

"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."

Vol. 11, No. 6.

NEW YORK, FEBRUARY 6, 1896.

Price, three cents.

American Sentinel.

PUBLISHED WEEKLY BY THE
PACIFIC PRESS PUBLISHING COMPANY.

No. 43 BOND STREET, NEW YORK.

Entered at the New York Post-Office.

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STATE GUARDIANSHIP OF MORALITY.

THE State, in whatever its agency appears, stands for force—compulsion. The State exists not to give advice, not to persuade, but to define and enforce. Within the sphere of its action, individual option is done away.

It is quite generally assumed that one proper function of the State is to be the public guardian of morality. But in this assumption lies the possibility of untold evil.

What is "morality"? What authoritative standard have we, outside of the word of Omniscience, by which to determine it? There are various standards among men, but these differ one from another. What is considered moral in one country is regarded as immoral in another. Not even in the same community do we find one standard adhered to by all individuals.

There are, it is true, many acts, the immorality of which would nowhere, in civilized lands at least, be called in question. And the terms "moral" and "immoral" have come to be commonly used with reference to such acts, indicating a vicious nature rather than one that is simply irreligious. But no certain boundary line is known, in the public mind at least, separating between what is vicious and what is "irreligious." And when human legislation sets out to deal with acts upon moral grounds, it can find no logical stopping place short of religious despotism.

State guardianship of morality means enforced morality,—morality as defined by the State and accepted as such by the majority of the people. And what will be viewed as moral or immoral will depend very largely, if not wholly, upon the form of the prevailing religion. The State will naturally turn to the Church for enlightenment upon questionable or controverted points.

From the assumption that the State is the properly-constituted guardian of morality, it

is but a short step to the position that the State should also "protect" religion,—that religion, of course, which is the prevailing one. Religion and morality are found to be too closely connected to admit of dealing with the interests of one separately. When the State "protects" religion, it does so, of course, with a view to the highest welfare of its citizens. In that view force comes to be considered of value as a means of serving the interests of the soul.

This was the view commonly entertained

doubtless having in view the glory of God and the salvation of their souls. As the historian relates, also, he did this with especial reference to the preservation of the peace and prosperity of the State.

Among the acts which are counted immoral by many to-day, is the violation of the "Christian sabbath;" in other words, the act of performing ordinary labor upon the first day of the week. The doctrine of State guardianship of public morality is held to include the enforcement of the observance of this in-

stitution, by compulsory rest upon that day. There is a growing demand for more and stricter legislation to this end. But the Sunday sabbath, when enforced as now demanded, will be as great and as useless an infliction upon the people as was Charlemagne's "baptism" upon his Saxon prisoners.

As we have before observed, there is no rest in compulsory idleness. Voluntary idleness is bad enough, but compulsory idleness is ten times worse. The promoters of compulsory Sunday observance will not be satisfied with a law which enjoins merely cessation from work and amusement, for they do not aim at the result which would follow from this alone. The evil of enforced idleness must finally result in a demand that the people be brought into the churches, where they may receive the benefit of religious services. It will be found that to enforce idleness is not to guard morality, but to promote immorality; and a religious observance of the Sunday will be viewed as a logical necessity of the situation.



Charlemagne Inflicting "Baptism" upon the Saxons.

not many centuries in the past. Our illustration, "Charlemagne Inflicting Baptism upon the Saxons," whom he had conquered in battle, is thoroughly characteristic of the times in which this theory prevailed. The unfortunate Saxons did not comprehend the doctrine of baptism, nor, as their looks show, were they at all anxious to be baptized; but the conqueror inflicted the rite upon them,

But with what grace will the individual who wishes to be free to go about his work or engage in some amusement, proceed with an enforced religious observance of the "sabbath" day? The same, evidently, as that with which Charlemagne's Saxons submitted to the rite of "baptism;" and the effect will be of the same nature and value in the one case as in the other.

The truth is, that the State has no concern with morality, as such. The true American doctrine of the proper office of the State is set forth in the Declaration of Independence, where it is held as a self-evident truth that men "are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness;" that governments are instituted among men to preserve these rights. The State, therefore, by this doctrine, considers an act not with reference to its morality or immorality, but as being either subversive or not subversive of human rights. And when it cuts loose from this doctrine, and proceeds to deal with questions of morality, religious legislation soon follows, and despotism is the inevitable outcome.

Let the State keep upon the safe ground marked out in the Declaration of Independence, concerning itself only with that which relates to the preservation of the rights of its citizens, and leaving religion wholly free to do its work of uplifting and regenerating mankind.

A DEMORALIZING SYSTEM.

THE AMERICAN SENTINEL does not hold that it is the duty of government to teach morals in the proper acceptance of that term. But while this is true it is certainly the duty of government not to foster immorality by putting a premium upon those things which are demoralizing.

We are living in an era of "reform" when the "better classes" are demanding "decent municipal government."

New York City has been living under a "reform" régime for something over a year, and much good has certainly been accomplished; and for this all good citizens ought to be thankful. But while some good has been done not a little evil has likewise resulted.

The zeal of the police authorities to execute the excise and Sunday statutes has led them to acts that are more demoralizing than the things they have sought to suppress.

A few facts will illustrate this matter. As recorded in these columns a few weeks ago, a policeman, zealous for "reform," and incidentally for promotion, went into a tobacconist's where cigars were sold from one counter and stationery from the other. The "law" permits the sale of manufactured tobacco on Sunday, but does not permit the sale of paper or other stationery. This officer professed to be very anxious to write a letter, and induced the clerk to sell him a sheet of paper and an envelope for three cents, and then arrested the young man and dragged him off to the police station for violating the Sunday law!

Another police spy secured admittance to a small store on Sunday, and by representing to the proprietor that his wife was without a pair of stockings to go to meeting, as she happened to have none clean, induced the tradesman to sell him a pair of hose. Of course the accommodating merchant was arrested.

These particular arrests were made some time ago, but they are only samples of cases that are occurring all the time. No longer ago than the small hours of the morning of the 26th ult., a policeman, disguised as a sewer workman, with rubber hip boots, an old sou'wester, and a dirty rubber coat, induced a watchman to let him have a drink of whiskey from his private flask, and finally to sell it to him, on the ground that he was sick and suffering from a chill and stood very much in need of the stimulant. No sooner was the transaction finished than the watchman was

arrested on the double charge of giving away liquor and of selling it contrary to law.

The AMERICAN SENTINEL has no sympathy whatever with the liquor traffic nor with the use of intoxicating liquors as a beverage. Nor have we any sympathy with the idea that a man needs whiskey because he chances to feel a little cold. Nine times out of ten a cup of hot water or a little lively exercise would do much more good. But the question of the man's real need does not enter into this case. Whiskey is supposed by many to be a panacea for nearly all the small ills and discomforts incident to humanity; and it is certain that this sale of liquor was made by this watchman not with any intent to violate any law, but only at the earnest solicitation of a "man" who represented himself as being in a suffering condition.

The watchman was held for trial for violation of the law! The disguised policeman ought to be discharged in disgrace from the force. The man who induces another to commit crime is himself a criminal; if not always in the eyes of the law, he certainly is in fact and in justice; and a guardian of the peace who will stoop to such means to "detect" crime in order that he may arrest the "criminal" is certainly not a man to be trusted to guard the lives and property of the people. Such work is more demoralizing than would be the real crime which the law is designed to prevent.

One of the worst features about this latter case, is that the officer is said to be quite "pious." And as this procurer of "crime" professes faith in the Bible, we earnestly commend to his attention the text which says, "All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." And also that other text, which, describing the New Jerusalem, the city of the redeemed, says: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

The New York police force cannot be purged of such creatures too soon, nor will the civil atmosphere be fit for honest men to breathe until the system which puts a premium upon such "detective" work has given place to one which will tend to preserve the self-respect and manhood of the guardians of the peace.

PLAUSIBLE AND DANGEROUS TEACHING.

IT may seem to some readers of the SENTINEL that its efforts are largely expended in fighting a dragon of straw,—in pointing out and opposing sentiments and purposes which are not seriously entertained by men of prominence and influence among the people. It is this ignorance on the part of so many that constitutes one of the gravest features of the situation. While the custodians of liberty sleep in the fancied security of their treasure, insidious foes are rapidly doing their work of invasion and spoliation. Counterfeit principles are being everywhere put in circulation, which are accepted by the people as the true principles of liberty and justice. Already the logic of propositions, "laws," and judicial decisions in which the people seemingly acquiesce, demand the surrender of the birth-right liberties of American citizens.

Some propositions which show what is being widely taught and accepted as sound doctrine concerning things which have to do with the liberties of the people, occur in an article by Rev. Christopher G. Hazard, in the *Evangelist* (New York) of January 23, entitled, "Why Does Society Enforce the Sabbath?" We present them for the reader's consideration.

"It is the State," says Mr. Hazard, "that has made sabbath law, and it is the State that is enforcing it. The State has deliberately adopted a large part of the Decalogue, and the fourth commandment has been included in that part adopted. To this extent society has set up the Hebrew State, and is resolved to maintain it." If this be true, it is time that the people should fully understand the fact, and its significance.

Can the State rightfully adopt and undertake to enforce a part of the Decalogue? Can the civil power properly undertake to enforce a spiritual law? "We know," writes Paul, "that the law is spiritual." Rom. 7:14. The Saviour in his sermon on the mount showed in commenting upon the commandments forbidding killing and adultery, that they reach even to the thoughts of the heart. Hence if the State is to enforce this portion of the Decalogue, it must have some means of getting at the thoughts of a person's heart. And this the civil authorities tried to do back in the Dark Ages by means of the rack, thumbscrew, and similar instruments of the "holy Inquisition." Are we ready to grant that the State is authorized to pursue a similar course to-day?

But it may be answered, no one claims that the State laws against murder and adultery are violated by mere thoughts in such directions, but only by overt acts. Very well, then, such State laws are not a portion of the Decalogue. In other words, they are not laws against sin, but against crime. They forbid the overt act, as a violation of human rights; while the laws of the Decalogue forbid both the act and the thought that is back of it, as a sin against the Creator.

As concerns the fourth commandment, that precept of the Decalogue is certainly no less spiritual than are the sixth and the seventh. Like them, it cannot be kept by mere outward conformity to its requirements. And so far from having power or authority to enforce this part of the Decalogue, the State has no authority even to enact a law of its own against Sabbath breaking. It has no authority even to define what the Sabbath is. If it has such authority, then it can also define what constitutes baptism, or the celebration of the Lord's supper.

But we are told further by the above-named writer, that "as moral law, the Sabbath has civil value. It has been well said, that where parents are dishonored, society cannot continue, and that therefore no man's days can be long in the land; and to this may be added that where the Sabbath is dishonored, morality cannot continue, and the prosperity of the State cannot follow." This sounds plausible, certainly; but there is nothing in it beyond the sound. It amounts simply to this: Morality as a feature of individual character has a civil value. Certainly it has; but does it follow from this that the State should undertake to enforce morality? Conversion—making a bad man good—has a very high civil value. Converted, the thief ceases to steal, the violent man to assault and murder, the forger and counterfeiter to cause financial loss and disorder; in short, if all the bad men were only converted, and would remain so, we would not need a police force, society would be safe, and incalculable trouble and loss would be avoided. But does it follow that the State can properly undertake the work of changing men's hearts? The psalmist said, after he had grievously sinned, "Create in me a clean heart, O God." Ps. 51:10. That is what conversion is, and only He who has creative power can do it.

The State cannot compel children to honor their parents, save in appearance, and that

only to some extent. As well might it undertake to compel one person to love another person. No more can it enable or compel a person to keep the Sabbath. It can compel him to stop working; but as Mr. Hazard himself says, "The Lord emphasized the truth that the Sabbath is not the day of the doing. It is not consecrated to idleness." Idleness under the pretense of Sabbath keeping is mocking God; for God made the Sabbath "a delight" (Isa. 58: 13, 14.), a day of activity in worship and communion with him. What the State wants, on any and every day, is not more idle men, but more good men.

Nor is it true that "where the Sabbath is dishonored . . . the prosperity of the State cannot follow." For some men honor the seventh day, while others honor the first, and communities which do the former are certainly as orderly and prosperous as those which do the latter; yet one of these days cannot be the Sabbath. Nor does history give any warrant for believing that national prosperity is necessarily dependent upon the observance of any day of the seven.

We grant that the Sabbath institution is a human necessity; we believe it as strongly as any one can. And Mr. Hazard truthfully observes, "As well think to change God's ordinance of night as God's ordinance of the Sabbath." But this is just what men have thought to do; for while God's ordinance is, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," men have changed it so that the world are now taught that the first day is the Sabbath; and Mr. Hazard and others would have this change sanctioned and enforced upon all persons by law. Of course, the Creator has not sanctioned and does not recognize any such change; for he was wise enough to make the Sabbath just as he wanted it and just as it would best serve the needs of mankind, in the beginning; and this all men will find out at the final day of reckoning. The Sabbath is a human necessity, as a spiritual institution. The physical-necessity argument is considered separately elsewhere in this paper.*

Speaking of the law against Sabbath breaking in the time of the ancient Israelite theocracy, Mr. Hazard says: "There was no tyranny over conscience in the case, and there is none. In things moral and social the State has right over the conscience of the minority in it, to compel it." Has the State such right? Are the American people ready to accept such doctrine? If they are, then the scenes of the Dark Ages are ready to be repeated in this land; for no worse principle was ever cited in justification of any act of oppression or prosecution.

Think of it: "In things moral, . . . the State has right over the conscience of the minority in it, to compel it"! Is this the doctrine that is to be gathered from the pages of history or of revelation, or deduced from reason, in the light of the nineteenth century? Is it a true saying, after all, that "might makes right"? Is the State to define morality? and not only that, but to compel the conscience of individuals in moral things, who happen to be in the minority? God himself does not undertake to compel the conscience.

The author of this proposition cites as an example under it the case of a man who has "a conscience distorted to fit stealing," or "another" who "may fail to see the use and value of the Sabbath," in which case, he says, the State will see it for him. But if a man should plead conscience for stealing, the State would disregard his plea not on the ground that his conscience was bad or that he

was in the minority, but simply on the ground that he had violated human rights, which it is the purpose of the government to protect. The State would not make itself lord of his conscience; it would not concern itself with his conscience at all. It would simply take cognizance of the fact that the rights of some of its citizens had been violated, and as the appointed protector of those rights, its proper action in the matter would be clear, without any reference to the criminal's plea of conscience.

It may be that the Rev. Mr. Hazard does not see that this doctrine of the right of the State to coerce the conscience of the minority, would hold as well in heathen lands as in our own, and hence would justify all the idolatry and wicked practices which are esteemed necessary and right by the majority in such countries; it may be that he does not see that it would justify all the persecutions carried on in Catholic countries, or any that the majority in this country might see fit to inaugurate; but it is none the less harmful for that.

We are told further that because the Sabbath appears to be "against men before it is seen to be for them," "the State, like a wise father, enforces it first that it may be appreciated afterwards." We do not acknowledge any such "father." Our paternal needs are fully provided for by the "fathers of our flesh," and our all-wise, all-powerful Father in heaven, who created them and us. We want no "father" created by a popular vote. We want no religion defined and approved by the civil power; we want no conscience instructed by it. We want no Sabbath keeping or appreciation of religious privileges by State direction.

Our conscience is our own,—the gift of God. His word—not the vote of the majority—is its guide. And as that word never directs any one to violate human rights, but enjoins love on the part of each toward his fellowmen, its guidance will be no menace to the peace and prosperity of the State. Majorities in this world have always been wrong in religious belief and practice; and we will "not follow a multitude to do evil." We will take our religion from the Bible, and will obey also the laws of the civil power, save only when they are in plain conflict with the law of God.

WHAT IS FAITH IN JESUS CHRIST?

BY CHAS. F. WILCOX.

THE professed Christian world seem to be making one general move toward honoring Christ. Each denomination is vying with all others to do him the most honor. Some choose one way, and some another. But under whatever name, all claim to have one object, and that is that Christ shall be exalted. In view of this, is it not appropriate that we seek the reason for this, and ask in what manner it can be properly done?

Faith is the foundation of all action. Man's effort is put forth for that in which he has confidence, based upon evidence. Christ has represented himself to the world as the only hope for mankind. Those who accept him act in harmony with his instructions, and thus he controls their lives to a greater or less extent.

Through confidence in the life and experience of Christ, through a study of the lessons he has left on record, man becomes educated in reference to his claims. If he has confidence or faith in these claims of Christ, he is guided by the principles and teachings of Christ, and

his life will testify to the world that he is a disciple of Christ.

Now the question, Is the move to exalt Christ through an expression on the part of nations, as such, in harmony with his teaching? Unless it is, can it be said to be actuated by faith? and if it is not of faith, what is it? "Whatsoever is not of faith is sin." Then any move to exalt Christ, that is not based on a "thus saith the Lord," can be nothing but sin, for where there is no word of Christ, there can be no faith in his word.

Christ has said positively that his kingdom is not of this world. John 18: 36. This positive statement should forever silence him who would do honor to Christ by giving him an earthly throne. To believe Christ's word is to have faith in him. And faith in this word will lead to obedience, and obedience will never cause one to seek to do that which Christ has said should never be done.

Faith in Christ will lead to a humble opinion of our own knowledge as compared with that of Christ. Whatever he says will be agreed to, whether understood or not. His word giveth light and when gladly received, it illumines the mind, and ere one is aware, he understands facts and truths that were obscure.

To-day the world is filled with popular denominations, popular churches, and popular preachers. Has faith in Jesus Christ built all these up to their present position? Is the good will of the world toward them an evidence that they have "the faith once delivered unto the saints"? The word of Christ to his followers is, "Ye shall be hated of all men for my name's sake." Again he says, "Woe unto you, when all men shall speak well of you." From these words it is evident that the true followers of Christ will not be considered the friends of the world. Like their Master, they will rebuke sin by holy lives, and this testimony against iniquity evil men will seek to silence.

Faith in Christ asks, Is this the way of the Lord? and then humbly walks in it. The popular cry is, The great majority think so, and I will go that way too. Faith in Christ may bring sorrow and trial now, but by and by it will give joy. The majority may laugh now at the simplicity of the true Christian, but their laughter will soon give place to bitter lamentation.

Faith in Christ does not lead any church to do contrary to the express word of Him who came to speak the words of life. So he who is connected with any body that is doing anything for which they have not the plain instruction of Christ, may be sure that in that thing they are not acting through faith in him. Many true and sound principles may be cherished and obeyed, but in the single particular wherein there is a deviation from right and truth, lies a grave danger. The only way to escape is to cast aside the false principle, accept the truth, and thus walk in the light as God is in the light.

In the strife for the highest place, for the largest honors, for the greatest power, true faith takes no part. Simple faith in Christ works by love, and this love is toward the Father and the Son, and seeks to uplift every soul for whom Christ died. It moves to obedience, for working by love it must express itself by the works of love, and this is to keep the commandments of God. John says: "This is the love of God, that we keep his commandments: and his commandments are not grievous." We may therefore know that the voice, be it from preacher, or church, or denomination, that says, the law of God is changed or done away, does not love God, hence

* See article "Dr. Haegler's Chart" on page 44.

shows no faith in Christ, and should not be followed.

He who would exercise faith in Christ must stand against the world and overcome it. Its applause is not sought after. Like the Master, the man of faith can wait for the glory that is to be revealed by and by. Join not the majority, but follow Christ and have faith in his word, which is faith in him.

Battle Creek, Mich.

NATIONAL REFORM INCONSISTENCY.

THE *Christian Statesman*, which is a most persistent champion of legislation for the enforcement of Sunday observance, is out in its issue of January 11, with severe strictures on Romanism. It quotes from other sources, and charges that "Pope Leo is at one time saying 'white,' and at another 'black.'" It is the same Jesuitical policy in Europe as in America," etc. Now our chief objection to this language on the part of the *Statesman* is its inconsistency. One cardinal principle of the Roman Catholic church is the union of Church and State. Our ever watchful contemporary, the *Statesman*, adopts the Catholic's Sunday as the sabbath, rejects the only Sabbath of divine appointment, and then unites with the Roman Catholics in an attempt to enforce its observance through religious legislation which commits the government to this Catholic measure. This appears to us like decidedly crafty scheming in a line that is well pleasing to the very body against which the *Statesman* professes so much hostility. Pilot and Herod were once made friends for a very unworthy purpose. Can the *Statesman* see any parallel in that, and its own coalition with the "Jesuitical policy" of those whom it one day courts and the next day curses?—*Sabbath Recorder*.

CHRIST'S SUMMARY OF THE LAW.

CHRIST'S summary of the ten commandments does not indicate his indifference to the Sabbath. In that summary he brings out the highest reason why men should keep these commandments. Whoso loves God with all his heart will keep all the first table of the Decalogue, including the fourth; whoso loves his neighbor as himself, will keep all those commandments which regulate the relations between men. Laws are intensified rather than abrogated by being thus summarized, and lifted from the low ground of slavish obedience to the high lands of delightful service through love.

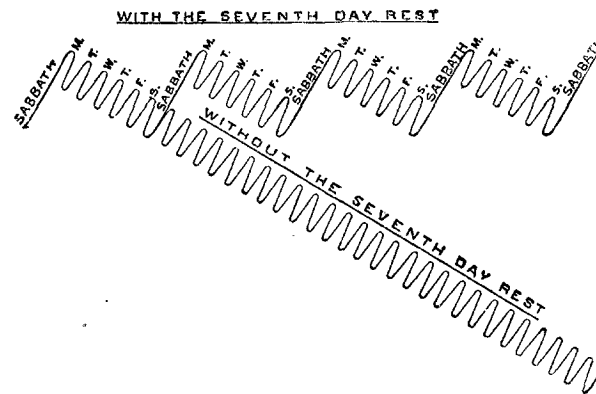
In this connection we must note a position which has been assumed by some. It is this: "God blesses his people in their worship on Sunday, and blesses the preaching of his Word on that day, therefore Sunday keeping is right." This claim is both weak and deceptive. God does not rebuke error nor punish disobedience petulantly, nor by immediate judgments. He sendeth rain and sunshine on the evil and the good, the just and the unjust, alike. The Word goes on its mission with the power of truth, whenever or however proclaimed. Those who preach the word faithfully on Wednesday find it blessed as much as on Sunday. Neither does God refuse to bless devout worship even though it be mingled with much of error. A sordid ritualistic view of the Sabbath, or Sunday, or any other day, is on a level with the Jewish formalism which Christ condemned. Mormonism and Communism both shout their theories to crowds on Sunday, and their theories are

received, and they increase, to the shame and peril of the land. Is it therefore right for them to thus observe Sunday? Sunday as a day of leisure is the harvest day of the rumseller. Is it, therefore, right for him to thus devote Sunday? Financially, he is *greatly blessed on every Sunday*; so are Sunday newspapers and Sunday trains. Men could not resort to such pleas in support of Sunday if they were not conscious that the claims of the Sabbath cannot be fairly answered. These good brethren dodge the issue because they cannot meet it.—*A. H. Lewis, D. D.*

DR. HAEGLER'S CHART.

IN our issue of last week brief allusion was made to the singular fact(?), overlooked by the physicians and scientists, but discovered by the clergymen, that Sunday rest is absolutely essential to mankind for the preservation of physical health.

There is, however, one exception to the rule, which should be noted. One physician, Dr. A. Haegler, stands abreast of the clergy in knowledge of the facts of physical science, and has prepared a "chart," showing the result to an individual of the omission of Sunday rest, as compared with the result when Sunday is regularly observed. We present herewith this remarkable production.* It



will be observed that the person who disregards Sunday rest goes steadily down hill, physically, until, as may be supposed, he sinks, a complete bodily wreck, into the gulf of physical perdition; while the one who has regularly abstained from work on Sunday naturally and easily maintains the level of his physical health.

As an illustration of an idea, this chart serves its purpose well. The only trouble is, it must stand without any support in truth. The "facts" of the illustration do not exist.

An illustration is not an argument. The one conveys an idea, the other demonstrates its truth or falsity. The demonstration of the truth of what this chart represents is yet to be had.

An appeal to the facts of history or of present human existence is sufficient to show the utter fallacy of this illustration. The number of people in this world who have regularly observed Sunday as a day of rest, or who so observe it to-day, is comparatively small. The weekly rest-day is found only in those lands where the people profess Christianity. In what are known as "heathen" lands, it is not observed. Nor has it ever been known as a practice among the heathen nations of past times. Yet, in point of physical perfection, the heathen compare favorably with the people of so-called Christian nations. The physical giants of ancient times were not

among the Sabbath-keeping Israelites; but among the heathen nations whom God dispossessed of the land which he would give to his people. There were men such as Goliath of Gath, Og, king of Bashan, and the Anakim, of whom the ten spies said in their report, "We were in their sight as grasshoppers." Coming to the testimony of later times, we find that the ancient Greeks were the most noted men of their age in point of physical perfection and prowess; yet they had no weekly day of rest. Nor did the conquering Romans know such an institution. And for our own times we have such testimony as the following from Bishop Andrews, of the Methodist Church, on his return from China:—

In China they have no septennial division of time, no weekly rest-day, merely annual festivals. They work right along all the time with no day of rest as such; yet they live to a very advanced age. This fact has led one of the most careful thinkers who has ever been sent as a missionary to China, to raise a serious question whether the great purpose of the Sabbath is not for worship and communion with the other world.

But it is not necessary that we go to pagan lands for these comparisons. Multitudes of people in our own country either spend Sunday in work or in some other manner requiring as much physical exertion as their ordinary labor. But it is safe to assert that Dr. Haegler himself could not distinguish between these men and others who regularly rest and go to church on Sunday, by any evidence to be gathered from a physical examination.

The truth is, that it is not mere rest—idleness—that man's physical system demands, but change—recreation. We except, of course, the daily demand for that nearly complete cessation of physical activity which is obtained in sleep. No one, however, advocates spending the Sunday in sleep. It is assumed that men are to be on that day in the full possession of their physical and mental activities; otherwise what would become of the church services? But when these faculties are fully awake they want exercise. This is a law of man's being. An all-wise Creator has wisely made activity the normal condition of the human system. Mere idleness without sleep is more exhaustive of nerve force and vitality, than is exercise. In these statements we are only telling what is well known to intelligent people.

It is not work that wears, but worry; not exercise that breaks down the system, but excess; not discipline that destroys its faculties, but dissipation. A thousand and one causes operate in determining the individual's physical status. Intemperance, inherited defects, uncontrolled passion, the cares and worries of life, too prolonged or violent exertion, weakness and excess of every kind and degree, affect our physical well-being. Yet Dr. Haegler in his chart presumes to differentiate between all these causes, not in one case merely but for all individuals, and distinguish the physical effect due to the observance or non-observance of a weekly rest day!

We might refer to the Sabbath institution as set forth in God's holy Word, and show that it is designed by the Creator not as a day of idleness, but of activity in spiritual exercises; but the purposes of this article do not require it. It is sufficient to say, in conclusion, that the clergymen who are calling for "laws" to compel people to "rest" on Sunday, both ignore Dr. Haegler's chart in their own practice—Sunday being pre-eminently their "busy day"—and also in their hopes and

* From "Practical Christian Sociology," Funk & Wagnalls Co., N. Y. By permission.

desires respecting others. They are perfectly willing that men should be as active as they please on Sunday, provided that activity is directed in religious channels, and for purposes they may specify as proper.

A chart which would portray the disastrous effects upon individuals and upon society of enforced Sunday idleness, would be a much more useful one, and would have a foundation in reality.

THE AMBITION OF ROME.

ACCORDING to the *Catholic Universe*, speaking of his mission to non-Catholics, "Father" Elliott said, Dec. 13, 1895:—

God has made this nation an arena of religious controversy. Here he has thrown a vast number of his children into civic fellowship in order that they may reestablish among themselves religious fellowship.

No man knows the joy of being a Catholic till he has made some one else a Catholic. To be broad-minded is a characteristic trait of the one international religion, and to share our good heritage with all our brethren—Jews and Greeks, bond and free—is Catholic generosity. The time is ripe and the opportunity has arrived for the development of the apostolic element in the American Church, nor shall we long lack the men to do the good work of converting America. No greater thanks to God can ever be offered by hearts grateful for many favors than to extend the kingdom of his Son until it embraces the newest and most splendid of the nations of the world.

There is but one way to prevent the realization of this "dream," and that is by the power of the gospel. The same power that nearly four hundred years ago struck the popish fetters from half of Europe is sufficient to-day to withstand the assaults of Rome on this continent. Will the people give it free course?

SUNDAY "LAWS" OPPOSED TO PUBLIC POLICY.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

ANYONE who has observed the recent contests in reference to compulsory idleness on Sunday in the various States will readily admit that it has a very disquieting effect upon the peace of the community. From the time that the Sunday question entered actively into the political arena in California fifteen years ago, until to-day, the attempted enforcement of Sunday rest has stirred up ill feelings in every place where attempts have been made to force it on the community. In California the question of the constitutionality of the Sunday statute came before the Supreme Court in 1882. By a majority of one vote the "law" was upheld, and an attempt was made throughout the State to enforce it.

The decision of the majority of the court, however, was not approved by the people of the State, but in order to test the question thoroughly it was made the political issue of the elections of 1883. One of the political parties espoused the "law," while the other declared it to be unconstitutional and opposed to public policy. As a result, Sunday statutes or no Sunday statutes was the question of the hour. Sunday legislation was argued by the press in all its bearings, and the question probably had never been so thoroughly canvassed and its nature so well understood by the public before. The party opposing the law on the ground that it was contrary to our constitutions and fundamental law was successful in the election—successful, too, for the first time in many years—and the opposition to Sunday legislation of any kind was victori-

ous. As a consequence the Sunday statute was immediately repealed.

In Arkansas, a few years later, the clause exempting observers of the seventh day from the penalties imposed upon violators of the Sunday statutes was repealed. Almost immediately persecution sprang up in different parts of the State, and the prosecutors went so far as to arrest a minister of the gospel, who believed in the observance of the seventh day as the Sabbath.

Of these prosecutions, Judge Williams, of Little Rock, formerly a judge of the Supreme Court of the State of Arkansas, said that this law was used so oppressively upon the seventh-day Sabbath Christians that "the Bar of the whole State was shocked." "The judges, as men and lawyers," he declared, "abhorred it." The Bar Association of the State of Arkansas condemned it likewise, declaring that "the system now in force, savoring as it does very much of religious persecution, is a relic of the Middle Ages when it was thought that men could be made orthodox by an act of Parliament."

Prominent citizens declared that the indictments were malicious in their character and without provocation, and were more for the purpose of religious persecution than proper enforcement of law. In moving for the repeal of the statute, Senator Crockett said:—

"Sir, I take shame to myself as a member of the General Assembly of 1885, which repealed the act of religious protection which this bill is intended to restore. It was hasty and ill-advised legislation, and, like all such, has been only productive of oppressive persecution upon many of our best citizens, and of shame to the fair fame of our young and glorious State. Wrong in conception, it has proved infamous in execution and under it such ill deeds and foul oppressions have been perpetrated upon an unoffensive class of free American citizens in Arkansas, for conscience' sake, as should mantel the cheek of every lover of his State and country with indignant shame."

The recent persecutions in Tennessee, Georgia and elsewhere are still fresh in the minds of the SENTINEL'S readers. With all this evidence before one, there can be no question whatever that the attempted enforcement of statutes designed to protect certain religious views are clearly opposed to the public good, and serve no purpose whatever except the venting of petty spite by the more narrow-minded portion of our citizens.

Nor is this result at all surprising. It is only what would be expected when there is an attempt to solve religious questions by the power of the State. These very results were pointed out by Congress sixty years ago, when the national legislature refused to interfere in the question of Sunday observance at the request of the numerous petitions that were sent in by that body.

"From the earliest period of time," declared the Congress of the United States, "religious teachers have attained great ascendancy over the minds of the people; and in every nation, ancient and modern, whether pagan, Mahometan or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country. The Persian idols, the Grecian oracles, the Roman auguries, and the modern priesthood of Europe, have all, in their turn, been the subject of popular adulation, and the agents of political deception. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which follow, involving the dearest rights of all—the rights of conscience."

It would seem that these facts ought to be sufficient to convince people generally that it is better to keep religious questions out of

politics. Religious institutions, if beneficent, are abundantly able to stand upon their own foundations without any assistance of law. The power of true religion is spiritual force. The power of false religion is physical force. Any religion or religious institution that asks the aid of the State is, to that extent at least, a false religion. All attempts, therefore, to enforce any religious doctrine or institution is opposed to the public good, and should be set aside by the courts accordingly.

Any law which tends to engender strife among peaceable citizens, and to bring discord and controversy where order would otherwise be, is opposed to public policy. The general welfare demands that laws shall promote peace and good order in society; and when they defeat this end they are opposed to the fundamental principles upon which government is founded, and for that reason the courts are abundantly justified in setting them aside as opposed to good order and the general welfare of the community. These laws are clearly opposed to the well-defined constitutional provisions in the various states, but even in the absence of such provision, they would still be void, as tending to disrupt and disorganize the peace of the body politic.

A VOICE FROM SOUTH AMERICA.

BY D. FRANCISCO CORTIS.

IN the AMERICAN SENTINEL of New York, under date of Nov. 28, 1895, I notice a request from the *Catholic Review* for light upon the laws of South American countries concerning religious liberty.

While I am not a Methodist, I am interested in religious liberty, and firmly believe that every man is responsible to God alone for his belief in matters of religion. Therefore, in the brief space allotted, I will try to let one ray of light shine upon this subject from the Republic of Colombia. The authority which I shall give is the constitution of the republic, as published in the scientific commentary of José Maria Samper, which is used as a text book in the law schools of the republic. The comments made upon these articles of the constitution are the accepted ideas and teachings on the subject under consideration. In article 38 we read:—

The Apostolic Roman Catholic religion is the one of the nation. The government shall protect and cause it to be respected as the essential element of social order. It being understood that the Catholic Church is not, nor shall be, the official church; it shall remain independent.

The understanding of this article is briefly stated thus: "The nation unquestionably declares its profession of the Apostolic Roman Catholic religion; and, because of this, the government shall protect and cause it to be respected. This protection and respect are inherent qualities due to that religion, it being the essential element of social order; and further, it being clearly understood that the Catholic Church is not, nor shall be, the official church, it shall retain its independence."

Only a glance at the foregoing will show any candid mind that there is no room left for a single principle of civil or religious liberty. Civil government exists for the purpose of maintaining "social order." The Catholic Church is declared to be the "essential" element in the social order of the republic; therefore it follows that any doctrine, idea, or principle not in accord with the doctrines, ideas and principles of that church, are productive of *social disorder*, and the State must

suppress them in order to continue its own existence.

Tolerance is the only thing that can exist, but tolerance is in no sense liberty. Liberty is an inherent right of every individual intelligence in heaven above or in the earth beneath. They are all alike responsible alone to the Being who gave them existence, and to no State, Church, or other power, in things pertaining to religion. Therefore when the framers of the Constitution placed in it Article 39, which reads, "No one shall be molested because of his religious opinions, nor compelled by the authorities to profess beliefs nor observe practices contrary to his conscience;" it was with the idea that the said opinions, beliefs and practices should not conflict with those of the Catholic Church. They thus state their idea of religious liberty:—

There is a substantial difference between liberty of conscience and religious liberty. The first is founded in the very nature of man. God made him a religious being, and gave him a conscience so that he could know, love, obey and worship him. For man, a religious life is a necessity, the greatest of all needs. It is the fountain of all his strength and blessings. Such being man's nature, the government and laws to secure the best good must adjust themselves not only so as not to violate any one's conscience, but they must also respect all manifestations of that conscience, provided, these manifestations do not bring with them danger to social order.

Religious liberty can go, and ordinarily does go, very far. It can manifest itself by many external acts which both affect society and the State; it establishes one or many classes of worship; it can perpetuate and make itself energetically felt; it can found a religious power and consequently a religious régime. This is work, and not simply liberty of conscience. It is external, organized, acting religious power.

Note the fact. You can believe and think what you may, but action is prohibited. The reason assigned for it runs: "Because the first only affects the life and rights of the individual, while the second affects the mass of the people, and closely, the life and rights of the State." Now the republic of Colombia denies the right to teach any religion except the Catholic, to the people of the republic. This statement will be made more evident by the following:—

If in any people one religion predominates, this should be particularly respected, aided and protected. The duty of protecting religion rests in the binding obligations of morality, for it is impossible for an irreligious people to have good institutions and laws. Therefore the object of civil governments is to promote the welfare and happiness of the people; but it is impossible to do so if they are opposing them in their dearest desires. But should there exist at the same time so many different religions that it would be impossible to decide which is the popular or national religion, the injustice of that which would protect one to the detriment of the other is evident; or the monstrosity formed by giving them equal protection, as though all were the true, thus imparting the same official respect to the false as to the true.

The Catholic Church is so identified with the moral life of the people of Colombia, that it is impossible to protect them without protecting their religion. In this we see the necessity and justice of recognizing their religion and giving to their church the prerogatives that are rightfully hers. Among these are independence, authority, dignity and respect. Such being the situation, would it be consistent to give absolute religious liberty to other religions or churches, even though they were Christians? No; because religious liberty requires liberty of action in religious matters; but to permit the free exercise of this would be inflicting a deep wound on the feelings of the nation, and would also become the cause of frequent conflicts. Catholicism being universal in Colombia, this equality cannot be admitted. Injury is also done in contending, that the rarest dissenters in the republic should enjoy equal liberties and advantages with the Catholics who constitute the vast majority.

Such is the reason assigned for not recognizing liberty of worship in Colombia. Dissenters are only tolerated and respected as excep-

tions; tolerance there is only that in harmony with the laws, and in consequence of treaties made by Colombia with other nations. Again we quote:—

Thus, to our mind, is harmonized the two consisting rights: that of the immense majority of the Colombian people, whose church and worship is Catholic, and who should receive particular respect and protection, because it represents the conscience of that vast majority; the other, that of the few dissenters, who, as beings of a distinct religion, positive or negative, are conscientious in action, and must, in their respective spheres, equally receive the respect and protection of the laws in their persons and belief. The constitution does not protect these beliefs when in the form of a church, but respects them and tolerates their profession, protecting them from violence and tyranny.

From these quotations one might draw the conclusion that the argument is rather conflicting, yet it is as good as can be furnished in support of a union between the State and the Church. We might also conclude that in this we have the expression of the majority of the people concerning liberty in religious worship. But from my experience among the people I am persuaded that it does not represent the mind and feelings of the vast majority of the Colombians, but only of a small minority who have been accustomed to rule, and who, knowing that their power would soon vanish if freedom was allowed generally, have succeeded in bringing about the present arrangement of affairs so as to retain themselves in power. I believe that the majority of the people are inclined to be liberal in their views and actions when they can act for themselves.

Why is even toleration granted to the dissenters? This question receives its answer under the 40th Article, which reads as follows:—

All forms of worship are permitted which are not contrary to Christian morals and the laws.

Acts contrary to Christian morality or subversive of public order, performed in connection or under the pretext of the exercise of worship, shall be subject to the common law.

Now in the Catholic's mind there is no other true religion but the Catholic religion; therefore the propagation of religions which differ from Catholicism must be prohibited, because they are subversive of Christian morals and tend to overturn the public tranquility. That this is the way the last two articles are understood by the people is evident from the following, taken from the *El Telegrama*, of May 14th, 1895, and published in connection with the archbishop's circular of May 12th. It reads:—

The constitution imposes tolerance under Articles 39 and 40 in matters of religious worship, but there must be no confounding of the right to perform public worship with that of publicly proselyting. This we know they have done with individuals from among the poorer classes. The permitting of this is to nullify the 39th Article of the fundamental law of the republic.

This we know is the idea they have of the liberty given to those who may differ with them on religious subjects. This the reader can see by a short study of the three articles previously quoted. But why is even tolerance granted? For this we also have their reason, and it reads:—

They [the framers of the constitution] wished to advance the liberality of the nation, by permitting the exercise of all worship not contrary to Christian morals or the laws. And why does it take the form of a permission? Other religions not being free in their own right, and a diversity of worships, according to the minds of the Catholic being an evil, this evil being less than to have the dissenters practice no religion, they admitted this tolerance, under which they may practice their worship.

But this permission is not, nor could it be unconditional: on one hand, the foreign worship must not be contrary to Christian morality; and on the other,

not in opposition to the laws. Why the first? Because the Colombian people being Christians, could not, nor can they permit, that which is not in harmony with Christian morality—the morality taught by Jesus Christ.

To this we might add, "as accepted and taught by the Catholic Church." The reader must ever keep in mind that no other ideas of morality or religion exists among the mass of the people but those of the Catholic religion. If the reader fails in doing this he cannot comprehend the situation, religiously, as it exists in Colombia.

And why the second? "Because the legislator may find in the future principles or practices in the worship of the dissenters that which may be immoral, and cause damage to the nation." Mr. Samper then adds: "This makes sure the liberty of the Catholic Church." I agree with him. The church has been made as secure as she could well be, and the tolerance and rights of the one who might disagree with her as small as possible. If I were to judge from the sayings and actions of the past year, I would conclude that the little tolerance which is now accorded would be gladly withdrawn if a way were seen in which the probable complications that might arise with other nations could be disposed of. The writer trusts that the above may afford one ray of light for the party who asked for light from South America.

ENFORCED IDLENESS.

A BILL recently introduced in the legislature of the province of Buenos Ayres, South America, provides that "in the territory of the province, besides Sunday, only the following days shall be feast days: 1st of January, 25th of May, 9th of July, Christmas, and Good Friday." While the intent of the bill, it seems, is to enforce labor on all the Catholic feast days excepting those named, and is therefore regarded unfavorably by many Catholics, the Protestants are objecting to it on the ground that the State has no right to require a cessation of work on any church feast days, and that enforced idleness is a great source of crime any way. These objections are valid, and we would that all Protestants were consistent enough to hold to them and not violate the principles involved in them by asking the State to compel men to observe the church festival of Sunday, and to enforce idleness on that day. Enforced idleness works the same on Sunday as on "Good Friday." Both are church festival days, ordained by the same church, one in honor of the crucifixion, and the other in honor of the resurrection of Christ, and neither by any command of God. —*Bible Echo, Melbourne, Victoria.*

"THE REV. PETER YORK," says the *Catholic Review*, "is doing valiant service for the church by the printed word in the sterling *Monitor* and the daily press of San Francisco." And in support of its assertion, the *Review* quotes as follows from a recent article from the pen of Mr. York:—

Again let me assert that the Catholic Church is not in politics. She plants her feet firmly on the principle of the separation of Church and State, which is the foundation stone of our country's prosperity. Neither by her bishops, nor by her priests, nor by her laymen does she wish to interfere in national or local politics.

What a mistake the world has been making to be sure! Sixty-six times have the Jesuits been expelled from various countries for interfering in politics, but it must have been all a mistake! for does not Mr. York confess that "the church" does not "wish to interfere in national or local politics"?

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NEW YORK, FEBRUARY 6, 1896.

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

WE hope no one of our readers will fail to read the article, "A Voice from South America," page 45 of this issue. It presents a most instructive picture of "national reform"—State recognition of God and religion—in practical operation.

"ONE of the questions which promises to be brought prominently forward in the forthcoming session of Parliament is," says the *English Churchman*, "that of a Roman Catholic University for Ireland, and it is high time the Protestants of the United Kingdom realized the danger which threatens them." Upon this the *Present Truth*, London, very pertinently says, "But how much better would Protestants be equipped for the struggle had they not betrayed their own cause by continually working for the State support of the Protestant religion, as professed by them."

JANUARY 23 Ira T. Babcock of Lego, Guilford Co., N. C., was arraigned before a Justice of the Peace for cutting weeds and doing other similar work on Sunday, the 12th day of January, upon his father's farm near that place. He was required to give bond in the sum of \$200 to answer before the Circuit Court at Greensboro on the 17th inst.

Mr. Babcock is a Seventh-day Adventist in faith, though not a member of the church.

The Sunday "law" of North Carolina exempts persons from arrest on Sunday; provides that any act required to be done in a certain number of days shall not be required to be done upon the date named if it be Sunday. Hunting "with a dog or dogs," and carrying "a shotgun, rifle, or pistol" on Sunday is prohibited under penalty of a fine not to exceed \$50. Fishing "on Sunday with a seine, drag net, or other kind of net, except such as are fastened to stakes," is prohibited under penalty from \$200 to \$500, or "imprisonment not more than twelve months." Selling intoxicating liquors on Sunday except "on a prescription of a physician, and then only for medical purposes" is prohibited and is punishable "by fine or imprisonment or both in the discretion of the court." The loading and unloading of freight is prohibited on Sunday as is also the running of any locomotive or cars "except such as may be run for the purpose of transporting the United States mails either with or without passengers," etc. But so far as we have been able to ascertain by examination of the statutes, there is nothing in the Code of North Carolina that prohibits ordinary labor on Sunday; but

the courts of that State may be able to find some hitherto obsolete statute that can be made to apply in the present case. If we mistake not we have heard that a "law" of this kind imposing a fine of one dollar for Sunday work does exist in North Carolina.

MR. CHARLES T. BLAND, of the Virginia Legislature, has introduced a bill "to prohibit railroad and steamboat companies from loading and unloading freight on Sunday, and also from running trains or boats, except such as shall be run for carrying passengers or mails. The text of the bill is as follows:—

Be it enacted by the General Assembly of Virginia, That no railroad company shall permit the loading or unloading of any freight car on Sunday, nor shall permit any car, train of cars or locomotive to be run on Sunday on any railroad except such as may be run for the purpose of transporting the United States mail, either with or without passengers, and except such as shall be run for carrying passengers exclusively, and the same restrictions shall apply to steamboats; provided that the word Sunday, as it appears here, shall be construed to embrace only that portion of the day between sunrise and sunset; and that trains and steamboats in transit, having started on Saturday, may, in order to reach the terminus and shops, run until 9 o'clock A. M. on Sunday, but no later, nor for any other purpose but to reach the terminus and shops. And any railroad or steamboat company violating this section shall be guilty of a misdemeanor in each county in which such car, train of cars, locomotive or steamboat shall run, or in which any such freight car or steamboat shall be loaded or unloaded, and upon conviction shall be fined not less than five hundred dollars for each offense; the fine when collected to be paid to the State-Treasurer for the use of the public schools.

2. And be it further enacted, That all acts or parts of acts in conflict hereto be and are hereby repealed.

3. This act shall be in force from its passage.

We propose to give our readers very soon a review of the principles embraced in this bill, and also a history of the establishment of religious liberty in Virginia more than a century ago. This will be decidedly interesting in view of Mr. Bland's bill.

OUR first-page illustration, "Charlemagne Inflicting 'Baptism' upon the Saxons," is taken from Ridpath's "History of the World," Vol. 2. The historian relates that in the spring of A. D. 777, Charlemagne, "having satisfactorily regulated the affairs of Italy," "conceived the plan of extending the empire of religion in the opposite directions of Saxony and Spain. In furtherance of this purpose he convened at Paderborn, in the year 777, a general assembly of his people, and there the scheme of conquest was matured. The German chiefs had generally obeyed his summons, and were present at the assembly; but Wittikind, king of the Saxons, was conspicuous by absence." In a foot note the historian adds:—

It was at this assembly of the Saxon chiefs that Charlemagne gave his refractory subjects their option of baptism or the sword. The impenitent barbarians, yielding in action but obdurate in mind, were compelled to kneel down at the bank of a stream while the priests, who accompanied Charlemagne's army, poured water upon their heads and pronounced

the baptismal ritual. The king soon had cause to learn the inefficiency of such a conversion from paganism.

Thus it appears that Charlemagne had in view not only the conversion of the Saxons, but more particularly the peace and safety of the State, which he thought would be promoted by changing them from pagans to Christians. The trouble with his plan was that the forced acquiescence of the Saxons in a religious ceremony did not work the least change in their hearts for the better, any more than does the forced observance of Sunday in the hearts of men to-day.

A CORRESPONDENT, writing from Ceresco, Mich., asks us to state the facts in regard to Baptists having received government aid for their denominational schools. The Baptists never received any aid, so far as we know, for Indian schools, but they did receive aid under a contract with Henry L. Morehouse, of this city, Secretary of the American Baptist Home Missionary Society, for the support of schools for the Freedmen of the Choctaw and Chickasaw Indians in the Indian Territory.

In a letter to Mr. Allen Moon, President of the International Religious Liberty Association, under date of Sept. 12, 1894, Hon. Frank C. Armstrong, Assistant Commissioner of Indian Affairs, gives the following dates and amounts:—

In 1879, six day schools at \$875 for six months.

In 1882, one boarding school and eight day schools at \$2,250.

In 1883, one boarding school and eight day schools at \$2,750.

In 1884, four day schools at \$700; and again in the same year, for six schools at \$1,500.

These we believe to be the facts in regard to this matter, as anyone can learn by writing to the Office of Indian Affairs, Washington, D. C., and mentioning Mr. Armstrong's letter of the date given above.

BOUND VOLUMES.

WE still have on hand a few bound volumes of the AMERICAN SENTINEL for the year 1895, which we will send to any address in the Postal Union on receipt of \$1.50 for the Manilla binding, or \$2.50 for cloth binding with leather back and corners.

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