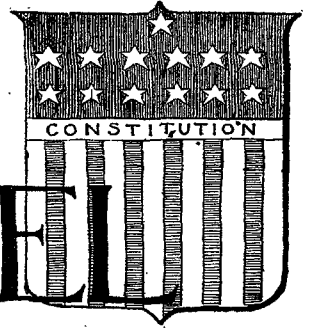


AMERICAN SENTINEL



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

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EDITOR.

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The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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.

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WE have set permanently at the head of our columns that the AMERICAN SENTINEL is published in the interests of religious liberty—Christian and Constitutional.

It is published in the interests of *Christian* religious liberty first of all, over all, in all, and through all, because that in the realm of the spirit of man, Jesus Christ is the Author of religious liberty and of nothing else.

Jesus Christ created man. He created him with such a nature that his only happiness and his only good can be found in serving his Creator with all his heart, all his soul, all his might, all his mind, and all his strength. For such is "the first of all the commandments."

Yet for all this, the Creator made man so perfectly free that it rests altogether in the man's own choice as to whether he will serve his Lord at all. It was so in the beginning, in the garden; it is so yet, and for evermore; because man in his creation is an element in "the eternal purpose which is purposed in Christ."

Therefore the word in which are revealed the counsels of the Creator in this eternal purpose, that word which liveth and abideth forever, rings out to all, through all the ages, "Choose ye this day, whom ye will serve." "Whosoever will, let him come, and take of the water of life freely." "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."

His word is "the word of life." It is the word of eternal life—the word of life of the eternal One. To whomsoever that word comes, in this there comes to him eternal life. To reject that word is to reject eternal life. And to reject eternal life is to choose eternal death.

He who rejects eternal life, in that very thing judges

himself worthy of eternal death. He who chooses eternal death, thus passes sentence of death upon himself. Therefore it was spoken to them of old, and is written to all, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life," etc. "See I have set before thee this day life and good, and death and evil; . . . therefore choose life, that both thou and thy seed may live."

Thus it is that the Lord can say truly, "If any man hear my words and believe not, I judge him not." That is the truth: and when in that Great Day, the unbelieving meet eternal death, they receive only that which they have freely chosen. And though the Lord created man in the beginning for the highest of all possible destinies, and, when the man by wrong choice lost the way to it, gave Himself that the man might after all attain to it; yet He still leaves him absolutely free to accept or reject this destiny at his own choice.

CHRISTIANITY AND ANTICHRISTIANITY.

This is Christianity. This is the divinely-ordained freedom of mankind in religious things. We ask then, Why will not all professed Christians recognize it and act accordingly? They cannot deny that it is the principle of the word of God: why do they not stand unswervingly upon it? They cannot deny that it is the word and the example of the Lord Jesus: why then do they not in strictest integrity "walk as He walked"?

It is perfectly plain that to swerve a hair's breadth from this principle is to forsake Christianity. For Christians to act in any point or in any degree contrary to this word of Christ, is to act the part of antichrist. This is as plain as that two and two make four.

And yet the professed Christians of almost all sorts are working in almost all ways, to get governmental power in their hands by which they propose to compel men to observe the Christian Sabbath; to compel men to submit to the will of the Church; to compel men by human laws to accept "the reign of Christ on Capitol Hill." Who does not know that this is so?

And because all such work is antichristian, this is

first of all why the AMERICAN SENTINEL is uncompromisingly opposed to it. It is first of all in the interests of true Christianity, of genuine allegiance to the word of God, that we oppose the Christian Endeavorers, the mis-called Christian Citizenship League, the National Reformers, and the whole Church combination of the country, in their efforts to control the civil power. In this matter their endeavor is antichristian. Its only influence is to misrepresent Christianity; its only result will be to envelope men more and more in antichristianity.

CONSTITUTIONAL RELIGIOUS LIBERTY IS CHRISTIAN.

The AMERICAN SENTINEL is published also in the interests of constitutional religious liberty. And this because constitutional religious liberty is *Christian*. The provision respecting religious liberty in all the Constitutions of this country, is the correct statement of the principle announced by Jesus Christ as to the total separation of His religion from all governmental recognition.

Nor was it an accident that this is so. The original provision on this subject, which has been followed in all the Constitutions in this country, is distinctly declared to be so enacted *because of this principle* of Christianity. Here it is with the leading reasons for it, as written by Thomas Jefferson, in 1779:—

“Well aware that ALMIGHTY GOD HATH CREATED THE MIND FREE; that 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 of both body and mind, yet chose not to propagate it by coercions on either, as was in His almighty power to do; that 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 and modes of thinking 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; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is *sinful* and tyrannical.

“Be it THEREFORE enacted by the General Assembly, That no person shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in *nowise* diminish, enlarge, or affect their civil capacities.”

We repeat: This is the original statement upon which the provisions respecting religious liberty, of all the constitutions of the country have been modelled. This original statement was so framed, in order NOT TO BE “a departure from the plan of the holy Author of our religion.”

Let it be borne in mind too, that this original statement of the Christian principle as a constitutional provision was in an earnest campaign *against* an attempt of a religious combination to secure governmental recognition of “the Christian religion.” Thus in the origin and establishment of the form of government that is distinctively American, an attempt to secure governmental recognition of “the Christian religion” was uncompromisingly opposed expressly in the interests of the Christian religion and in order not to depart from “the plan of the holy Author of our religion.”

SOME UNDENIABLE TRUTHS.

It is therefore undeniable that this provision in all the Constitutions is the expression of the principle announced by Jesus Christ on this subject, and was intended by those who made it, to be in harmony with “the plan of the holy Author of our religion.”

It is also undeniable that in upholding and defending this provision of the constitutions of the States and the Nation, we are maintaining the vital principle of Christianity for States and nations.

And it is further undeniable that all these churches, leagues, societies, and combinations, that are insisting on the governmental recognition of the “Christian” religion in legislation, jurisdiction, and otherwise, even though they call themselves Christians, are violating vital Christian principle; are departing from “the plan of the holy Author of our religion;” and are taking a course that is positively antichristian.

Let us not be misunderstood. We do not say that the people of these churches, leagues, and societies, are knowingly and intentionally taking an antichristian course. We simply say, what is plain enough, that they are doing it—without any question or impeachment of their motives. We willingly do them the justice really to think that if they knew it, they would not do it.

The priests, the Scribes, and Pharisees, of Judea did not knowingly and intentionally take the antichristian course that they did in crucifying the Lord of glory. If they had known it, they would not have done it. Nevertheless *they did it*. And they could not have done it any more completely had they known it. Their ignorance as to what they were really doing, did not alter the nature of what they really did. It only lessened the measure of their guilt in the doing of it. And it was proper for the Christians in that day, to tell those church leaders and religious combinations that they had taken an antichristian course and had crucified the Lord of glory.

So it is now: It is an antichristian course that these professed Christian Endeavor Societies and Christian Citizenship Leagues and Christian churches are taking in their efforts to have the “Christian” religion recognized by the governments, State and national, in their jurisdiction and legislation.

It is antichristian, in that in so doing they override constitutional provisions that are expressive of the principle announced by Jesus Christ for governments, and that were established expressly to place and to keep

these governments in harmony with "the plan of the holy Author of our religion."

It is antichristian also, in that it is in violation of the vital principle of the government of the Creator and the essential happiness of the worshipping creature.

And it is perfectly proper for the Christians of to-day to point out to them and to all, that such a course is antichristian both doctrinally and constitutionally, even though it be unintentionally.

Therefore as the vital principle of the government of God and the happiness of worshipping creatures is the perfect liberty of the individual, exercised freely upon his own choice; in order to publish a paper in the interests of true religious liberty, it *must be* published in the interests of religious liberty—CHRISTIAN.

And as the provisions of the American constitutions separating religion and government, are expressive of the principle announced by Jesus Christ for governments, and are thus in harmony with "the plan of the holy Author of our religion," the AMERICAN SENTINEL in being published in the interests of religious liberty—Christian, is published also in the interests of religious liberty—CONSTITUTIONAL, because constitutional religious liberty is Christian.

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"If religion is in itself inviolable, it is so no longer when it has ended in a true political society, a corporation which is owner of a portion of the soil. As such, it falls under the power of the State, . . . and its independence decreases in proportion to its political importance, except the government of society should quickly pass into its hands. That which is political in its constitution naturally subjects it to the fluctuations of opinion on the best organization of the State."—*De Pressensé*.

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Christianity and the Common Law.

In his recent decision denying a certificate of incorporation to a Jewish society because it was to hold some of its meetings on Sunday, Justice Pryor, of the Supreme Court of New York, affirms that "In the State of New York the Sabbath exists as a day of rest by the common law." His authority to make this statement is borrowed from the idea which has acquired a show of legal authority in this country, that Christianity is a part of the common law under the State government. That this idea is itself without any real authority, or the slightest foundation in truth, is evident when considered from the Christian standpoint.

What is Christianity? Can it be a part of a human code? Can it be anything of human manufacture? Can it be comprised in statutes, or in customs and observances which have acquired the force of law? If Christianity be a part of the common law, these questions must be answered in the affirmative.

But no truthful affirmative can be given them. Chris-

tianity is not a form or set of forms; it is a power, and it is nothing less than the power of God. It is life; for according to the word of its divine Author, he who believes on Jesus Christ has been raised to life from a state of death in trespasses and sins. His life as a Christian is wholly different from his life as an unbeliever. The things which he once loved, he now hates, and what before he hated, he now loves. If his conversion has been genuine, this difference is plainly manifest. He has been "born again." He has received a new creation.

There is no power, no life in law. A statute has no power to execute itself, or to compel obedience from any. Obedience to any human law is secured either by the strength of right principles in the individual's heart, or by fear of the consequences of transgression. There is nothing in the statute which can affect the heart, or supply any power toward the performance of that which it requires.

It will be said, however, that by the statement that Christianity is part of the common law, it is meant only that Christian customs and observances are established in the common law, being recognized and supported by it, as in the case of the "Christian Sabbath." Customs and observances, however, even he they such as the Scriptures enjoins, can at most be but the letter of Christianity, which without the Spirit is a lifeless form. To enforce the letter of Christianity without the Spirit can benefit no one. On the contrary, it is the worst injury, spiritually, that could be inflicted: "The letter killeth; but the Spirit giveth life." 2 Cor. 3:6. As there is no life in it without the Spirit, to enforce the letter is but to enforce spiritual death. And this is what it means to enforce Christianity as a part of the common law.

Nothing more utterly anti-Christian could be conceived. As no condition could be worse, spiritually, than that of the one who holds Christianity itself as a lifeless thing, and in whom the very light is darkness, so nothing more opposite to Christianity could be devised than the scheme of forcing an individual to accept the forms of Christianity, without the power.

The very worst state of things, spiritually, that is to exist in the world, is that foretold by the Apostle Paul in his letter to Timothy, where he says that "in the last days" "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers," etc., "having a form of godliness, but denying the power thereof." The mere "form of godliness" goes hand in hand with all the sins that God's Word denounces. And this *form* of godliness can be enforced by law, but the *power* of godliness cannot be enforced. Hypocrisy can be enforced, but piety cannot be enforced. And where the power of godliness is lacking, there must be hypocrisy, and sin of every kind.

A form of godliness without the power of godliness is not Christianity. But when the State forces the forms of godliness upon its citizens, it enforces them as Christianity, and those who receive them through the agency of

the State receive them as Christianity. They might not accept them as such upon the word of the secular authorities, but they are not prepared to dispute the assertions of the preachers who are behind the civil authorities in all such work. And thus Christianity itself is made death to them, and ere long they loathe it as they would a corpse. And if they are rigidly bound to it by the law, all the manhood that is in them will resolve to be freed from it at any cost. No man will tamely submit to be bound to a thing that is dead.

Such are some of the indisputable facts that pertain to the blasphemous doctrine that Christianity is part of the common law.

Jefferson on "Christianity a Part of Common Law."

As might be expected, so monstrous a fiction as that "Christianity is part of the common law" did not have its birth in any legitimate way. It started as a "judicial forgery;" but once set going, was adopted and fostered by English judges of the times until it attained full legal growth, and has been bequeathed to our own time as a genuine thing. No less an American and legal authority than Thomas Jefferson has exposed this fraud, and his statement leaves it without any cloak for its true character. Jefferson's words on this point are contained in a letter dated at Monticello, June 5, 1824, written to Major John Cartwright, then of London. Referring to a volume which the latter had sent him on the English Constitution, Mr. Jefferson said:—

"I was glad to find in your book a formal contradiction at length of the judiciary usurpation of legislative powers; for such the judges have usurped in their repeated decisions that Christianity is a part of the common law. The proof of the contrary which you have adduced is incontrovertible. . . . But it may amuse you to learn when and by what means they stole this in upon us. . . . Here I might defy the best-read lawyer to produce one scrip of authority for this judicial forgery; and I might go on further to show how some of the Anglo-Saxon priests interpolated into the text of Alfred's laws the 20th, 21st, 22nd, and 23rd chapter of Exodus, and the 13th of the Acts of the Apostles, from the 23d to the 29th verses. But this would lead my pen and your patience too far. What a conspiracy between Church and State!"

Of the occasion of this judicial forgery, and the use made of it by the English jurists, Jefferson says:—

"In *Quare impedit* in C. B. H. 6, fo. 38, the defendant Bishop of Lincoln pleads that the church of the plaintiff became vacant by the death of the incumbent; that the plaintiff and I. S. each pretending a right, presented two clerks; that the church being thus rendered litigious, he was not obliged by the ecclesiastical law to admit either until an inquisition *de jure patronatus* in the ecclesiastical court; that by the same law this inquisition was to be at the suit of either claimant, and was not *ex-officio* to

be instituted by the Bishop and at his proper costs; that neither party had desired such an inquisition; that six months passed, wherein it belonged to him of right to present, as on a lapse, which he had done. The plaintiff demurred. A question was, how far the ecclesiastical law was to be respected in this matter by the common law court. And Prisot (c. 5.) in the course of his argument uses this expression: 'A tels leis que ils de saint eglise ont en ancien scripture, convient à nous à donner credence; car ceo common ley sur quel tonts manners leis sont fonde s.' . . . Finch mis-states this in the following manner: 'To such laws of the church as have warrant in *Holy Scripture* our law gives credence,' and cites the above case and the words of Prisot in the margin. (Finch's law. B. I. c. 3. published 1613.) Here we find *ancien scripture* converted into *Holy Scripture*, whereas it can only mean the ancient written laws of the church. It cannot mean the Scriptures: 1st. Because the term *ancient scripture* must then be understood as meaning the *Old Testament* in contra-distinction to the *New*, and to the exclusion of that, which would be absurd and contrary to the wish of those who cited this passage to prove that the scriptures, or *Christianity*, is a part of the common law. 2nd. Because Prisot says 'ceo (est) Common ley sur quels tonts manner leis sont fonde s.' Now it is true that the ecclesiastical law, so far as admitted in England, derives its authority from the common law. But it would not be true that the Scriptures so derive their authority. 3rd. The whole case and arguments show that the question was, how far the ecclesiastical law in general should be respected in a common law court. And in Bro's Abr. of this case Littleton says, 'les juges del Common ley prendra conusans quid est lex ecclesie vel admiralitates et hujus modi?' 4th. Because the particular part of the ecclesiastical law then in question, viz.: the right of the patron to present to his advowson, was not founded on the law of God, but subject to the modification of the law-giver, and so could not introduce any such general position as Finch pretends. Yet Wingate (in 1658) thinks proper to erect this quotation into a maxim of the common law, expressing it in the very words of Finch but citing Prisot. Wingate, Max. 3. Next comes Sheppard (in 1675) who states it in the same words of Finch and quotes Y. B., Finch and Wingate. 3. Shep. Arb. tit. Religion.

NO AUTHORITY.

"In the case of King and Taylor, Sir Matthew Hale lays it down in these words: 'Christianity is parcel of the laws of England.' (I. Ventr. 293. 3. Keb. 607.) But he quotes no authority. It was from this part of the supposed common law that he derived his authority for burning witches. So strong was this doctrine become in 1728 by additions and repetitions from one another that in the case of *The King v. Woolston* the court would not suffer it to be debated, whether to write against Christianity was punishable in the temporal courts at common law, saying it had been settled in Taylor's case, ante, 2 str. 834. Therefore Wood in his *Institutes*, lays it down that all blasphemy and profaneness are offenses by the common law, and cites Strange, ubi supra, Wood, 409. And Blackstone (about 1763) repeats, in the words of Sir Matthew Hale, that 'Christianity is part of the laws of England,' citing Ventr. and Str. ubi supra, 4. Bl. 50.

Lord Mansfield qualified a little by saying, in the case of the Chamberlain of London v. Evans, 1767, that 'The essential principles of revealed religion are part of the common law.' But he cites no authority and leaves us at our peril to find out what in the opinion of the judge, and according to the measure of his foot or his faith, are those *essential* principles of revealed religion, obligatory on us as a part of the common law. Thus we find this string of authorities, when examined at the beginning, all hanging on the same hook, a perverted expression of Prisot's, or on nothing, for they all quote Prisot, or one another, or nobody. Thus Finch quotes Prisot; Wingate also; Sheppard quotes Prisot, Finch, and Wingate. Hale cites nobody; the court in Wollston's case cites Hale. Wood cites Wollston's case; Blackstone that and Hale; and Lord Mansfield, like Hale, ventures it on his own authority.

"In the earlier ages of the law, as in the Year Books, for instance, we do not expect much recurrence to authorities by the judges, because in those days there were few or none such made public. But in later times we take no judge's word for what the law is further than he is warranted by the authorities he appeals to. His decision may bind the unfortunate individual who happens to be the particular subject of it, but it cannot alter the law.

"Although the common law be termed the *Lex non scripta*, yet the same Hale tells us: 'When I call those parts of our laws *Leges non scriptæ*, I do not mean as if all those laws were only oral; or communicated from the former ages to the latter merely by word. For all these laws have their several monuments in writing whereby they are transferred from one age to another, and without which they would soon lose all kind of certainty. They are for the most part extant in records of pleas, proceedings and judgments, in books of reports and judicial decisions, in tractates of learned men's arguments and opinions, preserved from ancient times and extant in writing.' (Hale's Common Law, 22.)

"Authorities for what is common law may, therefore, be as well cited as for any part of the *lex scripta*. And there is no better instance of the necessity of holding the judges and writers to a declaration of their authorities than the present, where we detect them endeavoring to make law where they found none and to submit us, at one stroke, to a whole system no particle of which has its foundation in common law, or has received the '*esto*' of the legislator. For we know that the common law is that system of law which was introduced by the Saxons on their settlement in England, and altered from time to time by proper legislative authority from that to the date of the *Magna Charta*, which terminates the period of the common law or *lex non scripta* and commences that of the statute law or *lex scripta*. This settlement took place about the middle of the fifth century, the conversion of the first Christian king of the Heptarchy having taken place about the year 598, and that of the last about 686.

CHRISTIANITY NO PART OF IT.

"Here then was a space of two hundred years during which the common law was in existence and Christianity no part of it. If it ever, therefore, was adopted into the common law it must have been between the introduction of Christianity and the date of the *Magna Charta*. But of the laws of this period we have a tolerable collection

by Lambard and Wilkins; probably not perfect, but neither very defective; and if any one chooses to build a doctrine on any law of that period, supposed to have been lost, it is incumbent on him to prove it to have existed and what were its contents. These were so far alterations of the common law and became themselves a part of it, but none of these adopt Christianity as a part of the common law.

"If therefore from the settlement of the Saxons to the introduction of Christianity among them that system of religion could not be a part of the common law, because they were not yet Christians; and if having their laws from that period to the close of the common law we are able to find among them no such act of adoption, we may safely affirm (though contradicted by all the judges and writers on earth) that Christianity neither is nor ever was a part of the common law."

The foregoing is only a part of Jefferson's argument, but sufficient for the purposes of this article. The full text is given as an Appendix to Jefferson's "Reports of Cases Determined in the General Court of Virginia, from 1730-1740, and from 1768-1772," published at Charlottesville, Va., by F. Carr and Co., 1829. His letter constitutes an effectual answer on the point in question, to the decision of the Supreme Court of New York in the case of *The People vs. Ruggles*, and of the Supreme Court of Pennsylvania in the case of *Updegraff vs. The Commonwealth*, rendered shortly before it was written, and frequently cited within recent years in support of laws for the enforcement of Sunday.

Upon a judicial forgery and a monstrous fiction utterly antagonistic to Christianity, therefore, rests Justice Pryor's statement constituting the basis of his decision, that "In the State of New York the sabbath exists as a day of rest by the common law."

At least one member of the Wisconsin legislature has received a communication from the "Superintendent of Christian Citizenship" of the City of Racine, giving him the following information:—

"Arrangements have been made whereby the record of each legislator during this coming season will be forwarded to our superintendent of Christian Citizenship and he will make it his business to see that your constituents know of your record in this legislature; therefore it is to your interest as well as theirs to see that your record is kept clear and above all comment. We assure you that we do this with an object of aiding you as well as the cause we champion.

"Respectfully yours,

"G. C. HARNEY,

"Supt. of Christian Citizenship."

The *Daily Advocate*, of Green Bay, Wis., says that the gentleman whom it refers to as having received this letter, "interpreted the letter as a threat, as indeed would most people, and he lost no time in replying: at the same time pointing out to Mr. Harney the impertinence which characterized the letter he had written."

It is perfectly plain that these mis-called Christian Citizenship managers are determined to work themselves

into places as regular political bosses, and run the governments of States and the nation solely in the interests of what *they* choose to hold as Christian. They will never stop till they make the religious power dominate the civil as thoroughly as ever it did in Puritan times or the Middle Ages.

Politics Out of Place In Pulpits.

Philadelphia Times, Jan. 4, 1897.

At the morning service yesterday in Chambers' Presbyterian Church, the pastor, Rev. Thomas A. Hoyt, D. D., took as the subject of his discourse, "The Ministerial Union and Politics." His text was from 2 Cor. 5:20: "We are ambassadors for Christ." Dr. Hoyt spoke as follows:—

An incident of recent occurrence is the occasion of this sermon. At a meeting of the Ministerial Union of Philadelphia and vicinity, composed of ministers of the Baptist, Methodist, Presbyterian and Reformed Churches, one of them read a paper, in which were severely criticised the Government of the United States and the great powers of Europe for not having made war on Turkey. *I protested against our meddling with affairs of State, and intimated that it were more becoming in us to call men to prayer than to arms. This met with derisive laughter.* In the discussion which ensued, some asserted the propriety of ministers urging war and of treating of politics in the pulpit.

It is proper to state that large numbers of the ministers of these several denominations were absent from the meeting, and hence are not parties to this controversy. Of those present many disapproved of the action taken, either wholly or in part, while others yielded to a momentary enthusiasm against their better judgment. My contention is with the accidental majority that uttered or applauded political and belligerent sentiments which I thought and still think inconsistent with our spiritual office.

MINISTERS AMBASSADORS OF CHRIST.

The Ministerial Union will not meet again for three months. Meanwhile the subject thus forced upon public attention demands consideration. We are bound to "commend ourselves to every man's conscience in the sight of God by the manifestation of the truth." Our fellow-citizens are asking whether the preacher of the gospel is a "free lance," who may talk in the pulpit and ministerial meetings about everything—politics, ethics, æsthetics, economics, sociology, and the ballot box. They also doubt the propriety of the ministers of the Prince of Peace "crying havoc and letting slip the dogs of war." And the further question arises, whether the present decline of the ministry in public estimation is not due in part to their neglect of the one thing needful, while entertaining their audiences with trivial things. To these weighty matter I now invite your serious attention.

The text declares ministers of the gospel to be ambassadors for Christ.

As an earthly ambassador ever anxiously seeks to please his government, so the ambassador of Christ must, above all things, "strive to please not men, but God." If it would be disgraceful in an ambassador to lower his country's flag before a foreign nation, how much more shameful in us to trail Christ's banner in the dust at the demands of men!

The message of the pulpit is positive, immutable truth, based on "Thus saith the Lord." The habit of mind engendered by such a style of thinking and speaking disqualifies the minister in a measure from dealing with politics, which is the science of probability, the art of expediency.

How pitiable, in the eyes of the people of Philadelphia, must have appeared that clerical conclave, engaged in hot debate upon the foreign politics of the nations of the world! How offensive to good taste the bombastic periods in which the governments of the earth were admonished of their errors and summoned to their duties!

PULPIT NO PLACE FOR POLITICS.

But the plea was made that when politics touch ethical questions, ministers as such may treat of them. This I deny. Ethics, as well as politics, is excluded from the pulpit. Ethics is not religion, and religion is the one theme of the pulpit. Ethics is a natural science as much as psychology or physiology. It was cultivated in pagan Greece and Rome, and was completely severed from religion. Aristotle and Cicero taught a better system of morals than Paley and the whole tribe of Utilitarian philosophers, of whom our political preachers are the disciples.

To preach ethics, aside from the sanction of Scripture, the atonement of Christ and the graces of the Spirit, is not Christian preaching. This is the essence of Unitarianism, and the weak point in so many schemes of moral reform. It was the preaching of an outward morality that paralyzed religion in Great Britain and America during the last century, from which decay God aroused His Church in both continents by the true gospel, proclaimed through Whitfield, the Wesleys, and Jonathan Edwards.

The minister of Christ is not authorized to discuss politico-ethical questions.

I plead the example of Christ and his apostles, who lived under an imperial despotism, and yet said: "Render unto Cæsar the things that are Cæsar's," and "Let every soul be subject to the higher powers." Here I take my stand and maintain that the ministers of Christ do not hold a roving commission to correct all evils—political, moral, social. They are not knights errant, prancing forth with lances at rest, to fight everything in sight, even though it be a windmill.

They are ambassadors for Christ, whose single duty it is to obey their instructions. "To the law and to the testimony; if they speak not according to this word, it is

because there is no light in them." Like the old prophets they bear "the burden of the word of the Lord."

They are styled "stewards of the mysteries of God," and are admonished that "it is required in stewards that a man be found faithful."

They are commanded to "preach the word;" to "preach Christ crucified;" "Christ, the power of God, and the wisdom of God;" "the Gospel of Christ, which is the power of God unto salvation."

They are with the apostle to determine not to know anything among their people "save Jesus Christ and Him crucified." Like Him they must abjure all else, and exclaim: "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

The gospel ministry is the noblest function of humanity. It is an embassy of mercy from heaven—"To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

So great an office demands all our powers. Let us not fritter these away on temporary affairs. You want to reform the world. Preach Christ, who is the only true Reformer.

Thus I leave the issue between the Ministerial Union and myself in the hands of our common Lord and to the Christian conscience of the people of Philadelphia.

A Sample Sunday Law.

THE New Orleans *Times-Democrat*, of Jan. 3, 1897, publishes a list of regulations in force in that city a little less than one hundred years ago, which had "for their object the maintenance of good order and tranquility" in the community; among which we note the following:—

"1. All persons, of whatsoever class, who, under any pretext whatever, will have the audacity to blaspheme the name of God our Lord, the Virgin Mary, our Lady, or sacred things, or make use of threatening oaths, will incur the penalties established by the laws of these kingdoms. All workmen or artisans, without exception, of whatever class or profession it may be, who will be convicted of having worked on Sunday or a holy day, during which one can only attend to work in cases of necessity by especial permission, will be sentenced to a fine of \$10, or if he is insolvent, to six days' imprisonment; and his employer will pay double the amount.

"It is prohibited under penalty of twenty-four hours' imprisonment, to run carts on holy days and Sundays."

Another section provides that "billiard rooms must not be opened on Holy Days until after the High Mass."

Of course, "good order and tranquility" are very essential things in any community, and it must devolve upon the civil authorities to maintain them. This is the

alleged ground of justification for all Sunday laws, and it is just as good justification for this particular Sunday law as for any other that was ever passed.

This law bears the stamp, it is true, of having been passed in the interests of the Roman Catholic religion; but what of that? All Sunday laws bear the stamp of some religion; for it is only religion which gives Sunday a distinction from other days of the week. Is there any choice to be made between a Roman Catholic Sunday law and a Methodist, Baptist, or Presbyterian Sunday law? Have not Roman Catholics an equal right with all others in this respect?

The fact that this Roman Catholic Sunday law prohibited work on other "holy" days than Sundays, only shows the ultimate state of things to which Sunday legislation leads. The Roman Catholic Church was the pioneer church in Sunday legislation, and her legislation with respect to "holy days" rests upon the same foundation as that pertaining to Sunday. Both are justified by the same logic. Sunday is itself only a "holy day," and if work can properly be prohibited on one such day, it can properly be forbidden on all.

If "good order and tranquility" can be promoted by enforcing idleness on one "holy day," they can be promoted by the same means on all such days. And assuredly good order and tranquility ought to be promoted at all times.

It may be doubted, of course, whether enforced idleness is at all conducive to good order and tranquility. The facts of experience do not testify that way. But as Sunday legislation must be enacted by the civil authorities, if at all, some way must be found to justify it upon civil grounds. Hence we have Sunday laws along with laws against blaspheming "the Virgin Mary, our Lady," to preserve "good order and tranquility," and also as "sanitary measures," to promote the public health, etc. It would be safe to say that religious legislation is as justifiable upon the one ground as on the other.

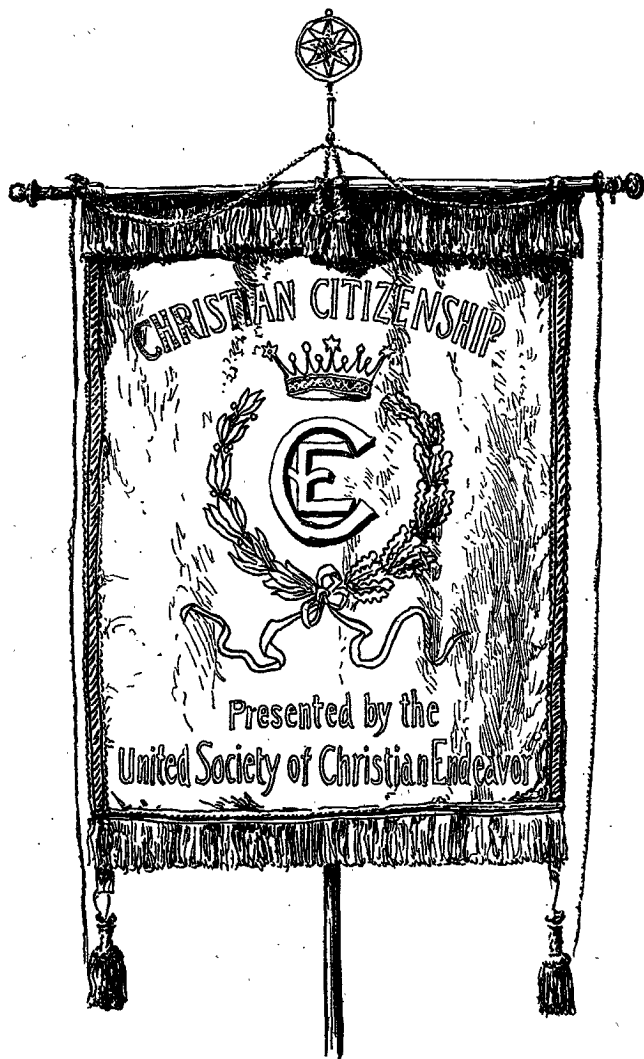
The fact that the religio-political forces of the country are already engaged in the work of manufacturing "holy" days out of the national holidays, only adds to the evidence that their zeal for Sunday legislation will lead them in the same path taken by Rome. So that it is altogether likely that ere long the American nation will have attained to the point of progress and civilized enlightenment occupied by New Orleans under Spanish domination near one hundred years ago!

The photographers of Michigan are following the example of the barbers, and are calling for a special act of the legislature closing picture galleries on Sunday. The *Michigan Christian Advocate*, Jan. 16, 1897, says: "We do not consider such an act necessary." And further remarks that "All these men have to do is to shut up shop." Good. That is the very thing the AMERICAN SENTINEL has been saying all the time to every call for any kind of a Sunday law. The words of the *Advocate* are just as true of every kind of a movement for a Sun-

day law, as they are of this one. We only hope all the *Advocates* and all other papers and people will take this position and stand there forever.

Christian Citizenship—Ancient and Modern.

THE Protestant churches of the country, represented in the Christian Citizenship department of the Christian Endeavor Society and the National Christian Citizenship League, propose to establish the kingdom of God in the earth through the instrumentality of human legislation.



THE CHRISTIAN ENDEAVOR CHRISTIAN CITIZENSHIP BANNER.

For the benefit of those who have not read the recent issues of the *AMERICAN SENTINEL*, two quotations are reprinted to show the objects of the Christian Citizenship movement:—

“What is my work as a member of the good citizenship committee? It is to enthrone Christ in every town and city in the State, to have every mayor and every councilman a Christian, then Christ will rule.”—*Official Report of the Fourteenth International Christian Endeavor Convention. (Boston, 1895.) p. 215.*

“Not until the kingship of Jesus Christ is established

over our land and the world, and his teachings made the rule in all *public affairs* will the Christian Citizenship League have achieved its purpose to prepare the way of the Lord. And then it shall be found that not only has the way for His coming been prepared, but that he has indeed and in truth come.”—*The Christian Citizen (Dec. 1896), the official organ of the Christian Citizenship League.*

This method of establishing the kingdom of Christ on the earth is not new. It has been often tried and as often has failed. It was first attempted by Constantine and the bishops of his day. One would suppose that the terrible results both to Church and State of that first attempt would furnish an everlasting warning to Christians not to repeat the attempt, but instead of being warned, there are those connected with the Christian Endeavor movement who are so blind to the ruin wrought by that attempt, as to believe that when Church and State were united in the days of Constantine, it was really Christianity that wrapped itself in purple robes and ascended the throne of the Cæsars!

Here is the statement to that effect:—

“In less than three centuries from the ascension of Christ, Christianity, in the person of Constantine the Great, had ascended the throne of the Cæsars and wrapped itself in the royal purple, and ruled the Roman Empire.”—*Id. p. 38.*

Any man or organization of men that teaches that Christianity ascended the throne of the Cæsars as a result of the Christian citizenship schemes of Constantine and the bishops of his time, has wrong conceptions of both Christianity and citizenship. And in proportion as these teachings are accepted and acted upon by the people of the United States, just in that proportion will both Christianity and civil liberty disappear from the land.

There was a time in the history of Protestantism when the Christian citizenship movement of the Church in Constantine's time was regarded as the destroyer of primitive Christianity and civil liberty.

After quoting that famous article in the Augsburg confession which condemns the confusion of religion with politics, the greatest Protestant historian says:—

“With what wisdom, in particular, the confessors of Augsburg protested against that confusion of religion and politics which, since the *deplorable epoch of Constantine*, had changed the kingdom of God into an earthly and carnal institution!”—*D'Aubigne's History of the Reformation, Book XIV., chap. VII., par. 34.*

Inasmuch as Baptists are now so prominently connected with Christian Citizenship, a comment from one of their historians on the Christian Citizenship of Constantine's time is here quoted to show how these Baptists are leaving the old landmarks.

Dr. Thomas Armitage in his “History of Baptists; Traced by their Vital Principles and Practices” has this to say of Constantine and Christian Citizenship:—

“He is said to have seen the cross in the sky, but possibly his Christianity had borne a higher character had he discovered love for the true cross of Christ in his

soul: crosses in the firmament are of rather light moral worth. Unfortunately, it was years after this traditional vision that his nominal Christianity allowed him to kill his son, his second wife and others of his family. Full of ambition and passionate resentment, it would require considerably more to-day than a sky miracle, a sword in the hand, and a conquering army at the Malvian Bridge to give him membership 'in good standing' in the Baptist Church recently established at Rome. It is said that the cross in the heavens was attended with the inscription: 'By this sign conquer!' What, and whom? His own sin? His own soul? It seems not. But rather

lordship to an unregenerated heathen? This cross story needs revision."—pp. 297, 298.

Inasmuch also, as Christian Citizenship, indorsed by so many Baptists, now proposes to have "his [Christ's] teaching made the rule in all public affairs," another quotation from Dr. Armitage is made to show how the bishops sought and obtained the national sanction of their views of Christ's teachings, and its results as seen by a Baptist.

Describing the Council of Nicæa as it sat waiting for the entrance of Constantine, its Christian Citizenship chairman, Dr. Armitage makes use of this eloquent and truthful language:—

"Alas for them! with all their fortitude, the simplicity of the Upper Room, the 'piece of broiled fish and the honeycomb,' had given place to royal apparel, princely fare, and 'kings' houses;' but there was no Son of man returning fresh from Edom. They sat waiting in solemn silence; but a new head of the church came in, and they rose to do him reverence. . . . The sword of nations and the shepherd's crook lay at his side; but where was the Good Shepherd who laid down his life for the sheep? This is Cæsar, and not 'another King, one Jesus! . . . How are the mighty fallen! Their lawful sovereign and good friend was hailed as their head, and they waited for his 'image and superscription' to attest their orthodoxy. For the first time the old Baptist churches of the world are found crouching at a monarch's feet! Farewell, soul liberty, hie thee to the wilderness for a time!"—pp. 203, 204.

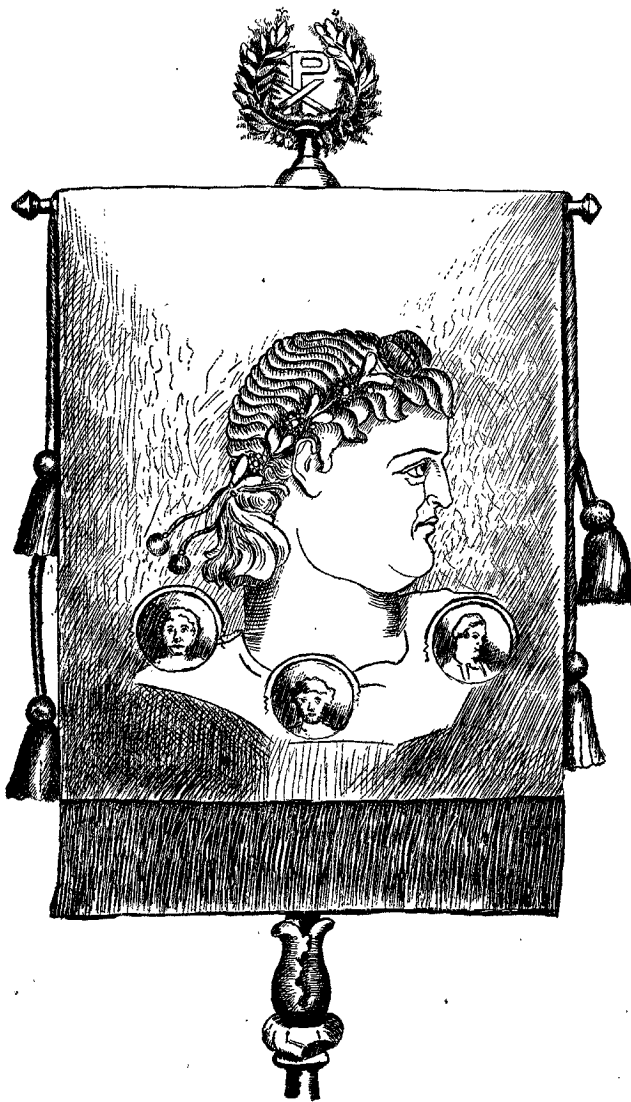
This is the Baptist view of that first attempt to establish the kingdom of God on the earth by means of "purified politics." However, the contemporary Christian Citizenship view as expressed by Eusebius is that then was fulfilled "the prediction of the holy prophets, according to what they uttered ages before, 'and the Saints of the Most High shall take the kingdom.'"—*Oration in praise of Constantine, chap. iii.*

So blind were the church leaders in the days of Constantine that when they had laid aside the pilgrim garb and donned the purple robe; when they had exchanged the "sword of the Spirit" for the scepter of civil power; they really thought the saints of the Most High possessed the kingdom. But instead, as Dr. Armitage says, there was "inflicted a blow upon the Christian system from which it has not yet recovered."

And as surely as this was true of the Christian Citizenship movement in the fourth century, just as surely is it true of the Christian Citizenship movement of the nineteenth century. And as then so now the mournful warning will be given, "Farewell, soul liberty, hie thee to the wilderness for a time." A. F. B.

A PROMINENT speaker at the recent compulsory Sunday observance convention in Chicago, said:—

"It has been the immemorial custom of our courts and legislatures to follow precedents, and from materials collected from the effete past, from decisions rendered and statutes enacted when the conditions of society were



CONSTANTINE'S CHRISTIAN CITIZENSHIP BANNER.

"It is described as a long pike intersected by a transversal beam. The siken veil which hung down from the beam, was curiously enwrought with the image of the reigning monarch and his children. The summit of the pike supported a crown [wreath] of gold which enclosed the mysterious monogram, at once expressive of the figure of the cross, and the initial letters [Greek] of the name of Christ."—*Gibbon, vol. 3, chap. 20, p. 12.*

Maxentius and Rome and a throne. At the beginning Jesus had made himself king in Zion, to disallow all imperialism there; and did he now rise from his throne to hang his cross of peace an ensign of blood in the firmament, and to indicate that he turned over his universal

wholly different from what they are under our newer civilization, to construct Procrustes beds upon which they seek to stretch the great issue of the present, chopping, cramping and straining them as mercilessly as did the legendary giant of Athens his fated victims. In this case the victim resists, and thereupon occurs a struggle between the hoary Procrustes of Conservatism and the youthful giant of Progress..”

This was not intended to describe the descent of Sunday legislation from the Church-and-State regimes of antiquity, and its conflict with the spirit of liberty and progress to-day; but it could not possibly apply to anything more perfectly.

Christian Citizenship.

BY H. E. GIDDINGS.

THIS new phrase, “Christian Citizenship,” is now claiming the field of discussion. To some it seems to present the remedy for all the great evils which threaten our national, social, and personal welfare: To others it appears to be the germ which, cultivated to a successful growth, will constitute an evil more far-reaching and destructive to the individual, society, and the nation, than any of the present or past evils which have stricken our political institutions with the mildew of corruption.

“Governments derive their just powers from the consent of the governed.” This being true, governments can justly exercise no power except derived power. This nation of ours is a “government of the people, by the people, and for the people.” Thus the people themselves are the Government.

This can properly be expressed in other words thus: The people acting together as a government, can exercise no power except what they have, as single individuals, consented to place at the disposal of the mass. The consent of the governed is expressed in the capacity of single individuals, by the exercise of the right of franchise in voting. In this way the individuals indicate what measures they favor, and pledge what power they have to carry them out. At the same time perhaps, and in the same way, they choose agents to accomplish their governmental desires.

The citizen as an individual thus gives his consent to the government, and the government in this way derives power or authority to act. What is termed an officer of government, only has a right to execute the will of the people expressed in the vote. If in attempting to do this as an agent, he finds it will not succeed because threatened by some element of discontent or the invasion of some foreign foe, he has a right to call upon the people who have exercised the power of franchise, in making him their executive, to make their pledges good by a strong police force, or an army sufficiently clothed with the real element of governmental power, which is the sword, to quell the disturbance or repel the invasion.

The governed can only delegate, pledge, or consent

to furnish, to the government, physical power. That is the only power ever employed by civil government. In fact all the power that is needed in civil affairs is power to compel uncivil men to be civil.

But after a man becomes a Christian, he has two kinds of power—spiritual and physical. Can both become elements in his “citizenship”?

As the “citizenship” is the original factor and basis of civil government, and really constitutes it, whatever elements make up the citizenship determines the kind of government. The elements of citizenship are simply those represented in the power delegated to the government.

Otherwise there would be injustice. To illustrate: If Christianity were an element in citizenship and yet was to be controlled by the government *without being derived* from the consent of the governed, this would not be just; because “governments derive their just powers from the consent of the governed.”

If the government were to exercise authority with respect to Christianity without its being recognized as an element in citizenship nor derived through the consent of the citizens, this would be again to abandon the principle and exercise unjust power because not derived from the consent of the governed.

If Christianity were an element in earthly citizenship and delegated to the government yet not dominated by governmental power, then the government would be guilty of neglecting one of its functions, and violating the trust imposed in it.

Finally: Suppose, as the advocates of “Christian Citizenship” assume, that Christianity is an element in citizenship, and that it is delegated to the government, and the government does administer it. Then the responsibility is shifted from the individual to the nation: and instead of looking to God as the object of worship and obedience, as well as trust and confidence, he looks to the government. And this would be unchristian; because God has definitely forbidden it—“Put not your trust in princes, nor in the son of man, in whom there is no help.” Ps. 146:3.

THERE is a contest in this city over a piece of church property, in which Mr. John D. Rockefeller is one of the principals. The case was in court the other day, and in Mr. Rockefeller’s testimony the following passage occurred:—

“Who was the real owner of the lease obtained from the St. Mark’s Church?”

“I was,” he answered.

“But it was held in the name of the church; why was that?”

“The reason for that,” replied Mr. Rockefeller, “was to escape taxation. If I had held the lease in my name the property would have been taxed. If the church held it, it was exempt from taxation.”

This is an illustration of one of the many evils of exempting church property from taxation. Here was one of the richest men in the world, a professed Christian too, who was the real owner of a lease on property; but to

escape taxation the false pretense was made of holding the lease in the name of a church. And other testimony showed that the church management was a party to the trick.

The case was tried before Justice Pryor, who a short time ago refused a certificate of incorporation to a society whose annual meetings were to be held the last day of each year, because such meetings would thus *sometimes* fall on Sunday. He did not at once formally decide the case, but said that from what he could remember of it he should say that "Mr. Rockefeller's part has been purely a benevolent one and will receive due recognition before a higher forum than this"!

But Justice Pryor's "forum" decides questions of religion and men's relation thereto; and how can there be a higher forum than that? Yet though he recognizes a higher forum than his, it is, to his mind such a one that he is satisfied that the "benevolence" of a man who resorts to a legal trick to show it "will receive due recognition" there. We wonder where that forum is.

The Problem of a Weekly Rest.

THE religious and labor federations, the statesmen and theologians, who are laboring over the problem of securing a weekly rest for the toiling masses, are making much ado about nothing. There is no problem involved in the matter at all.

There is not a man on the face of the earth but is now, and has been all his life, supplied with a weekly day of rest. It is given him by none other than the Creator, and by the latter enjoined upon his observance. The only problem that can be connected with it is the problem of doing what the Lord commands.

It is true that some people—very many in fact—make a great problem of obedience to God. But this is because they do not want to obey Him, and do not obey Him in fact. Obedience itself is a very simple thing. Obedience to God, in just the way that God points out, is one of the simplest things in the world. But when men try to obey God in their own way, at once a problem arises; and so great is that problem that it is altogether beyond solution by any wisdom or power on earth. God cannot be obeyed by any man in man's way.

THE LORD'S REST.

What God says concerning a weekly rest is that "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." God is the author of the Sabbath; and by resting on the seventh day after six days of work and setting apart that day as a day of rest, He made the week. The Sabbath and the week stand in inseparable relation to each other. The very process of making the one, established the other.

The seventh day Sabbath is the seventh day of the week. God fixed it there at creation, and no human power can move it from its place. God commanded—and

still commands—every person to keep it holy; and all that any one has to do in the matter is to do as the Lord directs.

But, it is said by many, "I cannot keep the weekly rest day, on my own responsibility, without a great sacrifice." Possibly that is so. Possibly you would lose your job, and be brought into financial straits. But what of that? If you are willing to make a sacrifice to obey God, you can obey Him. You can take the rest day that He gives you, and get all the good from it that can be realized by any person in the world. If you are a Christian, you will not deny that it does not hurt any individual to lose his job or be brought into a strait place on account of obedience to God. From a Christian point of view, a strait place is not half as bad as a broad place where everything goes smoothly. And if you are not a Christian, you can derive no benefit from the Sabbath, anyway. The Sabbath benefits only those who obey God.

It is said that man needs one rest day in each week; and that is true. If man did not need the Sabbath, the Creator would not have made it. Unremitting toil is not good for the race. No one claims that it is. But the Lord, who made man, knew what kind of a rest man would need, and made the Sabbath to supply that need. The one who takes the Sabbath and keeps it as God has commanded, gets the rest, and the one who does not obey God in this respect, does not get it.

Seven days' work in the week, it is loudly asserted, is contrary to God's order. True; and disobedience to one of God's commands is also contrary to God's order. And the one is no more contrary, and no more hurtful, than the other.

GOD'S LAW IS ENOUGH.

Laws may be passed to enforce the observance of Sunday; the trades unions may adopt regulations to secure the workmen a weekly day of rest; but all such work amounts to nothing, so far as securing benefit to men is concerned. It is wholly unnecessary. Why?—Because God himself has legislated on that very point, and his legislation covers the whole ground. No human legislation can add anything to the command of God; and any legislation that is not in harmony with God's command, would much better never have been enacted.

No matter what may be the needs of the human race; no matter how eloquently or convincingly the modern "reform" orator may be able to discourse on the evils of unremitting toil, the fact remains that the Creator has taken out of the hands of man all legislation touching a weekly rest, by legislating on the subject himself for every individual on the earth; and that legislation remains in full force to-day. If individuals do not heed it,—if they work seven days in the week themselves, or try to force their employees to work, the only remedy still lies in obedience to God's command. Man cannot legislate on the subject of a weekly rest without invading the prerogatives of God.

All men are bound by God's Sabbath law; and when man presumes to make a different law covering the same

point, or to re-enact God's law, he is guilty of nothing less than blasphemy.

These considerations make it clear why human Sabbath laws never benefitted the human race in the past, and why no possible benefit can be derived from them to-day.

Clerical Tyranny in Quebec.

Detroit Evening News, January 6, 1897.

ALL the experience of history seems to teach the French-Canadian hierarchy nothing. Like the Bourbon kings, who first established them in power upon the banks of the St. Lawrence, they seem incapable of compromise with facts until the facts overwhelm them and they lose all.

If any body of men ever received a lesson that should be a warning, the Quebec hierarchy received one in the last parliamentary elections, when they undertook to coerce their people, under grave religious penalties, to vote for the Conservative candidates on the Manitoba educational issue, and Laurier carried the province against them by an overwhelming majority.

This defeat has apparently only made them all the more desperately resolved to cling to their arrogant prerogative of dictating the political action of their people.

A French-Canadian author, M. David, recently wrote a small work on the subject of Church and State, in which he took the ground that the State was supreme in secular and political matters. As a loyal Catholic, he submitted the work to the authorities at Rome and it was forthwith put into the index of forbidden books. David meekly withdrew it from circulation, but a French Liberal paper, a warm supporter of Laurier, proceeded to publish it in its columns. Thereupon the bishops issued a mandament forbidding the people to read or support *L'Electeur*, the offending journal. M. Pacaud, the publisher, announced his intention to cease publishing his paper for lack of support, but to bring suit for damages against the bishops who had ruined him.

With some exceptions, the other French papers of Quebec condemn the action of the bishops, and encourage Pacaud in his efforts for redress. The English papers of the whole Dominion, as might be expected, denounce the course of the bishops as an attack upon civil liberty, which it is the duty of every Canadian, without respect to partisan or religious differences, to resent, and the hierarchy find themselves in the midst of a contest to which that over the Manitoba schools was trifling in its proportions. There will first be an appeal to Rome by the aggrieved editor, and failing there, an appeal to the courts and to Canadian public opinion, which will bring a pretty storm upon these arrogant prelates.

CHURCH PRIVILEGES IN QUEBEC.

When the storm has fully gathered, it will hardly be abated without a full review of the peculiar privileges of the church in the province of Quebec. Throughout the rest of the Dominion the clergy of all denominations de-

pend for their support upon the voluntary contributions of their followers. They are consequently liberal in their treatment of the people and reasonably modest in their claims of prerogative.

The Catholic clergy of Ontario, while they have not openly taken issue with the hierarchy of Quebec, appear to be entirely contented with the compromise which the Laurier government effected in the Manitoba school matter, and never under any circumstances attempt to control the political action of their people by arbitrary mandament. But the French Catholic clergy of Quebec, deriving their rights and privileges, and especially their incomes, from law as established by treaty between France and England, which ceded Canada to the latter power, collect their tithes and fabrique (the latter a tax for the construction of new churches), by process of law.

When the tax remains unpaid, it becomes a first lien upon the property of the delinquent. In many cases the burden has become so grievous that delinquents have thrown up their farms and emigrated to the States, preferring to take their chances penniless in a new and free country, to continuing the hardships to which they were subject under the tyranny of the clergy at home. New England has filled up with these refugees, who in their new homes have prospered and multiplied. Priests have followed them to minister to their religious wants who receive from them a generous and voluntary support.

The church property in Quebec also enjoys peculiar privileges in the way of exemption from taxation which is not confined to the church property proper, but is extended to all accumulations of money or real estate made by the religious bodies. These have naturally grown enormously rich, and the spectacle of their wealth in the midst of the general poverty of the people is now attracting the attention and provoking the resentment of Catholics and Protestants alike in the province of Quebec.

SHALL THE PEOPLE RULE?

These enormous privileges, as valuable to the bishops and as onerous to the people as were those enjoyed by the hierarchy and nobility of France before the great revolution, are regarded by the clergy as invulnerable to attack, because they are buttressed behind a solemn treaty made between England and France. But the rights of Catholic education in Manitoba were based upon the same warrant; yet the Manitobans found a way to sweep them aside and make their own school laws, and that with the cordial assistance of the Catholic voters of Quebec in the last elections. . . . Out of it all may grow a revolution which will be as sweeping against ecclesiastical prescription, although peaceful and bloodless, as was that which overturned the Gallician church and French aristocracy a hundred years ago.

THE *Christian Endeavorer* announces the "great discovery" that the reason why the Sabbath was kept by God's people prior to the day of Pentecost, was that God delivered the children of Israel out of Egyptian bondage. Possibly this may find credence with people who have

never read the fourth commandment; but anyone who knows how that commandment reads knows that it bases Sabbath observance upon the example of God during Creation week. Would it not be better to learn the prominent and important truths relating to Sabbath observance as set forth by Inspiration, than to overlook them in the interests of a "great discovery"?

IN view of the loud demand that the Turkish Government shall be wiped off the earth, the following dispatch to the *New York Herald* tells an interesting story:—

"CONSTANTINOPLE, Jan. 10, 1897.—Official advices received here from Jerusalem show that there has been further trouble among the worshipers at the Church of the Holy Sepulchre. It appears that the Roman Catholics were opposed to members of the Orthodox Greek Church entering the church by a certain door on the eve of January 6, the day observed by the Orthodox Church as Christmas.

"The latter insisted upon their right to enter, and the result was that the two factions became involved in a serious fight, which did not end until the Turkish authorities intervened to restore order. Some of the combatants were badly injured, but it is not known whether anybody was killed."

Is it not rather a happy circumstance that the Turkish power does exist in order that these devout "worshipers" may be kept from tearing one another to pieces in "orthodox style" at "the Church of the Holy Sepulchre"?

Sunday Observance Against Sabbath Observance.

Rabbi M. Samfield, Editor Jewish Spectator.

MOTTO: "Eternal vigilance is the price of liberty."

The evolution of the present Sunday law from the ecclesiastical institutions of the past has been amply proven, nor is there any doubt that the sole motive of its introduction into American State legislation was *sectarian* in its nature, and has as its object the rigid religious observance of the Christian Sunday, as taught in the Protestant Church.

It was not intended to be enacted as a *civil* institution, for the mere purpose of providing the laboring classes with a period of rest, recreation and amusement; the very letter of the law testifies against such hypothesis. On the contrary, any recreation and amusement which was not sanctioned by the Church law, the State law would not permit on the Sunday.

For example, the principal prohibitions of the State of Massachusetts are at present:—

"Being present at any dancing, public diversion, show or entertainment, or being present at or taking part in any sport, game or play; fine not exceeding fifty dollars.

"Keepers of places of public entertainment or refreshment not to entertain persons or suffer them to remain in the place drinking, or spending their time idly or at play, or in doing any *secular* business; fine at first con-

viction not exceeding fifty dollars; at second conviction, not exceeding one hundred dollars.

"Travelling, except from necessity or charity; going visiting beyond the town limits and using horse cars within town limits is illegal travelling under this statute."

And the Sunday law of the State of Tennessee, although not quite as blue as that of her New England sister, has enough of a bluish tint to demonstrate that it is begotten by the spirit of sectarian influence, and not by the science of political economy—"Any person who shall hunt, fish or play at any game of sport, shall be subject to a fine, etc." (Section 1824, Code of Tennessee.)

These few quotations, to which we could add many more, furnish irrefutable testimony that the State is more anxious to maintain and enforce the *religious* observance of the first day of the week, *in accordance with theological interpretation*, than to defend a principle of political economy, and to give the laboring classes an opportunity to recuperate their minds and bodies by the exhilarating influence of social pleasure and amusement. The Puritan spirit has left such indelible sectarian traces in the construction and application of Sunday laws that every unbiased mind can decide at once that all efforts to construe it as a purely civil law must prove a failure. So oppressive are these regulations in certain States to the working classes, that a majority of them prefer the labors of Monday to the gloom of Sunday.

THE STRICTLY PHYSICAL ASPECTS.

Had the State Legislature considered only the physical aspects of a day of rest it would have enacted only such laws as are prohibitions of hard labor and fatiguing work. And instead of proscribing places of amusement and entertainment, it would have encouraged their use in a legitimate manner. It would have permitted all acts and deeds on Sunday which do not carry with them an undue waste of the physical forces and nervous energies of man, and which do not inflict direct injuries upon the life and property of other men.

Aye, the State could have done even more than that, provided the question of a day of rest had been considered upon the general grounds of necessity, and been based upon the science of political economy. Instead of consulting the traditions of the synagogue and church, the scientific men of our age should have been asked how much physical rest is necessary for man under the present conditions of society, with the amount of labor that is allotted to him now in the presence of the helpful mechanical inventions of the age.

Perhaps the conclusion would be reached that labor having increased and causing a larger waste of nerve and muscle, one day in *five* should be given as a day of rest to the laborer and mechanic; or, perhaps, the researches of competent political economists would prove, upon statistical evidence, that since the introduction of steam and electrical power human force is not taxed half as much in agricultural work and mechanical labor, and

that one day in *twelve* is the just proportion of physical rest to labor.

There is still another result to these observations: It may be discovered that if the eight-hour system is granted as a boon to the laboring classes, no day of physical rest is needed at all, because sixteen hours out of twenty-four are granted for that purpose, which would secure such rest and leisure to the working classes that no civil law of the land need be called in requisition to *compel* the observance of a special day of rest and repose for the body.

THE TRUE SABBATH IS SPIRITUAL.

God himself has written the law of daily rest in the very heart of creation. Whenever the sun sets at the close of the day the natural period of physical rest commences, then the sabbath of physical rest has come, bringing with it the angel of sleep, the greatest benefactor of the sons of toil. The body needs no special day of rest; each night is its sabbath.

It is the soul, the spirit, which needs a Sabbath, to gain spiritual consolation and religious instruction, and, to provide for this necessity is the office of religion, the mission of each church within its own borders. With this spiritual work the State has nothing to do, and this spiritual Sabbath must unfold its beauty and sanctity by the innate force of religion. The rose and the lily will unfurl their delicate bloom and pour out their sweet perfume only when they are allowed to grow and expand by the innate force which God has laid in root, stem and flower. They would wither in our hands should we make the rude attempt to force asunder their delicate fabric. Even so will the beauty and glory of a spiritual Sabbath fade away, when the hand of the law uses forcible measures to impose it upon man.

"The Law Is Spiritual."

E. J. Waggoner, in Signs of the Times.

"For we know that the law is spiritual." Then there can be no fulfilling of the law save in the Spirit. "God is a Spirit; and they that worship Him must worship Him in Spirit and in truth."

God is Spirit; therefore they that worship Him must do so in the Spirit which he supplies. He provides the means, and does not ask us to worship Him in our spirit, or in our conception of His law.

We are not to worship God as we think Him to be, but as He is. And no one, as stated in the text just quoted, can comprehend God, or define the bounds and limits of His will. Then no man can lay down a rule for another, or even for himself. Here is the unlimited Word. No man can put a limit on the word of God, or say of any text that he has fathomed its depth, and that he has all the truth there is in it. No; the word is spiritual, and no man can fathom the depth of the mind of the Holy Spirit. For this reason no man, and no body of men, is at liberty to put any construction on the word of God,

or to change it, or to hold or teach that it means anything different from exactly what it says.

The knowledge of this shuts out everything like religious coercion, persecution, or the laying down of rules for people to follow; for true worship must be rendered in the Spirit which God alone gives. The Word must be taken, not in our own spirit, but in the Spirit of God, and that must lead us into larger and larger ideas, and work in us that which we do not know ourselves.

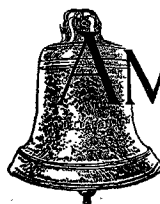
Men have secret faults of which they are utterly unconcious. Not only so, but no man knows the depth of any sin which is brought to his attention, or the fullness of any command which is enjoined upon him. It is plain, therefore, that no man can measure his own righteousness, nor his own sin. He can simply know that he is a sinner, and that the righteousness of God is given to him. The more of the Lord he knows, the greater sinner he will realize himself in himself to be.

Therefore no man or body of men, whether in Church or State, can lay down rules by which a man must live; because the field of God's requirements is as unbounded as his own life, and must therefore ever keep increasing to our vision; and though men filled the world with books in the attempt to define everything, there still would be something omitted.

The Spirit of God must work its own life in every man. This takes the matter out of the realm of civil government entirely. No human authority whatever can impose the Spirit upon any man, or define the mind of the Spirit.

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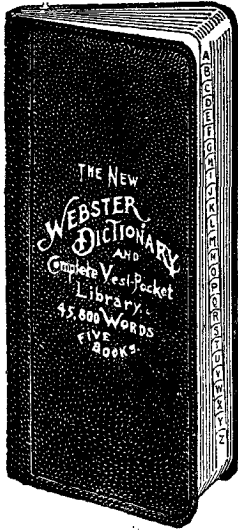
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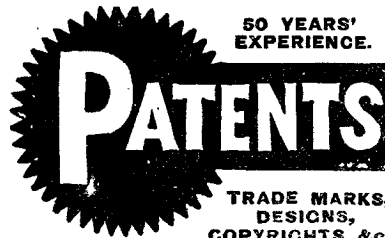
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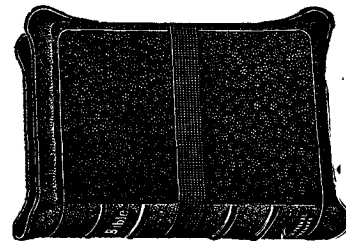
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gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah.
37 And ^e it yieldeth much increase	^e Deut. 28. 32. 33.	28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, ^f and all they that had separated themselves

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