dimes and quarters and dollars.

Being for Atlanta and a work for her advancement, and no matter of conscience about it, it was all right, and the law will wink with one eye and the church will wink with the other.

It won't do to break the law as a matter of conscience. There must be the element of gain in it to escape the majesty of the law.

Theoretically, the laws were made for all alike, but the rich sometimes have the bulge on the poor.

THE FUTURE OF THE PAPACY.

[Sunday News-Tribune, Detroit, Sept. 15.]

THE papacy and its prospects for the future, immediate and remote, have recently been the subject of much thought and discussion among both the writers and statesmen in the highest circles of the Old World. That, in spite of its loss of temporal power, it still clings to Rome and never by a word compromises its hope of recovering its ancient position as a temporal sovereignty, is a constant embarrassment to Italy and a puzzle to not only the statesmen of that kingdom but to those of all Europe. Its spiritual power and prestige have grown enormously since Rome was made the capital of Italy and the pope was confined to the narrow limits of the Vatican gardens. Its influence upon the politics of every country in Europe has become more marked, and there is scarcely one of them which can formulate a policy without reckoning with the position of its Catholic subjects whose action in public affairs was never before so completely controlled by the head of their church.

The universal Church has bowed submissively to the stupendous claims of the Vatican Council, and there is not a breath of schism or heresy anywhere on earth within the ranks of its followers. As a prisoner, which he is pleased to call himself, the pope has more real power than he had formerly as a king.

It might be possible to explain this growth by the changed conditions of the world which, in our time, have enabled all human activities to centralize and consolidate power, and to trace much of the facility with which the Roman Church has done it to that very loss of temporal power, which she regards as a misfortune, but which has freed the Roman see from the natural jealousy which other Catholic communities naturally felt toward her when her bishop was a king. It might not be unreasonable to hope, too, that the new condition would eventually be accepted by the papal court and become permanent. But the persistence of the papacy in clinging to and constantly asserting its claims alarms statesmen, and excites fears that, in the future wars of Europe, the history of the last quarter of a century might be reversed.

This is the view which a recent writer in

the *Fortnightly Review*, Capt. J. W. Gambier, of the British navy, takes of the situation. He predicts that in the coming struggle between the destructive agencies of European society—anarchism, socialism, nihilism, etc.—the great powers will be compelled to call the papacy into alliance with them as the only conservative force which is equally strong among all their populations and which can strengthen their hands by securing for them the faithful support of the Catholic masses.

VALE WORKHOUSE.

[*Dayton (Tenn) Leader, Oct. 4.*]

AFTER the Seventh-day Adventists were convicted of violating the Sunday laws, a workhouse craze struck the county. What the county needed, and needed badly, was a workhouse with its gaudy trimmings in the shape of a commission of five, superintendent, guards, etc., and the scheme went through the county court like a greased coon through a melon patch. Well, the workhouse plan went into operation in July, and here is the expense melody to which the taxpayers must dance:—

July expenses.....	\$482.23
August ".....	256.82
September ".....	181.03

Total for three months.....\$920.08

So the little experiment cost Rhea County \$920.08, and if any commensurate public benefit has been derived from the outlay, it would require a committee of experts to discover it. The prisoners have all been released, except two females, and these have been turned over to the jailer again.

FORECLOSING THEIR MORTGAGE.

SUNDAY, October 6, was spent by the leaders of the anti-Tammany forces of this city in arranging a fusion ticket in the interests of "reform." This action was discussed the next day in the Methodist Preachers' Meeting, after which the following was unanimously adopted:—

The members of the New York Preachers' Meeting of the Methodist Episcopal Church desire to put on record their condemnation of the action of the representatives of political parties and political faction, who, claiming to represent the reform sentiment in this city, spent the hours of Sunday, October 6, in conference over the parcelling out of nominations for office on the basis of the number of votes they claimed to control.

We desire to declare that in a political campaign where the chief moral issue is the rigid enforcement of Sunday law this sabbath desecration by the men who claim to represent the moral elements in our politics is an outrageous affront to not only the Christian sentiment of the people, but to the moral sense of all law-abiding citizens.

It will be seen from this that the Methodist preachers are not satisfied simply with the enforcement of the "law" as it stands, but that they demand that Sunday shall be observed as the Sabbath. There is nothing in the so-called Sunday law of New York to forbid politicians to consult together in regard to candidates, or even to hold a convention upon that day. Such action would not be contrary to the statute, nor is it contrary to good morals upon any other hypothesis than that Sunday is the divinely-appointed Sabbath; and this is the very ground upon which action was taken by Methodist preachers.

The politicians had placed themselves upon record as favoring "the maintenance of the Sunday 'law' in the interests of labor and morality." The preachers seize upon this and demand that politicians shall themselves set an example of the kind of "morality" which

they propose to foster. It is thus apparent that in pledging themselves to the support of the Sunday "law" in the "interests of morality," the politicians have sold themselves to the preachers, and they must not find fault if the purchasers demand the delivery of the goods.

We are told that Sunday "laws" are not designed to be religious, and that it is not their purpose to secure the religious observance of the day; that they are intended in fact, only "to guarantee to all men the right to rest one day in seven;" but when the politicians exercise that right, in their own way, and spend the "civil sabbath" in arranging their plan of campaign, they are roundly denounced by the preachers as violators of their pledge to "maintain Sunday law in the interests of labor and morality." It is evident, therefore, that the preachers intend that the force of the Sunday "law" shall be to secure not only physical rest, but religious observance, and to forbid everything which is not in keeping with the supposed character of the day.

[*Daily Standard, Leavenworth, Kansas.*]

ABOUT the meanest thing yet heard of in connection with the puritanic enforcement of Sunday laws now epidemic in the United States, is the case of a poor old crippled Adventist shoemaker in Baltimore named Faust. A week ago last Sunday a policeman came smelling around his residence, and listening at the keyhole, heard him at work. Finding the front door locked, he tiptoed around to the back door, slipped in and arrested him and dragged him off to jail. Give puritanism the full power it is seeking and it will blot out human liberty in less than no time. It is the only danger which threatens the liberties of the American people.

Is THE open saloon any more a "ruthless invasion" of Sunday rest than a ruthless invasion of the peace and happiness of the home circle, of the tranquility of the State, and of the flower of American youth and manhood? Then why all this furor to close the saloons on Sunday only? Is it "in the interests of morality and labor" that, for the sake of giving legal support to a Church institution, the saloon should be given free course to invade every American home and snatch from it the pride of parents and the support of dependent children? The legal closing on Sunday only, means legal sanction on all other days.

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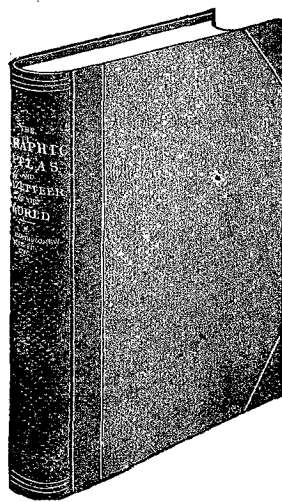
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NEW YORK, OCTOBER 17, 1895.

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.

WE are reminded by correspondents that we have omitted from our "Roll of Honor," the *Congregationalist* (Boston), the Chicago daily *Chronicle*, the *Leavenworth* (Kans.) *Daily Standard*, and the *Daily Champion*, of Atchison, Kans.

WE are pleased to learn that Mr. John Matthews has been released from Chatham (Ontario) jail, where he had been confined for refusing to honor Sunday, as demanded by "the law" of the country. The Department of Justice at Ottawa had been memorialized to inquire into Mr. Matthews' case, and had sent to Chatham for a careful statement of the facts, at the time of the latter's release.

THE article on page 326 from the *Eagle*, of Gainesville, Ga., is noteworthy because it shows so plainly the hypocrisy of the plea that "the law must be enforced." The "law" has not been enforced in Atlanta against those who worked upon the exposition grounds on Sunday, nor is it enforced in that city at any time against the Sunday excursions and other forms of so-called "sabbath desecration." The Sunday "law" is openly and persistently violated by the railroads every week in the very county in which Mr. Allison was sentenced to serve twelve full months in the chain-gang, and it does not even occasion remark; but the poor Adventist must forfeit the pound of flesh. "The court awards it and 'law' doth give it."

WE print on another page an article on "Religion in the Normal Schools," which contains some facts and suggestions worthy of serious consideration.

We are in harmony with the suggestion made in the closing paragraph, that it is only a "matter of simple justice to all denominations, and to those outside of all denominations, that all religious bias should be removed from" all schools under State control or supported wholly or in part by State funds.

We do not take this view, however, simply because of the impossibility of doing equal and exact justice to all concerned in the matter of giving religious instruction, but because in the very nature of the case the State is not qualified to give that kind of instruction. A teacher to properly give such instruction must have not only a religious but a spiritual qualification: and certainly it would be improper for the State to determine who possesses the necessary qualification for giving instruction in matters of religion. It would likewise be manifestly improper for the State to allow the various churches to certify to the qualifica-

tion of teachers in that respect; therefore, the only thing for the State to do is to omit religious instruction from its curriculum.

Nor do we believe that the morals of the people would suffer in the least from this omission. Religious instruction properly belongs to the home, the church, and the parochial school. In all these places such instruction can be properly given, and by persons properly qualified to give it. But outside of these agencies any attempted religious instruction is almost certain to be merely perfunctory and calculated only to displace and to cause to be neglected that home training which would otherwise be given.

Germany affords a striking example of what religious instruction in the public schools will do for a people who depend largely upon it. Nowhere, not even excepting in "infidel France," is unbelief so general as in Germany, and formalism in religion so widespread. We believe it would be many times better, both for the schools and the public, if all State schools were purely secular.

PERSECUTION IN TEXAS.

THE following appeared in the *Texas Post* (Galveston), of October 6:—

Farmer A. T. Remer, in Antonio, Tex., was brought before Justice of the Peace Devine, and accused of refusing to work on the high road on a certain day as ordered by the roadmaster. Remer belongs to the religious sect of the Adventists, and said that this certain day was the Sabbath, which is the day of rest according to the rules of his church. He claimed the right to discharge his religious duty, a right which is guaranteed by the Constitution of the United States.

Notwithstanding he was fined \$1 and costs, which amount to \$20 in this case. Remer, who persists in his right, has appealed to the higher courts.

It seems rather strange that in a State which has so much morality that it calls an extra session of the legislature to prevent a prize-fight, a good citizen cannot be allowed to abstain from labor on the day set apart by his religion for rest and worship.

THE *Leavenworth* (Kansas) *Standard* thinks it has solved the problem of the persecution of Adventists in Tennessee and other States, and has invited them to come to Kansas. In fact, judging from what the *Standard* says, one would suppose that a general exodus of the Adventists to that State had already begun. Our contemporary says:—

The *Standard's* invitation happened to find those much-persecuted people ripe for just such a move and more than willing to flee from the venomous reptiles of bigotry who have made their lives a burden and seek homes in a State where they can live in peace and worship God according to the dictates of their own conscience. They will locate in groups in various portions of the State wherever the conditions are found to be most favorable. The *Standard* is now engaged in giving them all the assistance it can in the selection of localities and it hopes to land a fair share of them in this county and city. These people are not Puritans; they believe in religious liberty, and if Kansas can get every last one of them in this and other countries to locate within her borders, she will have accomplished the finest piece of immigration work she ever undertook.

We cannot think that there is any such movement among the Adventists. It is true that individuals of that faith may be seeking

homes in Kansas; but the Adventists are not so anxious to avoid persecution as they are to discharge what they believe to be their duty to the world. They believe that everyone who has truth in advance of others is under obligation to give that truth to the world, and this cannot be done by colonizing in one or two States. Adventists are a missionary people, and no effort has ever been made by them to colonize; and instead of fleeing from States where the laws are unfavorable to them, we find them sending out missionaries into all parts of the world, planting the standard of truth upon every shore. They have established missions in Europe, Asia, Africa, South America, and in the Islands of the Sea. They have even invaded Russia, thus braving the terrors of exile to Siberia; and we are satisfied that not until they feel that their work is done will they forsake any neighborhood simply to avoid persecution.

The question of religious liberty cannot be settled by fleeing from bigotry and intolerance, but by meeting it in the Spirit of Christ and with the truth of the gospel, and overcoming it in its strongholds.

In the New York *Christian Advocate*, of Sept. 19, the editor says:—

When we were in Vienna it caused a great effort to find the little Wesleyan place of worship. The law would not allow it a shape like a church building; it could not have a name; it existed by sufferance. Subsequently it was shut up and had a long conflict with the government. Finally certain rights were given to it, and a church was erected, and one Sunday last month, for the first time in Vienna, Protestant church bells rung out, a set of bells having been presented to this Protestant church.

No American Protestant will question the propriety of this little church's "long conflict with the government" in its struggle to occupy the place of a light-bearer to the multitudes that sat in darkness around it. No such person will claim that the "law" which "would not allow it a shape like a church building" or even a name, was not wholly unjust and unworthy of recognition. Yet it was "the law of the land;" and if "the law of the land" ought always to be enforced, simply because it is the "law," the Roman Catholic authorities of Vienna were in the right in trying to extinguish the kindling flame of Protestant public worship.

THERE is a large amount of humbug in the talk about the workingmen becoming slaves to Sunday labor. The workingmen can rest on Sunday if they want to. It is not they who are doing the talking about the prospect of such slavery, or who feel any fear of it. It is not an over-amount of labor that they fear, but a scarcity of it, with low wages.

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