


AMERICAN SENTINEL



"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. 7.

NEW YORK, FEBRUARY 13, 1896.

Price, three cents.

American Sentinel.

PUBLISHED WEEKLY BY THE
PACIFIC PRESS PUBLISHING COMPANY.

No. 48 BOND STREET, NEW YORK.

Entered at the New York Post-Office.

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RELIGIOUS LIBERTY IN VIRGINIA.

VIRGINIA, a State which has long stood second to none in guaranteeing liberty of conscience, seems about to enact additional Sunday statutes.

The text of the proposed "law" was published in these columns last week. It is designed to affect only railroad and steamship companies, but it violates the principles of the separation of Church and State, so ably advocated by Thomas Jefferson and James Madison, more than a century ago, just as truly as though it proposed to interfere with the individual citizen.

Human rights antedate all governments. They existed as soon as man was created, and are entirely independent of civil authority; and it seems strange that the legislators of any American commonwealth should entertain for a moment the idea that rights are conferred by the State; and yet such is the thought underlying all religious legislation.

The Declaration of Independence, written by Thomas Jefferson, presents the matter in its true light, namely, that men "are endowed by their Creator with certain unalienable rights," and "that to secure these rights governments are instituted among men."

Subsequently to writing the immortal Declaration, Mr. Jefferson wrote:—

Our legislators are not sufficiently apprised of the rightful limits of their power; that *their true office is to declare and enforce only our natural rights and duties, and to take none of them from us.* No man has a natural right to commit aggression on the equal rights of another; and this is all from which the laws ought to restrain him; every man is under the natural duty of contributing to the necessities of the society; and this is all the laws should enforce on him.¹

And again in the same letter Jefferson says: "When the laws have declared and enforced all this [natural rights and duties], they have

fulfilled their functions; and *the idea is quite unfounded, that on entering into society we give up any natural right.*"

Mr. Jefferson very pertinently remarks that "the trial of every law by one of these tests would lessen much the labors of our legislators, and lighten equally our municipal codes."

Tried by the rule stated by Jefferson, the Sunday bill now before the Virginia legislature will be found to far exceed the rightful limits of legislative power.

The late Alexander H. Stevens entertained views similar to those held by Mr. Jefferson. He said:—

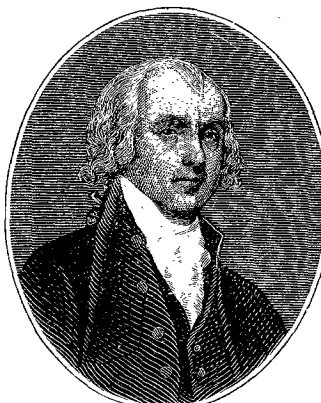
In forming single societies or States, men only enter into a compact with each other—a social compact—either expressed or implied, as before stated, *for their mutual protection in the enjoyment by each of all their natural rights.* The chief object of all good govern-

the functions of civil authority. The question has been stated as if it were, Is religion necessary? The true question is, Are establishments necessary for religion? And the answer is, they corrupt religion. The difficulty of providing for the support of religion is the result of the war, to be remedied by voluntary association for religious purposes. In the event of a statute for the support of the Christian religion, are the courts of law to decide what is Christianity? and, as a consequence, to decide what is orthodoxy and what is heresy? The enforced support of the Christian religion dishonors Christianity. Yet, in spite of all the opposition that could be mustered, leave to bring in the bill was granted by forty-seven votes against thirty-two.⁴ The bill, when reported, prescribed a general assessment on all taxable property for the support of teachers of the Christian religion. Each person, as he paid his tax, was to say to which society he dedicated it; in case he refused to do so, his payment was to be applied toward the maintenance of a county school. On the third reading the bill received a check, and was ordered by a small majority to be printed and distributed for the consideration of the people. Thus the people of Virginia had before them for their choice the bill of the revised code for establishing religious freedom, and the plan of despoending churchmen for supporting religion by a general assessment.

"All the State, from the sea to the mountains and beyond them, was alive with the discussion. Madison, in a remonstrance addressed to the legislature, embodied all that could be said against the compulsory maintenance of Christianity and in behalf of religious freedom as a natural right, the glory of Christianity itself, the surest method of supporting religion, and the only way to produce moderation and harmony among its several sects. George Mason, who was an enthusiast for entire freedom, asked of Washington his opinion, and received for answer that 'no man's sentiments were more opposed to any kind of restraint upon religious principles.' While he was not among those who were so much alarmed at the thought of making people of the denominations of Christians pay



THOMAS JEFFERSON.



JAMES MADISON.

ments, therefore, should be the protection of *all the natural rights of their constituent members.*

Upon entering into society for the purpose of having *their natural rights secured and protected, or properly redressed, the weak do not give up or surrender any portion of their priceless heritage in any government instituted and organized as it should be.*

In no other State have such questions been any more thoroughly discussed than in Virginia. "Early in the autumnal session of the legislature of 1785," says Bancroft,² "Patrick Henry proposed a resolution for a legal provision for the teachers of the Christian religion. In the absence of Jefferson, the opponents of the measure were led by Madison, whom Witherspoon³ had imbued with theological lore. The assessment bill, he said, exceeds

² "History of the United States," Vol. VI, pp. 156-158.

³ Rev. John Witherspoon, D. D., LL. D., President of Princeton College, and one of the signers of the Declaration of Independence.

⁴ Madison to Jefferson, 9 January, 1785. Madison, 1, 180.

¹ Letter to Frances W. Gilmer, "Works of Thomas Jefferson," Vol. 7, p. 3.

toward the support of that denomination which they professed, provided Jews, Mahometans, and others who were not Christians, might obtain proper relief, his advice was given in these words: 'As the matter now stands, I wish an assessment had never been agitated; and, as it has gone so far, that the bill could die an easy death.'

"The general committee of the Baptists unanimously appointed a delegate to remonstrate with the general assembly against the assessment, and they resolved that no human laws ought to be established for that purpose; that every free person ought to be free in matters of religion.⁶ The general convention of the Presbyterian Church prayed the legislature expressly that the bill concerning religious freedom might be passed into a law as the best safeguard then attainable for their religious rights.⁷

"When the legislature of Virginia assembled, no one was willing to bring forward the assessment bill, and it was never heard of more. Out of one hundred and seventeen articles of the revised code which were then reported, Madison selected for immediate consideration the one which related to religious freedom. The people of Virginia had held it under deliberation for six years; in December, 1785, it passed the House by a vote of nearly four to one. Attempts in the Senate for amendment produced only insignificant changes in the preamble, and on the sixteenth of January, 1786, Virginia placed among its statutes the very words of the original draft by Jefferson with the hope that they would endure forever: 'No man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall suffer on account of his religious opinions or belief; opinion in matters of religion shall in no wise diminish, enlarge, or affect civil capacities. The rights hereby asserted are of the natural rights of mankind.'⁸

"Thus," says Madison, 'in Virginia was extinguished forever the ambitious hope of making laws for the human mind.'

It will be observed that the opposition to the proposed legislation for the support of teachers of the Christian religion was not from an infidel but from a Christian standpoint. Madison was himself "bred in the school of the Presbyterian dissenters under Witherspoon at Princeton,"⁹ and the Virginia Presbyterians and Baptists of that day were certainly not open to the charge of hostility to Christianity. The fight against the bill, supposed to be for the preservation of Christianity, was made wholly in the interests of Christianity and of God-given rights.

Mr. Madison's first reason for opposing the bill was because "religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence."

His second reason was, "Because, if religion be exempt from the authority of the society at large, still less can it be subject to that of the legislative body," whose jurisdiction, he argued, was both derivative and limited.

Mr. Madison's third reason for opposing religious legislation in Virginia in 1785 is just as applicable to the legislation proposed now. "Who does not see," he asks, "that the same authority which can establish Christianity in exclusion of all other religions, may establish with the same ease any particular sect of Christians?"

Equally pertinent would be the question now: Who does not see that the same authority that can require the observance of one Christian institution, may establish with the same ease any other real or supposed Christian institution and require its observance? There can be but one reason for hedging the Sunday about with legal restrictions and prohibitions, namely, its supposed sacred character; and who does not see that it would be just as legitimate for the legislature to guard or enforce in like manner any other institution of the Church?

Again, Mr. Madison, and those who joined with him in this memorial, objected to the "bill establishing a provision for teachers of the Christian religion" on the ground that it violated "that equality which ought to be the basis of every law." This is equally true of the present bill. It violates equality because it requires in some degree the observance of a religious institution. Said Mr. Madison: "Whilst we assert for ourselves a freedom to embrace, to profess, and to observe the religion which we believe to be of divine origin, we cannot deny an equal freedom to them whose minds have not yet yielded to the evidence which has convinced us." The present Sunday bill, like all such measures, takes no account of the right of every man not to observe Sunday.

Again, as pointed out in the fifth division of Mr. Madison's memorial, the bill now before the Virginia Legislature, equally with the bill then under consideration, implies the right to employ religion as an engine of civil policy; and also to use the civil power to support and enforce religion.

As it is religious sentiment which demands such legislation as that now proposed in Virginia, so it is religious sentiment which enforces such legislation. In fact, by such laws the State simply clothes the Church with civil power, and within certain proscribed limits, makes it the "duty" of the magistrate to adjudicate religious questions and enforce religious discipline. And this is equally true of the Sunday "laws" already upon the statute books of Virginia. Section 3800 provides that:—

The forfeiture declared by the preceding section shall not be incurred by any person who conscientiously believes that the seventh day of the week ought to be observed as a Sabbath, and actually refrains from all secular business and labor on that day, provided he does not compel an apprentice or servant not of his belief to do secular work or business on a Sunday, and does not on that day disturb any other person.

Such an exemption is itself evidence of the religious character of the "law." Thus even the attempts of legislators to do justice and to recognize the right of every citizen to worship God according to the dictates of his own conscience, show such legislation to be alike in flagrant violation of the Virginia Bill of Rights, of the "Act Establishing Religious Liberty," and of the natural rights of man.

It is to be hoped, therefore, that the Legislature of Virginia will not only reject this present Sunday bill, but will make haste to repeal the various measures of religious legislation now upon the statute books of that State, and thus vindicate the principles so ably announced and defended over a century ago by Jefferson and Madison, the ablest statesmen of that day, and by Witherspoon, the Christian minister, educator, and patriot.

RELIGIOUS "LAWS."

THERE is nothing more unchristian than a man-made religious "law."

Religious legislation is solely a prerogative of the Creator. When man presumes to enact

such legislation he assumes to put himself in the place of God. His religious legislation, so far from being Christian, becomes from its very assumption to be such, actual blasphemy.

"Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30: 5, 6. Religious legislation presumes to add to the words of God.

Every word of God is law. It is law because it is right, because it is truth, because it is just, and because it will certainly be carried into effect. And therefore any religious legislation by man becomes but a man-made addition to the word of God, and subjects its authors to the reproof of the Almighty, which will demonstrate them to be liars, and appoint their portion with the lovers of untruth.

"CASUAL OBITER DICTUM."

FROM a legal standpoint the argument of the *Christian Work*, on page 53, is conclusive. Upon no sound principle of law can it be asserted that this nation has any religious character whatever. But as a matter of fact, not only the several States but the nation is influenced very decidedly by popular Christianity.

It was doubtless the purpose of the founders of this Government to make it purely secular; wholly separate, not only from any church but from religion as well; not opposed to religion, but simply having nothing to do with it, just as a business concern, while not hostile to religion, has no religious character.

According to the Declaration of Independence the sanctions of civil government are found in the existence of God-given, natural rights. But while this is true, there has been a disposition on the part of our courts to find the sanctions of our civil codes, not so much in the inherent rights of man, as in the religion of the people. Forgetting that other peoples knowing nothing of Christianity have had codes of manners fully equal to our own, learned judges have sought in the Christian religion that justification for the laws of justice which our forefathers declared to be self-evident.

Justice Brewer probably meant by his "casual obiter dictum" no more than he now professes; but it is, nevertheless, a step, and a long one, in the return journey to the judicial maxims of that period of the world when the State was the obedient servant of the Church.

Justice Brewer cannot recall his words; and if he could that would not greatly alter the facts, for as the decision shows, his conception of the sanction of government is wrong. Not the will of the people, or the intent of the law makers, but the eternal principles of justice is the touchstone to which such questions as that involved in the Trinity Church case should be brought.

Justice Brewer ought to have pursued a line of argument as broad, far-reaching, and comprehensive as the constitutional inhibition of any law prohibiting the free exercise of religion; one that would have covered the case of a Jewish rabbi, a pagan priest, or an infidel lecturer equally as well as that of a Christian minister. The alarming feature of the decision is that the reason *beyond all others* by which the learned justice "sustains" it, followed to its logical conclusion, would justify legislation friendly to Christianity and hostile to paganism, Judaism, or skepticism.

The court argued that such an interpretation as was sought to be put upon the Contract Labor Law was not admissible because

⁶ Washington to George Mason, 3 October, 1785. Spark's ix, 137.

⁷ Semple's "History of the Baptists," etc., 71; Foote's "Sketches of Virginia," 344.

⁸ Madison, i, 213. ⁹ Hening, xii, 86.

¹⁰ Bancroft, Vol. IV, p. 417.

of the Christian sentiments of the people. He ought to have argued that such an interpretation was not admissible because of the fact that the Constitution, recognizing the inalienable right of every man to freely practice whatever religion his mind accepted, forbade Congress to make any "law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Constitution of the United States if adopted by China ought to safeguard in that land every right which it defines and guarantees in this country. To forbid a church or churches to secure pastors wherever they saw fit would be to prohibit "the free exercise of religion," and would be just as violative of the Constitution, just as much beyond the legitimate power of Congress, in the case of a pagan priest as of a Christian minister. But to say the very least, Justice Brewer's line of argument necessarily suggests the thought that had the prevailing religion of the country been pagan, or Jewish, instead of Christian, that interpretation by which it was sought to exclude a Christian minister might have been sustained!

It matters not that Justice Brewer differentiates between the people and the nation, and meant only, that owing to the Christian sentiment of the people the court could not suppose that Congress intended to enact legislation hostile to Christianity. The Constitution was designed as a check upon the very sentiment which Justice Brewer thus in effect assumes is supreme. Under the Constitution as our fathers made it, religious sentiment can never be crystallized into law in this country; but that is the very thing that Justice Brewer's line of argument would invite and justify; for it necessarily follows, if his reasoning be correct, that the religious sentiment of the people, and not the Constitution is the supreme law of the land; or, in other words, that that instrument must be interpreted not by natural, inalienable rights, not by the principles of the Declaration of Independence, but by religious sentiment; and that that sentiment being Christian the supreme law must be Christian! The further conclusion is unavoidable, that if that sentiment were to change, if the people were to become pagans, the supreme law would become pagan, and Christian ministers might then be excluded without an iota of change in the written Constitution!

The truth is that the whole thought underlying Justice Brewer's Christian-nation argument is wrong, and is not made one whit better by the fact that the particular words in question are "*obiter dictum*, having no judicial force whatever."

SOME AMERICAN "LAW."

A GENTLEMAN in this city obtained a verdict of six cents, recently, from a jury in the Supreme Court of this State against the Third Avenue Railroad Company, for the death of his two-year-old daughter. The attorney for the defendants, in speaking of the verdict, said:—

There have been several such cases in other States. Six cents seems a small sum for the life of a child, but it must be remembered that there are many chances against a two-year-old child, especially a female, being of any value, commercially speaking. She may die or be deformed or be rendered helpless in a thousand ways. All those things must be taken into consideration, and they evidently were considered by the jury.

The lawyer stated correctly the principles governing such cases. The pain and shock to the parents cannot be legally considered.

Damages must be assessed only on the proved probable money value of the life. If however a man is subject to intense physical suffering he can recover damages for it. But the law provides for nothing of the kind in such cases as the one in question. As before stated, the only thing to be considered is the value of the life in dollars and cents. The law does not undertake to guard the feelings in such cases, or to compensate anybody for sustaining such a mental shock as is incident to the death of a loved one under such circumstances.

But the "law" is not always thus unkind. Corporations cannot be made to pay for the rude shocks to which fond parents are subjected by the careless killing or maiming of their children; but in some States, at least, we find an attempt to guard by "law" the religious sensibilities of the people. In Tennessee, anything which is likely to shock the "moral sense of the community" is punishable as a nuisance, and it is not even necessary to prove that anybody's feelings were really thus shocked.

Even in the State of New York observers of the seventh day are only permitted to work on Sunday provided the labor is "done in such a manner as not to interrupt or disturb other persons." Just how much or how little this means remains for the courts to say. But in view of the interpretation put upon similar laws in other States, it would seem only reasonable to suppose that this provision refers not only to physical disturbance, but to mental annoyance, in which case the "law" certainly guards religious sensibility more carefully in some respects than it does parental affection, or even child life.

MARYLAND HISTORY AND ROMAN CATHOLIC CLAIMS.

CECIL CALVERT, the second Lord Baltimore and lord proprietary of Maryland, was a Roman Catholic, and for this reason Roman Catholics take great credit to themselves for what they call "the establishment of religious liberty in Maryland." The *Monitor*, of San Francisco, in its issue of January 18, says:—

We were always inclined to believe that the early history of Catholic Maryland offers at the same time the most magnanimous example of Catholic tolerance and liberality and the most ungrateful specimen of anti Catholic bigotry. It will be remembered that when Calvert founded Maryland he threw open the colony to every sect and creed. The Puritan who fled from Virginian persecution found a welcome and secure home under the persecuted Baltimore. But when the royal house in England fell before the Covenanters the Puritans whom Calvert had sheltered turned on their host and established the reign of religious intolerance in his free colony. Baltimore reestablished his authority and his first deed—the most glorious in our history—was to pass the famous act of religious toleration.

The fact is, as we have repeatedly shown, that the circumstances were such that Lord Baltimore could not do otherwise than to grant a good degree of religious toleration in his colony. England was at that time "Protestant" and Maryland was not settled by Roman Catholics but very largely by Protestants.

Of the landing of the first emigrants Bancroft says:—

Upon the 27th [of March, 1634], the emigrants, of whom at least three parts of four were Protestants, took quiet possession of the land which the governor had bought.¹

It is probable that the relative proportion of Catholics and Protestants in Maryland re-

mained about the same, and though the government was in the hands of the lord proprietary, who was a Catholic, it would have been quite impossible for him, even had he desired to do so, to have denied toleration to so large a majority of his subjects.

Again Bancroft says:—

In the mixed population of Maryland, where the administration was in the hands of Catholics, and the great majority of the people were Protestants, there was no unanimity of sentiment out of which a domestic constitution could have harmoniously risen.²

This was about the time of the conflict in England between the Parliament and Charles I., and Lord Baltimore had to look well to his rights in order to retain any authority at all. Leonard Calvert, the proprietary's deputy, went to England in 1643 to consult with his brother, Lord Baltimore, about affairs of the colony. Claybourne was claiming Kent Island, and the Presbyterians, Episcopalians, and Puritans, who formed a large proportion of Lord Baltimore's subjects, were restless under the authority of a Catholic, and were desirous of establishing Protestantism, so-called, as the religion of the colony.

In 1645, a petition was presented to the House of Lords, asking that the government of Maryland might be settled in the hands of Protestants. For some reason this petition was not acted upon, and "the politic Lord Baltimore," says Bancroft, "had ample time to prepare his own remedies. To appease Parliament, he removed Greene [the Roman Catholic Governor], and in August, 1648, appointed in his place Wm. Stone, a Protestant of the Church of England."³

It was in April of the following year that the act establishing religious toleration, was passed. Bancroft says: "To quiet and unite the colony, all the offenses of the late rebellion were effaced by a general amnesty; and, at the instance of the Catholic proprietary, the Protestant governor, Stone, and his council of six, composed equally of Catholics and Protestants, and the representatives of the people of Maryland, of whom [only] five were Catholics, at a general session of the assembly held in April, 1649, placed upon their statute books" this act of toleration.

We do not deny that Lord Baltimore was a liberal minded man, or that he entertained charitable feelings toward Protestants. But even had such not been the case, his environment and the circumstances under which he received and held his charter were such that he could not well have taken any other course than that which he did take in granting to his subjects religious toleration. England was "Protestant" and the charter granted Lord Baltimore by Charles I., established in effect the Anglican Church as the church of Maryland. It gave the lord proprietary authority to found "churches and chapels, and places of worship in convenient and suitable places within the premises; and of causing the same to be dedicated and consecrated, according to the ecclesiastical laws of our kingdom of England."⁴

It will be seen at once that it was quite out of the question for Lord Baltimore to establish the Catholic religion in Maryland; he did the only thing that was possible for him to do under the circumstances to secure even toleration for those of his own faith: he established religious toleration for all who professed faith in Christ; and the fact that representative Catholics appeal to the history of Maryland,

² *Id.* page 166.

³ *Id.* page 167.

⁴ *Id.* page 168.

⁵ "Federal and State Constitutions, Colonial Charters, and other Organic Laws of the United States," compiled under the order of the United States Senate, by Ben: Perley Poore, p. 812.

¹ "History of the United States," Vol. I, Part I, chap. 10, p. 161.

in proof of the tolerant spirit of Catholicism, demonstrates the paucity of such evidence. That State seems to be the only spot of earth upon which Roman Catholics can base any plausible claim to having established religious freedom; and as we have seen, the facts of history do not bear out that claim even in this single instance. That a degree of religious toleration was established in Maryland was due not to the liberality of Rome but a combination of circumstances which Rome was not able to control.

(For a more exhaustive examination of this subject see the AMERICAN SENTINEL of Sept. 26, 1895.)

GOVERNMENTAL ACCOUNTABILITY.

WE take the following words from the *Christian Statesman* of January 25:—

The duty of serving the Lord is binding equally everywhere. Can it be that God has bound men by moral law every place but one? Can it be that he has left the great organization of government with its tremendous power and possibilities for both good and evil, unaccountable, without moral and organic power for its control? This is true if the folly of modern State philosophy be true, that religion has nothing to do with politics.

The above is part of an address delivered before the "National Christian Congress," at Atlanta, Georgia, Dec. 19, 1895, by Rev. C. N. Donaldson. We respectfully take issue with the latter concerning what he affirms must be true from the standpoint of separation between religion and politics.

By the statement that religion and politics should not be mixed, it is not meant that politics should be conducted in an anti-religious or unrighteous manner, but that religious doctrines and institutions lie without the sphere of politics, and hence cannot properly ask for or be given political recognition.

The distinction between the two is simply this: The sphere of religion covers all thought and action pertaining to an individual's duty toward God, and of necessity entirely excludes all human action in a representative capacity. The sphere of politics, on the other hand, relates only to the protection of individuals in the enjoyment of their rights, and is inseparable from that action in representative capacity which religion excludes.

There is a Christian principle, indeed, which should govern men in political action as in everything else; but that principle does not require that religious dogmas and institutions should have the support of the civil power. On the contrary, it requires the very opposite, since to give religion such "support" would be contrary to justice and a denial of the power and authority of God.

Christian principle in politics requires that an individual should act honestly and fairly to the best of his ability in making secure to all persons within the range of his action, those inalienable rights with which all have been endowed by their Creator. And as these include the right of an individual to think for himself and to act in harmony with his convictions of right and duty—so long as he invades no other person's rights,—it is clear that religious legislation can have no support from the person who is governed by Christian principle in his political action.

Christianity means freedom—freedom to all persons to enjoy every God-given right and privilege, even those from which men have cut themselves off by sin. Christianity—the gospel—is the world's great proclamation of emancipation; and those who would in its name restrict their fellowmen by putting their own religious ideas into the civil law, and en-

forcing them by the civil power, show themselves to be deplorably ignorant of what Christianity is.

FANATICAL ZEAL AND ITS CAUSE.

SUNDAY evening, February 2, the City Vigilance League for the enforcement of Sunday observance, outdid itself by arresting a woman and her two little girls in a restaurant at No. 132 West Twenty-sixth street, and taking them, bewildered and terrified, to a police station, where, after a short detention, they were set at liberty. Speaking of the occurrence, one of the little victims said: "We were so frightened we did not know what to do. We tried to hide behind mamma, but a big man seized us by the arms and took us to the police station. They would not even let us be with mamma on the way. We don't know what it was all about, for we cried all the time from fear, and finally, the big policeman in the station-house told us we could go. There were some men in tall hats who were dressed like gentlemen, and they told two big men to take us along. They held us by the arm all the way and hurt us because they squeezed so tight."

It is true, the arrest was made by Mr. Theodore Dwight, and was discountenanced by the league officials when they heard of it; but Mr. Dwight is an agent of the league, and there is no evidence to show that he exceeded the limits of his instructions in making the arrest.

Public feeling has been considerably stirred by the incident, and some prominent officials of the city have expressed emphatic condemnation of the proceeding. Some of the expressions as quoted are as follows:—

Police Commissioner Grant: "I am glad at all times to have reputable citizens aid the police in the work of suppressing crime; but I do not approve of permitting the officers of any society to use our policemen in carrying on their alleged work in the interest of morality. I do not want to be understood as saying that the excise law shall not be enforced, but it should be done in a proper way, with no mean tricks resorted to by officers to make cases against inoffensive people."

John B. Pannes, President of the German-American Reform Union: "This is an outrage on the personal liberties of the people, and similar occurrences will continue just so long as we are compelled to live under the present tyrannical system. Think of the liberty of many persons depending on a cracker,—for if the waiter had served a crust of bread or a cracker with the drinks ordered by these reformers, no raid could have been made, and these innocent persons would not have been molested. The affair was fanatical, outrageous, and unjust."

Ex-Judge Alfred Steckler: "It was a most outrageous action that should be condemned by every one, and some means should be taken to put a stop to any further impositions on the people by such misguided individuals as Dwight. Words fail to express the indecency of such an outrage as dragging innocent little children to a police-station simply because they were with their mother in a restaurant where the liquor law may have been violated. The statutes give no one authority for such a proceeding."

Excise Commissioner Julius Harburger: "It is one of the most outrageous attempts to hamper the personal liberties of the people that I have ever known. The continuation of such violations of individual rights endangers our republican form of government."

This is probably the worst exhibition of

"reform" fanaticism yet seen in New York under the present Sunday "law" of the city; but it is only a step beyond the proceedings taken in some other Sunday arrests which the SENTINEL has noticed.

We call attention to these things to point out the fact that the trouble is in the "law" itself. No good law operates in such a way. Misguided zealots do not overstep the bounds of justice, common sense, individual rights, and humanity, in seeking to enforce a proper statute, as do these "reformers" in their eagerness to stop Sunday business by the saloons, bake-shops, etc. And why this fanatical zeal on the part of the latter? Is it not because the "law" does honor to a religious institution—the Sunday sabbath—and thus appeals to the religious sentiment and arouses the religious zeal of a certain class of the people? Are not those who are foremost in securing the enforcement of the excise (Sunday) statute foremost also in their zeal for religion and for Sunday as the weekly sabbath? It must be admitted that they are. An excise law which applies merely to Sunday is a Sunday "law," and a Sunday "law" is a religious "law," as surely as Sunday is a religious institution. If temperance is the object sought, then let the saloon business be prohibited on all days alike.

The truth is, that a religious "law" is not law at all, and having no foundation in reason and justice, it is not strange that no proper way can be found of enforcing it, or that fanatical zeal is displayed under cover of its sanction.

Let legislation be enacted and enforced solely in the interests of the rights of the people, and such incidents as that to which we have referred will speedily become things of the past.

PURIFYING THE FOUNTAIN.

IN a discussion of "The People's Responsibility for the 'Christian' Amendment," in the *Christian Statesman*, of January 25, Rev. J. S. Martin declares that "our only security against the destruction threatened by the great flood tide of governmental evils that are coming in upon us, lies in the purification of the fountain whence they flow."

It is very true that a stream cannot be purified without purifying its fountain head. But how is the fountain head of governmental corruption to be purified? Is it by a "Christian" amendment to the Constitution? We trow not.

We are not prepared to impeach any person in office under this Government, high or low, on a charge of official corruption. That is not the business or purpose of the SENTINEL. Our aim is to point out the truth that any attempt to remedy governmental evils by so-called Christian legislation, either through a "Christian" amendment to the Constitution or in any other way can only make the trouble incalculably worse than it is.

The fountain head of all corruption in this world is the human heart. Well has the prophet said, "The heart is deceitful above all things and desperately wicked." No man knows the depravity that is lurking in his own heart. Much less, then, is he able to guard against it by human enactments. There is just one way in which the heart of an individual can cease to be deceitful above all things and desperately wicked, and that is by the exercise of the power of God.

The action proposed by the Rev. Mr. Martin would not reach the fountain head of the difficulty at all. The scheme to Christianize

the Constitution is in the highest degree absurd and impotent for the purpose at which it aims. Man cannot Christianize himself; how much less, then, can he impart Christianity to anything. He can make the laws over which he has control, just; and that is all that can be asked for any law. Justice is law, and justice is all of Christianity that can pertain to any law of man. A human statute is valuable just in proportion to its approximation to the unwritten law of justice. The true science of legislation is to discover and apply this law.

While a correct form of government is essential, it is also true that this would avail but little without respect for right and justice in the hearts of the citizens under it. As surely as this respect is lessened and the hold of depravity strengthened in the hearts of men, in public or private life, so surely will affairs under this Government go on from bad to worse, without regard to the "Christian Amendment" which some are seeking to incorporate into the Constitution.

CHRISTIANITY AND THE NATION.

[*Christian Work*, Jan. 30, 1896.]

OUR valued friend, Rev. Dr. W. W. Atterbury, President of the New York Sabbath Committee, obliges us with a letter, in which he takes issue with a recent editorial utterance of this journal, that we are a Christian people but not a Christian nation. Dr. Atterbury is careful to recognize "the distinction between the people and nation," and then says that "if the people be Christian and the laws under which they are formed into a nation be also Christian, the nation is Christian," as indeed it is, provided the government of the nation, embracing its legislative and executive departments, have power to establish the Christian religion, and exercise that power. The fact that some laws are favorable to Christianity does not govern in the case at all unless Christianity is part of the common law or is established by statute.

Dr. Atterbury says that the constitutional prohibition of an establishment of religion "does not apply to the States, but to the General Government alone." Exactly; and because it does apply to the General Government, whose functions alone differentiate us as a nation, from a mere aggregation of individual States, therefore we may have a Christian State, but we cannot under our Constitution be a Christian nation. And here let us recall the fact that Massachusetts and Connecticut in the early days made Congregationalism, and Virginia made Episcopacy, the established religion of those States respectively.

But all these statutes have since been repealed, so that not only are we not now a Christian nation, but not one of the forty-five States of the Union is a distinctively Christian State. As to this let us cite the testimony of the courts. Thus the Supreme Court of Ohio has expressly declared that "neither Christianity nor any other system of religion is a part of the law of the State." This decision was reaffirmed afterward; and still later the same court said: "If Christianity is a law of the State, like every law it must have a sanction; adequate penalties must be provided.

No one seriously contends for any such doctrine in this country, or I might almost say in this age of the world." [23 Ohio State Reports.]

Again, Judge Welch, of the Ohio Supreme

Court, said that the teaching of the Christian religion in the public schools "violates the spirit of our constitutional guarantees;" that "if we have no right to tax the citizen to support worship, we have no right to tax him to support religious instruction." [Granger O. S. R. 250, Board of Education vs. Minor et al.] And Chief Justice Cooley, of Michigan, declares "all support of religious instruction must be entirely voluntary." This not only settles the matter as to statutory law, but as to common law as well; for obviously there is no such thing as common law which can only be enforced by voluntary agreement and not at all by process of law. Further decisions to the same effect could be cited, but they do not seem necessary.

To the proposition that we are a Christian nation, the first obvious reply is the prohibition of the Constitution itself in the First Amendment, denying to Congress the right to make any law respecting the establishment of religion. Really this is the whole of it. We may still be a Christian people, but they surely cannot rightly be designated a Christian nation, although a Christian people, whose fundamental law not only supplies neither sanction nor penalties, but expressly prohibits the establishment of any religion whatever. Neither is Christianity the common law of the nation. Think of Congress being prohibited from enforcing the common law of the land! Yet such would be the absurd situation were Christianity part of the common law. Furthermore, if the nation were distinctively Christian, the Jewish and other religions would owe their existence here to toleration; but they do not owe it to toleration, but to that perfect equality of right under which all religions occupy the same footing. Again, the negative evidence points to the same conclusion; for we find no mention of God in the Constitution—not even in the oath required of the President.

Our valued correspondent, we think, makes too little of the Tripoli Treaty with its declaration: "As the Government of the United States is not in any sense founded on the Christian religion. . . . it has no enmity against Mussulmans," etc. This affirmation was made by Washington, then President, and his Cabinet—in which were Jefferson and Hamilton—and by the United States Senate, many of whose members assisted in founding the Government and participated in formulating its Constitution. And is it conceivable that such a declaration if false would have passed that illustrious body, our first United States Senate, unchallenged, if it asserted what was not true?—or are we to suppose that Washington and Jefferson and Hamilton and Madison and Adams and Lee and Morris and Ellsworth and the other illustrious men of those days did not know whether or not the Government they were instrumental in establishing was founded on the Christian religion?

That the declaration was not repeated in a subsequent treaty is not remarkable, but it would be matter of surprise had it been: one statement of this character was surely sufficient. And one word right here: Dr. Atterbury quotes the declaration of a Supreme Court justice that "this is a Christian nation," touching which we may say the justice who delivered it—we believe Justice Brewer—upon being written to on the subject by the writer of this, replied that it was "a casual obiter dictum carrying no judicial force whatever."*

* For editorial comment upon this point, see the article "Casual Obiter Dictum," on page 50.

It seems clear, then, that the history of the formation of the States; the decisions of the Supreme Courts of Ohio and Michigan, the testimony of the Constitution itself, and the President and Senate in ratifying the treaty with Tripoli, and the absolute equality of right enjoyed by all religions,—all establish the fact that the Christian religion, though a great moral force widely recognized, is neither the statute nor common law of the nation; that we are a Christian people, not a Christian nation, just as we are a Protestant people, but not a Protestant nation. And surely so long as Christianity is inwrought in the hearts and consciences of our people, it is of no concern whether it be in our statutory or common law or not. Putting it there would make us no better; because it is not there we are none the worse, for still it holds true that error may well be given full liberty where truth is left free to combat it.

THE PAPAL CHURCH AND DIVORCES.

[*New York Tribune*, Dec. 30.]

DR. PAUL POLLOCK, a former Catholic missionary to China, preached at Father O'Connor's Christ's Mission for reformed Catholics last evening. In introducing Dr. Pollock, Father O'Connor read from a newspaper the account of the wedding of Count Zichy and Miss Mabel Wright by a Catholic Priest. The Roman Church, said Father O'Connor, contended that it never permitted any divorced person to marry into the church. Under the ruling made by the archbishop in the case, according to the speaker, any woman who tired of her husband, could easily get rid of him by joining the Roman church. All she had to do then was to contend that he had never been baptized, and the Roman church would declare that she had never been married. It was under such a ruling, Father O'Connor declared emphatically, that the dispensation for the Count's marriage was granted.

UNITED STATES SENATE ON SUNDAY LEGISLATION.

[From a report on Sunday mails, by the Senate Committee on Post-offices and Post-roads, adopted by the United States Senate, Jan. 19, 1829.]

It is not the legitimate province of the legislature to determine what religion is true, and what is false.

Our government is a civil, and not a religious, institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the Government, so long as they do not invade the rights of others. The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated by a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than a civil institution. They appear in many instances to lay it down as an axiom that the practice is a violation of the law of God. Should Congress in legislative capacity adopt the sentiment, it would establish the principle that the legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society or en-

dangering its liberties. If this principle is once introduced, it will be impossible to define its bounds.

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our Government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions. Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

DOINGS AT THE CAPITAL.

[Special correspondence from Washington.]

THE devotion and zeal shown by the advocates of Sunday legislation is certainly worthy of a better cause. If the labor and energy expended in the effort to arouse the masses of the people in the interest of this movement, were directed toward the elevation of the true Christian standard among the churches, backed by the Spirit of the Lord, it would certainly result in a great awakening. Washington is to have another Sunday organization, and this time it is to be a women's organization, to be known as the Women's Sabbath Alliance of the District of Columbia. The preliminary work of organization has already been done. The daughter of Secretary Morton was elected President, and among the many Vice-Presidents are the following ladies: Mrs. Wm. L. Wilson, wife of the attorney-general; Mrs. Hoke Smith, wife of Secretary of the Interior; Mrs. Justice Harlan; Mrs. Senator Frye; Mrs. Senator Cullom, and many other women of note.

It is the plan of this Society to appoint a committee of two in each separate church organization in the District, whose duty will be "to obtain members, and work up meetings in the interest of Sunday observance, and use every means possible to create a sentiment in its favor." The declaration of principles contains the following language: "The women of America, recognizing the American Christian Sabbath as our rightful inheritance, bequeathed to us by our forefathers as the foundation of our national prosperity, as the safeguard of our social, civil and religious blessings, etc." Then follows a solemn pledge that every member is required to subscribe to, that they will promote by every means in their power the observance of Sunday as a day of rest and worship, will seek the cessation of all traffic, entertainments, and amusements, and will confine themselves and households to such literature as will conserve the highest spiritual good on that day. This is to be the centre of a national organ-

ization, and it was decided to coöperate with the Epworth League, Christian Edeavor, and other like organizations "for patriotic reasons." And I may add that the time seems near when every society for so called reform must have Sunday attached to it "for patriotic reasons" to meet with popular favor. The question of a Sunday "law" for the District of Columbia is still kept before the people, and the commissioners have been urged to return the bill to Congress with a favorable report, but they have not yet done so. To-day (February 5) they heard argument in opposition to such action. The Religious Liberty Association was represented in the general protest entered by other organizations and individuals. Conspicuous among the speakers was General Birney, of Washington. It is a question of uncertainty as to what the action of the Commission will be. * *

WHAT IT INVOLVES.

THE reenacting of God's law by men, and the punishing by the civil authorities for the infraction of it, involves several inconsistencies that should bid us pause before doing it. First, it involves the supposition that we can help God to enforce his laws, and strengthen his power, which may be insufficient to accomplish his purposes without our help. It involves a right to judge what is his law, and the punishment that should be meted out to those who violate it, and all this is to be decided by a majority that is very likely to be wrong, and is sure to be uncertain and fluctuating in its decisions. It is forestalling the action of God, by adding to, or changing the penalties he has seen fit to affix to such offenses; and finally, it involves the supposition that God will fail to do his duty in the matter of punishing his enemies, and that therefore we must do it for him, and see that they do not escape the proper punishment according to our notion.—*J. P. Richardson.*

WOMEN MUST KEEP SUNDAY.

[Present Truth, London, Eng., Jan. 23.]

BY replacing the engine, seized by the Government for violation of the Sunday clause of the Factory Act, we are able to run our presses, which remained after the seizure. Thus we are printing our paper again, getting the folding and other lines of work formerly performed by female employes done outside of our works. It was a wicked thing to shut these persons away from their work, to say in effect that from henceforth in this United Kingdom women cannot engage in manufacturing industries, so far as factories are concerned, unless they keep the Sunday. It was because the International Tract Society could not join in this exaltation of a papal institution that they could be no party to enforcing Sunday rest in their printing works on any portion of their employes. The Government having chosen to assume the sinful responsibility of shutting the factory in the process of exalting the Sunday, we leave the responsibility with them, having done all we can to keep them from it.

As this Sunday act is but a half-way measure, affecting females and persons under eighteen, we are able to resume a portion of our work without interference. To reinstate our full working outfit would, of course, be merely to buy in furnishings and machinery for the officers of the law to seize and thus indirectly to pay fines as long as

money lasted. Therefore we shall work our factory as we are able until the influence now working to secure the total prohibition of all Sunday work in factories closes our printing works entirely. Now, be it remembered, the Government of this United Kingdom has fully settled it that women cannot be factory operatives unless they regard the Sunday. When the logical end is attained it must apply to men as well as women. When that end is reached it will be impossible for us to operate a printing factory. In that case we would conform to no Sunday law in doing but a portion of our work ourselves. Such laws are wicked and only wicked, as they exalt the human against the divine law. We may add that we have always had our heaviest work—the printing and binding of our larger books, sold by agents in the Kingdom and the colonies—done by the larger printing houses in London. The work done in our own works is the printing of this paper, tracts, pamphlets, etc.

ECCLESIASTICAL, UNAMERICAN SENTIMENTS.

[Chicago Tribune, Sept. 25, 1895.]

THE *Tribune* prints elsewhere some remarks made at New York this week by Archbishop Corrigan and by Bishop Messmer of Green Bay, Wis., in defense of the alleged right of the pope to be the political king of Rome against the wish of the Romans themselves and of the Italian people.

There cannot be many Catholics, if they are true Americans, who will indorse sentiments so contrary to the rights of man—the principles of the Declaration of Independence and the fundamental institutions of this country—as those enunciated by these two ecclesiastics. One of them, says the pope, "must be the ruler of temporal territory. He must be pope-king."

Listen to these citizens of America preaching the doctrine of absolute monarchy.

"What of it," says Bishop Messmer, "even if the people of Rome did vote not to have the pope for their ruler?" It means a great deal from the American point of view. It means that he ought not to be their ruler. The people of Italy have decreed that they want Rome as their political capital, and the Romans as their fellow-citizens. The Romans have said they wanted to form part of the constitutional monarchy of Italy and their city to be its political capital.

That disposes of the matter as far as all true Americans are concerned. They are not in favor of forcing a ruler or an unwilling people. The American Declaration of Independence says:—

Governments are instituted among men, deriving their just powers from the consent of the governed; that when any form of government becomes destructive of these ends [the securing of life, liberty, and the pursuit of happiness] it is the right of the people to alter or to abolish it and to institute a new government.

The citizens of Rome and of Italy have only done what this immortal doctrine, uttered 120 years ago, authorized them to do—viz: adopted home rule.

The Romans are more averse to Papal political domination now than they were twenty-five years ago. A new generation has grown up which has tasted some of the sweets of human political liberty. If the Italian nation were to say to the Romans of the capital: "Take another vote, elect another ruler, and we will not interfere, no matter if you choose the pope," he would get only a fraction of their votes. For the Romans do not want

him as their king. If he were put over them by France or Austria or Spain as king he would have to get an army to fight for him to keep them from casting him out. Withdraw that hired army and his throne would be overturned immediately. "My kingdom is not of this world," declared Christ.

Archbishop Corrigan says "no lapse of time will ever make that right which is against the principles of justice and charity." That is, it is against justice and charity for the Romans to have a voice in the choice of the man who rules and taxes them!

The archbishop, who is an Irishman, believes in home rule for Ireland, but not for Rome. The people of Rome do not stand as high in his estimation as those of Dublin. He is inconsistent and he is un-American in the position he takes.

It is pitiful to see the highest religious dignitary in the greatest city of the mightiest free nation preaching the doctrines of the dark, despotic ages when the common people had no rights which kings and bishops felt bound to respect, and who taught that the people are the subjects of divinely appointed rulers.

BIBLE-BURNING IN BRAZIL.

[From St. Louis Presbyterian.]

BURNING Bibles on the American continent is not often heard of, and it is only among intolerant and bigoted people that such an outrage could be perpetuated. Rev. J. B. Kolb, of Bahia, Brazil, writes to the *Church at Home and Abroad* of the Roman Catholic Church in that region, in which this incident is related: "In the latter part of June [1895] a colporteur and an assistant reached the interior town of Giboya, in the state of Bahia. They began to sell Bibles and Testaments, but was soon met by a man, accompanied by four policemen, who demanded the books, and said that he had orders from the vicar to take them and burn them in the market place. The colporteur inquired who had authority in the place, and was told that all power was in the hands of the vicar, as he was the mayor of the town and district. He went at once to the vicar's house and claimed protection, which was denied him. The vicar reminded him that he was offering false books for sale, and that it was necessary for himself, as the vicar, to protect the rights of his people, and thereupon ordered the colporteur to leave the house. The vicar also remarked that the man who had taken the books had authority to do with them as he saw fit. Just as the colporteur was leaving the house the same man came up, and in a threatening manner ordered him to go with him and deliver up all his books, saying at the same time that if he did not he would take them by force and burn both him and the books together. Under the pressure of this threat the colporteur was obliged to submit to the confiscation of his books, and subsequently forty-seven Bibles, fifty Testaments, and one hundred gospels were saturated with coal-oil and set on fire in the market place." (For same facts see also *Missionary Review of the World* for February, 1896, page 3.)

"CHRIST OR ARTEMIS" is the title of a new song and chorus which has recently come to our desk. The song was suggested by the illustration of Christ or Diana (Artemis), which appeared in our issue of July 18, 1895. The poetic composition is strong yet tender, and the music is well adapted to the sentiment of the song. Words by Mrs. Dora A. Grant, music by Adolph Leibner. The song is in sheet music form and is for sale by Oliver Ditson Co., Boston, Mass. Price, 40 cents.

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Is Sunday the Sabbath? No. 24 of the *Library*. A brief consideration of New Testament texts on the first day of the week; 8 pages; price, 1 cent.

Nature and Obligation of the Sabbath of the Fourth Commandment. By J. H. Waggoner. No. 54 of the *Library*. Clear and strong in argument; price, 10 cents.

Sunday; Origin of its Observance in the Christian Church. By E. J. Waggoner. No. 80 of the *Library*. The testimony given with reference to Sunday is wholly Protestant. All Protestants should read it; price, 15 cents.

Who Changed the Sabbath? No. 107 of the *Library*. What God's Word predicted; what Christ says; what the papacy says, what Protestants say. A most convincing document; 24 pages; price, 3 cents.

"The Christian Sabbath." No. 113 of the *Library*. A reprint of four articles in the *Catholic Mirror*, the organ of Cardinal Gibbons. What Catholics have to say to Protestants on the subject; 32 pages; price, 4 cents.

Christ and the Sabbath. By Prof. W. W. Prescott. The spiritual nature of the Sabbath, what true Sabbath keeping is, and the relation of Christ to the Sabbath in both creation and redemption. A most important tract. No. 14 of the *Religious Liberty Library*; 38 pages; price, 5 cents.

The History of the Sabbath. By John N. Andrews. A complete history of the Sabbath and first day of the week in religious life and thought, from the earliest ages to the present time, and especially during the Christian dispensation; 550 large octavo pages; price, cloth, \$2.00; library binding, \$2.50

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NEW YORK, FEBRUARY 13, 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 see! have no fears that they will be asked to pay for it.

THE term "Christian nation," in the article on page 53 from *Christian Work*, is evidently used only in an accommodated sense. Even if all the people were Christians in very truth, it still would not, as our contemporary shows, be a Christian nation. Nor can we agree that it would be such even had the Government power to establish the Christian religion. A national profession of Christianity would itself prove that the nation was not Christian. The article should be carefully read, however, as should also the editorial, "Casual Obiter Dictum," on page 50.

TO THE view of one not an observer of any weekly religious day, the effort of the clergymen to secure the enforcement of Sunday observance presents itself thus: "They are cock-sure that God will punish us for a desecration of the sabbath, but for fear that he won't do it, they want a civil law that will enable them to go to a justice of the peace on Monday morning, and have us arrested and put in jail for neglecting the blessed privilege of going to church to hear ourselves abused by the minister for thinking for ourselves, or be put to sleep by a droning sermon." It can be easily guessed how much such efforts on the part of the clergymen do to make Christians of the unconverted.

IN connection with what is said on page 55, concerning the arrest of innocent women and little children by an agent of the City Vigilance League for the enforcement of Sunday observance, it should be noted that while public opinion severely condemns such proceedings, that condemnation does not provide a remedy for the evil. While there is a law which appeals to religious zeal—zeal for Sunday—and invites exhibitions of the same in the process of its enforcement, there will always be found fanatics and bigots ready to take advantage of the situation. And as the public become accustomed to such exhibitions, their condemnation is less frequently or strongly expressed. Let the law be changed so that it will not invite religious zealots to be its defenders. This is the only effective remedy.

HON. ELIJAH MORSE, of Massachusetts, who introduced recently into the House of Representatives the proposed religious amendment to the Constitution, has come to the front again with a bill to Christianize the Ottoman Empire. It provides for the appointment by the President of a citizen of the United States who shall enter into negotiations with the

heads of Christian nations throughout the world with a view to the organization of "an international Christian commission."

This commission is to elect "a Christian without regard to denomination or nationality, to be provisional President of Turkey, the different divisions of the Ottoman Empire, as at present constituted, to be remanded into or treated as territories, which will be admitted as Christian states into the new Christian power, to be entitled the United States of Turkey, after the manner of the State of Utah, whenever polygamy and conquest by the sword as religious institutions or practices shall have been abandoned."

"This measure," says the *World*, "has been devised by some zealous Massachusetts Christians," who, it is said, are soon to meet in this city and organize an association for its advancement. It is, of course, chiefly noteworthy as an indication of the kind of legislation which may be expected when legislators become subservient to demands that may be made by the Church.

THE *Catholic Review* of the 25th ult. has the following:—

"The Faith of Our Fathers" has been printed in the point alphabet used by the blind. It makes two immense volumes. The first edition of fifty copies cost \$750. It will be distributed by the Maryland School for the Blind, and copies will be offered to public libraries and to institutions for the blind.

This book is one of the most artful Roman Catholic works extant, and is well calculated to deceive the unwary. The physically blind of our land ought not to be suffered to be made also spiritually blind by the arts of Cardinal Gibbons. The vital, essential truths of Protestantism should be placed in their hands and that right speedily.

THE "National Reform" doctrine of governmental accountability to the moral law, could it be carried into effect, would be but a scheme to rob justice of its due and thwart the decrees of God. For God's plan of moral government for the world is based upon individual accountability, and that only, as is seen from the fact that there is no other salvation offered than individual salvation. The Word of God nowhere intimates any purpose on his part to save an earthly government. But it does plainly state that in the final day he will reward every person according to his deeds; and if some individuals could have the responsibility for some of their deeds shifted from their shoulders to the "government," on the ground of having performed them in the capacity of government officials, they would go free, while it would remain for God to deal with the intangible specter of civil government, apart from his dealings with mankind as individuals. It must be obvious to every intelligent, unbiased mind that after individual accountability has been reckoned with at the bar of final judgment, there will be no accountability left to be considered.

Individuals may delude themselves with ideas of governmental responsibility, but they cannot deceive God nor cheat justice of the smallest fraction of its rightful due.

"FATHER" WALTER ELLIOTT, the Paulist missionary, is still engaged in working for the "conversion" of Protestants. He appeared recently in Turtle Creek, a suburb of Pittsburgh and, as usual, invited questions. He was asked one evening why it should make his blood boil to think that honest people believed the Bible to be the divine rule of faith. The priest replied that he had never used such words, and that his blood never had boiled, so far as he knew. The following evening he was asked, If your blood has never boiled, why did you say in the *Catholic World*, of April, 1895, "It makes one's blood boil to think of honest people being fooled with such a preposterous delusion as that the private interpretation of the Bible is the divine rule of faith"? "Father" Elliott had to admit reluctantly that he had used those words in the *Catholic World* of that date, but said that he ought not to have done so and was sorry for it. However, it is none the less true that such is Roman Catholic sentiment concerning not only the private interpretation of the Bible, but the Bible itself, and any or all interpretations of it except that by "the church."

A SEVENTH-DAY ADVENTIST missionary in Russia writes to the *Present Truth*, of London, saying:—

One of our German churches in the South, of some forty members, has of late been forbidden to assemble on the Sabbath. As they persisted, the whole church was imprisoned twice, twenty-four hours each time, and then they have four times been fined fifty cents (2s.) each, and threatened that in case they do not pay their fine, everything they have will be sold; but their trust is in the Lord.

This is only the logical outcome of State regulation of sabbath observance. One reason why Sunday work by Sabbatarians is objected to in various places is, that it is "of pernicious example," "immoral," etc. It was said in Western Tennessee, "We are not going to have you Adventists teaching our children, by your example, that Sunday is not the Sabbath, and that Saturday is." The observance of the day as sacred to rest and worship certainly teaches that it is the Sabbath; hence, if government prohibits Sunday work because of its testimony against Sunday sacredness, it is only logical that it shall also forbid Sabbath rest.

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