

"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. 24.

NEW YORK, JUNE 11, 1896.

Price, Three Cents.

American Sentinel,

PUBLISHED WEEKLY BY THE
PACIFIC PRESS PUBLISHING COMPANY,
 39 BOND STREET, NEW YORK CITY

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RELIGIOUS PERSECUTION IN ARMENIA.

Origin and Religion of the People.

The present disturbed state of Armenia, which has been attended with so much bloodshed, and characterized by atrocities worthy of the Dark Ages, lends a peculiar interest to the history of that unhappy country.

The origin of the Armenians is lost in the mists of antiquity. According to tradition they are descended from Togarmah, a grandson of Japheth, one of the three sons of Noah, who settled in Armenia, after the ark rested upon Mount Ararat.

Tradition also relates that the gospel was preached in Armenia early in the first century by the apostles Thaddeus and Bartholomew; and certain it is that in A. D.

276, both the king and the great mass of his people became at least nominally Christian.

"As a Christian nation whose lot has been cast beyond the frontiers of Christendom," says Alice Stone Blackwell, "the Armenians

have had to suffer constant persecution,—in early times from the Persian fire worshippers, in later centuries from the Mohammedans."¹

The Armenians received aid and sympathy from the Crusaders, and in return gave them active support. This is doubtless one reason for the hatred with which they are regarded by the Mohammedans everywhere. After the failure of the Crusades they were subjected to fierce persecutions and great barbarities at the hands of Tartars, Persians and Ottoman Turks. But through it all the Armenians have held tenaciously to their faith.

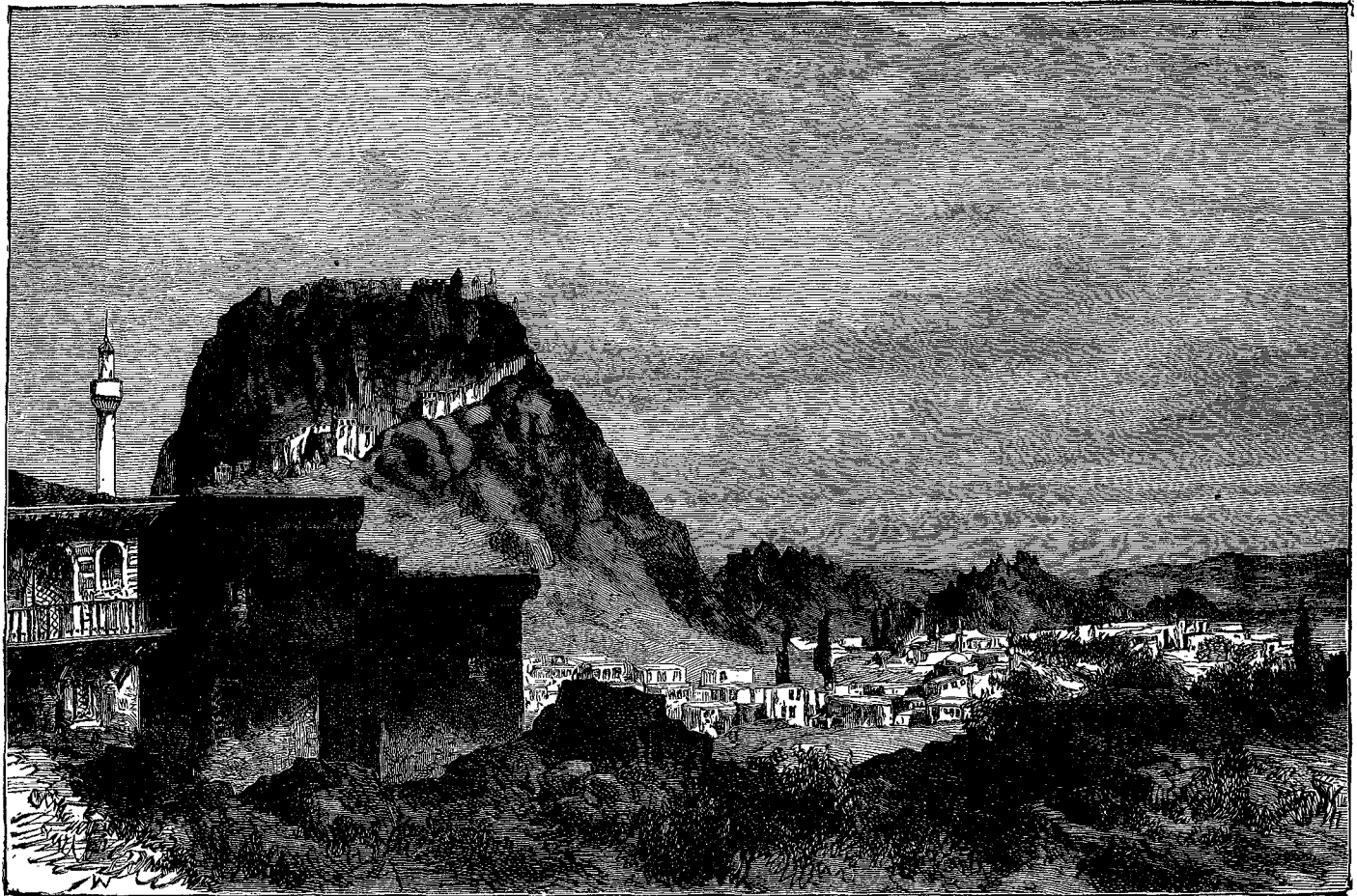
Demand of the Persian King.

It was about the middle of the 5th century that the Armenians first lost their independ-

of the inhabitants into Persia. "Since then," says the "Encyclopædia Britannica," "the Armenians have had no political position as a nation, though they continue to form an important and valuable portion of the population in Russia, Turkey, and Persia."²

In A. D. 450, the Persian king sent a letter to the Armenian princes in which he highly extolled fire worship, contrasting it with Christianity, much to the disadvantage of the latter, as he painted it, and demanding that the Armenians should embrace the religion of Persia.

Upon receipt of the king's letter a council was called, and after due deliberation, an answer was returned to the imperious letter of the Persian monarch.



From the Missionary Herald.

AFION KARA HISSAR, TURKEY.

By permission.

ence. They remained a nation, however, until in 1604, Shah Abbas laid the whole country waste, and forcibly transplanted about 40,000

The Reply of the Armenians.

After replying at considerable length to the argument of the king against the Christian

¹ "Armenian Poems," page 4 of Introduction.

² Article "Armenia."

faith, the Armenian princes and bishops concluded:—

From this faith no one can move us,—neither angels nor men; neither sword, nor fire, nor water, nor any deadly punishment. If you leave us our faith, we will accept no other lord in place of you; but we will accept no god in place of Jesus Christ; there is no other god beside him. If, after this great confession, you ask anything more of us, lo, we are before you, and our lives are in your power. From you, torments; from us, submission; your sword, our necks. We are not better than those who have gone before us, who gave up their goods and their lives for this testimony.

This noble reply filled the Persian king with rage. His rejoinder was an army of 200,000 men, which invaded Armenia, carrying death and destruction everywhere. A battle was fought at the foot of Mount Ararat, in which the Armenians were defeated; but the obstinate resistance to his will offered by rich and poor, men, women and children, soon convinced the king that he could never make fire worshippers of the descendants of Togarmah. An old historian thus quaintly expresses it: "The swords of the slayers grew dull, but the necks of the Armenians were not weary."

The Armenians' Love of Country.

After ages of injustice and oppression the spirit of the Armenians is unbroken and their love of liberty is perhaps unsurpassed by any people; while their affection for their country is something touching. One of their poets³ has thus expressed this latter sentiment:—

Had a lifetime of ages been granted to me
I had given it gladly and freely to thee,
O my life, my Armenia!

Were I offered the love of a maid lily-fair,
I would choose thee alone for my joy and my care,
My one love, my Armenia!

Were I given a crown of rich pearls, I should prize,
Far more than their beauty, one tear from thine eyes,
O my weeping Armenia!

If freedom unbounded were proffered to me,
I would choose still to share thy sublime slavery,
O my mother, Armenia!

The Armenian's Love of Liberty.

As is to be inferred from the last stanza of the foregoing quotation, the Armenians' love of freedom is only second to their love of country, and it may well be doubted if it is not equal to it. Centuries of wrong and oppression seem only to have intensified in the Armenian bosom the God-given passion for liberty, as is witnessed by the following from another of the poets⁴ of that oppressed land:—

When first my faltering tongue was freed,
And when my parents' hearts were stirred
With thrilling joy, to hear their son
Pronounce his first clear-spoken word,
"Papa, Mamma," as children use,
Were not the names first said by me;
The first word on my childish lips
Was thy great name, O Liberty!

"Liberty!" answered from on high
The sovereign voice of Destiny:
"Wilt thou enroll thyself henceforth
A soldier true of Liberty?
The path is thorny all the way,
And many trials wait for thee;
Too strait and narrow is this world
For him who loveth Liberty."

"Freedom!" I answered, "on my head
Let fire descend and thunder burst;
Let foes against my life conspire,
Let all who hate thee do their worst:
I will be true to thee till death;
Yea, even upon the gallows tree
The last breath of a death of shame
Shall shout thy name, O Liberty!"

Political Insurrection and Religious Hate.

This intestine strife in Armenia in which 50,000 men, women and children lost their lives, was not primarily religious but political.

Political insurrection gave opportunity, however, for religious hate to manifest itself, and thousands of non-combatants fell victims to the fanatical hate of Moslem soldiers. The *Independent*, of March 19, published a list of twenty-one preachers and pastors who laid down their lives directly for their faith, during November and December, 1895. "Each one of them," says the *Independent*, "was offered his life if he would renounce Christ and accept Islam; but they counted not their lives dear unto them."

Of these twenty-one martyrs, the *Independent* says: "They were the best men, the most highly educated men among their people, their natural leaders. Every one was put to death for refusing to become a Mohammedan. In every case the offer of life on these terms was made; in several cases time was allowed for consideration of the proposal; and in each case faith in Jesus Christ was the sole crime charged against the victim."

Not only are the names of these men given, but the names of the places where they suffered death and the dates are also given.

"Christians" Persecuting Christians.

But the saddest feature of religious persecution in Armenia and among Armenians in other parts of Turkey, is that "Christians" have in many instances persecuted Christians. The bulk of the Armenian people belong to the Armenian Church, which is almost identical in faith with the Greek or Russian Church. The head of the church is called "Patriarch" or "Catholicos," and the Armenian Church never accepted the decision of the Council of Chalcedon.

Of course the breach between the Armenian Church and the Roman Church is much wider than between the Greek and the Armenian Churches, and much of the persecution of the Armenians has been at the instigation of Roman Catholics. Our illustration, which we are permitted to use by the courtesy of the *Missionary Herald*, shows the scene of the severe persecution of this character which took place in 1892. Rev. Lyman Bartlett, of Smyrna, in an article in the *Missionary Herald*, for May, says of Afion Kara Hissar:—

During the summer of 1892 I visited this place with my daughter at a time when the persecution was at its height, and during our stay of three weeks the house we occupied, which was the home of the preacher, was stoned every night but one. The front windows, being protected by wire netting, were uninjured; but the back rooms, whose windows were exposed, could not be used for a time, and the windows were taken out to save them from destruction. The brethren were almost daily stoned by the boys in the streets, and one Sunday during our stay a crowd gathered about the door, railing at those who dared to enter, and stoning the door after we had assembled for worship, till finally we were obliged to call on the Turkish police to protect us from the violence of the mob. For a long time most active measures were employed to prevent people coming to the worship, both slander and threats being freely used, and the preacher was most shamefully maligned.

At one time a document was presented to the governor accusing him of having, in a public place, shamefully slandered the Virgin Mary, and this document was emphasized by 200 signatures, mostly Armenians. The governor informed me of this foul accusation, but declared that he should not submit it to the court, as it could be nothing but slander. Yet, after we had gone, it was served in due form, and the good man was summoned before the Turkish court for trial. He had no one to plead his cause, and his accusers were many, but being allowed to speak in

³ Archbishop Khorine Nar Bey De Lusignan, a descendant of the last dynasty of Armenian kings. He was an eloquent preacher and a distinguished poet. He died at Constantinople in 1892, poisoned, it was commonly believed, by emissaries of the Turkish Government for political reasons.

⁴ Michael Ghazarian Nalbandian, born in Russian Armenia in 1830; died in 1836 of lung disease, contracted while confined in a Russian prison as a political suspect. He was a graduate of the University of St. Petersburg. His writings and picture are alike forbidden in Russia, but both are secretly circulated.

his own defense, he easily convinced the court and all who heard him, of his entire innocence and of the perfidy of his accusers. The case was dropped without further trial. In this affair he rejoiced in the fulfillment of our Lord's promise: "It shall be given you in that hour, what ye ought to speak."

Persecution by Mohammedans.

The *Missionary Herald*, for June, has also the following paragraph, which is of interest in this connection:—

In the town of Severeck, in Central Turkey, there were recently three of the original members of the Protestant community formed forty years ago. Two of these became martyrs, one while praying on his housetop. The third denied his faith in order to save his life. It is said that every minister and priest in the place sealed his faith with his blood, excepting one Catholic priest, who saved his life by flight.

Miss Grace E. Kimball, M. D., writing to the *Missionary Herald*, under date of March 1, says:—

The villagers from the districts of Khizan, Norduz, and Moks show the most distress. In Khizan, a district partly in the Bitlis, partly in the Van vilayet, there is a large Koordish population—fanatical Moslems, headed by a sheikh, the son of the famous Sheikh Jeladin. Last fall the sheikh instituted a regular campaign against the Christian population, with a view to rooting out that religion from his borders. This outburst of fanaticism was avowedly brought to a climax by the visit of a British vice-consul to the region. All the Armenians who entertained him, or in any way had to do with him, were either killed or barely escaped by flight and hiding. As a result of this crusade of last fall, practically the whole Christian population has nominally accepted Islam, the churches are turned into mosques, and even the grave-stones, bearing the sign of the cross, have been pulled down and defiled by serving as lavatories for the Koords. Very many—it is impossible to know how many—were killed out of special spite, and as an argument to facilitate the "conversion" of the rest. The priests in particular were victims either of slaughter or of forcible conversion.

Many other details might be given, but enough has been said. The fact is established that to the horrors of war have been added in the last decade of the nineteenth century the additional horrors of religious persecution; and that thousands have been slaughtered, not alone because they were "rebels," but because they bore the hated name of "Christian." How many of them were such indeed, only the Judge of all the earth knows, and he alone will make it manifest in his own good time.

METHODISTS AND THE "CHRISTIAN AMENDMENT."

A COMMITTEE of the Methodist Episcopal General Conference have been wrestling with the question of giving the indorsement of the M. E. Church to the proposed "Christian amendment" to the National Constitution; but, according to the *Christian Statesman*, of May 23, the latest news from the conference regarding the matter was "a good deal of a disappointment." It seems that the cause of the amendment has not had very smooth sailing within the sphere of action of this highest of Methodist representative bodies, but its friends console themselves—not without reason, we fear—with the hope of better success at an early day.

The *Statesman* records that when the matter of indorsing the amendment came up for consideration, one "member of the conference attributed the origin and pushing of the amendment to the Christian Endeavor societies as one of their 'idiotic movements.' A delegate from the Wilmington, Del., Conference, proposed as a substitute, an amendment containing simply an acknowledgment of God, declaring that the Christian amendment would establish a theocracy in America and unite Church and State. The entire matter

was referred to the committee on the state of the Church. This committee laid the matter on the table. But on the earnest presentation of the cause by Mr. R. M. Downie, of Beaver Falls, Pa., it was taken up again and discussed at considerable length. Once more it was proposed to substitute the acknowledgment of Almighty God without any reference to Christ. But many of the committee insisted that the amendment should be Christian in its character. And as there was such determined opposition in the committee to the acknowledgment of Christ, the whole matter was laid on the table."

Strongly attached as the Methodists are to Sunday observance, and to the doctrine that Sunday is the Lord's day, it is yet evident that a large element in the denomination recoil from such a step in the process of securing Sunday enforcement as the proposed amendment embodies. It is evident that many are not yet blind to the fact that its success would mean a union of Church and State.

The *Statesman* takes this action as representing an attitude of indifference, if not of hostility, to the "reform" scheme on the part of the entire Methodist body, and says: "It is a deep grief to multitudes of the most patriotic members of this great church, in which the spirit of Christian reform is strong, that this committee has, by its official action, put itself and the General Conference which it represents and thus the entire church as a unit, on record against the nation's acknowledgment in its fundamental law and in its most public confession of national character before the world, of the kingly character and claims of our Lord Jesus Christ. But," the *Statesman* adds, "this record will not stand."

We fear it will not. Already the Prohibition Party in Iowa and Pennsylvania have signified allegiance to the cause, and it is not to be expected that the churches will fall behind political bodies in giving the amendment support. We are persuaded, however, that large numbers in all the leading churches will refuse to sanction a scheme so contrary to the spirit of Christianity and the demands of justice, whether sanctioned by the representative church bodies or not. S.

NO COMPROMISE WITH THE SALOON.

At a convention of the Seventh-day Baptist churches of West Virginia, held May 20-24, at Greenbriar, that State, the following resolutions relating to Sunday laws were passed, together with others condemning the rum traffic and advocating prohibition:—

Resolved, That we believe that the Sabbath is a divine institution, the appointment of the seventh day of the week to be kept holy unto the Lord; and that it is not the province of the civil law to determine or enforce its observance.

Resolved, That we ask the legislatures of States to repeal existing Sunday laws, because of the encroachment thereby of the State upon matters which men owe alone to God; and because the simulation of the Sabbath imposes a hindrance to the discernment and observance of the day we are commanded of God to keep holy.

Resolved, That we esteem the blessings of the Sabbath to be a great good, but that the compulsory idleness which the attempted supervision of civil law presumes to interpose is subversive of that good; that it gives, and only can give, a holiday instead of a holy day; and that the enforced idleness intended for aid of the church is, instead of that, a coralling of the world in the interests of the saloons.

Resolved, That we will have nothing to do with laws for prohibition of the liquor traffic one day in seven, because it is such a compromise as implies a tacit admission for it to continue the other six days; because it diverts from efforts for entire prohibition, and that it absorbs largely the efforts in behalf of prohibition,

engaging its friends in a very much harder task than it would be to maintain entire prohibition.

These resolutions were printed in the *Pittsburg Press*, of May 27, which added the pertinent comment that "if a compulsory holiday operates in favor of the saloon, rather than against it, it behooves Prohibitionists to modify their action respecting the Sunday laws."

THE CALIFORNIA SUNDAY LAW.

THE following is a letter from the clerk of one of the standing committees of the 31st Session of the California Legislature:—

St. Helena, Cal., May 22, 1896.

TO THE EDITOR OF THE AMERICAN SENTINEL,
New York City, N. Y.

Dear Sir: In your issue of May 14, page 156, speaking of the decision of the California Supreme Court declaring the "Barbers' Law" unconstitutional, you say:—

"The real protection aimed at was protection for a religious institution."

Whatever may have been the result, allow me to say that this conclusion of a fact is erroneous. The "Barbers' Law" was devised and advocated by the Barbers' Union, and its expressed intention, or rather, the expressed intention of its advocates and sponsors, was to "protect" the business of barbers who desired to close up their shops one day in the week and not lose the trade that would thereby go to the shops of men who did not close up.

From actual contact with the proponents of the "Barbers' Law," I can say that there was no thought of religion in their scheme, although they did use the religious argument where they thought it would be of service.

There was a general belief at the time the law was passed that the governor only signed it for the political favor of the Barbers' Union, knowing it was unconstitutional.

California is not irreligious, but there is no State in the Union where religious laws are looked upon with less favor.

Very respectfully,
FRANK H. OWEN.

We are glad that Mr. Owen has written so fully and freely. Doubtless the object that the barbers had in view when they asked for the passage of the act in question, was just what he says it was. Being right on the ground he certainly had a better opportunity to know the facts than we would have at this distance.

Nevertheless the motive of the barbers does not greatly alter the case. The fact is that Sunday laws, whatever may be the motive back of them, tend to the exaltation of Sunday as a religious institution; and were it not for the fact that Sunday is a religious institution, and is so regarded by a very large number of people, such legislation would not be sought; and if it were sought, could not be secured.

We find no laws forbidding labor upon our national or State holidays. All legislation on that subject seeks to make it possible for as many as desire a holiday to have it; but nobody is compelled to observe a holiday except as the circumstances may be such as to render it out of the question for them to do business because others are not doing business. But no penalty is provided for a man who works on New Year's Day, Washington's Birthday, Decoration Day, Fourth of July, or Christmas. It is true that in some countries abstinence from labor is made compulsory on other days than Sunday, but it is always because of the religious character of such days. Such laws are never put upon a civil basis at all—they are confessedly religious in purpose.

People make a great mistake when they ask for such legislation in order that they may be freed from competition. "The sphere which

the State invades it dominates; the jurisdiction which it takes it keeps." If the State may forbid labor by a certain class, it may forbid it by all; and if it may forbid Sunday labor, and it certainly can do it only on religious grounds, it may also forbid pleasure upon that day. To this latter the barbers would doubtless object, as many of them are among the number who desire to make Sunday simply a holiday. But when they have asked the legislature to prohibit labor upon that day, they cannot with any consistency protest against an act prohibiting pleasure-seeking also; so that even granting that the barbers could be benefited by an act forbidding them to carry on business on Sunday, it must be admitted that they lose more in the end than they gain by consenting to the violation of the principle of non-interference with the reserved rights of the people.

That government is best which governs least and yet preserves the natural, inalienable rights of the people. Men should be self-reliant and self-governing, and should be permitted to use their time as they see fit; provided in so doing they do not trench upon the equal rights of others.

California should be devoutly thankful that the Supreme Court has declared the mischievous barber law unconstitutional; and the barbers themselves should rejoice that this mischievous legislation has not been fastened permanently upon the State.

ONE DAY'S RELIGIOUS PETITIONS.

THE following is from the first, second and fourth pages of the *Congressional Record*, of February 4, 1896, and will be of interest to our readers as showing the trend of the times:—

Mr. Sherman presented a memorial of the Woman's Christian Temperance Union of Xenia, O., remonstrating against the passage of Senate Bill No. 1055, providing for military education in the public schools; which was referred to the Committee on Military Affairs.

He also presented sundry petitions of the Woman's Christian Temperance Union of Cincinnati, Dayton, and Troy, in the State of Ohio, and a petition of the Woman's Christian Temperance Union of Deposit, N. Y., praying for the passage of a Sunday-rest law for the District of Columbia; which was referred to the Committee on the District of Columbia.

He also presented a petition of the Christian Endeavor Society of Dayton, O., praying for the repeal of the ninety-day divorce law of Oklahoma and Arizona Territories, and for substituting in its stead the stricter divorce law of the District of Columbia; which was referred to the Committee on the Judiciary.

He also presented a petition of the Christian Endeavor Society of Dayton, Ohio, praying for the enactment of legislation establishing an impartial commission for the investigation of the labor problem; which was referred to the Committee on Education and Labor.

He also presented a petition of the Christian Endeavor Society of Dayton, Ohio, praying for the enforcement of the compulsory education law in the District of Columbia; which was referred to the Committee on Education and Labor.

He also presented a petition of the Christian Endeavor Society of Dayton, Ohio, praying for the passage of the so-called Erdman Bill, substituting voluntary arbitration for railway strikes; which was referred to the Committee on Education and Labor.

He also presented a petition of the Ministerial Association of the eastern portion of the Heidelberg Classes of the Reformed Church of Bucyrus, Ohio, praying for the enactment of legislation in the interests of morality, education, labor, etc.; which was referred to the Committee on Education and Labor.

He also presented a petition of the Ministerial Association of Galion, Ohio, praying for the enactment of legislation in the interest of morality, for a Sunday-rest law, for the repeal of the Oklahoma divorce law, for compulsory education, for the arbitration of labor strikes, and for investigation of the labor problem;

which was referred to the Committee on Education and Labor.

Mr. Cockerell—I present a petition in behalf of the Missouri Woman's Christian Temperance Union, of Kansas City, Mo., praying relief for those who are suffering in Armenia. I move that the petition lie on the table.

The motion was agreed to.

Mr. Mills presented a petition of the Woman's Christian Temperance Union of Granbury, Texas, praying for the enactment of a Sunday-rest law for the District of Columbia; which was referred to the Committee on the District of Columbia.

Mr. Vest presented resolutions adopted by the Society of Christian Endeavor of Lexington, Mo., favoring the enactment of legislation by Congress to prevent Armenian outrages; which were ordered to lie on the table.

Mr. Cullom presented a petition of the Woman's Christian Temperance Union of Oneida, Ill., praying for the enactment of a Sunday-rest law for the District of Columbia; which was referred to the Committee on the District of Columbia.

The total number of petitions presented on this occasion in the Senate alone (those we quote were all in the Senate) was seventy-seven. Fifteen, or nearly one in five, either asked for religious legislation or else emanated from some religious body seeking *as such* to influence legislation.

The fact that one is a Christian does not necessarily debar him from participation in the affairs of government, nor take away his right of petition; but neither does it give him any greater rights than belong to other men.

A man's religion should control his political action only so far as to make that action honest and straightforward and in due and practical recognition of the equal rights of others. Neither nature nor grace affords the slightest warrant to any man or set of men to use religion as a political force or to use political force for the furtherance of religion.

IS IT TRUE CHRISTIAN ENDEAVOR?

A RECENT step taken by the "Law and Order League" in Jersey City for the purpose of securing evidence against Sunday liquor sellers in that city, has been to secure young men and boys of the Epworth League and Christian Endeavor societies, to visit the saloons on Sunday and sample the beer and whiskey, in the guise of customers. For this course the league has been severely criticised, which criticisms, says the New York *Sun*, of June 1, called out a champion of the league in the person of the Rev. Dr. John L. Scudder, pastor of the Tabernacle, who prefaced his Sunday evening sermon by some remarks in answer to the question, "Should Christian Endeavorers do Detective Work?" In these prefatory remarks the speaker said:—

There is only one way to get the evidence, and that is to order up the liquor. This was a severe cross for many Christian men to bear, and many refused when spoken to on the subject, for entering saloons is essentially distasteful to Christian Endeavorers; but modern Christians are not cowards, and they realize that Christianity involves cross-bearing and fighting disagreeable battles for righteousness' sake.

Is it true Christian endeavor and Christian cross-bearing to enter liquor saloons and call for and taste the various intoxicants for sale, for the purpose of getting evidence against the seller? True Christian cross-bearing is denial of self; and while it may be claimed that these were acts of self-denial to the persons selected to perform them, it cannot be truthfully said that Christian self-denial ever calls an individual to handle the devil's fire. The inspired warning, "Go not into the way of evil men," applies to all. The best of men are not above temptation, and especially may his be said of young men and boys, such as

make up the membership of these societies. Vice is naturally abhorred at first sight, but—

"Seen too oft, familiar with her face,
We first endure, then pity, then embrace."

We shall be much mistaken if these young people can continue to enter the haunts of vice and put the devil's fire in their bosoms without receiving injury. The "cross" involved in such an act tends naturally to become eliminated as the act is repeated. The "battle for righteousness" in behalf of others, becomes a struggle for the mastery with the demon of self within.

Nor is the object to be attained by this detective kind of "Christian endeavor" one which is at all contemplated in the bearing of the cross of Christ. For the bearing of his cross is not for the purpose of imposing civil pains and penalties upon any, but in order that the bearer may himself become a partaker of the divine nature, and spiritually identified with Christ. See Gal. 2:20.

Some other remarks of Dr. Scudder in this connection are fraught with unhappy significance. Speaking of those who had criticised such methods of opposing evil on the part of the church, he said (*italics ours*):—

They would have the church fold its hands in holy contemplation and discourse somniferously about the hereafter, and the moment live Christians leap in the arena and *fight sin along practical lines* they inform us we are transgressing our proper limits. But it so happens that we discredit them as a source of authority, and consider them a point or two off in their theology. They little understand the *virile nature of twentieth century religion* and its determination to maintain righteousness by positive and aggressive methods. We understand our business and need no points from law-breaking saloon keepers and their backers and sympathizers.

In this language it is plainly implied that the plain preaching of the Word of God is not a practical way of fighting sin. But the Scriptures tell us that it is a practical way and the only way to battle with sin successfully. They tell us that the power of the word of God is infinitely greater than the power of man. See Ps. 33:6, 9; Eph. 6:17; 2 Cor. 10:3-5; Heb. 4:12. The battle is already lost when we have reached the conclusion that the preaching of the all-powerful Word is not the only successful way of contending with unrighteousness.

The language quoted also implies that "virile" Christianity manifests itself by such methods of procedure as these which have substituted the machinery of the civil power for the word and grace of God in the combat with sin; for it is always against sin that Christianity wars. But our country may well sigh for more of that Christianity exhibited in the godly lives of our old-time ancestors, who had implicit faith in God's word and knew nothing about such methods of "Christian endeavor" as those lately devised in the interests of "law and order."

In concluding, Dr. Scudder said, "Law and order are not meaningless words, and a combination of churches is an organization not to be trifled with." As a political power, no doubt a combination of churches is "not to be trifled with." The churches have shown already, on several occasions, what their power is when combined for the purpose of securing legislation from Congress and other political bodies. But are politics and civil government the proper sphere of the church of Christ? While the church combination is showing that as a political power it is "an organization not to be trifled with," we may be sure that it is accomplishing but a trifling amount in the work of evangelizing the world, set forth in Christ's great commission to his followers. S.

"NATIONAL CHRISTIANITY."

Conspicuously Exemplified by the Ceremony of the Czar's Coronation.

THE eyes of the civilized world have but just been turned from beholding the imposing spectacle of the coronation of his imperial majesty the Czar of Russia, in the historic city of Moscow. Among all that which was calculated to render the occasion great and impressive, nothing was more conspicuous than its deep religious character, which found expression through all the ceremonies in an acknowledgment of national dependence upon God. What the "National Reformers" have been long striving for in this country is in Russia an accomplished fact. It will now devolve upon this "reform" party, to bring the Government of the United States up to the level of national righteousness already occupied by Russia.

Only a Union of Religion and the State.

The Czar of Russia, we are told, holds no office whatever in the Russian Church. He is simply a pious ruler, exercising the civil power and authority for the glory of God, as every ruler ought to do, according to the National Reform theory. Hence there is no union of Church and State, and hence no chance for religious injustice and persecution. The Czar aims, of course, to exercise his power as ruler in harmony with the views of the leading religious representatives of the realm, just as we are told Congress and the civil rulers should do here. This is merely a union of religion and the State, or in other words, "national Christianity," which we are told is not to be feared, but desired.

Description of the Coronation.

The following description of the coronation ceremonies is taken slightly abbreviated, from the New Orleans *Times-Democrat* of May 27. Let the reader imagine, as he reads it, an inauguration of a President of the United States conducted upon similar principles, such as would be demanded by a governmental profession of Christianity. We quote (*italics ours*):—

Before the procession started the grand almoner of their majesties, bearing a large golden cross, studded with jewels, and assisted by the deacons carrying a golden bowl full of holy water, sprinkled the whole route which was to be followed by their majesties from the palace to the Cathedral of the Assumption.

The ex-Empress Marie Feodorovna's departure for the Cathedral of the Assumption having been announced, the Czar and Czarina made their entrance into the throne hall and seated themselves on their thrones, over which was a magnificent canopy.

THE IMPERIAL CORTEGE.

A moment later a signal announced that the time had arrived for the departure of the imperial cortege, and the latter moved toward the Cathedral.

The grand procession was headed by the Chevalier Guards of the ex-Empress Marie Feodorovna. Following were the imperial pages, representatives of the syndics of the rural communes, the mayors of the leading cities and members of the various local governments, presidents of the commercial and financial bodies and of artisans' guilds of Moscow, etc. These were followed by Cossack soldiers and people, delegations from the nobility, the Senate, the church, etc.

As their majesties approached the entrance of the Cathedral, the metropolitan of Moscow pronounced the usual allocution, the metropolitan of St. Petersburg presented the cross to their majesties, and the metropolitan of Kieff presented them with holy water.

Entering the Cathedral, *their majesties bowed the knee three times before a holy door and venerated the saintly images.* They afterward moved toward the estrade and took their seats on the thrones of the Czars of Michael Feodorovitch and John III. The archbishops, archimandrites and the officiating clergy placed themselves in two ranks between the estrade of

the throne and the holy door, and the choir chanted the Psalm: "*Misericordiam et Judicium Cantabo Tibi, Domine.*"

THE CORONATION CEREMONY.

The ceremony of the coronation and anointment was then accomplished, as follows: "The metropolitan of St. Petersburg mounted the steps of the throne, placed himself in front of the Emperor and invited his majesty to make, before his faithful subjects, and in a loud voice, his profession of orthodox faith, and presented him with the open book from which the Emperor recited the symbol of the faith. After this the metropolitan of St. Petersburg pronounced the ritual: "*Gratia Spiritus Sancti Sit Emperor Tecum. Amen.*"

The metropolitan then left the estrade, and after the reading of the holy gospels, the metropolitans of St. Petersburg and of Keiff mounted the steps to the throne.

The Emperor arose and, taking off the collar of the Order of St. Andrew, ordered that the imperial mantle with the collar, in diamonds, of that order, be presented to him. They were presented on cushions by the metropolitans of St. Petersburg and Keiff, who also assisted his majesty to put on the mantle. The metropolitan of St. Petersburg then pronounced the words: "*In nomine Patris et Filii et Spiritus Sancti. Amen.*" (In the name of the Father and the Son and the Holy Spirit. Amen.)

His majesty received the pontifical benediction of the metropolitan of St. Petersburg, who placed his hands on the Czar's head in the form of a cross, reciting the two prayers prescribed by the ritual.

The prayers terminated, the Emperor ordered that the imperial crown be presented to him. Thereupon the metropolitan of St. Petersburg took the imperial crown and handed it to the Emperor, who took it in his hands and placed it on his head.

The metropolitan then, in a loud voice, pronounced the prescribed allocution.

In a similar manner his Majesty caused to be presented to him the scepter and the globe, and, having taken the scepter in his right hand and the globe in his left hand, he seated himself upon the throne. A few moments later his Majesty arose and placed the scepter and globe upon cushions.

The monarch then called upon her Majesty the Empress Alexandra Feodorovna to approach, and she knelt before him on a velvet cushion richly embroidered with gold.

CROWNING OF THE CZARINA.

His Majesty thereupon solemnly lifted the crown from his own head and touched with it the forehead of the Empress. He then replaced the crown upon his own head.

His Majesty afterward took up the crown of the Empress and placed it on the head of her Majesty.

Her Majesty's imperial mantle and the collar of the Order of St. Andrew were next presented with the same ceremony. This done, her Majesty took her seat on the throne while the Emperor again took the scepter in his right hand and the globe in his left.

The archdeacon next proclaimed the imperial title *in extenso* and intoned the verses: "*Domine, Salvum Faci Imperatorem,*" and "*Domine, Salvum Faci Imperatricem,*" followed by the "*Ad Multus Annos,*" which the choir repeated three times.

After the chanting the bells of the cathedral and of all the other edifices throughout Moscow were rung and a salute of 101 cannon shots were fired.

The Emperor then arose, handed the scepter and the globe to attendants and knelt down to recite from the book presented to him by the metropolitan of St. Petersburg, the prayer prescribed for the occasion. The prayer terminated, the metropolitan and all present knelt, and, in the name of the nation, offered up prayers to the Almighty.

After the prayer the metropolitan of St. Petersburg addressed a short allocution to the Emperor, and the choir intoned the *Te Deum* to the sound of the bells of all the churches of the Kremlin. During this ceremony the Czar stood with bared head.

The reading of the holy gospel followed, and two of the archbishops presented the holy book to their Majesties to kiss.

The anthem terminated and the officiating clergy having been notified that the holy door was open, two archbishops, assisted by archdeacons, advanced from the altar toward his majesty to announce to the latter that the holy ceremony of the anointment was to begin.

Thereupon his Majesty, having handed his sword to one of his assistants, descended from the throne, and, preceded by the sceptre, the globe and the crown, went toward the holy door, followed by the Empress Alexandra Feodorovna.

On both sides of his Majesty were his assistants, the Minister of the Imperial Household, the Minister of War, the aide-de-camp, etc. Approaching the holy door, the Emperor and Empress stood on the golden cloth. The attendants grouped themselves on either

side behind their Majesties. The metropolitan of St. Petersburg, bearing the precious amphora with the holy chrism, dipped in it the bowl prepared for the purpose and anointed the forehead, eyelids, nostrils, lips, ears, chest and hands of the Emperor, pronouncing the words: "*Impressio Domi Spiritus Sancti.*" (The seal of the gift of the Holy Spirit.)

The ringing of bells and firing of a salute of 101 guns notified the populace of the conclusion of this ceremony.

ANOINTING OF THE CZAR.

After the holy unction, his Majesty placed himself on the right, in front of the image of the Saviour, and the Empress approached the holy door, where the metropolitan of St. Petersburg anointed her on the forehead, pronouncing the words of the ritual.

The metropolitan of St. Petersburg afterward introduced the Emperor into the sanctuary by the holy door, the other prelates officiating holding up the imperial mantle from the moment he passed the door.

Subsequently the Emperor received the holy communion as it is administered to priests,—that is, separately—by virtue of his sovereignty. Leaving the sanctuary, his Majesty again took up his place before the image of the Saviour, while the Empress received holy communion according to the usual rite.

Their Majesties returned to their thrones, where the post-communion ceremonies were performed, and at the end of the mass the archdeacon intoned the verses: "*Domine Salvum Fac Imperatorem,*" and "*Domine Salvum Fac Imperatricem,*" the choir repeating three times "*Ad Multus Annos.*"

At the end of the service the clergy presented the cross to their Majesties for them to kiss, the Emperor replaced the crown on his head, again took the scepter and the globe, and the clergy and all the persons present presented their felicitations upon the conclusion of the ceremonies of the coronation and the anointment.

The procession then moved back to the palace in the same order and with the same ceremony as upon the occasion of leaving it, preceded by the cortege of the ex-Empress Marie Feodorovna.

After leaving the Cathedral of the Assumption, the Emperor and Empress repaired to the Cathedral of the Archangel Michael, where they were received by the Bishop of Kostroma, who presented them with a cross and holy water, and preceded them into the cathedral.

Upon entering the sacred edifice, his Majesty placed his crown, scepter and globe in the hands of attendants, their Majesties knelt and prayed before the holy images, relics and tombs of their ancestors, and the archdeacon read the lines.

Resuming the crown, scepter and globe, the Emperor proceeded in state with the Empress to the Cathedral of the Annunciation, where they were received by the Archbishop of Kherson and the clergy. There, also, his Majesty took off his crown and placed the scepter and globe in the hands of those charged to receive them, and the usual religious ceremonies followed. From the Cathedral of the Annunciation their Majesties went to the palace, and at the Krasnoe Kryltsso received the benediction of the metropolitan of St. Petersburg.

This seems to have terminated the religious part of the proceedings, and certainly no God-in-the-Constitutionist could have wished for a more full or solemn expression of national allegiance to God than these contained.

During the progress of the succeeding festivities, which continued for several days, an appalling catastrophe occurred, by which between 2,000 and 3,000 of the new Czar's subjects lost their lives. It was, however, deemed in harmony with the national profession of Christianity just made that the Czar should be present and dance at a "brilliant ball" given a few hours after the disaster, at the French Embassy. The press reports that "preparations had been made on the most elaborate scale for this ball, and it is asserted that \$70,000 was expended on the supper alone, rare viands and delicious fruits and vegetables being brought from the most distant climes to add to the delights of the feast, while France furnished the costliest and most elegant fabrics and furniture to set off the beauties of the palace where the Embassy is lodged. . . . While the dance within the French Embassy continued amid all the accompaniments of luxury and gayety, disconsolate friends and relatives wandered over the desolate plain among the dead and the suffer-

ing dying, looking, often in vain for their missing."

The Russian government is determined to make its religion a truly national religion, and to this end is endeavoring to weed out from the empire all unorthodox religions, by exterminating the dissenting sects, such as the Stundists, Baptists, Jews, etc., who will not change their religion for the Orthodox "faith." This again is just as it ought to be under the "National Reform" God-in-the-Constitution theory of government. We have but to look at Russia, with its system of religious proscription and Siberian exile, to see this theory in all the beauty(?) of practical realization. But we are not at all charmed by the sight.

May it be long indeed ere the people of this land are induced to arm the civil power with authority to profess religion in their name and establish a national code of religious belief to which all must conform or subject themselves to the penalty of disfranchisement and the loss of their civil rights. S.

"NATIONAL REFORM" ARGUMENT USED IN ECUADOR.

THE Panama Star and Herald, of May 23, prints the following:—

Great consternation prevails in Ecuador, owing to the recent earthquakes, which partially destroyed the town of Porloviejo and some others. The Conservatives have seized this opportunity to dilate on divine retribution and to work up the religious fanaticism of the people against the present administration, asserting that God shows his anger by permitting such awful calamities to befall the people who support Alfaro. Their efforts in this direction seem, however, to have miscarried, for the people appear to be determined to have a government that will not defraud and oppress them.

The argument is just as good in Ecuador as it is in the United States.

AN ESTABLISHMENT OF RELIGION.

In a speech in the House of Representatives on the 4th of last February, recorded in the *Congressional Record* of the same date, page 1439, Mr. Maguire of California said:—

"There is an establishment of religion right here in this House, and repeated appropriations of public money for the establishment and promotion of religion here, which, in my judgment, we ought to stop before we take up the subject of charitable appropriations to sectarian hospitals and asylums. The election of a chaplain of this House is an act respecting an establishment of religion. You cannot select a chaplain to pray for heavenly guidance for this House without having first determined that he is a minister of the true religion. How worse than useless, nay, how terrible it would be to select a minister of a false religion to serve as a medium of communication between this House and the Almighty. His appointment would be an insult to divinity, and his prayers would be blasphemies, bringing curses instead of blessings. We do necessarily establish a religion in the election of a chaplain to conduct religious services for the House, and we do it in defiance of the constitutional provision which absolutely forbids it. We have no right to do it, and no right to appropriate a dollar of public money for that purpose.

"Now, let those who object to sectarianism in our laws and in our appropriation bills—in which I quite agree with them in principle—do away with this unconstitutional establish-

ment of religion and put a stop to this unconstitutional appropriation of public funds to pay for sectarian teaching and sectarian religious ceremonies. I will go as far as any of these gentlemen in supporting the spirit of our institutions as embodied in that provision of the Federal Constitution; but let us commence where no harm and no wrong can be done. If principle be the sole motive of the objection to these appropriations, and I assume that it is, here is a grand and conspicuous field for patriotic effort. Let our national church establishment be disestablished and leave these minor violations of principle until the Government is better prepared to substitute public care for private care of its charges.

"I make these suggestions in no spirit of hostility to the churches nor to any church. I recognize their great power for good among men. I believe they will be stronger and greater when they shall be entirely separated from the State, and I believe the State will be likewise made stronger and better and purer by such separation.

"This is a civil government, deriving nothing from the church and capable of giving nothing to it. It should be strictly nonsectarian—professing no religion, but respecting and equally protecting all."

PROHIBITIONISTS AND THEIR PLATFORMS.

The Prohibitionists of the country held their national convention in Pittsburg, Pa., on the 27th and 28th ult. The result must certainly have been a disappointment to all in sympathy with the Prohibition movement.

The convention resulted in a division of the party, two tickets being placed in nomination, and two platforms adopted. The candidates of the regular Prohibition Party are: Hon. Joshua Levering, of Maryland, for President, and Hon. Hale Johnson, of Illinois, for Vice-President.

The "bolters" organized what they call the "National Party," their candidates being Rev. C. E. Bentley, of Nebraska, for President, and J. H. Southgate, of North Carolina, for Vice-President.

The regular Prohibition platform as printed in the *Voice* of June 4, is as follows:—

THE PROHIBITION PLATFORM.

We, the members of the Prohibition Party, in national convention assembled, renewing our declaration of allegiance to Almighty God as the rightful ruler of the universe, lay down the following as our declaration of political purpose:—

The Prohibition Party, in national convention assembled, declares its firm conviction that the manufacture, exportation, importation, and sale of alcoholic beverages has produced such social, commercial, industrial, and political wrongs, and is now so threatening the perpetuity of all our social and political institutions, that the suppression of the same by a national party organized therefor, is the greatest object to be accomplished by the voters of our country, and is of such importance that it, of right, ought to control the political actions of all our patriotic citizens until such suppression is accomplished.

The urgency of this course demands the union without further delay of all citizens who desire the prohibition of the liquor traffic; therefore be it

Resolved, That we favor the legal prohibition by State and national legislation of the manufacture, importation, and sale of alcoholic beverages. That we declare our purpose to organize and unite all the friends of Prohibition into one party, and in order to accomplish this end we deem it of right to leave every Prohibitionist the freedom of his own convictions upon all other political questions, and trust our representatives to take such action upon other political questions as the changes occasioned by Prohibition and the welfare of the whole people shall demand.

To this was subsequently added this plank on motion of Mrs. Ella A. Boole of this city:—

"*Resolved*, That the right of suffrage ought not to be abridged on account of sex."

The platform of the National Party, as published in the *Voice* of the same date previously referred to, reads as follows:—

The National Party, recognizing God as the author of all just power in government, presents the following declaration of principles which it pledges itself to enact into effective legislation when given the power to do so:—

The suppression of the manufacture and sale, importation, exportation, and transportation of intoxicating liquors for beverage purposes. We utterly reject all plans for regulating or compromising with this traffic, whether such plans be called local option, taxation, license, or public control. The sale of liquors for medicinal and other legitimate uses should be conducted by the State without profit and with such regulations as will prevent fraud or evasion.

No citizen should be denied the right to vote on account of sex.

All money should be issued by the General Government only and without the intervention of any private citizen, corporation, or banking institution. It should be based upon the wealth, stability, and integrity of the nation. It should be a full, legal tender for all debts public and private, and should be of sufficient volume to meet the demands of the legitimate business interests of the country. For the purpose of honestly liquidating our outstanding coin obligations we favor the free and unlimited coinage of both silver and gold at the ratio 16 to 1 without consulting any other nation.

The National Constitution should be so amended as to allow the national revenues to be raised by equitable adjustment of taxation on the properties and incomes of the people, and import duties should be levied as a means of securing equitable commercial relations with other nations.

The initiative and referendum and proportional representation should be adopted.

Having herein presented our principles and purposes we invite the cooperation and support of all citizens who are with us substantially agreed.

The original report on the Committee on Platform before the "bolt" made no mention of Sunday or of Sunday "laws." The minority report, however, contained this:—

Eighth: All citizens should be protected in their right to one day's rest without opposing anyone who conscientiously observes any other day than the first day of the week.

The minority report was, by vote of 492 to 310, made a part of the report of the Committee on Platform. But this Sunday plank does not appear in either platform, as published in the *Voice*.

Mr. G. H. Lyon, of Sistersville, W. Va., a member of the Convention, writes us, however, under date of June 3, that this plank was retained by the "bolters," in which case it is a part of the platform of the National Party.

We have stated these facts without comment simply for the information of our readers, and shall discuss those planks of the two platforms bearing upon religious liberty, at another time.

A CLERGYMAN'S DAY.

[*The Journal (New York)*, June 2, 1896.]

AN idea of the present state of the evolution of the clergyman, from a mere adviser in spiritual matters to an active participant in the affairs of the world, is furnished by the following leaf from a chapter of the Rev. Dr. Parkhurst's daily life, published in yesterday's *Evening Post*:—

The Rev. Dr. Parkhurst, so it happened, had come down to the criminal courts to attend the trial of Roundsman Redner for bribery before Judge Newburger, a case in which the Society for the Prevention of Crime, of which Dr. Parkhurst is the president, figures as complainant. Instead of attending that trial, however, Dr. Parkhurst went into the Recorder's Court and witnessed the trial of Mrs. Fleming for murder. According to his own explanation the clergyman became so interested in this trial that he for-

got all about the other and remained there until recess, when he and Recorder Goff went out to luncheon together. After that he went to witness the police parade, as a specially invited guest.

Perhaps if, as we are told, the pulpit is losing its influence, it is just as well that the clergy should find a field of usefulness outside of the church; and there is far more excitement, anyway, in prosecuting criminals, attending murder trials, lunching with judges, and reviewing police parades than in writing sermons, visiting the sick and merely warning sinners, as was the early notion of a clergyman's duties.

THE SCHOOL QUESTION IN CANADA.

[*The Outlook*.]

THE campaign of the Canadian general elections is now in progress. Parliament has been dissolved, and polling takes place on June 23. The main issues are tariff reform and the Manitoba school question. The former involves either the retention or the overthrow of the present protection system; the latter, remedial legislation compelling Manitoba to restore the system of separate schools abolished by the legislature of that Province in 1890.

In regard to the latter issue, a recent re-statement of opposing attitudes and intentions by the leaders on both sides has deepened the interest of the contest. The policy of the Conservative party, which favors remedial legislation, is now directed by the new Premier, Sir Charles Tupper, whose speeches on opening the campaign give no uncertain sound, and are without the faintest tinge of compromise. The Hon. Wilfrid Laurier, the Liberal leader, advocates the appointment of a commission whose impartial investigation of facts may be expected to point a way out of the difficulty and facilitate the removal of the vexatious question from politics. Sir Charles Tupper insists vigorously that the question is really not one of separate schools so much as the carrying into effect of the provisions of the Constitution under which the educational rights of Roman Catholic minorities were guaranteed protection.

Mr. Laurier's position is that, according to the judgment of the Imperial Privy Council in 1892, no educational right or privilege was taken away by the Manitoba Public Schools Act of 1890, and that the subsequent judgment of the same tribunal in 1895 did not touch that point, but gave the Dominion Government the right of interfering, if it should choose to do so, upon an appeal to it by the Catholic minority—the judgment not indicating any particular line of action, in fact not recommending any action at all. There was no necessity of bringing the question into Dominion politics, and it might have been referred back to Manitoba for settlement with quite as well founded a hope of peace and satisfaction as may be based on any threat of coercion.

A significant feature of the contest is the direct intervention of the Roman Church. Archbishop Langevin has been making vigorous efforts to influence the voters, and presumptively under his influence, a "Bishops' Mandate," signed by all the Roman Catholic bishops in the Province of Quebec, has been issued instructing Roman Catholics that it is their duty to vote for the Conservative government which is pledged to restore to the hierarchy their separate schools. It remains to be seen whether clerical interference like this will be effective.

Not long ago, in the county of Charlevoix,

in the same Province, a similar Episcopal interference was rebuked by the return of the Liberal candidate. In Ontario the Roman Catholic clergy have thus far given no sign of meddling with the civic rights and duties of their parishioners. There is greater probability of such interference in Nova Scotia, where a notable instance of some time ago caused much excited comment.

It should not be forgotten that, even should the verdict of the elections be in favor of remedial legislation (though this may be looked upon as improbable), new embarrassments would quickly succeed the old. For, independently of the question whether Manitoba ought to be coerced, there is another far more perplexing, namely, how can she be coerced? The Province controls the machinery of educational administration within her own limits. Can the Dominion, against the wish of the Province, effectually put that machinery in operation? Or can the Dominion set up its own administration of educational affairs in the Province and collect the funds for the support of separate schools? Greater than all legal or technical difficulties of interpretation or compromise is the paramount one of enforcing upon this strongly opposed Province a system of public education which has been found antiquated and unsatisfactory by a very large majority of the people.

FROM A MEMBER OF THE PROHIBITION CONVENTION.

Sistersville, W. Va., June 2, 1896.

EDITOR SENTINEL: The resolution respecting protection for the Sunday, adopted by the National Prohibition Convention last week, before the bolt, and which was retained by the bolters, evinced a drawing towards religious liberty more than ever before.

It evinces a preference to use the language of protection rather than compulsion. I objected to it, however, because it did not give assurance of equal protection. Also, in view of the general thought that protection involves compulsion to observe the day; that this was not clear of that imputation. I preferred the action of the other faction, to say nothing, rather than make a declaration that has lurking in it the possibility of a "civil sabbath."

I made efforts to have the following amendment substituted:—

Every man should be protected equally in his right to one day of rest in seven, whichever day he holds; not by compulsory sabbath laws, but in freedom to worship God.

Several who favored this, thought that the other was about the same thing. The intense interest in the question that divided the convention held every one from giving that scrutiny to the matter of Sunday legislation that may be secured for it when free from such pressure.

The National Reform Association members are generally Prohibitionists. They are, however, a much smaller factor in the party than the friends of religious liberty have usually supposed. The utterances of the party voicing their views, have been made because of the organized persistent effort on their part, and default of effort on our part to thwart it. Wherever there has been a small protest from friends of religious liberty in Prohibition conventions, it has generally modified or wholly thwarted the efforts against us.

G. H. LYON.

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THE STOMACH

Its Disorders and How to Cure Them

BY J. H. KELLOGG, M. D.,

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NEW YORK, JUNE 11, 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 address of G. H. Lyon, author of "The Only Alternative to Success," noticed in these columns last week, is Sistersville, W. Va., instead of Virginia.

THE "National Bureau of Reforms," Mr. Crafts' latest contribution to National Reform auxiliaries, has been incorporated. It is nothing more nor less than an incorporated National Reform lobby.

MR. ISAAC BAKER, another Seventh-day Adventist has been arrested at Ford's Store, Md. We have not heard the particulars. His offense was doubtless violation of the statute-intrenched Maryland "sabbath."

THE recent decision of the Supreme Court of the United State affirming the constitutionality of the "law" of Georgia which prohibits the running of freight cars on Sunday, does not of course touch the question of the right of the State to forbid Sunday labor by private parties; but it does show a tendency on the part of the Court of last resort to sustain Sunday legislation as a whole. We shall have more to say on this subject as soon as we shall have procured a copy of the decision.

THE Sunday-law question is being vigorously agitated in Louisiana. It seems that a movement is on foot to secure the repeal of the "law," and the Sunday-keeping churches are rallying to its support. Memorials to the legislature are being circulated and signed asking not only that the "law" be maintained, but that it be enforced. This fight was not inaugurated by the International Religious Liberty Association, but now that it is on, representatives of the association are doing all they can to render the people intelligent in regard to the principles underlying all religious legislation.

NOT satisfied with depriving J. W. Lewis of his liberty for exercising his God-given and constitutional right to labor on Sunday, the authorities of Lake County, Tenn., propose to require him to work. The County Court arranged to hire him out about a week since to a farmer. But Mr. Lewis told the sheriff that as soon as he passed into private hands he should consider himself free and act accordingly. The farmer thereupon declined to have anything to do with the matter, and the "criminal" was remanded to the custody of the sheriff. The chairman of the County Court remarked, however, that

"this jail business must stop. When we have only one we cannot afford to hire a guard," said he, "but when we have as many as two or three we will work them."

Four of Mr. Lewis' brethren are under indictment and will be tried July 13 or 14; it is therefore likely that Lake County will soon have a sufficient number of these dangerous criminals to form a chain-gang; and, by the way, they have been threatened with balls and chains. Lake County could learn a useful lesson from Rhea and Henry Counties, where Adventist chain-gangs were found to be both unprofitable and unpopular.

PRESS dispatches announce that Mr. W. E. Gladstone, the English ex-premier, has come forward as an advocate of "Christian unity," by means of papal recognition of the validity of Anglican orders, having written a long letter on the subject to Cardinal Rampolla. The Pope, it is said, has directed an inquiry into the subject, whereupon Mr. Gladstone declares that he regards this gracious attitude on Leo's part as "in the largest sense paternal, and one which he will ever cherish with cordial sentiments of reverence, gratitude, and high appreciation." It would be needless to state who is the gainer in such transactions.

As we note the fact brought out by a press reporter in connection with the Fleming murder trial, now in progress in this city, that the prosecution refused to call upon the stand the young daughter of Mrs. Fleming as a witness against her, we call to mind by way of contrast the course pursued by the prosecution in the trial of W. D. Dortch, a Seventh-day Adventist, of Springville, Tenn., for having done secular work on Sunday. In the former case the prosecution said it would be inhuman to make the child testify against her own mother. But in the case of the man arrested for desecrating Sunday, the prosecution made every effort to compel Mr. Dortch's young son to act the part of a witness against his father.

CALIFORNIA is a bad State for Sunday laws. In declaring the Sunday Barber Law unconstitutional, the Supreme Court of that State said:—

The laboring barber, engaged in a most respectable, useful and cleanly pursuit, is singled out from the thousands of his fellows in other employments and told that, willy-nilly, he shall not work upon holidays and Sundays after 12 o'clock noon. His wishes, tastes or necessities are not consulted. If he labors he is a criminal. Such protection to labor, carried a little further, would send him from the jail to the poor-house.

How comes it that the legislative eye was so keen to discern the needs of the oppressed barber, and yet was so blind to his toiling brethren in other vocations? Steam car and street-car operatives toil through long and weary Sunday hours, so do mill and factory hands. There is no Sunday period of rest and protection for the overworked employes of our daily papers. Do these not need rest and protection? The bare suggestion of these considerations shows the injustice and inequality of the law.

Commenting on this decision, the *Daily Ledger* of Tacoma, Wash., well says: "It is only demagogues, idlers, professional agitators and mischief-makers who talk of overwork

and encourage the making of laws to make honest labor criminal." The *Ledger* might have added misguided Sunday religionists to the list of those who ask for such legislation.

OF the same decision referred to in the preceding note, a weekly paper, published in this city, says:—

There is one sentence in the opinion delivered by the California judges which should be conspicuously engraved where all the labor agitators, the legislators who pass labor laws, and the courts that affirm their constitutionality can see it daily. It is this:

"It is a curious law for the protection of labor which punishes the laborer for working."

It is a peculiarity of meddling laws like those passed in the interest of Sunday observance that they are never what they profess to be. This law could not possibly protect any laborer in his right to rest on Sunday, because his right to such rest never has been infringed, and, in the absence of chattel slavery, cannot be. No employer can force any of his employes to work on Sunday. The law could be used only by those who desired to be idle on Sunday to oppress those who wanted to work; and the same is true with regard to the Sunday law of New York and other States.

Now that the supreme courts of three States, California, Missouri, and Illinois, have seen and declared the injustice of such laws may we not hope that still others will see it?

A CORRESPONDENT asks us to state "why idleness cannot be enforced on a certain day on purely civil grounds." We reply, simply because no civil reason exists for such prohibition.

Joseph Cook says:—

The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of rest, unless you preserve it as a day of worship.

Again, in reply to the question: "Could not this weekly rest-day be secured without reference to religion?" the answer given by Mr. Crafts, the then Field Secretary of the American Sabbath Union, was:—

A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out and you take the rest out.

The fact is, as these men state, that the observance of a weekly day of rest is wholly dependent on religion.

Even admitting for the sake of the argument that a weekly day of rest is a physical necessity and therefore justified by civil reasons, there is absolutely nothing to show that all should rest at the same time. The very utmost that could be justified even then would be a law providing a weekly rest-day for each individual, allowing employer and employe to arrange the matter between them according to their convenience. But nobody wants such a law. The demand for a civil rest-day is altogether in the interests of Sunday "sacredness."

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Entered at the New York Post-Office.

Single copy, per year, - - - \$1.00.

Address, AMERICAN SENTINEL,
39 BOND STREET, NEW YORK.