

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."

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GOD'S WORD VS. MAN'S WORD.

WHEN the Jews sent priests and Levites to inquire of John the Baptist, "Who art thou?" he replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."¹ He was, in so far as he attracted the notice of men, the personification of the voice of God.

The same may be said of the great reformers who have lived in other ages of the world. They have stood out from amidst the multitudes of their day, as salient figures in a conflict between God's word and the word of man; yet not as being themselves the cynosures of the public gaze, but as color bearers, holding high the standard of eternal truth—the word of the living God.

So it was with John Wycliffe, the first of the great reformers of modern times. Our illustration presents him standing before a convocation of Catholic prelates at Oxford. The scene is one characteristic of his whole experience as a reformer. He was never long free from the presence of the champions of popish dogmas and traditions. They opposed him with the word of man in its most exalted form,—the decrees of councils, the traditions of "the fathers," and the bulls of "infallible" popes; and he replied to them with "Thus saith the Lord." Some-

times surrounded by friends, but never leaning upon human support, he faced the foes of freedom and divine truth without flinching,

and in his work was revealed again the truth of the prophet's utterance, "All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, . . . but the word of our God shall stand forever."²

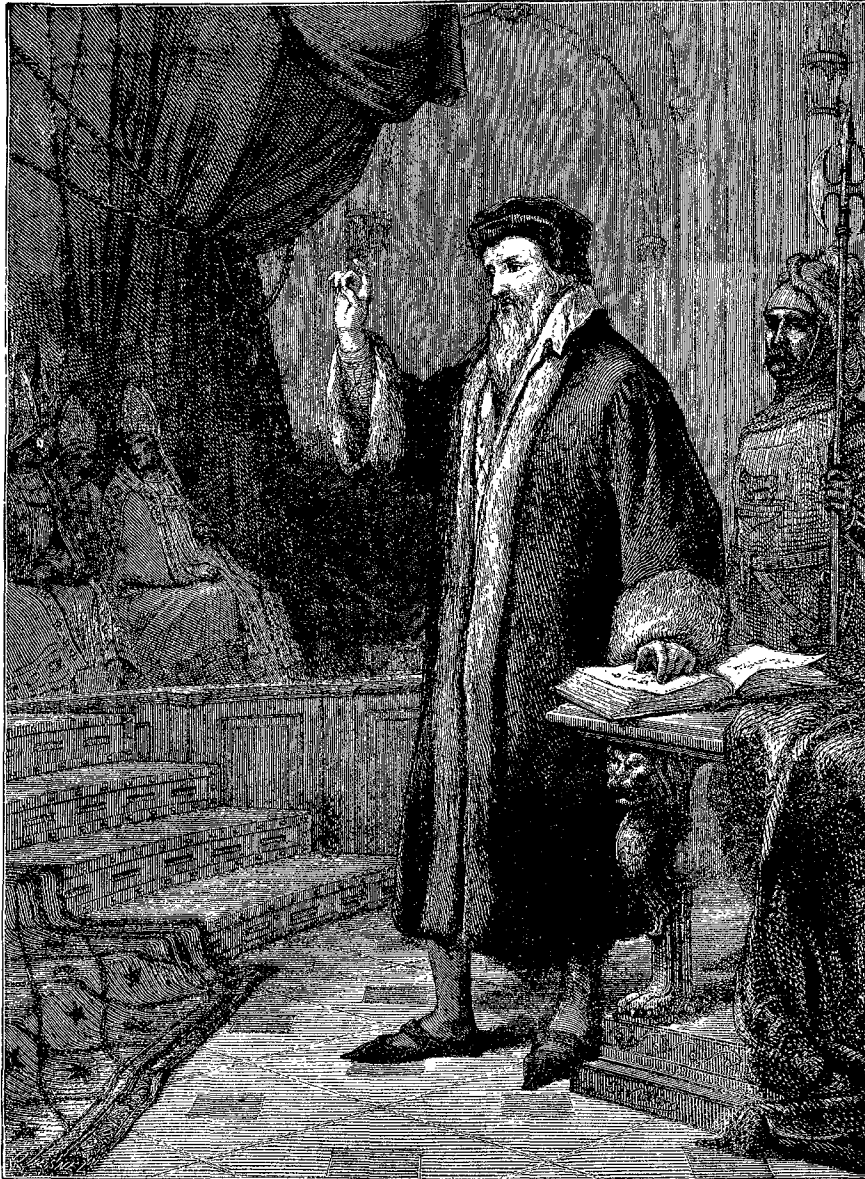
The life of Wycliffe as a reformer is but a record of the battles of the word of God with religious error in the form of the traditions and commandments of men, and of its tri-

day to enjoy the sight of the reformer lying ill upon what seemed his death-bed, and to predict to him the speedy downfall of his work, he raised himself upon his couch, and piercing them with his gaze, replied, "With what do you think you are contending? with a feeble old man, tottering upon the brink of the grave? No; but with truth—truth, which is mightier than you, and will one day vanquish you!" The monks withdrew discomfited.

The opposing forces of truth and error are still ranged against each other to-day; for the contest is not yet ended. To-day the same power that opposed Wycliffe stands glorying in its might, trusting even that all the world will yet bow in worship at its feet. It is holding forth the word of the mortal being whom it has pronounced "infallible," with the commandments and traditions of men, as superseding the precepts of God. Nor does it flatter itself without reason, in human judgment, for all the world is looking upon it in wonder and admiration; all nations are working to confirm its decrees. In particular, that power is the Papacy; but in general, it is any earthly power, papal or Protestant, which clings to the evil principle of trust in the word of man.

The issue is joined to-day for a decisive combat. God's Word declares, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." On the other hand, the word of man—traditions, church precept, and the civil "law"—declares the first day to be the Sabbath. The first-day sabbath is Rome's heralded token of the supremacy of her word in spiritual things;

and in anticipation of her long-awaited triumph, she says in her heart, "I sit a queen, and am no widow, and shall see no sorrow."³



Wycliffe Before the Convocation at Oxford.

umphs over them. Wycliffe himself well knew that the conflict waged by them was not with him. When some monks came one

¹ John 1:23.

² Isa. 40:6-8.

³ Rev. 18:7.

She is stretching forth her hand to seize again her long-lost supremacy on earth. But in the heavens a mandate has gone forth, "It is time for thee, Lord, to work; for they have made void thy law."

The dramatic scenes of Wycliffe's time are to be reënacted. The champions of divine truth are again to stand before kings and rulers; the word of the Infinite is again to be seen towering in divine majesty above the precepts of mortal man. The triumphs of truth in every age culminate here. We have reached the climax of the great controversy. Over the issue of which day is the Sabbath—which of the signs of two opposing spiritual powers is to be given the honor of men—the battle will be fought to its conclusion. On the one hand stands the Sabbath of the Lord, the seventh day,—the sign of the Godhead of Him whose word has creative power; and on the other hand is the man-made sabbath—Sunday—the sign of that opposing power which has set its word above the word of the most High, claiming the right to change the Sabbath from the seventh day to the first. On that side and under that banner will stand all who, whether Catholic or Protestant in name, have given real or apparent assent to this change. In many places this assent is now called for by the civil law; but the word of the Creator upholds a different institution, and demands allegiance to it. Shall we choose Scripture? or tradition?—the word of God? or the word of man? The choice will determine our position in the conflict, and our final destiny.

A "BARRIER" TO THE CHURCH.

WHEN the Saviour was about to be received up into heaven, having finished his mission upon earth, he said to his disciples, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations . . . all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.

Thus the followers of Christ were given the assurance that he would be with them even to the end of the world, having all power in heaven and in earth.

But now, it seems, the Church has met an impassable barrier to her progress. So we are told by Rev. C. N. Donaldson, in the *Christian Statesman*, of February 1. "What," he says, "stands as a mountain barrier to the Church's enlargement is the nation's rebellion against God." The Church has irresistible power, but has met an immovable obstacle! The nation must cease its "rebellion"—the barrier must take itself out of the way—before she can advance!

When the Saviour spoke these words of assurance to the little company whom he had led out from Jerusalem, on the day of his ascension, the nation of which they were subjects was the empire of Rome. It was an idolatrous nation, neither knowing nor caring about the God of the Christians. It was in rebellion against him, if ever a nation could be. Yet the gospel spread with marvelous rapidity throughout the empire, and thousands were converted to Christ in a single day. There was no "mountain barrier" to the Church then in "the nation's rebellion against God."

What is the trouble to-day? Has the promise of Christ failed? Is the fault with Christ, or with "the Church"? Has the power of the gospel ceased, or has "the Church" separated from Christ until she has lost it?

Christ has a Church to-day, of which he is

the head; but his Church is not the church that seeks to an earthly government for power.

Are not the sins of "the Church" the real barrier that stands like a mountain in her path? Isa. 59: 1, 2.

SERVING THE CHURCH.

"THE nation and kingdom that will not serve thee (*i. e.*, the church) shall perish; yea, those nations shall be utterly wasted." This among other texts of Scripture is quoted in the *Christian Statesman*, of January 18, by Rev. J. S. Martin, for the purpose of impressing upon the people their responsibility for the proposed "Christian" amendment to the Constitution. It will be understood, of course, what "the church" is,—namely, himself and his associates who are asking and lobbying for this amendment! So at least its advocates seem to think.

But will the nation accept their mere dictum in this matter? When the nation starts out to "serve the church" according to the ideas of those demanding religious legislation, how is the identity of "the church" to be determined? Will preponderance of numbers be the criterion? If so, then the Roman Catholic denomination is "the church." This the papal church has always affirmed, and is doubtless as ready to receive the humble service of the United States Government to-day, as it was in past centuries to be served by the governments of the Old World.

But the amendment party doubtless do not contemplate giving any such advantage to the Catholic Church. They are thinking only of themselves. They are too short-sighted to discern that such an effort as they are asking of this Government in behalf of "the church" will set all the various denominations—each one of which is preëminently "the church" in its own opinion—against one another, and rekindle the smoldering fires of religious controversy to an appalling extent.

It is very certain that the text of Scripture invoked by the Rev. Mr. Martin does not call upon any government to determine which of the discordant sects is "the church," or to enact any kind of religious legislation.

CHRIST'S WILL AS THE CIVIL LAW.

THE aim of the proposed "Christian" amendment to the Constitution, is to make the "revealed will" of Jesus Christ our "supreme authority in civil affairs." In other words, it is to make that revealed will the civil law of the land.

What is the revealed will of Jesus Christ? For a complete answer, it would be necessary to cite all that has been divinely revealed to man; for in both the "law and the prophets"¹ which were until John the Baptist, and the writings of the apostles, it was the "Spirit of Christ"² that testified the things that were spoken. But in brief, it may be said that the revealed will of Jesus Christ is the gospel of salvation through faith in him. And it is now proposed to make this the civil law of the land!

The revealed will of Christ is, that all persons should be saved from sin. And the gospel is "the power of God unto salvation [from sin] to every one that believeth."³ The power of God is seen in his work of creation. "He spake, and it was; he com-

manded, and it stood fast."⁴ Through faith in Jesus Christ, by the power of God, we are re-created in him.⁵ Being crucified with him, we also live with him—or rather, he lives in us,⁶ and while dead to self, we are alive unto God. We yield ourselves to his will, saying Amen to all his word, and by the infinite power of God, which was manifested in the creation of the world and all things in six days, we are put to death with Christ and created new, so that we are without sin. Being thus without sin, we are free from death, and fitted for eternal life with God. This is the "mystery of godliness"—the plan by which God saves men in his kingdom.

All this is the revealed will of Jesus Christ; and it is now seriously proposed to incorporate this into the civil law of this land! Did ever absurdity reach a more appalling height?

"The power of God unto salvation" is not experienced by all, but only by "every one that believeth." It is Christ's revealed will that every person should believe on his name; in other words, he wants all persons to be saved. But belief is a matter of free choice; for we are not automatons, but free moral agents, in order that we may develop character. Now it is proposed to make Christ's revealed will the civil law,—that is, to force all men to believe on him whether they want to or not! A "Christian" scheme, truly!

Christ wills that all men should love one another. "A new commandment I give unto you, that ye love one another." This is to be made the civil law, and men are to be forced to love each other, or punished by the usual legal penalties! This also is very "Christian," as well as reasonable!

Christ wills that all men should keep his Father's commandments. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."⁷ But in a state of sin, men cannot keep God's commandments; "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."⁸ But now it is proposed to make Christ's will the civil law; so now that law will say to the sinner, No matter about your inability to do the will of God, you must do it whether you can or not. If you do not, you will be fined or imprisoned, or otherwise punished! How preëminently "Christian" is this!

We read that "without faith it is impossible to please him [God]."⁹ As it is the will of Christ that all men should have faith, the civil law (under this "Christian" amendment) will say to all, Have faith, or you will be accounted a criminal. We shall then see people converted by wholesale, no doubt!

Let this amendment be adopted, and an era of bigotry, hypocrisy, strife and persecution will be ushered in, the like of which this country has never witnessed.

The only way in which the revealed will of Christ can be carried into effect is by the power of God, through the operations of the Holy Spirit. And therefore this scheme to make his will the civil law of the land, is one which substitutes man's littleness for God's infinity,—man's weakness for God's strength, man's ignorance for God's wisdom, man's sinfulness for God's righteousness. And this scheme is labelled "Christian"! Verily it is true that "Satan himself is transformed into an angel of light!"¹⁰

⁴ Ps. 33: 9. ⁵ 2 Cor. 5: 17; Eph 2: 10. ⁶ Gal. 2: 20.

⁷ John 13: 34. ⁸ Rev. 22: 14. ⁹ Rom. 8: 7, 8.

¹⁰ Heb. 11: 6. ¹¹ 2 Cor. 11: 14.

¹ Luke 16: 16. ² 1 Peter 1: 11. ³ Rom. 1: 16.

MAKING NOMINAL CHRISTIANS.

[Present Truth, London, England.]

A JAPANESE missionary, discussing the influence of missions in that country, says that the recent war with China has been the occasion of great changes in the general sentiment. Anxious to show that in their idea following the Lord does not in any wise hinder men from fighting and killing their neighbors, the natives professing Christianity distinguished themselves in the field, and the old dislike to "Christianity" has so "broken down that the whole army has been thrown open to Christian influences."

The missionary hopes that the Educational Department will be influenced to take the same course, in which case he sees a rosy future before Japan.

It would not then be impossible that Christianity might take on the form called political, in which the upper classes would profess it and thus hasten the day when Japan would become nominally a Christian nation.

It is plain that the same danger that is before the churches in professedly Christian nations is before missionaries in these great heathen lands which are coming under Western influences. It is the temptation to make Christians in some easier way than by the preaching of the Cross. The missionaries who first went to these lands had no arm of flesh to rely upon, and in the face of the keenest opposition of the powers that be they proved the higher power of the Cross of Christ. As the primitive church endured the opposition of the Roman world and grew under it, but fell before the friendship of that world, so now in these older mission fields a greater danger confronts the gospel than the hostility of earthly powers.

This growing dependence on political influence for doing a religious work is a sign of the times. It is at the root of the Sunday-law movement and all the religio-political controversies continually agitating churches and legislative bodies. It is a sign of a weakening hold on gospel principles here, as it is in Japan. Indeed, the missionary whom we quote says that the life of the Japanese churches is not seen in large additions, "nor in any special activity in creating a Christian literature." They "are suffering from the same world-causes that affect church attendance in our own land." This explains the readiness with which an easier way of making nominal professors is welcomed. It is one of the dreams of the last days that all the world is to be Christianized. The prophet predicted this in the words: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the house of the God of Jacob." Isa. 2:2,3.

The "many people" make fair professions,—they will walk in the Lord's ways, and beat their swords into ploughshares, and learn war no more. But while the nominal profession is made, and they say one to another, "Come ye and do these things," we know from the Word that none of them will take the Lord's way, nor give up swords and spears, however much they may cry peace. The actual practice will be directly contrary to the profession and, as Joel says, the ploughshares will be turned into swords, until the coming of the Lord brings his wrath upon the angry nations.

When it is shown that the warning messages of Revelation 14 are directed against the

principles of the Papacy, it is sometimes asked how that can be when these great Eastern nations are professedly non-Christian. Really, the principles of the Papacy are but borrowed from the Oriental religions, and there is a striking similarity in doctrines and practices. But aside from this, every year sees these countries brought nearer the formal recognition of nominal Christianity.

Nominal Christianity fused with pagan philosophy to make the papal religion. Now we see a like movement, by which Christianity is toned down to a mere philosophy, and it is considered a mark of breadth of view to be able to recognize points of contact between Christianity and the Oriental religions. A Sunday law passed in Korea at once leads religious journals to the conclusion that Korea is nearly a Christian country. Thus European Governments are made nominally Christian, and it perhaps not unreasonably supposed that the nations of the East will yet follow in the same way.

But it will be the work of the missionary with Christ's message to teach that no nominal profession can save from unrighteousness. All the governments may unite to make it easy for the people to be nominal Christians, but only in the preaching of the Cross, with its denial of self and its crucifixion unto the world, will be found the power that actually saves from sin. And the world will always make it as difficult as possible to be this kind of Christian.

HAS GEORGIA RELIGIOUS LIBERTY?

[Rev. E. T. Hiscox, D. D., of Mount Vernon, N. Y., in *Christian Index*, Atlanta, Georgia, Jan. 16, 1896. The *Index* is the organ of the Baptist denomination in Georgia. Dr. Hiscox is a well-known Baptist minister and author.]

Does religious liberty exist in the State of Georgia? Yes; to a certain extent. To a considerable extent. But not fully. This may be a surprising statement to many of the citizens of that most noble and excellent State. Toleration generally prevails, but not universally. For while the Seventh-day Adventists are arrested, fined, and imprisoned for doing secular work on Sunday, the State assumes dictation in matters of conscience and religion, with which questions it has no right to meddle. And while the State makes laws to compel the observance of a Sunday sabbath, and to punish by civil penalties all who do any secular work on that day, it violates its own bill of rights as well as the Constitution of the United States, and the moral sense of the civilized world. And such laws should be universally reprobated. Those who observe Sunday as a day of rest and worship, have a right to be protected by law in the peaceable enjoyment of the day. If the Adventists do disturb them, they are amenable to law as disturbers of the peace. So have the Adventists and Jews the same right to be protected by law in the observance of Saturday as a Sabbath. As the Sabbath is a religious institution, each man is to decide for himself which is his sabbath, a question which the State has no right to determine for any citizen, any more than which church he shall attend, or to what Sunday schools his children shall go.

The persecution of these Adventists by several of the Southern States, notably Tennessee, Arkansas, Maryland, Missouri, and Georgia, is a shame and a disgrace to our so-called Christian civilization. It is persecution for conscience' sake, pure and simple; and would not surprise us did it occur in Russia. All right-minded people must deplore and

condemn it, especially Baptists, who recall the hardships of their fathers two and a half centuries ago,—Roger Williams, Obadiah Holmes, John Clark and others in New England and Virginia.

I am not one of the Adventists, nor have I any personal knowledge of them, but my information comes from court records of their trials in those various States, and other authenticated documentary evidence. But who shall suffer for his religion's sake, be he Baptist, Jew, Mohammedan, or pagan, and I burn not, so long as he practices his religion without abridging or disturbing the equal rights of others?

More of these cases have occurred in Tennessee perhaps than in any other State, and but few in Georgia. In Arkansas they have been quite numerous.

Judge Parks, of Tennessee, before whom many cases were brought for trial, while sentencing them to fines and imprisonment, expressed his regret at being compelled by his oath of office to do it, and declared the men good neighbors, most peaceable and worthy citizens, with no fault, except that they were proven to have done some work on Sunday, which they acknowledged, but which the law forbade them to do. Other judges and other records have given like testimony. Their Sunday working consisted in one case of setting out strawberry plants; in another of hoeing in the field; in another of hauling wood for the fire; in another of helping a poor widow without compensation. Nobody was disturbed, and these acts for the most part were away from public notice, and were sought out by the complainants. At the same time no notice was taken of saloons running contrary to law; of rail trains and steam boats running for excursions or ordinary traffic, doing secular work on Sunday; of furnaces and factories operating with thousands of men, violating the State statutes, without question or restraint. All the force of unjust legislation and spiteful informers has been evoked against a harmless and devout people, whose only crime is that they observe Saturday as the Sabbath, according to the higher law, as they understand it, and go quietly about their secular duties on Sunday as we do on Monday.

Dr. Hawthorne said, at Saratoga, in May last, when a resolution condemnatory of this kind of persecution was under discussion before the Baptist Publication Society, if such things should be done in Georgia, they would hear from *three hundred thousand Baptists* in that State. Well, my dear doctor, just such a thing has been done in Georgia, but they have not yet heard from the three hundred thousand Baptists. Strictly speaking, according to the last year book, Georgia has 367,498 Baptist church members, with 2692 Baptist ministers. Surely enough to make their influence felt against unrighteous legislation, and for the repeal of unjust and oppressive laws. But they have not been heard from on this behalf, perhaps for the want of such a leader as Dr. Hawthorne has shown himself to be in the other fields of reform.

Now this is what happened in the great State of Georgia only about a week before that discussion in Saratoga: On May 15, Mr. J. Q. Allison, a Seventh-day Adventist, was tried before the circuit court at Douglasville, in Douglas county, for "sabbath breaking," and sentenced to pay costs amounting to \$22.05, or in default of payment to serve twelve months in the chain-gang, Judge Janes presiding. The offense for which Mr. Allison was tried and convicted was plowing in the field, the amount of the plowing being "a small garden spot," as appears from the

testimony before the courts. No one was annoyed or disturbed by the plowing, but the act violated the statute. The State had fixed by statutes a sabbath and attempted to compel its observance by the enforcement of civil penalties.

Now a sabbath is a *religious* institution and when a State decrees religious institutions, and attempts to compel conformity, it violates and nullifies its own constitution, and the Constitution of the United States, both of which guarantee religious liberty to all the people, and forbid legislation on matters of religion. As to Mr. Allison, the judge pronounced him a worthy and estimable man, with nothing against him, save this charge of plowing on Sunday. The judge, however, told the defendant that he would let him off easy this time, by simply paying the costs; but if he came before him again, he would not fare so well. The costs, or the chain-gang! And further advised him that if he could not obey the laws, he had better move out of the State.*

A letter received by a New York journal from a gentleman in Atlanta, Ga., late in June last, stated that a few days previous, he visited one of his brethren "in a loathesome prison, enclosed in an iron cage, with incendiaries, thieves and murderers, awaiting their departure for the chain-gang. He had done some work on Sunday, having observed Saturday as his Sabbath." The clerk of the court told him he had lived neighbor to this condemned man for years and there was not a better man in the county. The sheriff declared him to be a good man. After prayer together they parted. It is to be noted that in all the other States where these harsh laws exist against the Seventh-day Baptists, the informers against them are almost invariably professing Christians, and not infidels, nor drunkards, nor pagans; quite frequently ministers of the gospel. In one case at least, shame to say, a Baptist minister, who probably never heard of Baptists being persecuted for conscience' sake. They of all others should "remember those in bonds as bound with them." Of the hundreds of thousands of the Baptist faith in Georgia, there are not a few who occupy high and influential positions in the State. It would be strange if they did not strive to remove this foul stain of religious persecution from the record of so noble a commonwealth.

CAST-OFF RAGS OF POPERY.

[N. Y. Sun, Aug. 11, 1895.]

THE strict observance of the Lord's Day as the successor to the Jewish Sabbath is a Roman Catholic peculiarity which Protestants have retained. Indeed, when Rome, after the fourteenth century, began to relax the severity of the regulations she had previously enforced, forbidding not only servile work but amusement on Sunday, the Puritans of King James's time adopted them without modification. No doubt it would horrify our strait-laced Sabbatarians to be told that their pet ideas are but cast-off "rags of Popery," but so they are. There is not a blue law of the bluest dye that cannot be paralleled by the Sunday laws of the Roman Catholic rulers of England and of France from the sixth to the fifteenth century. Any one who doubts this may have his doubts removed by consulting Hessey's "Sunday" and Neal's "Feasts and Fasts."

* Mr. Allison did not pay the costs, and the sheriff started with him to Atlanta to put him in the chain-gang. He was released, however, en route, an unknown friend having settled the costs without his knowledge.—ED. SENTINEL.

RELIGIOUS LEGISLATION.

Danger to Liberty Lurking in Bills that are now before Congress.

[By Mr. Charles E. Buell, Chief of the Division of Church Statistics in the Eleventh U. S. Census.]

THERE is urgent need that the public should better understand what has been attempted in the past, and is being done in the present Congress, in the way of religious, class legislation.

In 1829-30 the United States Senate was called upon to consider the question of a civil enactment for enforcing Sunday-observance, particularly in the matter of stopping the transportation of mails; and, in the report that was then made by the Senate Committee, the situation was stated, in brief, as follows:—

The committee would hope that no portion of the citizens of our country would willingly introduce a system of religious coercion in our civil institutions; the example of other nations should admonish us to watch carefully against its earliest indications. . . . Among all the religious persecutions with which almost every page of 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.

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.

The evils which this wise body of Senators warn us against are the very same which those who are now urging similar legislation, openly claim that they desire to bring into existence.

The proposed religious legislation is very similar to that which, from year to year, has been urged before both branches of Congress, at a considerable cost; for religious legislation is, like other legislation, attended with expense. Like former efforts the measures that are now urged are represented in two bills. One is a joint resolution proposing an amendment to the Constitution, acknowledging Almighty God as the source of all power and authority; and Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs, etc.

Who Are Urging These Measures?

The Reformed Presbyterians are the authors of the measure for amending the Constitution, as suggested in the above mentioned resolution.

There are four denominations of Reformed Presbyterians that, more or less strenuously, urge that the civil government shall formally recognize God in our Constitution.

These denominations differ among themselves as to the extent to which their protest against existing conditions should be carried. Some of them refuse, because the Constitution of the United States does not contain a phrase acknowledging the existence of Almighty God, the supremacy of Christ, and the authority of the Scriptures, to "incorpor-

ate with the political body," and hence do not participate in elections, and in other political rights and duties. Others protest against "a godless government," but are not actually debarred from voting.

The first of these denomination is the Synod of the Reformed Presbyterian Church, a branch that was organized in 1809, and had, in 1890, 10,574 enrolled members, in nineteen States.

The Synod's "Terms of Ecclesiastical Communion" declares that those accepting membership are pledged to labor for the "constitutional reform," above recited, and to refuse to "incorporate by any act with the political body until this blessed reformation is secured." The members of this branch, therefore, do not take part in state or national elections. They neither vote nor hold office.

The next of these, the General Synod of the Reformed Presbyterian Church, organized in 1833, permits members to exercise their franchise and to hold office, but under restraints that keep them from voting. They are not permitted to lend themselves to elect to any office that will require an oath to support the Constitution, or to vote for men who would administer such an oath. This denomination numbers 4,602 enrolled members scattered through nine States.

The third of these is the most strict of all; but numbers only 37 members. The last numbers 600 members, and these are known respectively as the Reformed Presbyterian Church (Covenanted), and the Reformed Presbyterian Church in the United States and Canada.

If it were not for the constant agitation by these four religious bodies, the effort to bring about obnoxious religious class legislation by Congress would undoubtedly die out.*

The regular Presbyterian denominations should not be confounded with these above-mentioned, for while they furnish a contingent that, having heard but one side of the question, assent to the work that is being urged by the Reformed Presbyterians, and undoubtedly furnish money towards maintaining "the Christian Lobby," and for promoting the projects, they do not originate such legislation. The Presbyterian Church, considered as distinct from the Reformed Presbyterians, comprises eight denominations, and aggregates a membership of more than a million persons.

National Reform Allies.

The several societies that are more or less actively the allies of the effort to obtain religious legislation, which if it is successful, would disfranchise a vastly larger number than they have enlisted in the effort, are, the Sunday League of America; the National Reform Association; the Woman's Christian Temperance Union; and as far as possible, the members of these organizations are united in the third party Prohibition Party, making the utmost display with the number of the individuals that are involved.

In 1887, the organ of the National Reform Association stated: "The political aim of Christianity is to bring forth a time in which Christianity shall control the caucus, religion

* We think that Mr. Buell greatly underrates the strength of the National Reform forces in thus limiting it to the four denominations named. In his book, "Practical Christian Sociology," Mr. Crafts, a Presbyterian, says: "The civil kingship of Christ is not a mere denominational peculiarity of the Covenanters and United Presbyterians. It is nowhere more ably defended than in one of the 'Popular Lectures' of the late Prof. A. Hodge, D. D., of Princeton, whose name, with those of equally illustrious ministers from all the great branches of the Protestant Church, was enrolled among the vice-presidents of the National Reform Association." It is true, however, that the denominations named by Mr. Buell are the prime movers in this assault upon the American system of government.—ED. SENTINEL.

shall control the politics, the politicians shall be saints, and, the polls holy ground."

The following, voiced by the Woman's Christian Temperance Union in National Convention in 1887, discloses how these would combine Church and State:—

The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm; and that is that Christ shall be this world's king; yea, verily, this world's king in its realm of cause and effect,—king of its courts, its camps, its commerce,—king of its colleges and cloisters,—king of its customs and constitutions. . . . The kingdom of Christ must enter the realm of law [force] through the gateway of politics.

"He who spoke as never man spake" rebuked the suggestion of the establishment of His kingdom by force, as is urged and emphasized in the highly wrought language of the preceding paragraph; and as he stood before the Roman governor to be tried, scourged, and killed by the civil law, he assured Pilate that "my kingdom is not of this world."

Organizations known as the Christian Endeavor, Epworth League, King's Daughters, etc., have been more or less joined to the effort to bring Christ forcibly into the "realm of law through the gateway of politics."

In 1888, the Prohibition party added its tribute to the history of the effort to make Christ's kingdom of this world, in the preamble which they adopted at Indianapolis.

Such is the attitude of these would-be reformers to-day as they stand before the country, to become more active, and aggressive, by an achieved victory in Congress on one or both of the measures now being urged there by a "Christian Lobby."

Gives Congress Jurisdiction of Religious Questions.

Their cunningly devised scheme aims a death blow at all religious liberty. It places the interpretation of creeds, and of Scripture, within the jurisdiction of Congress, and of courts.

Under such a law as this bill contemplates, those who through politics have been placed in charge of the arrest and trial of the criminal class shall decide for a free people what constitutes "work of necessity and mercy;" these shall decide for five denominations of conscientious religious people in this country, what properly constitutes the "religious observance of Saturday;" and, what is to "disturb and involve others" in the tolerated labor which a band of zealots assume to permit to others.

One Million Sabbatarians.

There are five denominations numbering a million persons who "Remember the Sabbath day to keep it holy" in the strict obedience to the fourth commandment that was written by the finger of Omnipotence in tables of stone, never to be blotted out; and, having kept this, the seventh day of the week, in honor of the Lord their God, they then, thereafter, perform honest labor for six days, according to the commandment, having the God-given right to do so without let or hinderance, as men breathing the free air of a free country. Why should the civil law be placed as a weapon of toleration in the hand of one class of religionists to deprive another class of their liberty? †

In 1890, when the religious census was

taken, the entire membership of all religious bodies—Jews, Catholics, Protestant, Mormons, the Ethical Culture, and Communistic Societies, Theosophists, all, of whatsoever name or creed—did not exceed one-third of the population of this country, and one-third of these would amply represent the proportion of adult males that were members of the religious organizations of the United States, at that time.

Of the adult males comprised in this religious census, not less than one million were foreign born, and had not been naturalized in 1890. To these must be added the mighty host of southern negroes, Mormons, the religious orders, societies, and denominations, that are debarred, or withheld from voting, in order to get an approximate idea of the number of votes that are cast by actual members of religious organizations; the vote of this class did not number more than thirty per cent of the total vote that was cast in the last presidential election.

When the religious census was taken in 1890, the percentage of the adult population that was opposed to religion exceeded the membership of the largest religious denominational family.

In 1890, in the District of Columbia, only five per cent of the adult males were actual church members, only fifteen per cent attended church with regularity, and twenty-five per cent. was the limit of those who attended church at all.

Do not Believe in Sunday Sacredness.

A majority of the members of the denominations that tacitly assent to a sacredness for Sunday, do not fully agree with the traditions upon the "Sabbath Question."

Probably the largest denominational family among the Protestants throughout the world, is the Lutheran. In this country in 1890, this church comprised seventeen denominations and one hundred and twelve independent congregations. These, together with the German Evangelical Synod of North America, which represents the State Church of Prussia here, have all built their system of faith and practice upon the teachings of *The Augsburg Confession*; this says, relative to the observance of Sunday, that the keeping of the day is not regarded as a necessary worship of God, nor are any to feel that they would commit sin if they violated the regulations which the clergy have set up merely for convenience, and states in Italics:—

"Those who suppose that the ordinance concerning Sunday instead of the Sabbath is enacted as necessary, are greatly mistaken."

There are four denominations of Friends,—Quakers, who teach, "We know no moral obligation by the fourth commandment, or elsewhere, to keep the first day of the week, more than any other, or any inherent holiness in it."

That most eminent prelate of the Roman Catholic Church, James Cardinal Gibbons, in his work entitled, "The Faith of our Fathers," p. 111, says: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."

The Legal Status of Sunday.

The following shows briefly the legal status of this, "*The Venerable Day of the Sun*:"—

Constantine exempted agricultural laborers from Sunday observance by his edict in 321. In the ninth century, another Roman Emperor, Leo VI., known as the Philosopher, commanded that agricultural laborers should observe the venerable day of the sun, thus making the edict of Constantine apply to all. The character of this ruler is shown by the fact that the

Greek Church, which could overlook much in an emperor, refused to administer the sacraments of the church to him. (See American Encyclopedia, Vol. X, Art. Leo VI.)

The next enactment bearing upon the civil enforcement of Sunday observance, as it affects modern laws, was by James I, King of England, who authorized the version of the Scriptures bearing his name. The historian says of him: "He early exhibited that fondness for masculine favorites which left a cloud upon his name. His death was caused by a tertian ague, acting upon a constitution that was undermined by intemperance." (American Encyclopedia, Vol. IX, Art. James IV. of Scotland, and I. of England.)

The laws in Great Britain that relate to Sunday observance, and upon which the laws in the United States for the same purpose have been based, were enacted by Charles II, in 1661 and 1663. Of him the historian says: "His life was most dissolute; his adulteries and the profligacy of his court are scarcely paralleled in British history." (Chambers' Encyclopedia, Vol. II., Charles II.)

Aside from State legislation, the latest attempts to enforce an observance of Sunday by act of Congress is doubtless House Bill 3854, of the Fifty-first Congress, 1st Session, 1890. This measure originated in a joint effort by various organizations to reform by civil law, and the bill was introduced in the House of Representatives, and championed by "Mr. Breckenridge of Kentucky," as appears upon the bill in its printed form.

The claim that is sometimes made, that Constantine was a Christian, does not accord with facts. Within a year from the time of the issuing of the famous edict exalting the pagan day in place of the true Sabbath, he murdered his own son and his own wife. This edict was followed by another on the next day, that commanded that if any royal edifice should be struck by lightning, the soothsayers were to examine the entrails of an animal that had been killed in pagan sacrifice, and determine what the awful portents were. This does not indicate that he was a Christian. Moreover, the edict was strictly pagan; no reference was made in it to Christ or Christianity.

New York Tribune on Sunday Sacredness.

The following from the *New York Weekly Tribune*, of Oct. 10, 1894, gives an interesting condensed history of the origin and the acceptance of Sunday-observance:—

J. B. (Rugby, Tenn.): Please tell me in the "Asked and Answered" column of the *Weekly Tribune* when, why and by whom was the Christian sabbath changed from Saturday to Sunday?

The observance of Sunday instead of Saturday as a day of rest was instituted by an edict of the Emperor Constantine, issued A. D. 321. It reads: "Let all judges, and all people of the towns, and all the various trades be suspended on the venerable day of the Sun (venerabili die Solis). Those who live in the country, however, may freely, and without fault, attend to the cultivation of the fields, lest with the loss of favorable opportunity the commodities offered by heaven be destroyed." This was the first of a long series of imperial constitutions, most of which are incorporated in the Code of Justinian. Book III, Title 12. By the constitutions comprised in this title of the code and headed by the quoted edict, pleasure was forbidden as well as business. No spectacle was to be exhibited in a theater or circus. If the emperor's birthday fell on a Sunday, its celebration was to be postponed. On the other hand, Code III., 12, 10, distinctly directs the torture of robbers and pirates, even on Easter day.

"History does not furnish us with a single proof or indication," says Sir William Domville, one of the most eminent Protestant divines of his age, referring to the subject of Sunday observance, "that it was observed as a sabbath previous to the sabbatical edict of Constantine in 321" (Six Texts, p. 241). Various reasons are assigned for the changing of the Sabbath from Saturday to Sunday, all of which being founded upon the proof established by Scripture pas-

† In this enumeration of Sabbatarians Mr. Buell evidently includes 845,582 Orthodox and 437,394 Reformed Jews. But this in nowise detracts from the force of the argument, since, as expressed in 1890, by Hon. Richard M. Johnson: "The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community."—ED. SENTINEL.

sage (Acts 20:7-11; 1 Cor. 16:2; Heb. 10:25; Rev. 1:10; and others) that the apostles and first Christians were wont to assemble and hold public meetings on this day. But some churches met also on Wednesday, some on Friday and some on Saturday; none of these days, however, was observed by the church as a sabbath. Says Mosheim, with reference to this subject: "Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of crucifixion" (Ecclesiastical History, Part II., chap. 1), and the Rev. Dr. Heylyn, after stating that Saturday was retained in many of the Eastern churches, says: "The Sunday in the Eastern churches had no great prerogative above other days, especially above the Wednesday and the Friday." (History of the Sabbath, Part II, chap. 3.)

The only valid reason why Sunday was selected for the Christian sabbath seems to be one of expediency. This day consecrated to the sun was already held sacred by the pagans, and so it was much easier to compel them to abstain from labor on this day than on any other. Besides, in order to make the new faith acceptable to the Gentiles, compromises had to be made, and one of these compromises was the adoption of the old pagan holiday of Sunday for the Christian sabbath. This is admitted by many prominent clergymen. Thus, Mour, an eminent English divine, after admitting that we borrow the name of this day from the ancient Greeks and Romans, and allowing that the old Egyptians worshiped the sun, and as a standing memorial of their veneration, dedicated this day to him, says: "So that Sunday being the day on which the Gentiles solemnly adored that planet and called it Sunday . . . the Christians thought fit to keep the same day and the same name of it that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles." (Dialogues on the Lord's day, p. 22.) Another advocate of the first-day observance makes a similar apology in the *North British Review*. (Vol. XVIII, p. 409.) "That very day was the Sunday of their heathen neighbors and respective countrymen, and patriotism gladly united with expediency in making it at once their Lord's day and their sabbath."

No well informed person believes that there is a Scriptural command and authority for the religious observance of Sunday.

Under the name of sun-worship this day was dedicated to the vile rites of a not to be named worship; the unnatural and monstrous vices of which are portrayed by Paul in his epistle to the Romans, chapter first.

By a pagan edict this day was exalted, and its observance was forced upon the world, and upon the Christian church, which had observed the seventh day of the week as the Sabbath day until the time of this edict.

It is evident that the assumed premises of the bill, namely, that the first day of the week is generally considered of divine appointment as a day of rest and worship, is an ill advised statement, and is not in accordance with facts.

If the bill should become a law the people of this country, through their representatives, would have surrendered their liberty to a minority,* and would become law-breakers whenever they should engage in harmless amusement, or perform honest labor on the first day of the week, if such labor was not "works of necessity and mercy," as those words would be interpreted by zealots.

* We do not think that Mr. Buell would wish to be understood to imply that such legislation would be any better even if the majority favored it. In this connection he is discussing the facts, not the principle. It is the inalienable right of every man to be left perfectly free in matters of religion. And this right is just as sacred and inviolable in a single individual as in the majority. "What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence," said a committee of United States Senate of 1823, "but as rights, of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."

The idea is altogether unfounded that whatever the majority does is right. It is closely akin to the motto, "The king can do no wrong," and both are alike denied by the declaration that "all men are created equal; and that they are endowed by their Creator with certain unalienable rights." It is manifest that a right which resides in the individual and cannot be alienated is beyond the reach of all legitimate, civil authority, no matter how represented, whether by the few or by the many.—ED. SENTINEL.

There is no evil existing, no threatened danger, that calls for any such measure as is contemplated in House Bill 167, and it is the wise part of our people to "let well enough alone," and; to keep entirely aloof from the gigantic stride to the union of Church and State that this bill proposes.

DOINGS AT THE CAPITAL.

[Special Correspondence from Washington.]

THE Woman's Sabbath Alliance of the District of Columbia, mentioned in my last letter, has appointed its Missionary Committee, consisting of two persons in each church congregation in the city of Washington. Already this committee has entered upon its work of Christianizing the community in the most approved way. The visit of one of these lady missionaries is best described by one of the ladies visited, as recorded in the *Washington Post*, of Sunday, February 16. She said in part:—

My visitor was gorgeously gotten up, and wore great solitaires in her ears, but she still suggested an Amma. She has a peculiar soft skin, a bovine expression in her eyes, a stupid, heavy look, characteristic of women who follow this profession.

"I am come to you, my dear Mrs. Climber," she said, after the conventional greetings were over, and I had seated myself in a chair opposite her, "to talk to you about a very serious matter."

"Yes?" said I, inquiringly, producing my pocket-book.

She shook her head smilingly. "No charities," she said, and then lapsed into a long silence.

"Well," said I at last, perhaps a little impatiently, remembering my engagement at Mrs. Bienchere's at 12 o'clock—it was then 11:30—"what can I do for you?"

"The subject I have come to talk to you about is rather a delicate one of a personal character, and I must confess I feel some hesitancy in broaching it."

"Why do you broach it then?" I asked, with some asperity, wondering what subject of personal character she could possibly have to talk to me about.

"Because, my dear Mrs. Climber," she said impressively, "I consider it my Christian duty."

"Very well," said I, resignedly, though with some surprise, "but as I have an engagement with my dressmaker at 12 o'clock, I must ask you to use dispatch."

Mrs. Tenpercenter braced herself against the corner of the sofa and squared her shoulders like a grenadier. "I understand," she said, "that you, among others, receive, give dinners, and accept invitations on the sabbath day; and I have come to speak to you about it. Don't you think that we of the upper classes should set an example to the lower? Are you not willing, for the sake of your soul, for the sake of the souls of those dear to you, to give up these temporary pleasures?"

She had become very excited by this time and was down on her knees before my chair, talking with the velocity that a toboggan acquires when it has taken a good start down the slide. I could hardly distinguish her words, which were nothing more than a whirr. What I could make out was something like this:—

"My dear Mrs. Climber, my dear friend, my dear sister, let me exhort you to remember the sabbath day. Why, it is in the commandments, 'Six days shalt thou labor and do all thy work. . . .'" I was too indignant to listen further. I rose from my chair and began walking up and down the room, leaving her still kneeling by it. In a few moments she scrambled to her feet and stood, her great bosom heaving with excitement. It was some time before I could calm myself sufficiently to speak to her.

Here was a woman whose husband had made his money, not by the sweat of his brow, but by usury; who bore the reputation of having been guilty of every mean and contemptible practices known

in business, exhorting me to save my soul. When I had become calm again I went to where she stood.

"Mrs. Tenpercenter," I said, "I will accede to your request. I will give no more dinners, neither will I receive or accept invitations on the sabbath day."

"Oh," said the hysterical creature excitedly, "how glad I am. What a victory! What a victory!"

"But," I continued, "there are certain conditions I must insist upon. You came here to teach me my duty. I demand the same right. I propose to teach you yours. I give up certain things at your request. I ask you to give up something at mine."

"What are the conditions?" she asked, the joy quite gone out of her voice.

"First," I said, "I ask that you shall see that your husband charges his customers, the majority of whom, I understand, are poor government clerks and helpless widows, only the legal rate of interest instead of the 10 per cent, a month he now demands. Second, it offends my idea of what is proper and conventional that a woman should wear solitaires in the morning on her way to market or a revival. I ask you, therefore, to promise never to wear your diamonds again before the gas is lighted."

I waited for her answer, watching her face grow white with anger.

"Well," I said at last, "will you promise?"

"My husband understands his own business, I guess," she said, angrily, "and can manage it without any advice from you. And as for these diamonds, they're mine, aren't they?"

"Yes," said I, "your husband understands his own business without doubt, and you can wear your diamonds when it suits you. But remember, I also understand my business better, very much better, than you do. However, when you are willing to let me dictate to you, I will allow you the same privilege. Mrs. Tenpercenter, I question if your ideas of life are any higher than mine, or if your daily life is any better, poor as mine may be. Remember the story about the beam. I have the honor to wish you a very good morning."

And the ambitious home missionary bowed herself out.

Judging from recent occurrences, one would suppose that a great many people had reached the conclusion that the strict observance of Sunday would be the means of neutralizing every defect in the character. It would purify the saloon-keeper, that robs his victim of money and bread for his family, of his health and happiness, and of life itself. The Shylock that robs the poor of their hard-earned pittance, to purchase diamonds and gorgeous apparel for his wife and daughters, may calm his conscience, if he will lay aside his ledger and bank-book, and go to church on Sunday. And the nation that legalizes all these, may be holy by decreeing to keep holy the Sunday.

The effort to secure the enactment of the District Sunday law is still unabated.

* * *

"CHRISTIAN STATESMAN" AND CONSCIENCE.

[The Evangel and Sabbath Outlook, Nov. 21, 1895.]

THE *Christian Statesman* complains of our severity in charging the destruction of conscience upon it and those who like it teach that the Sabbath has been displaced by Sunday, rightfully, and by divine authority. Our answer is: "By their fruits ye shall know them." The *Statesman* being witness, Europe is generally sabbathless. The seventh day is almost entirely disregarded and Sunday is the "continental" holiday. The peoples who have come to this point have been educated for centuries under the system we condemn, and which we hold responsible for the lack of conscience that prevents the reestablishment of the Sabbath, and forbids Sunday

to rise above holidayism. The core of the *Statesman's* complaint is couched in the following:—

According to this arraignment, to teach men to observe one day in seven as a day of rest and worship; to advocate the stopping of the whirl of business that men may have a day of refreshment at home and in the house of God; to sustain our State sabbath laws that there may be no infringement of the right of the citizen to such a day of rest and worship, is to sow decay of conscience and to destroy conscience, just because the day which it is thus sought to have observed is not the seventh day of the week.

This is by no means a full statement of the case, nor a fair statement of our position. We have said repeatedly that the Sabbath question is far greater than the issue between two days, a fact which we beg the *Statesman* to note and remember. The Sabbath has been displaced under the theory that it belongs to the Jews only, and is not binding on Christians. No-Sabbathism and the falsehood of an abrogated fourth commandment lie at the bottom of the present state of things. And however devout the *Statesman* may be in trying to compromise between the whole truth and no-Sabbathism by "teaching men to observe one day in seven as a day of rest and worship," it does not rise above the essential error which has poisoned the public mind, destroyed regard for the Sabbath, and made it impossible to secure a conscientious regard for Sunday. The only approach to anything like Sabbathism which Sunday has ever gained was during the brief Puritan period when men taught that the law of God was absolutely binding in its application to *one definite day*. But since the effort to transfer the law to Sunday had neither logic nor Scripture back of it, it soon failed. The *Statesman* is still intent on the hopeless task of resuscitating Sunday by its "one-day-in-seven" theory, although by its own confession, the decline of Sunday is rapidly increasing even where the *Statesman* has most influence. We do not give it as an "opinion" that this one-seventh-of-time theory, and the no-Sabbathism which underlies it, destroy conscience. History shows that whenever and wherever that theory prevails holidayism abounds and conscience disappears.

The charges against Christians which abound in the columns of the *Statesman* prove what we say. It says that Christians generally believe that Sunday is the Sabbath according to its one-day-in-seven compromise, and though believing thus that their lack of conscience,—as in the case of the Sunday newspaper—makes them the determining factor in supporting what it calls the greatest foe of Sunday sacredness. Copious extracts from the columns of the *Statesman* would prove all that we charge against it and the Christians whom it so freely denounces when it is not trying to answer and evade the demands of the Sabbath.

The *Statesman* declares that it does not charge us with destroying conscience because we insist on the observance of the Sabbath. Why not? Because we base the entire Sabbath issue upon conscience as related to the law of God. We make no appeal to civil law or the custom of the majority; the two things which the *Statesman* always pushes to the front. The most it ever dares to say about the Sunday and the law of God is that certain inferences make it appear that Sunday "as a day of rest and worship," has taken the place of the Sabbath under the general principles of that law. "General inferences" form no basis for conscience.

If this were a matter for courtesy and good feeling we would try to outdo the *Statesman* in reciprocating its refusal to charge us with

destroying conscience. We mean to abound in courtesy and good fellowship, but the points at issue are facts, not courtesy. It is a cold, hard, sad fact that where the theories which the *Statesman* teaches abound, and where they have ripened into fruitage, conscience touching either the Sabbath or Sunday is dead or dying. Nay, more. Conscience toward God's law as a whole is also gone, and much of the prevalent wickedness in Christian nations comes because the theory of an abrogated fourth commandment means an abrogated Decalogue. It is not "interpretation," but fact, that anarchy and nihilism are born and bred where the no-lawism which the *Statesman* teaches in fact, though trying to conceal it by words, have ruled the Church for centuries: where civil law and popular custom stand between men and the law of God. It is such facts which neither the *Statesman* nor the *Sabbath Outlook* can evade on which we build.

THE FARCE OF GOVERNMENTAL RELIGION.

[*Twentieth Century, January 30.*]

THE chaplain of the House is certainly doing a great deal by his "prayers" to stir up rancor among the members. Being very partisan in his views, he manages each day to inject something into his prayer offensive to those holding opposite views, thus taking an unfair advantage of his position. If this thing is going to continue, it would be only fair that each party represented in the House should have its own chaplain, so that when, as recently, additional protection to American manufactures was prayed for another could respond by praying for the blessings of free trade. Of course, this is bringing the question of religion into ridicule. But every question should have fair play; and if the farce must continue of holding public prayer in the House, at least the views of one member are as worthy of being prayed for as those of another. Let us be just in all things.

CHURCH AND STATE UNITED.

[*Manhattan (Kan.) Republic, Sept. 20, 1895.*]

THE people of the United States are theoretically opposed to any union of Church and State, and they ought to be. But they practically favor such union when they silently consent to abrogate that idea in permitting the United States Government to arm the so-called military schools of the churches, as it is doing in so many places. Who can name a Republican paper, a Democratic paper, or a church paper that opposes such proceedings?

"AN APPEAL TO BAPTISTS."

WE have received from the author, George B. Wheeler, for "fifteen years a Baptist clergyman," a copy of a 38-page pamphlet bearing the above title. It is neatly printed on excellent paper, and every page of it is full of interesting facts and telling arguments. We do not just like the arrangement of this pamphlet, especially would we criticise the title-page: it is too abrupt and has too much on it. The pamphlet is however valuable, presenting as it does an array of evidence that must carry conviction to honest minds. Price 5 cents. For sale by the New England Tract Society, South Lancaster, Mass.

THE RIGHTS of the PEOPLE

Or Civil Government and Religion

By Alonzo T. Jones.

An Up-to-Date Pamphlet on the Principles of Religious Liberty.

This book cannot fail to be of great value to all in the study of the series of S. S. Lessons on Religious Liberty for the last three months of 1895. It was not written to go with these lessons, but it is fortunate and timely that it should be published at this time.

"THE RIGHTS OF THE PEOPLE" contains fifteen chapters, the following being a portion of the chapter headings:—

Christianity and the Roman Empire—What is due to God and What to Caesar—The Powers That Be—How the United State Became a Christian Nation—What is the Nation?—Who Made the Nation?—Religious Right in the United States—Religious Right Invaded—The People's Right of Appeal—National Precedent on Right of Appeal—Sunday-law Movement in the Fourth Century and Its Parallel in the Nineteenth—Will the People Assert and Maintain Their Rights?—Religious Rights in the States.

In the four appendixes to the book are given the Declaration of Independence—The Constitution of the United States—The Dred Scott Decision, and the "Christian Nation" Decision.

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SEE WHAT THE PEOPLE SAY:

Milwaukee, Wis., Jan. 19, 1896.

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"Cyclone" are well pleased with it and say that they like it better each time they use it. I will enclose some of their testimonials. JAMES CAMPBELL.



NEW YORK, FEBRUARY 27, 1896.

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

THE National Reformers never were so active as now in circulating petitions and literature.

WHAT are you doing to circulate the AMERICAN SENTINEL, the only paper wholly devoted to the advocacy of religious liberty?

MORRIS SEIFMAN, an expressman, of 79 Mott Street, this city, was arrested, Sunday, February 16, for marking his license number on the side of his wagon. The next morning the police justice refused to hold him.

EVERY friend of liberty of conscience ought to be alert now. It is not enough to feel within one's own bosom love of liberty and opposition to despotism. The duty of the hour is to warn others of the impending danger.

THE *Catholic Review* complains that "a Baptist minister is employed in the public university of Cincinnati to expound the Protestant version of the Bible," and sarcastically adds: "This is an evidence of the 'unsectarianness' of some of our public schools."

WE invite the special attention of our readers to the article on page 68, by Mr. Chas. E. Buell, Chief of Division of Church Statistics in the Eleventh United States Census. Mr. Buell's intimate acquaintance with the facts which he states gives his article great value.

THE Virginia Sunday bill, discussed in these columns two weeks ago, will probably not be heard of again this session. It was killed in committee by a judicious application of the principles of civil government, so ably enunciated a century ago in that State by Jefferson and Madison.

JUST as we close this paper, we are in receipt of a note from the President of the International Religious Association, stating that the case of Ira Babcock, accused of violating the North Carolina Sunday "law," and which was to have been tried at Greensboro, Thursday, the 20th, was postponed by the prosecuting attorney to the 22nd inst. The defendant requested that the case be allowed to go over to the following Monday, as he had conscientious scruples against appearing on the seventh day of the week. The State solicitor replied: "I don't care a continental for your conscience; you will have to come." The Sunday conscience is such a

tender thing it must be carefully guarded even to the extent of prohibiting work on that day by those who keep the true Sabbath, while the Sabbatarian is required to stand trial on the day which he holds sacred to rest and worship. And this in a land that boasts of religious liberty!

SOME of our readers, having in mind only Luke 2:4, are troubled about the reference to the "City of David," in our article of last week on the "Eastern Question." Such are respectfully referred to 2 Sam. 5:6-9; to Smith's "Bible Dictionary," Art. "City;" and to the "Schaff-Herzog Encyclopædia of Religious Knowledge," Arts. "Jerusalem" and "Jebus." The term applies to that particular part of Jerusalem, which was for centuries the stronghold of the Canaanites and which "was," as Schaff says, "conquered only by David, who made it his capital."

A SIXTEEN-YEAR-OLD boy, a helper in a barber shop at 221 Third Ave., this city, was arrested on the 16th inst. for violation of the Barbers' Sunday "law." The shop had been closed to customers at 1 o'clock, P. M., as the statute requires. The proprietor, however, decided to shave himself, and called the boy to lather his face. While this operation was in progress a policeman peered in, and seeing this violation of the "law" in progress, demanded admission. He was admitted, and arrested the boy! The next morning, in the police court, the youthful "criminal," who had been locked up all night, was discharged.

THE episode of the forcible removal of Commander and Mrs. Ballington Booth from the leadership of the Salvation Army in America, lifts the curtain from the despotism which, clothed in religious garb, sits enthroned in that organization. The absolute subserviency of the "army" workers in every grade to the will of their superiors, and the autocratic sway of "General" Booth over the whole, have probably no parallel in any religious organization outside of the order of the Jesuits. Such subserviency to man is contrary to gospel freedom. There can be rightfully no absolute surrender of the will in all things to any being save God himself. God is the only being who does not take advantage of such a surrender, or to whom it can be made without any resulting despotism or bondage. And this is because God is not only infinitely powerful, but infinitely wise and good.

THE *Monitor* (Roman Catholic) says: "British Guiana was once a Catholic country. It is now cursed with penal anti-Catholic laws. Its neighbor, Venezuela, thoroughly Catholic, the bishopric of Caracas dating from 1530, permits perfect freedom of conscience." It should be remembered in this connection that Cardinal Gibbons defines religious liberty thus: "A man enjoys *religious* liberty when he possesses the free right of worshipping God ac-

ording to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God." Then, too, it should be remembered, that the Roman Catholic Church claims the exclusive right to educate the conscience so that it shall be "right," and to say what form of religion is "most in accordance with his duties to God." In short, Rome calls the privilege of being a papist religious liberty!

RECENT advices from Lake County, Tenn., inform us that three Seventh-day Adventists are under indictment there for Sunday work, and will be tried the second week in March. Thus far, only one man has been arrested, namely, J. W. Lewis, whose arrest was noted in these columns nearly three months ago.

A ROMAN CATHOLIC paper notes the fact that the Catholic inmates of the Old Penitentiary at Columbus are compelled to attend the Protestant religious exercises every Sunday morning conducted by a Methodist minister, and adds: "Yet our neighbors tell us that they uphold religious liberty and that the separation of Church and State is a fundamental American principle."

Of course it is a violation of religious liberty to compel even convicts to attend religious services against their will; but our papal friends are about the last ones who have any right to complain of it. Even to-day, in countries where she has the power Rome requires even Protestants to remove their hats to the "host" or even in the presence of a passing cross; and at least a portion of the Catholic press of the United States defends the practice.

But notwithstanding the fact that Roman Catholics cannot consistently object to enforced attendance upon religious services, every candid person must admit that it is wrong. "Reasoning is not necessary to establish this truth," says Richard M. Johnson, "we are conscious of it in our own bosoms." Nevertheless some may argue that to force Roman Catholic convicts to attend Protestant services does not invade their religious liberty, since they are not forbidden to attend the services held by their own priests. The fact remains, however, that they are required to participate in a service which is repugnant to their sense of right.

This is, however, just the way some people reason about compelling Sabbatarians to keep Sunday also: they say it is no interference with their rights of conscience, inasmuch as they are not forbidden to observe the seventh day also. But the plea is disingenuous in either case. Can the *Catholic Review* see it, however, in the case of the Sabbatarian who is required to keep Sunday also as clearly as it sees it in the case of those Catholic convicts who are compelled to attend religious services conducted by a Methodist preacher?

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