



"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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THE one leading characteristic of the French Revolution was atheism. Not the atheism of men as individuals, but the atheism of men in organized, representative, governmental, capacity. It was strictly national atheism: being the action of the national assembly in its official character as such.

This national atheism was not a sudden wild break of men, in an effort to present to the world a novel spectacle: it was the direct, logical, result of a system that had formerly dominated the country.

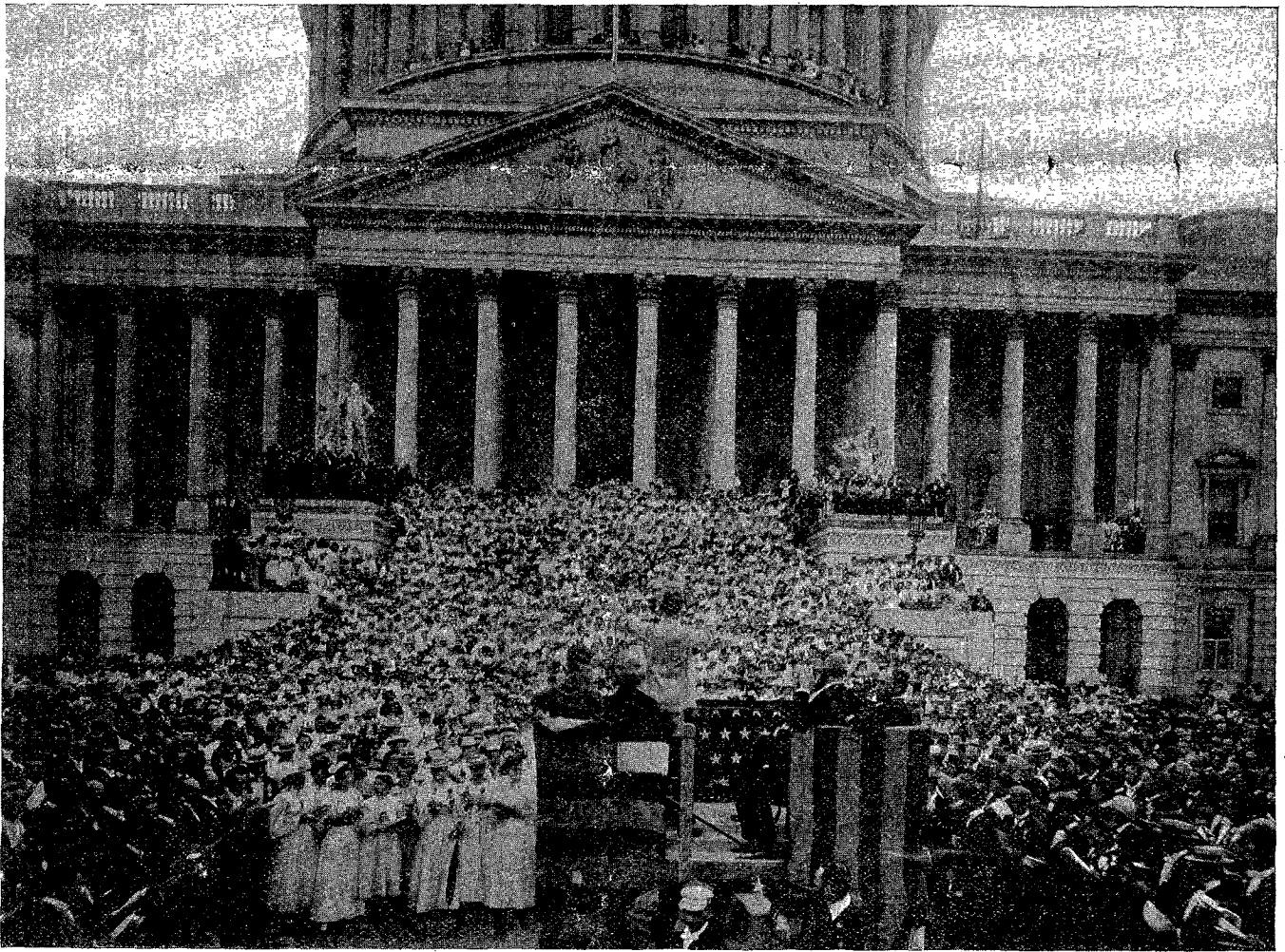
There had been fastened upon France, through the governmental authority, a religion professedly Christian. It was not Christian; yet it was adopted and ever held by the national authority, as Christian. All national favors were for this religion; the national authority forced it upon all; the national power rigidly excluded all other forms of worship.

When the Reformation of the sixteenth century came, and therein Christianity was offered to the people of France, it was tabooed, denounced, warred upon, and at last, by the revocation of the Edict of Nantes, was excluded. Then the nation was left under the crushing

weight of the old false religion; and it was not very long before the people of France found themselves under the necessity of relieving themselves of the incubus that was upon them.

This religion had been adopted and maintained for the supposed good of the State. It was proposed always to the State by "the Church" under the pretense that it was essential to the welfare of the State. It was found at last to be the greatest evil that

be Christianity. The nation had been trained for ages in the opinion that it only was Christianity. They knew nothing else as Christianity. And to them, in repudiating it they were repudiating Christianity. In repudiating it, they did not pretend to be doing anything else than repudiating Christianity; for it was all that they knew as Christianity, and it must be repudiated. And when men intentionally repudiate Christianity, even though it be in something that is mistaken for Chris-



NATIONAL REFORM AT THE NATIONAL CAPITOL. (See page 370.)

"That grand exhibition of young manhood and womanhood is the clearest omen yet seen of the coming time when Christ, whose right it is to reign, shall be supreme on Capitol Hill."

afflicted the State. Instead of being for the good of the State, it was found to be only a continued and increasing curse. And in order for the State to find relief, it was essential to repudiate this national religion.

Now note: this religion, though not Christianity, was held by the people of France to

tianity, they commit themselves only to atheism. Thus it was that France attained to national atheism.

This too was nothing else than carrying to their legitimately logical conclusion the proposition and arguments, by which the country had been held under the power of that na-

tional religion. In arriving at national atheism, every step that was taken in the National Assembly, was logically derived from propositions that had been laid down by the church. Every argument offered was but the legitimate extension of the arguments already in print on behalf of the national religion.

For instance, it had always been argued, and was then argued, by the church, that the exclusive establishment and maintenance of that particular religion as the only Christianity, was essential to the welfare of the State; and that it was the province of the State, of its own motion by an official act to establish this religion for its own good. The church had long declared in behalf of the exclusive establishment of that religion, that "it cannot be doubted that it belongs to the prince to require of full right that which is necessary to the State."

Upon this it was argued in the Revolution that, As this religion had been established and maintained for the good of the State, and the event had demonstrated that it was the greatest evil of the State; as it undoubtedly belonged to the State itself to require of full right that which is necessary to the State; as it was now undoubtedly necessary to the State that it be relieved of this great evil; it followed conclusively that the State had full right to repudiate the whole religious establishment. The full right to establish religion, or to do any other thing, for the welfare of the State, remains the full right to repudiate that religion, or to undo whatever may have been done, when it is found to be working evil instead of good to the State. There was no escape from this conclusion.

Holding what had been taught to them by the church, that "The church is in the State, the State is not in the church," they declared, "We are a National Convention: we have assuredly the right to change religion"—meaning the religion of the State. "The State used its right to suppress a corporation which had no longer a place in the new society."

Bear in mind that this national religion was held by all there to be Christianity, and when this was repudiated, it was intended to be the repudiation of Christianity; and when that was repudiated there was nothing left to them but national atheism. The only religion they had then to guide them was the religion of reason; the only god the god of reason.

Thus, "The boldest measures of the French Revolution in regard to the church, were justified beforehand from the point of view of the purest monarchical tradition." It "was only a rigorous application of the maxims of the ancient monarchy. It was simply Gallicanism to the utmost."

"It is well to remind the detractors of the French Revolution, that the National Assembly in this radical measure only imbibed the principles of the ancient French Monarchy." (*De Pressensé*, "The Church and the French Revolution.") And these principles of the ancient French monarchy were derived altogether from the national religion. "The representatives of the ancient society . . . imagined that the very foundations had been removed, whereas the maxims of their fathers were being turned against them."

And now, just now, there is a national combination of religionists, determined to fasten upon the United States their religion as the national religion. It is proposed by them that the State needs this, and must do it by national acts for its own good. As certainly as they succeed in this, so certainly it

will soon be found that instead of being for the good of the nation it is the greatest evil that ever befell the nation, and inevitably threatens only the ruin of the nation. Then a demand will be made that for the good of the nation this religion shall be officially repudiated by the nation as such.

Bear in mind also that this religion is now proposed to the nation for adoption as *Christianity*. It is not Christianity, but it is proposed as essentially and only Christianity. When adopted it will be adopted as Christianity; and when found necessary to be repudiated it will be treated still as Christianity. And intentionally to repudiate Christianity, even though this be brought about through apostate and false Christianity, is to land in atheism. And for the national authority to do this, is to land in national atheism. This is as certain now as it was before. And thus this nation, by encouraging this proposed national religion will throw itself, as did France, into the terrible strait between the curse of a religious despotism working only certain ruin, and the curse of a national atheism which can work nothing less. Will the people, will Congress, will the nation, take warning in time? And by keeping themselves clear of all semblance of recognition of a national religion, will they do all in their power to enable this nation to escape the ruin which is but the logical result of the establishment of an exclusive national religion?

"To this day the problem entered upon in 1789 is still before us."—*De Pressensé*.

The French Revolution and the United States Government began in the same year.

In the year 1789, and because of genuine respect to Christianity, the United States rejected all semblance of national religion, holding that no national religion is Christianity. Thus in the Constitution of the United States was embodied the very principle announced by Jesus Christ for earthly government, when he said, "My kingdom is not of this world;" "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's;" "If any man hear my words, and believe not, I judge him not."

In the year 1789, began the French Revolution—the inevitable logic of an exclusive national religion—an attempt of the French nation to relieve itself of the unbearable curse which had been put upon it in the exclusive establishment of a national religion. This religion was held to be Christianity, and because of its abominable practices and unbearable oppression, was hated and repudiated, and the nation was plunged into national atheism as the only escape.

Thus in these two nations in the same year God set before the world those two all-important lessons as to the right way and the wrong way. These lessons have been before the nations ever since for their instruction. By the example of the United States the other nations were led gradually but constantly in the right way. But now, against Scripture, against the Constitution and every fundamental principle of the United States, against blessed experience, and in the very face of the terrible warning of the French Revolution, the allied religious forces of the United States are determined to accomplish here the establishment of an exclusive national religion.

Is it possible that the American people will allow themselves and the national power thus to be carried captive to error that cannot possibly mean anything but ruin!

NATIONAL REFORM AT THE NATIONAL CAPITOL.

THE AMERICAN SENTINEL was established in 1886 to expose the danger of there being fastened upon the country the papal principle of the union of Church and State. Previous to its establishment there had been organized within the Reformed Presbyterian Church a society, called the National Reform Association. This association declared that the national Constitution was an "infidel document." In order to convert this "infidel document," it was advocated "that in the written Constitution of the United States there should be unequivocal acknowledgment of Almighty God as the ultimate source of civil power and authority, the avowal of allegiance to his Son, the Lord Jesus Christ, as the ruler of nations, and the acceptance of the recorded will of God [the Bible] as the supreme rule of national action."

When the AMERICAN SENTINEL first appeared, the religious and secular press of the country was opposed to the National Reform movement. It was thought to be merely a Covenanter idea that would never get beyond the Reformed Presbyterian Church, which the *Independent*, in speaking of the matter, called "the smallest of the split P's."

The AMERICAN SENTINEL drawing its views from the Sure Word, declared that these principles of Church and State union would eventually pervade all the popular denominations, and through that would seize the national power. It predicted that they would unite to force from legislators, laws enforcing certain religious dogmas, especially Sunday observance, upon all the people.

It is the purpose of this article to show that this destructive principle has gained a controlling influence in the councils of that gigantic federation of church forces, known as the United Societies of Christian Endeavor; and "Christian Endeavor," it is well known, is leading the church elements of the nation. Quotations from the "Official Report" of the Fifteenth International Christian Endeavor convention held at Washington, D. C., July 8-13, 1896, are here submitted, which certainly make this so plain, as to be undeniable by any one. First, is the official Christian Endeavor description of the National Reform scene at the National Capitol on "Banner Day" of their convention:—

Fifty Thousand Strong.

"What a spectacle! The wide space enclosed by the East and West wings of the National Capitol was one sea of human beings, a flowing sea, with currents and tides, with streams of humanity pouring into it from all avenues, with great bays stretching out along East Capitol Street and Delaware and Maryland Avenues, and with three mighty waves breaking upon and covering the flights of Capitol steps."

"The Capitol windows were crowded, and the crowd overflowed onto the Library grounds, and surged up on the pedestals of statues and bases of fountains; and pushed hard on the full areas allotted to carriages. . . . And the white figure of George Washington rose serene from the midst of it all. Was the spirit of the great patriot there, rejoicing over this, the mightiest gathering of young patriots ever seen in the country he loved, or in this wide world? Never before has our Government permitted the area around the Capitol, the very heart of the nation, to be used for other than governmental purposes. And, indeed, a governmental purpose was that since the fifty thousand repre-

sent nearly three million of young people whose force of character will make them the country's governors before many a moon has passed. That grand exhibition of young manhood and womanhood is the clearest omen yet seen of the coming time when Christ, whose right it is to reign, shall be supreme on Capitol Hill."

The foregoing is taken from pages 286 and 289 of the Society's "Official Report." The reader may ask, Why call it a "National Reformers" scene? The answer will be made plain. Let the description of the scene continue.

"The trustees of the United Societies filled one stone outpost. Justice Harlan's strong face and giant form was conspicuous in the fair setting of the topmost row of the chorus. The speaker's stand was filled with Dr. Clark, Secretary Baer, Chairman Smith, Director Foster, Dr. McCrory, of Pennsylvania [Dr. McCrory is one of the Directors of the National Reform Association, a contributing editor of the *Christian Statesman*, and President of the Pennsylvania Christian Endeavor Society], and Dr. J. Z. Tyler, of Ohio.

"'Holy, holy, holy!' fit opening chorus that! And how the over four thousand young voices bore that glorious hymn to heaven. Dr. McCrory offered prayer, and then Dr. Clark made a brief address."

Presenting the Banner.

Dr. Clark is the founder and President of the Christian Endeavor Society, and the occasion is the presentation of the "Christian Citizenship Banner," which is presented annually to the local society that has been the most active in the modern church movement known as "Christian Citizenship." One of the principal objects of this movement is the enforcement of Sunday laws. In presenting this banner Dr. Clark said in part:—

Just a word before I present the banner to the Local Union that has reported the best work in promoting Christian Citizenship. What a glorious spectacle is this—these tens of thousands! I think this scene will be photographed upon our minds as long as we live. We shall never forget the sight at the Capitol of the nation. It means that *Christian Endeavor stands for Christian Citizenship*. That is the significance of this meeting. . . . Many cities have done excellently, but Cleveland excelled them all. . . . In the name of the United Societies I present this banner to the representative of Cleveland, Rev. J. Z. Tyler, D. D., who will accept it in the name of the fair city by the lake.

Dr. Tyler, in his speech accepting the banner, said:—

No clearer demonstration of the divine touch upon the heart of him who has led us in this movement, can be found anywhere than in the suggestion that Christian Endeavor shall give special attention to Christian Citizenship.

Following Dr. Tyler's speech, the "Official Report" gives this description of the scene in its next phase:—

After these stirring exercises came the praise service. Of course the Marine Band made matchless music. Of course the regiments of Endeavorers faithfully applauded every patriotic piece, gayly swinging flags and hats and umbrellas to the more sprightly tunes, such as "Yankee Doodle." And of course Mr. Foster's tremendous chorus took hold on the very heavens. The international hymn, "America," "There is a Royal Banner," Dr. S. F. Smith's "The Cross and Victory," and Mr. Foster's own "Loyal Soldiers,"—those were the songs they sung.

Finally came the march down historic Pennsylvania Avenue. The Marine Band led the way with inspiring strains. There followed the trustees of the United Societies. Dr. Tyler (one of the trustees) bore his Christian Citizenship banner. In the center were the officers of the United Society. Very appropriately there followed the noble Committee of '96, and then came the mighty army of Endeavorers, pouring down Capitol Hill in an endless stream.

"What a spectacle!" What momentous

meaning in these marching thousands with the millions they represent. Marching behind a banner which embodies the blighting principles of National Reform, of State-churchism, of Roman Catholicism, of the "image of the beast."

What a scene for the vision of the student of prophecy is this mighty arm of twenty-five federated churches, fifty thousand strong, the representatives of many millions more, with crusader enthusiasm, marching in confident expectation that through "Christian Citizenship," through human law, they are to bring Christ to reign as king on Capitol Hill!

"Christian Citizenship."

Thursday evening preceding the scenes here described was devoted to the subject of "Christian Citizenship." Fifty-three pages of the "Official Report" are devoted to a report of the addresses on this theme, with the following introduction:—

Under two mammoth tents, in half a dozen churches, and within one great hall of the city, thousands of Christian Endeavorers gathered to raise songs of praise to God, and to listen to addresses by distinguished speakers on the duties of Christian Citizenship.

A few quotations from the speeches will convince the reader that this movement embodies the principles of National Reform which the SENTINEL has been exposing from its first number:—

If we are praying for the preservation of our Sabbath, we must demand the nomination and election of men who will uphold its sanctity.—*Official Report*, p. 105.

The trouble at the garden of Eden was that Adam and Eve went out and Satan stayed in. Here we must stay in and put Satan out, and we will have Paradise regained. What are some of those evils which threaten to spoil the Almighty's design in America? What are some of the devils which Christian Citizenship should cast out? . . . The second great evil which on account of its direful effect may be called a devil is Sabbath desecration. Upon our national sky are clouds as black and threatening as ever threw their shadows or rolled their thunders over a people. Place your ear to the ground and you will hear voices that bode no good to our country. Let it ["Christian Citizenship"] stand for the Sabbath. Let it apply the gospel, and all of it, to the faith of the nation.—*Pp. 107, 108.*

Taking an interest in politics does not mean that the minister of the gospel should bring politics into the pulpit, but it does mean that he should take his pulpit into politics. It does not mean that he should bring politics into church, but it does mean, most emphatically, that the church should be translated into political power.—*P. 109.*

Any Endeavorer may be as much a missionary of God in American politics as in the forests of Africa.—*P. 117.*

To the Christian Endeavorer, politics means an instrument of righteousness, and party but the scaffolding around the rising kingdom of God.—*P. 111.*

To whom should our country look to give us these ["a new conception of patriotism, a comprehension of civic duty"] but to us, her Christian young people? . . .

With our sisters we will strike hands that this country shall cast out her devils, and, sitting at the feet of Jesus, be clothed and in her right mind. We will no longer be silence-keepers to hell, but we will live for God; we will fight for God. And when we can no longer fight we will pray for the mildew of God's wrath on "whosoever worketh abomination," or would delay the coming of the kingdom of God. . . . We will force respect for the Sabbath.—*P. 123.*

A Great Change Has Come.

The next recorded speech is that delivered by Dr. J. T. McCrory, one of the directors of the National Reform Association, a contributing editor of the *Christian Statesman*, its official organ, and president of the Pennsylvania Christian Endeavor Association. This speaker saw everything to encourage the heart of a National Reformer. A great change had come over the Christian Endeavor

movement. This change was noted by Chairman Page, who presided at the Christian Citizenship meeting held in Central Hall. He said that—

A few years ago it might have been necessary to apologize for introducing the subject, "Christian Citizenship," into a Christian Endeavor meeting, but it was now a timely topic.—*P. 129.*

Dr. McCrory, referring to this same change in sentiment, said:—

Let me call your attention to the fact that the aspect of the cross is undergoing a great change in this regard. There was a time, not so long ago either, when the cross was viewed almost exclusively in reference to the salvation of the individual. . . . Now, if I understand it aright, it is one purpose of this great Endeavor movement to enthroned Christ in our national life. . . . Over yonder in Scotland they have just been engaged in doing honor to the memory of the martyrs of former centuries. Who are these men? They are the men who sought in their day to get Christ into national life, and they lost their heads for it. They stood, in their day, for what they called "the crown rights of King Jesus." The same thing precisely that the Christian Citizenship movement of Christian Endeavor stands for in this country to day.—*P. 127.*

From the same official report, we find others speaking as follows:—

It will only be when Christian men, whose thought has been quickened by the divine life and energized by the Holy Spirit, are elevated to the places of trust and honor and lauded as heroes by the patriotic sentiment of the Republic that Christian Citizenship will have reached the acme of its claims, and the government will become in fact as well as in name a Christian government.—*P. 139.*

Stand by every business man who closes store or factory on Sunday. Patronize him as far as possible. Bring all possible pressure to bear upon any who refuse to close.—*P. 303.*

We have a right to make and enforce human statutes that call for the observance of the laws of God. As a matter of fact, we have in every State in the Union but one, what might be called fairly good Sabbath laws. . . . Let us see to it that laws now in existence are enforced. . . . The home mission problem in all the denominations will be largely solved as soon as Sabbath laws are enforced.—*Pp. 304, 305.*

The foregoing quotations are sufficient to sustain the assertion that the "Christian Endeavor Society" has been transformed into a great "National Reform" Endeavor Society, engaged in disseminating with startling rapidity among the rank and file of the twenty-five confederate churches which it represents, the cruel, persecuting principles of State-enforced religion.

No one who has not attended these "Christian Citizenship" meetings can begin to realize the zeal and enthusiasm manifested. These gatherings are composed largely of young people between the ages of twenty and forty who are thoroughly persuaded that their organization is destined to usher in the kingdom of God, a millennium of righteousness, when He whose right it is will come and reign. This strong incentive, together with the fact that they have coupled with this movement some worthy objects such as temperance reform, etc., make of them a zealous host hardly second in misdirected enthusiasm to the Crusaders of the Middle Ages. The National Reform movement, in this new form, is as much more dangerous than the original National Reform Association, as the influence of this powerful federation exceeds that of the old National Reform organization.

The words of the Author of Liberty should arouse every friend of true Christsanity and of human freedom. "Can ye not discern the signs of the times?" A. F. B.

"To defend the complete independence of the religious conscience is one of the first duties of religion."—*De Pressensé.*

WHO IS WARRING AGAINST THE GOVERNMENT?

THE *Christian Endeavorer* says that the Seventh-day Adventists are "carrying on a guerilla warfare against the United States Government." That paper is just as near the truth in this, as it is in some other of its prominent theories: as for instance that Sunday is the Sabbath, and that "the only preparation for heavenly citizenship is conspicuous and persevering fidelity to the duties pertaining to our earthly citizenship."

The trouble with the National Reform-Christian Endeavorers is, that they have become so powerful that they begin to think that they are the government, and consequently that whoever is opposed to their evil designs is against the United States Government. This is a mistake—just yet at least.

The principle of total separation of religion and the State, which is the fundamental principle of the Constitution and Government of the United States, as our fathers ordained the Constitution and established the Government, is the genuine principle that Christ announced with respect to governments on earth. And to this principle all genuine Seventh-day Adventists are not only friendly, but absolutely wedded—or, if you please, consecrated.

The men who ordained and established the United States Constitution and Government, totally separate from religion in general and from the Christian religion in particular, said, and with them the Seventh-day Adventists say:—

There is no argument in favor of establishing the Christian religion but may be pleaded with equal propriety for establishing the tenets of Mohammed by those who believe the Alcoran.

They said:—

It is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the church of Rome.

They said:—

When our Blessed Saviour declares his kingdom is not of this world, he renounces all dependence upon State power; and as his weapons are spiritual, and were only designed to have influence on the judgment and heart of man, we are persuaded that if mankind were left in quiet possession of their inalienable religious privileges, Christianity, as in the days of the apostles, would continue to prevail and flourish in the greatest purity by its own native excellence, and under the all-disposing providence of God.

They said:—

To judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an unalienable right, which, upon the principles on which the gospel was first propagated and the Reformation from popery carried on, can never be transferred to another.

They said:—

As every good Christian believes that Christ has ordained a complete system of laws for the government of his kingdom, so we are persuaded that by his providence he will support it to its final consummation.

They said that—

Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness: and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either as was in his almighty power to do. The impious presumption of legislators and rulers, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions as the only true and infallible, and as such endeavoring to

impose them on others, hath established and maintained false religions over the greatest part of the world and through all time.

They said that—

We hold it for a fundamental and undeniable truth that "religion or the duty which we owe to our Creator and the manner of discharging it, can be directed only by reason and conviction, not by force or violence." The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right: it is unalienable because the opinions of men, depending only on the evidence contemplated in their own minds, cannot follow the dictates of other men; it is unalienable also, because what is here a right towards men is a duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him. This duty is precedent, both in order of time and in degree of obligation, to the claims of civil society.

They said:—

Experience witnesseth that ecclesiastical establishments, instead of maintaining the purity and efficacy of religion, have had a contrary operation. During almost fifteen centuries has the legal establishment of Christianity been on trial. What have been its fruits? More or less in all places, pride and indolence in the clergy; ignorance and servility in the laity; in both, superstition, bigotry, and persecution.

Further, and as to the effect of governmental recognition of religion upon the State itself, these same noble men said:—

Religious establishments are highly injurious to the temporal interests of any community.

Again they said:—

The establishment in question is not necessary to civil government. If religion be not within the cognizance of civil government, how can its legal establishment be necessary to civil government? What influence, in fact, have ecclesiastical establishments had on civil society? In some instances they have been seen to erect a spiritual tyranny on the ruins of civil authority; in many instances they have been seen upholding the thrones of political tyranny; IN NO INSTANCE have they been seen the guardians of the liberties of the people. Rulers who wished to subvert the public liberty may have found in established clergy, convenient auxiliaries. A just government, instituted to secure and perpetuate it, needs them not.

And again they said:—

Attempts to enforce, by legal sanctions, acts obnoxious to so great a proportion of citizens, tend to enervate the laws in general, and to slacken the bonds of society. If it be difficult to execute any law which is not generally deemed necessary or salutary, what must be the case where it is deemed invalid and dangerous? And what may be the effect of so striking an example of impotency in the government, on its general authority?

All this was said in that day by the men who ordained and established the Constitution and Government of the United States, with the total separation of religion and the nation. And all this is said to-day by the Seventh-day Adventists. All this was said by those noble men in that day in uncompromising opposition to any sort of governmental recognition of religion, in the interests of religious and civil liberty, in sincere respect to Christianity, and for the best possible security of the State. And all this is said to-day, in the same way and for the same reasons, by the Seventh-day Adventists and the AMERICAN SENTINEL.

And by these same tokens it is demonstrated that the Seventh-day Adventists and the AMERICAN SENTINEL are among the best possible friends that the United States Government has to-day; and that the best possible way for any man really to befriend the United States Government to-day is to stand with the Seventh-day Adventists and the AMERICAN SENTINEL in their uncompromising opposition to the encroachments of a national religion, as did the noble men who created the United States Government.

NATIONAL REFORM BEFORE THE FRENCH REVOLUTION.

"THE church was as though incrustated in an order of things which wounded the public conscience; the altar was the strongest support of the ancient social edifice. Every aspiration towards reform, every tendency to progress, meeting it from its first start, as an obstacle and a barrier, beat against it with rage. The result was that generosity of mind speedily became irreligious. All that was young in heart, and burning to vindicate right and liberty, was thereby even predisposed to repel Christianity at the outset.

"The eighteenth century has seized a great idea, which is a daughter of the gospel: it is the idea of humanity; the idea of human right, claimed in the face of privileges which are its negation. And it is found that the church has taken part beforehand against this human right which she ought to have been the first to proclaim, since she had in her hands the Book which, in a society profoundly divided, had caused those immortal words, the charter of equality and of true liberty, to resound: 'Before Christ there are neither slaves nor freemen.' Gal. 3:28. Thus by the fault of her representatives, the religion which, with the divine idea, brought into the world the grand idea of humanity and of its rights, is considered by generous minds as the enemy which it is necessary to strike down, and that in order to realize their own programme. . . .

"The seventeenth century . . . had even formulated the theory of its practice in a book due to its greatest orator [Bossuet] who had graven for posterity, in an immortal style, the maxims of the double despotism, destined to raise so much indignation some years later—'La Politique tirée de l'Écriture Sainte' (Politics drawn from the Holy Scriptures) that learned catechism in which royalty without control, and a clergy without restraint, are taught how, by uniting, they may entirely enslave a nation, may be considered as the testament of the seventeenth century."

"The book of Bossuet is the apotheosis of the ancient régime, and of its worst abuses. The king appears in it as a god, whose countenance rejoices his people like the sun, and whose indisputable caprices ought to be received on their knees. . . . There is no right in the face of the royal right—I am mistaken—there is the right of the priest, for whom alone Bossuet causes to be heard a haughty claim. All the property of the nation belongs to the king, except that of the Levites with which he ought to concern himself only to increase it.

"A king who well understands his duties, does not rest contented with opening his treasures to the church in order to enrich her; remembering that she has a horror of blood, but that she, nevertheless, has need of it, he lends to her his sword, or, rather, he turns it against her enemies, pursues them, and sacrifices them to the greater glory of God, as at the revocation of the Edict of Nantes. Heresy is not tolerated in the happy country that he governs. 'Those who do not wish to suffer the prince to use severity in the matter of religion, because religion ought to be free, are in impious error.' Bossuet recalls the oath taken by the very Christian king on the day of his coronation, and the solemn engagement that he takes to exterminate heresy.

"All these beautiful theories are supported by passages of Holy Scripture, the true sense

of which is completely disfigured, despite the beauty of the translation, because the learned bishop applied to modern societies that which was suitable only to the theocracy of Israel, essentially transitory like the whole of Judaism. He arrives thus at this double result, of causing hatred altogether both towards monarchy and Christianity, and of surely preparing the most dangerous revolution."—*De Pressensé "The Church, and the French Revolution," pp. 5-8.*

"WE TOLD YOU SO."

THE AMERICAN SENTINEL recently called attention to the fact that the principle of the "National Christian Citizenship League," which has grown so marvelously, are identical with those of National Reform. At that time we did not know of any coöperation between the two bodies, but we did know that they were "birds of a feather" and would soon "flock together."

The following editorial from the *Christian Statesman* of November 14, shows that they have already begun to "flock:"—

Dr. H. H. George [General Field Secretary of the National Reform Association] reports from Chicago that the way seems open for a fine convention in that city. He has already met with a most cordial reception in many quarters, and particularly from members and officers of the National Christian Citizenship League. The first great purpose for which this league exists is as the official document states it "to reveal Jesus Christ as the Saviour of the State and nation as well as the individual." This league will coöperate most heartily and vigorously in the work of the coming convention.

Reader, what will be *your* attitude toward the tremendous federation of forces combined to overthrow the fundamental American principle of separation of Church and State, as exposed in this issue of the AMERICAN SENTINEL? If you are not stirred by these signs of the times we wonder what would stir you. May the Author of liberty arouse the people before it is too late!

CHRISTIANITY AND CONFEDERATION.

CONFEDERATION is a principle upon which success is commonly sought in business enterprises. Especially is it a marked feature of successful business policy at the present time. "In union there is strength;" and men who excel in business acumen have discovered how to apply the principle with the greatest profit to themselves in business transactions. The result is vast monopolies and trusts, which gradually absorb to themselves the whole or a large part of the field of the business in which they engage; and become oppressive to the people and dangerous to the nation.

But what is especially significant in this connection is that the same principle is being employed as the basis of important operations by the church.

But it is worldly policy, and, because it is such, has no proper place in the church. The church's strength is to be derived in a different way. For the work to which she is ordained, her strength must come alone from God. The unity which is designed to be hers is altogether superior in kind to any that can be possible in a worldly enterprise.

No one will question this who believes the testimony of Scripture upon this point. It will be necessary only to call to mind a few texts bearing on the relation of the church to Christ, to see the nature of Christian unity, and that upon which it depends.

The Christian church is united to Christ. He is the "true vine," and Christians are the branches. John 14:1. He is the head; his church is the body. Col. 1:18; Eph. 5:23. Just prior to his ascension the Saviour said to his followers, "All power is given unto me in heaven and in earth" (Matt. 28:18), and this was made the basis of his great commission to them, "Go ye therefore into all the world, and preach the gospel to every creature." United to Christ, the invisible head, the church is to be pervaded by that harmony which exists between the various members of the human body in doing that which is dictated by the head, and endued with all power to perform the mission with which she has been entrusted. The means by which this connection with the visible head is maintained, is faith in the word of God. The agency which works in the body to manifest the divine power and wisdom of the Head, is the Holy Spirit. Such an arrangement leaves nothing to be desired.

This is God's plan of work for his church. There is another plan of church work, which embodies the wisdom and power of man. Under the latter plan unity is to a certain degree secured by confederation and the spiritual subordination of man to his fellowman. When the former system is abandoned the inevitable tendency is toward the latter. Without the unity of the Spirit, which makes the individuals whom it leads one in heart and purpose with Jesus Christ, and thus in harmony with one another, there must come an attempt at unity by binding men together through means that are merely human. By such means only the outward semblance of Christian unity is produced, and not the unity itself. A visible confederacy, with a visible earthly head, takes the place of the invisible organization whose head is that of the Spirit, united to the invisible head—Christ. It is but a very poor counterfeit of the divine system, yet it suffices to deceive many souls.

This is the light in which must be viewed the present marked movement within the church toward confederation. The divine unity has been lost. The power which the Saviour declared to be given unto him for his church, is not in the professedly Christian church to-day. The church realizes this fact, and realizes that she is not making headway against the world. And now she is seeking for greater power by the means and methods which are in vogue among worldly organizations.

The church has set herself to the task of improving upon the methods designed by God. "There is," it has been truthfully observed, "a constant tendency among men to say, or at any rate to feel, that the church, as God has left it to us, leaves something to be desired; and so men set themselves to supply this want. They get schemes, associations, doctrines, which are confessedly without direct authority of Scripture." The church does not realize that, as she is to-day, she is not the church as designed and placed in the world by God.

The natural result of the effort to supply what the church feels to be lacking to her effectiveness in religious work, is the adoption of worldly methods and the seizure of worldly power. The worldly method subordinates man to his fellowman, and the worldly power, which is the power of the State, is employed to make this subordination effective. Out of this system arose the papacy in earlier times, and out of it nothing less than the living likeness of the papacy can come to-day.

We live in a time of multiplying organizations; and nowhere is this phenomenon more

marked than in the field of religion. It would be needless to enumerate the many religious societies which have sprung not only into existence but into prominence within the last decade. They are societies which unite the members of antagonistic sects, and seem to present to the church the long-sought basis of Christian union. These societies have found in the movement for "Christian Citizenship" a common basis for action. In this movement therefore lies the greatest danger now, to the nation. Through this they are determined to seize the temporal power. Thus another mighty papal power is rising in this professedly Christian land.

In view of this remarkable movement, as of every marked development in the religious world, it is well to inquire, What saith the Scripture? The answer is to be found in the language of Isa. 8:12, 13: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." The Lord will not conduct his work through confederacies. He will oppose these agencies, and work now as he ever has worked with that people, be they many or few, who are bound to him and to one another in the unity which he himself has instituted for his followers—the unity of the Spirit.

WHAT NATIONAL REFORM REALLY MEANS.

HAVING shown in another column that "National Reform" principles have been espoused by the great Christian Endeavor Society, some reader who has not studied the "Reform" movement may inquire what is the ultimate object of the movement.

The following quotations from the official report of the "Hearing before the Committee on the Judiciary, House of Representatives, March 11, 1896, on H. Res. 28," will show what the movement really means. The dialogue quoted is between the chairman of the committee having the resolution in charge, (Congressman Ray of New York), and Dr. David McAllister, editor of the *Christian Statesman*, the official organ of the National Reform Association:—

THE CHAIRMAN—I want to get at exactly what you mean here. I read from your proposed amendment—

We, the people of the United States (acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as supreme authority in civil affairs)—

In civil affairs. That is the point. . . What do you refer to by his revealed will?

DR. McALLISTER—The Bible.

THE CHAIRMAN—Then you wish the Constitution to recognize the Bible as supreme authority in civil affairs, do you not?

DR. McALLISTER—Yes, sir.

THE CHAIRMAN—Then the supreme authority—that is, law—in civil affairs must be construed and enforced by the courts, must it not?

DR. McALLISTER—Certainly.

THE CHAIRMAN—Then the next step would be that the construction of the Bible would be thrown into the courts, and you would have conflicting decisions, and instead of leaving men to determine the meaning of the Bible in these affairs according to the dictates of their own intelligence and conscience, you would have judicial decisions, would you not?

DR. McALLISTER.—I will answer your question as soon as you get through.

THE CHAIRMAN.—You deny that?

DR. McALLISTER.—I deny it as you put it, and I will explain.

THE CHAIRMAN.—Well, do you think if this amendment were adopted that the construction of the Bible and its meaning would be open to the courts at all?

DR. McALLISTER.—No, sir.

THE CHAIRMAN.—You don't intend that?

DR. McALLISTER.—Not in the way you put it.

NEWS AND NOTES.

THE CHAIRMAN.—Do you intend it at all?

DR. McALLISTER.—I will tell you if you will give me the opportunity. I will give you a full answer.

THE CHAIRMAN.—I want to know whether you intend at all to subject the true meaning of the Bible itself to the construction of the courts?

DR. McALLISTER.—No, sir; it cannot come in that way.

THE CHAIRMAN.—It is not a question of whether it would or would not. I ask you what you intend.

DR. McALLISTER.—This is what is intended. Let me give you an illustration. You had the question in Congress as to whether the gates of the World's Fair should be kept open on Sabbath or not. That was a practical question, and that was a question on which the lawmaking power had to decide. Now, Congress must take into consideration, as it did then, what the word of God says. The Senator from Pennsylvania sent up to the Clerk's desk a copy of the Bible with the page marked on which was "Remember the Sabbath day to keep it holy."

A VOICE.—That is the seventh day.

DR. McALLISTER.—It is not the seventh day. "Remember the Sabbath day to keep it holy." That is what it says. There was a case of Congress having to decide whether the gates would be open on a particular day or not, and the appeal was made to the authority of the Divine Word. The Congress, having the lawmaking power, having thus decided, the courts should be bound by the lawmaking power, for it is not the business of the courts to make laws.

MR. BURTON.—Now, suppose we adopt this amendment, and a party should be arrested for breaking the Sabbath, the first day of the week, commonly called Sunday; that he should be convicted, and he should appeal to the Supreme Court of the United States, and say, "You have adopted the Bible as the standard in civil affairs," claiming that the Sabbath day is Saturday, and that the Supreme Court of the United States should decide that it was Saturday?

DR. McALLISTER.—The Supreme Court of the United States would have to go by the law.

MR. BURTON.—Very well; but when they did go by it that is the end of it.

DR. McALLISTER.—Certainly.

MR. BURTON.—Now, do you want to put into the Constitution of the United States a clause which will permit the Supreme Court of the United States to say that you must keep Saturday or else you violate the law of the land?

DR. McALLISTER.—No, sir.

MR. BURTON.—That is just what you are trying to do.

DR. McALLISTER.—Not at all.

MR. BURTON.—Every lawyer here will tell you that.

MR. BURTON.—Is not this the theory: Each man regards the day he believes to be the Sabbath and the Government protects him in his worship from disturbance or interference?

DR. McALLISTER.—Not only must this be the case in regard to every man, but the State and the nation must decide for themselves whether they will keep one day or not.

MR. CONNOLLY.—Suppose the Bible has already settled that question, how could any act of Congress interfere with it if that is to be in the Constitution.

DR. McALLISTER.—Because we must interpret the Bible. [Laughter.]

The committee thus drew out, and Dr. McAllister was forced to confess, exactly what the National Reform Association lately reinforced by the Christian Endeavor Society, and the National Christian Citizenship League, really means.

Reader, are you in favor of this movement? If not, have you the courage of your convictions to oppose it in the interests of pure Christianity and just civil government?

Good citizenship is a popular theme in the vast army of Christian Endeavorers of late. The theme with its correct interpretation and application is right, and deservedly popular; but all who have aspirations for good citizenship should be taught from the first that religious liberty is a cardinal principle in good government. Religious intolerance is a crime against citizens. Good citizenship always recognizes the rights of conscience and will neither make nor enforce laws for the oppression of men who innocently and harmlessly "worship God according to the dictates of their own consciences."—*The Sabbath Recorder*

THE allusion to a divine Mediator in the Thanksgiving proclamation of President Cleveland, has produced no small stir in religious circles, especially among the Jews, many of whom see in it a direct insult to their religion. From this it may be imagined what the effect would be of an attempt to establish a national religion, as is demanded by the party who want God in the Constitution.

THE Greek Church seems to be as little reconciled to Roman Catholic heresy as to the doctrines of the Stundists, notwithstanding the efforts of Pope Leo for reconciliation. Recently a Russian priest named Tolstoi was sentenced to seven years' banishment from St. Petersburg and Moscow and to twenty years' deprivation of the right to hold any office, because of a refusal to clear himself of the charge of having become a Catholic.

AMONG various reasons that are urged nowadays in support of Sunday laws, we see it stated that employes of bake-shops and confectionery stores ask for the enactment of such a law to "regulate their sanitary conditions." The idea seems to be that without a Sunday law, unsanitary conditions in such places are unavoidable. We have always supposed that unsanitary conditions in a place of business were a disgrace and never justifiable under any circumstances. That is the principle upon which modern sanitary science proceeds, and we believe it is sound doctrine. If people do not maintain sanitary conditions about them it is because they do not have a proper regard for cleanliness.

AMONG press dispatches of the 16th inst., we note the following:—

CHICAGO, Nov. 16.—Playing football on Thanksgiving day was denounced by the Methodist ministers of Chicago at their regular weekly meeting to day. It was contended that if the game of that day were persisted in, the original spirit of the day would become lost. Resolutions were adopted deprecating the custom, requesting those in authority to "fix such hours for the games on the coming Thanksgiving day, if they must be played, as shall not conflict with the hours of divine services in the churches," and requesting that no arrangements for games on that day be made hereafter.

Coupling this with the fact of the sectarian character of the current national Thanksgiving proclamation, it becomes evident that this institution is playing quite a part in the movement to establish a national religion.

THE following item from the New York *Morning Advertiser*, of November 16, shows how the agitation for Sunday observance is having its effect upon the ranks of organized labor:—

There was a well attended meeting of the Central Labor Union in Clarendon Hall yesterday. Delegate William J. O'Brien, of the Granite Cutters' Union, presided, with Delegate Lawrence as vice-chairman.

There was great excitement when Delegate Henry, of the Wood Carvers' Union, reported a startling violation of the Sunday law. "Several members of our union," he said, "were passing through Elizabeth Street this morning when they noticed a wood carving factory in full blast. The machinery was all humming, and every workman was at his bench. It was simply scandalous.

"Our members promptly went on to the Elizabeth Street police station, and informed the sergeant behind the desk. That official called out the reserves, who got into the factory, turned out the workmen, and closed it up for the day. Right across the street

a tin pail factory was also going, but as it was not in our line of business we didn't interfere with it."

Up to the present time the labor unions have not been actively identified with the movement for Sunday enforcement. In some instances they have resented the attempts of Sunday-law agitators to make use of their organizations to further the Sunday cause. It seems now, however, that they are beginning to fall into line with the various church and religious societies, to swell the mighty procession that is moving to erect the standard of religion upon the citadel of national government.

THE idea that Sunday laws possess value from a sanitary standpoint is closely related to the doctrine so much in evidence that such laws are necessary to prevent people from doing too much work. This doctrine is persistently urged, notwithstanding that the great cry of workingmen for years has been for legislation that will enable them to do work enough. The greatest trouble with the workingmen to-day, and the greatest menace, probably, to prosperity and peace in our land, lies in the fact that so many thousands in all parts find themselves without anything to do at all. It certainly will not help this situation to reduce the amount of work and the number of workers by means of Sunday laws.

THE park commissioners of Boston, Mass., have been petitioned by the "New England Sabbath Protective League" to grant open parks on Sundays "for sacred songs and preaching the gospel," and the organ of the League says that if they do not grant the petition, "the legislature of Massachusetts should be requested to limit their powers in the interests of the best citizenship. The religious element of the community," it adds, "have rights which cannot be denied them." But nobody is disposed to deny their rights. The whole trouble is that a zealous but misguided part of the religious element want the civil power to grant them favors which are denied to other classes of the community, or which would be denied if the religious element had their way.

THE Mormon church in Utah is attempting to exercise a controlling influence in the Utah legislature, and justifies her action upon the very orthodox ground that she constitutes the most numerous religious body in the State. The occasion of this Mormon manifestation is the contumacious action of "apostle" Moses Thatcher, in refusing recently to sign a manifesto issued by the church authorities, requiring all church officers to obtain the consent of the first presidency before becoming candidates for political office. Mr. Thatcher is now a candidate for the office of United States senator, and the church is opposing his election. The Mormon official organ, the *Deseret News*, says in its issue of the 17th inst:—

It is yet to be shown that the members of the legislature desire to cast their votes in a manner calculated to wound a vital principle of the discipline of the most numerous religious body in this State. Does the political party which will so absolutely control the next legislature desire to array itself in pronounced and distinctly defined opposition to that religious body? Is it to be expected that a church thus assailed and antagonized will not try to protect itself, and strive to maintain its organic principles?

In reply, the Salt Lake *Tribune*, ("Gentile") says:—

If Moses Thatcher has broken his priestly coven-

ants, and with him there is a question of church discipline to be settled, with that we have nothing to do. It is a matter which does not concern the people at large in the least. But when the Mormon or any other church directly threatens that it will interpose all its church power to influence a legislature to defeat for office a citizen because he has dared to assert his independence, even in the face of the church, then we beg to say that this people will not stand that sort of tyranny, and if it is attempted, then the old fight will be opened all at once.

It seems quite easy for people to distinguish the boundary lines which separate between the proper spheres of church and State, in the case of the Mormon church. But we would call attention to the fact that the Mormon church takes the same attitude with respect to legislation that is taken by orthodoxy in general, in defense of the demand for Sunday legislation. For it is a "vital principle" in the creed of the "most numerous religious body" in the land, that Sunday should be observed as the Sabbath, and it "wounds" this principle deeply when legislation is so shaped as not to prohibit the profanation of the day. The church is so grieved over this matter that she is getting ready to retire from office such of our legislators as will not defer to her demands.

The "most numerous religious body" in the land assumes the right to make demands upon legislatures which, in the case of the smaller bodies, would be promptly denounced as involving a union of church and State.

CONFIDENCE in the virtue of that much-trusted religious guide, "the public conscience," has recently in this vicinity received a rude shock. About a year ago a number of States and Territories were vieing with each other in an exhibition of morality, by measures taken to keep out of their borders two well-known pugilists who were seeking some place for a prize fight. There was not a State or Territory in the Union that would permit such a thing; not even though it might be necessary to call a special session of the legislature to prevent it. Now, behold, one of those same pugilists, with a companion of almost equal fistic renown, engages in such a fight in the very heart of New York City, under the approving eye of the city's most prominent police commissioner, and with approving comment from a number of prominent clergymen! The "public conscience" is a thing of queer freaks.

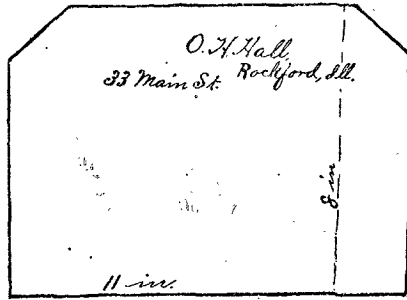
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"How I wish all my friends could read this SENTINEL," is a sentiment that will be expressed by many of our readers on receiving this number of the paper; but as it costs one cent each to mail the SENTINEL, many have, for this reason, used but a limited number of papers in this way. Here are offers which will enable you to send this issue of the SENTINEL to scores, yes, hundreds of your friends for the first cost of the paper, without the additional postage:—

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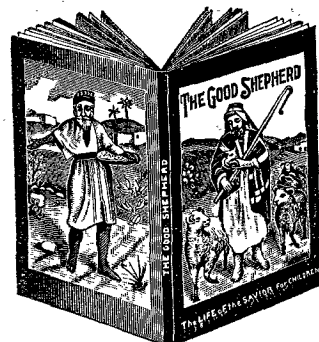
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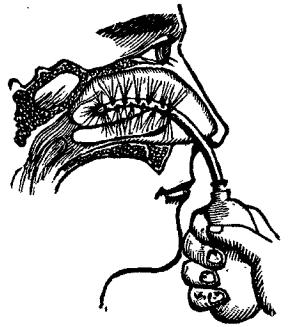
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NEW YORK, NOVEMBER 26, 1896.

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 proposition of the National Reformers, for the ratification of the religious amendment which they propose, is that it shall be by "conventions in the States," not by a vote of the people. They know that they stand a chance to manipulate the choosing of members of conventions, and the organization of such conventions, much more than they possibly could the vote of the people. Therefore they purpose to make it sure that the people shall have no chance to vote on the question. There is nothing these managers dread more than to have this thing freely and fairly presented to the people. But is it not time that the people awake?

THE *Christian Endeavorer*, November, 1896, page 5, says:—

The only preparation for the lofty privileges of the heavenly is conspicuous and persevering fidelity in the fulfillment of the duties pertaining to our earthly citizenship.

Jesus Christ said, "Except a man be born again, he cannot see the kingdom of God." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." And yet this professed *Christian Endeavorer* says "The only preparation for the lofty privileges of the heavenly [citizenship] is conspicuous and persevering fidelity in the fulfillment of the duties pertaining to our earthly citizenship!"

Nor is this a mere slip of enthusiasm. It is intentional doctrine; and is emphasized as follows, in the same connection:—

The Christian who will not vote as he prays is a backslider. Along the shining streets of the celestial city walk the Christian citizens saved and jubilant, who did not shirk their duties as Christian citizens while here.

The further that the National Reform theory is carried the more unchristian and blasphemous it becomes. There is no doubt of that. And we told them so, years ago.

THE National Reformers have already begun their movement upon Congress at its coming session. Two weeks ago they sent throughout the country, all at one mailing, 60,000 memorials and blank petitions to be filled up and sent to the secretary of the National Reform Association, at Allegheny, Pa., to be taken by the National Reformers to Washington and presented to Congress, calling for the establishment of their religion as the national religion. The directions accompanying the blanks are to "Put them in the hands of some active young men or women in your congregation or vicinity, the W. C. T.

U., the Christian Endeavor or other young people's society committees, or any party who will energetically circulate them." Further, that "twenty or more men or women in your vicinity shall without fail write a brief letter to Hon. Geo. F. Hoar, chairman of the Judiciary Committee of the Senate, and Hon. David B. Henderson, chairman of the Judiciary Committee of the House of Representatives, urging this amendment, and when the matter comes up before the Committee or in Congress, will you not make sure to have a half dozen telegrams sent to the same persons urging the submission of the amendment." The managers of this move say that it "is expected to attract much attention." We shall do all we can to keep the country informed on the question. Therefore every reader of this should subscribe for the AMERICAN SENTINEL, and get his neighbors to subscribe. This is of great importance to you.

AMONG the utterances which have been called forth from various quarters by the peculiar nature of the President's Thanksgiving proclamation, the following from the New York *Christian Advocate*, the leading Methodist organ in this country, is very significant. Having remarked upon the "extreme evangelical orthodoxy" of the proclamation, it says:—

This is significant. No doubt atheists, anarchists, and the coarser class of infidels will make it the text for such ebullitions of blasphemy as are as natural to them and as necessary to their happiness—if such a word as happiness can be applied to persons "without God and without hope in the world"—as its peculiar laughter is to a hyena.

Thus does the leading organ of the great Methodist denomination give its sanction to this un-American proceeding of the chief executive, and manifest its regard for those classes of our citizens whom the President, in his official capacity as their representative, has ignored. It is significant, but it is not strange. For it has ever been the case that when a religious body was in a condition to view with joy the prospect of distinctive recognition from the State, it was ready to treat as hyenas not only the irreligious classes, but other church bodies as well.

What would the *Christian Advocate* have said if the President had gone a step further and put into his proclamation not only an allusion to Jesus Christ, but to the Virgin Mary and a few of the Catholic "saints"? Does not the *Advocate* know that there are other steps yet to be taken in the process of making such documents definitely "Christian"? And when it has been decided who are "Christians" in the eye of the Government, the *Advocate* may find itself in a position to receive sympathy from those whom it now derides.

From the words of the *Advocate*, it is evident that the consequences which Jefferson foresaw must follow such proclamations are now upon the country: "It must be meant that this recommendation is to carry some authority, and to be sanctioned by some pen-

alty on those who disregard it: not, indeed, of fine and imprisonment, but of some degree of proscription, perhaps in public opinion." That penalty of proscription is to-day inflicted, and that in no small degree.

THE *Western Watchman* (Catholic), of November 12, makes the statement that "Spain is the only civilized country in the world to-day where there is a perfect union of Church and State." We do not question the statement in the least, but we call to mind the fact that no civilized country in the world is so little envied to-day as Spain. The *Watchman* adds that "If there is any benefit in that union we should not begrudge it to glorious old Catholic Spain." It is very safe to say that no nation begrudges Spain any "benefit" on this score. The magnificent ruin of national greatness which this union has bequeathed to Spain, and which all the world beholds to-day, ought to constitute an object lesson upon the results of church and State union which would cause every civilized country on earth to shrink from the slightest step which might tend in that direction.

NO PERSON who reads this number of the AMERICAN SENTINEL can fail to see that there is a mighty contest on hand—a contest that means everything to this nation. You must take one side or the other in this conflict. If you decide to take sides with the Constitution as the fathers of the Republic framed it, and with the forces led by the AMERICAN SENTINEL in defense of it, then you must have the paper to learn how the contest progresses, and the best means of defending your position. On the other hand, if you are in favor of the movement of the confederated church forces to force religious institutions upon the people by human law, then you should read the AMERICAN SENTINEL, the acknowledged leader of the forces opposing your movement, that you may know the arguments of the "other side." Perchance you may find yourself in error. In any event, be you friend or foe, you cannot afford to be without the AMERICAN SENTINEL. Don't miss a single issue. Subscribe now. Terms below.

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