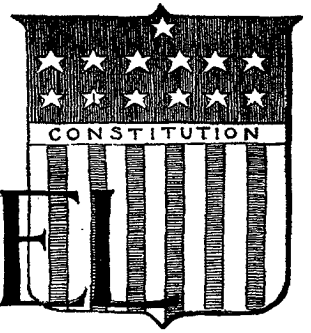


AMERICAN SENTINEL



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

ALONZO T. JONES.
EDITOR.

NEW YORK, MARCH 11, 1897.

VOL. 12, No. 10.
Single Copy, 3 cents.

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.

(Entered at the New York Post-office.)

THE religious world in general has now entered upon that period of extra-biblical observances which culminates in the festival of Easter.

This festival has acquired an importance in the religious world which is in inverse proportion to the distinction accorded it in the Scriptures of divine truth. By Catholics and Protestants alike, it will be observed in a manner calculated to give the impression that it is a thing of the greatest importance to all Christians, instead of a mere innovation, as it is, without any standing whatever in the Word of God.

Why is this day observed? By Protestants, it is observed in commemoration of the resurrection of Christ. The underlying idea of the observance is that on Easter morning Christ arose from the dead. Easter day is not a weekly or monthly day, but a yearly day; and in its celebration Protestants recognize the fact that the day of Christ's resurrection from the dead is a yearly day. Like any other event,—as for example the birth of the infant Christ,—the day of its happening would recur not once a week or once a month, but once a year. As well might it be claimed that Christmas or Independence day comes every week, as that this is true of the day of Christ's resurrection.

The festival of Easter, we repeat, is on the part of Protestants at least, a recognition of this fact; for if the day of the resurrection comes once a week, it does not come once a year, but fifty-two times a year; and any yearly celebration of the day would be without any reason whatever.

But these same Protestants observe the first day of every week in commemoration of this same event. In this they contradict themselves with reference to Easter;

and in the observance of Easter they contradict themselves with reference to Sunday.

Of course, being a yearly day, it could not come every year on Sunday; yet lo, by theological sleight-of-hand it is made to coincide every year with that day of the week! Equally marvelous with this is the fact that it does not have to occur each year in the same month. Sometimes it happens in March, sometimes in April, according as the moon may have full before or after the sun "crossed the line." But whether in one month or the other, it is celebrated as the day of the resurrection of Christ.

Had this celebration been fixed on a certain date, as Christmas is, the religious world would have found itself celebrating, very often, some other day of the week than Sunday in commemoration of the resurrection. And this is the way it should be, if any attempt is to be made to celebrate the day at all. But this would be a contradiction of Sunday observance which even the most accomplished theologian would not be able to explain. Consequently it was decreed that the date must coincide with Sunday, and the month and day of the month were left to adjust themselves to a day of the week.

Of course, nobody knows the date of Christ's resurrection from the dead, any more than the date of his birth. Doubtless it was not designed by the Almighty that these dates should be known. If God had wished either of them to be observed, he would have preserved them for that purpose; but their observance serves no purpose in His economy, and He would not give any people an excuse for observances which He has not commanded.

Would it not be better—ininitely so—to observe a day which God has plainly commanded, and which He Himself has fixed in the week? By resting on the seventh day after His six days' labor, and blessing and sanctifying that day as a day of rest and blessing for mankind, the Creator established the weekly division of time, and fixed the seventh day of that period as the Sabbath. Why will the religious world turn aside from the one day which God has so plainly commanded, to do

honor to other days which he has never approved? Have they reasons for this which it is certain the Creator will accept?

“Sundays Excepted.”

A SPEAKER at the “Christian Citizenship” meeting in Washington, February 28, contended that the words “Sundays excepted” in that clause of the Constitution which relates to the signing of bills by the President, were sufficient to demonstrate that Sunday observance is Constitutional and therefore not un-American.

These words of the Constitution, however, afford no basis whatever for an enforced observance of Sunday. The most that can be deduced from them is an acknowledgment of the President's right to rest on Sunday from his official work. He is granted a certain length of time in which to consider bills passed by Congress before affixing his signature thereto, and in order to avail himself of the full limit, he would be obliged to do such work on Sunday were that day not designated as an exception. Were the words “Sundays excepted” left out, the provision would simply amount to the statement that the President has nine days in which to consider the said bills, unless he should be a man devoid of religious scruples, which would be rarely if ever the case. But the framers of the Constitution designed that the President should have ten days—not nine days—in any case, and accordingly made this allowance for conscientious scruples against Sunday work.

No one claims that mere Sunday observance, in obedience to the dictates of conscience, is unconstitutional or un-American. Neither also is it Constitutional; for what is Constitutional is established in the supreme law of the land. It is simply outside the sphere of the Constitution; and that instrument does not undertake to regulate it in any way. If the President wishes to examine bills on Sunday, there is nothing in the Constitution to prevent him; and he is equally free to observe that day as the Sabbath if he believes that he ought to do so.

But compulsory Sunday observance is another thing altogether. That is not sanctioned by the Constitution in any way. That can be secured only by religious legislation, which is forbidden so far as the provisions of the Constitution extend, and is totally un-American and un-Christian.

The Spirit of It.

THE spirit of the traffic represented by the saloon is strikingly shown in the following words reported as having been spoken by an official of the Ohio Liquor League, at a recent meeting of that body:—

“It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created,

our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative.

“The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now, will return in dollars to your tills after the appetite has been formed. Above all things, create appetite.”

The *Union Signal*, of January 28, prints the above, and adds: “Such a statement seems absolutely fiendish; and yet, whether spoken or unspoken, the fact remains that the traffic exists only by recruits from among the boys. ‘Wanted, a hundred thousand boys,’ must be the constant motto of this infamous business, that a few may grow rich and their children live in luxury while their patrons go down to the lowest depths of degradation and poverty.”

Yet the *Union Signal* favors a Sunday-closing law, by which this hideous Moloch would have legal authority for the propagation of his awful work; for it cannot be denied that a Sunday-closing law means legal sanction of the saloon on other days of the week. How can Christians advocate any compromise with this evil? How can Christianity compromise with anything that is “fiendish”? Why should there be a Sunday law for the liquor traffic, any more than a Sunday law for murder?

Sabbath Observance Convention at Lancaster, Pa.

THE annual convention of the “Lancaster County Sabbath Association,” was held February 4, at Lancaster, Pa. The session was devoted to a general discussion of topics relating to Sunday observance, and a number of resolutions on the subject were presented and passed in the usual manner.

The points embodied in the resolutions were that,—

1. The Sabbath is an institution of divine origin, of universal and perpetual obligation, declared both in nature and revelation; and has been transferred by divine authority from the seventh to the first day of the week.

2. Beyond all doubt the Lord's day is fast becoming secularized in the entire country.

3. The Republic can be perpetuated only upon the eternal principles of the gospel, and by heeding the command to keep holy the Sabbath day.

4. The Sabbath was given for spiritual development as well as bodily rest, and the Sunday newspaper does not conduce to spiritual development and should therefore be shunned.

5. There should be no Sunday traffic and excursions to deprive workingmen of Sunday rest.

6. The Mayor of Lancaster ought to issue a proclamation stopping all Sunday business and the crying of

Sunday newspapers, and municipal legislation should be had in the matter, if necessary.

7. The excuse of closed church doors in the summer months should be removed from those who are not disposed to Sunday observance.

8. Christians should not maintain Sunday excursion trains and other Sunday traffic at camp-meetings and other outdoor services.

9. The citizens of Lancaster protest against any Sunday selling of liquor in hotels, and against any change in the Sunday law of the State, except the imposition of a heavier penalty for its violation.

The discussion of these resolutions developed that variety of opinion respecting the nature and obligation of the Sabbath which is the necessary result of the lack of Scripture and logic behind the first-day institution. The Sabbath being an institution of divine origin and of universal and perpetual obligation, could not possibly have experienced a transfer from the seventh to the first day of the week. It stands in the very bosom of the immutable precepts of the Decalogue. Its very basis is the resting of God upon a particular day, and His blessing of the same. The assumption that it can be changed from that particular day to another day which God neither rested upon nor blessed, and which therefore affords no basis for the Sabbath, is a starting point from which men's minds can progress only further and further from the truth, and arrive only at the most divergent conclusions.

A number of things were said by the different speakers which will not harmonize with the idea of enforced "sabbath" observance.

The president, Rev. Mr. Fry, said that the rock on which the Sabbath day stands is not political expediency nor physical necessity, but religious principle. But what would become of the movement for Sunday enforcement if the plea of political expediency and physical necessity could not be urged in its support?

Rev. Mr. Hayes said that the Sabbath calls men to worship, to commune with God. To try to enforce the Sabbath by law, therefore, is to attempt to force men to commune with God. He said also that the claim so frequently made that the Sabbath is a Jewish institution is absolutely untrue; and this he proved by conclusive evidence. But if the Sabbath is not now a Jewish institution, was it ever such? And if it was never such, what ground in logic or Scripture is there for the phrase "Jewish Sabbath"?

Mrs. Dr. Underwood said that Sabbath rest and Sabbath reverence were inseparable, and could not rightfully be divorced. This being true, as it is, any attempt to enforce Sabbath rest by law must be as improper as an attempt to enforce Sabbath reverence.

Rev. J. Y. Mitchell said: "We hear a great deal of talk at sabbath conventions about Sunday papers, trolley cars, etc., but if members of the Church are the elect of God (and I believe they are) we ought not to consider so much what is transpiring outside as within, and I argue

that if every Christian should resolve that henceforth he would keep the Sabbath as it should be observed, it would have ten times as much influence as all the resolutions you can spread upon your minute books." It is at the "house of God" that Sabbath reform needs to begin; but the Church, instead of doing her duty in this respect; is calling for laws to inaugurate such a reform among the "heathen" outside her fold.

Rev. J. M. Titzel was the only speaker to oppose a Sunday law, and this he did in a vigorous address in which he said that the Church should stand for what is right, and that church members should observe the Lord's day because it is right. "Fall back upon the power of law," he said, "and you have nothing upon which to stand. I have no sympathy with the formulation of laws to inculcate morals in the people."

Would that all those who stand before the people as ambassadors for Christ might realize that the Sabbath stands in the power of God, supported by His own immutable law, not one jot or tittle of which can fail while heaven and earth continue. Then they would not be saying to the world, as they do in these "sabbath" conventions, that the Sabbath depends for its enforcement upon the fallible, mutable laws of finite man.

State Interference With the Church.

It would seem from the following which appears in *The Outlook* of February 13, that Congregationalism in the State of New York has been very seriously restricted, if not practically abolished, by State legislation recently enacted governing religious corporations:—

"By the 'Religious Corporations Law' passed in 1895, without, so far as we have been able to discover, any knowledge or suspicion on the part of the churches generally, and certainly with a total absence of information on the subject among nine-tenths of the churches affected thereby, Congregationalism has been abolished in the State of New York.

"We should have a right to expect in such a law, adopted in a process of codification, simplicity and system. But these qualities are conspicuously lacking. It is not easy to understand what the Religious Corporations Law of 1895 means, nor what its real effect will be. Certain of its provisions are, however, painfully clear. The distinction between church and society is abolished. All persons of full age who are members in good and regular standing, or who have been stated attendants on divine worship in the church and have regularly contributed to its support for the year next preceding, are made qualified voters at all meetings, spiritual and temporal. At every such meeting the pastor, if present, *must* preside, and in his absence the oldest officer of the church. This presiding officer has the absolute right to 'receive the votes, be the judge of the qualifications of voters, and declare the result of the votes cast on any matter.' He may keep the polls open at the annual meeting just as long as he likes, so as to give his friends time to drum up absent voters from any quarter; or he can shut them up at the end of one hour, subject only to an appeal to

the qualified voters present, at which he will do the counting.

"Finally, Congregationalists are apparently furnished with a 'governing religious body' in the American Congregational Union, and Baptists with a 'governing religious body' in the Baptist Missionary Convention. We say *apparently*, for one section seems to make this provision, another seems to recognize that there are some denominations which have no governing religious body, and by one act in 1896 the Baptists appear to be taken out from the operation of this law altogether, and by another act to be put back under its operation. It is, at all events, provided that if any church 'has failed for two consecutive years to maintain religious services according to the discipline, customs, and usages of such governing body, or has had less than thirteen resident attending members paying annually pew rent, or making annual contribution toward its support,' it may be declared by such governing body to be extinct, and the body may proceed to take possession of its property 'and apply the proceeds thereof to any of the purposes to which the property of such governing religious body is devoted.'

"Under this law members of a Congregational church who have ceased for years to attend upon its services, but have not been stricken from its rolls, may be brought in at any time to outvote those who have regularly attended and regularly contributed to its support. They may fix the salary of the pastor, may employ and discharge or fix the salaries of any other officers, they may, indeed, give any directions not inconsistent with positive law; and the trustees have no option except to obey.

"So the pastor, instead of being any longer one of the brethren, having leadership only in spiritual affairs, is given a control wholly foreign to the spirit of Congregationalism. He determines who can vote, and he may keep the polls open as long as may be necessary to drum up voters to support him in a contested election. In his absence the oldest person who holds any church office becomes presiding officer in his place. There is not even any distinction between the *kind* of officers, after the church is once organized. The oldest and most decrepit man or woman who has been intrusted with any little office in the church has the right to take the chair and do all the counting. No appeal lies from the decision thus made, except by taking the case into the Supreme Court.

"Finally, the whole idea of independency, which is fundamental to both Congregational and Baptist discipline, is cast aside. The churches are no longer free to determine their own creed, ritual, and method of government. They are required to conform to the 'discipline, customs, and usages of such governing body,' although the very essence of Congregationalism is that there is no governing body and that no church is under any obligation to conform to any discipline, customs, or usages, but is a pure, spiritual democracy, with no law over it but the law of Christ, to be interpreted by itself. Thus the independence of Congregational and Baptist churches, so nobly maintained during a struggle of two centuries, and never questioned in the third century of their existence, is destroyed at a blow by a piece of secret legislation, pushed through without attracting the slightest public attention. The legislation would not be worse if the law forbade bishops to exercise any supervision in an

Episcopal church, or abolished the Session, Presbytery and Synod, and General Assembly in the Presbyterian Church and required all churches to be independent.

"The Congregational and the Baptist churches should at once take this matter up; they should discuss it in their church and associational meetings; they should study this law and understand its bearings; they should seek the counsel of the best ecclesiastical lawyers, and then they should make common cause to secure the abolition of a statute which might well be entitled 'An Act to Abolish Independency and to Secure Uniformity of Church Government and Worship in all Independent Churches.'"

Doubtless the authors of this legislation had no intention of abolishing Congregationalism in this State; and that this has been virtually done, as the *Outlook* declares, only illustrates how easily the power of the State may be made to invade religious freedom. The State has of course the right to legislate in regard to religious corporations, covering the merely civil relation which such bodies bear as corporations to the State. But the State has no shadow of right to undertake to regulate the internal affairs of a church as it would those of a corporation. Very likely the State has been moved to this kind of legislation by a disposition on the part of the churches to make use of the State's power in the regulation and settlement of church matters. Let the Church rely upon the power and wisdom of God for her success; and let the State refrain from any intrusion upon the affairs of the Church.

A One-Day-In-Seven Rest Bill.

A CIRCULAR has been sent out in Massachusetts by a committee of Lowell citizens, asking coöperation in securing the passage of the following bill, which has been introduced into the State legislature, under the title, "An Act to better secure a rest-day for working people":—

"SECTION 1. No county, town, city, municipal or other corporation, organized, located, or doing business in the Commonwealth, and no official, agent, or servant of corporation, or of the Commonwealth, shall directly or indirectly cause or allow any person to perform labor, either under contract or otherwise, for such corporation or the Commonwealth, more than six days in a week.

"SECTION 2. Any corporation or person violating the provisions of this Act shall be punished by a fine of not less than \$50 nor more than \$100 for each violation.

"SECTION 3. This act shall take effect July 1, 1897."

The movement to secure this legislation, it is stated, was inaugurated at a meeting of the General Association of Congregational churches of Massachusetts, held at Fall River last May. The circular states that "while this bill will not secure to them [workingmen] all we desire, looking at it as Christians from a religious standpoint, yet we are satisfied it is all that can be obtained by legislation at the present time."

This, of course, is a plain intimation that what "we desire, looking at it as Christians from a religious standpoint," is hoped for from legislation in the future. And what else is to be expected but that preachers and church people will look at the matter "from a religious standpoint," and will be moved in the matter by motives arising from religious belief?

Why has the movement for a legalized weekly rest day been inaugurated and controlled by the churches and religious societies, if the motives behind it are not of a religious character?

It will be noticed that this proposed bill does not specify any day of the week as the day of rest; but it is assumed in the circular that "if this bill becomes a law it will make it the interest of all incorporated companies in the State to reduce their Sunday labor to a minimum."

However this may be, or whatever the reason which makes this a one-day-in-seven bill instead of a direct Sunday bill, the fact remains that no legislation can be proper on the subject of a weekly day of rest. A weekly rest is a matter which the Creator himself took into consideration at the close of creation, and which is entirely covered by his own Sabbath law, the fourth commandment. That law applies to every individual of mankind; it is the best law for a weekly rest that could possibly be made, and is in full force at the present time. Hence there is neither occasion nor room for human legislation on the subject. By any attempt at this, man will only invade the prerogatives of God.

A Protest Against Religious Legislation

BY CITIZENS OF THE COMMONWEALTH OF CONNECTICUT

EFFORTS to induce the legislature of Connecticut to enact new legislation in the interests of Sunday observance, have prompted seventh-day observers in that State to protest to the governor and legislature against such measures, on the ground of their unjust character, and of the guaranties of religious freedom contained in the National and State constitutions.

The protest calls attention to the principles of justice and liberty upon which this Government was founded, as indicated in the Declaration of Independence, the Constitution, the Great Seal of the United States, which pledges "a new order of things," the writings of Jefferson, Washington, and others; and to the following definite provision of the constitution of Connecticut upon the point in question:—

"ARTICLE 1, SEC. 3. The exercise and enjoyment of religious profession and worship, without discrimination, shall forever be free to all persons in this State, provided the right hereby declared and established shall not be so construed as to excuse acts of licentiousness, or to justify practices inconsistent with the peace and safety of the State.

"SEC. 4. No preference shall be given by the law to any Christian sect, or mode of worship."

The protest cites recent cases of religious persecution under Sunday laws in Tennessee and elsewhere, and quotes the following in reference to Sunday from a decision by Chief Justice Welch, of the Ohio Supreme Court:—

"The General Assembly of Ohio is not a guardian of the sanctity of the day. If it may protect the first day of the week from desecration because it is the Christian Sabbath, it may in like manner protect the sixth day because it is the holy day of the Mohammedan; and the seventh day because it is the Sabbath of the Jew and Seventh-day Baptist."

NATURE OF TRUE SABBATH OBSERVANCE.

The nature of true Sabbath observance is set forth by the protest in the following:—

"The repeal of Sunday laws does not mean the abolition of the Sabbath. It means that the Sabbath shall be what God designed it to be, a free-will recognition of God's authority over the conscience, and therefore a distinguishing sign of those people who really worship God. The Bible says:—

"It is a sign between me and you. . . . that ye may know that I am the Lord which doth sanctify you."

"When that sign is enforced by arbitrary authority upon all, it ceases to be a sign of the sincere worshiper of God, and become a sign of the slavish submission of the soul to the State. It has been demonstrated in this nation, that religion and religious institutions have never been so prospered as when kept to themselves, without any aid or support from the State. Neither is it reasonable to suppose that this principle would be reversed in the matter of Sabbath observance, but that the claims of the Sabbath would receive far greater respect if only Christian methods were used to bring the institution before the people, instead of the mediæval method of force. In proof of this we would quote an extract from an article in the *New-York Observer*, by 'Holloway,' correspondent from California, where there are no Sunday laws. Speaking of San Francisco, he says:—

"Labor of all kinds can be carried on without hindrance. But while there is an absence of all Sunday laws, we must not draw the conclusion that there is no respect paid to the Lord's day. Truth compels us to state that San Francisco is a sabbath-keeping city. *The drift is plainly in that direction.* With very rare exceptions, you will find as much order and quiet in the streets as in some of our most favored Eastern cities. Those who knew California twenty years ago, now witness a far different order of things. The mass of the people respect and keep the Lord's day. No merchant of any respectability keeps his store open on the sabbath."

FUTILITY OF SUNDAY LAWS.

Of the futility of Sunday laws, the protest says:—

"In 1885 Mr. Crafts published his book, 'The Sabbath for Man.' In this book he relates that in order to obtain a world-wide view of sabbath observance, he corresponded with many people in different parts of the world, asking them among other questions, the following:—

“Where have you seen the best sabbath observance?”

“To this a San Francisco clergyman responds—

“Among the Christian people of California.”

“Another statement in the same book is—

“Both laymen and ministers say that even in California the sabbath is, on the whole, better observed, and Christian services better attended than five years ago.”

“Five years ago,” at that time was three years before the repeal of the California Sunday law.”

Touching the proposed legislation, it says:—

“Against House Bill No. 186, entitled ‘An Act Amending Section 1569 of General Statutes Relating to Work or Recreation on Sunday,’ we most earnestly protest.

“We protest against this amendment because its object is to make more stringent the Sunday laws, which are already contrary to the principles of true Americanism. For a thousand years after Sunday began to be observed as a professedly Christian institution, and for a number of centuries after ordinary work was prohibited on that day, no one thought of prohibiting sports and recreation. Our Puritan ancestors were the first to make this attempt; and to antagonize their influence the laws regulating ‘Field Sports’ were passed during the reign of the Stuarts.

“This is a revival of Puritanism, *per se*. If its object were to prevent a nuisance in the form of a disturbance of public worship, it should apply alike to all days, since what constitutes such a nuisance on one day, would constitute the same nuisance on any other. But there are already laws to prevent such a nuisance; and so this, if that were its intent, would be cumulative legislation, and so unnecessary. If its object is to restrain the individual, and direct him for his own personal good, as to how he shall spend the day, we urge and protest that such laws are paternal, and un-American. The State is not the guardian of the *individual* health or welfare of its subjects.”

The basis of the Sabbatic institution, and the conscientious belief of some in the Word of God, are next referred to:—

BASIS OF THE SABBATIC INSTITUTION.

“The fourth commandment of the Decalogue, which is almost universally acknowledged to be the basis of the Sabbatic institution, reads—

“Six days SHALT THOU LABOR, and do all thy work; but the SEVENTH DAY is the SABBATH of the Lord thy God; in it thou shalt not do any work.”

“We conscientiously believe that this means what it says, and that it therefore requires that men shall rest on the seventh day, and habitually work on the other six, including the first.”

In conclusion, the protest defines the attitude of those for whom it speaks in the matter of compulsory Sunday legislation, and briefly summarises their objections to the same, as follows:—

“We do not wish to compel others to either think or act as we do in this matter; but we deny their right to compel us, or to in any way molest us, on account of our religious faith and doctrine. While we are loyal support-

ers of civil government in civil things, yet we can not habitually rest on Sunday, for we *dare not* do what to us is to disobey God, and to recognize a false and rival sabbath. God has given us the right to obey Him, not as men may happen to decide we ought, but as He by His Spirit guides us into the understanding of His Word; and the Constitution of Connecticut, before quoted, recognizes this right in every citizen, so long as he does not obstruct the worship of others.

“We believe, therefore, that this whole Sunday-law movement is a giant stride backward toward the Dark Ages.

“We believe it to be utterly inimical with both the principles of true Americanism, as defined by the fathers of this Republic.

“We believe that it is logically a complete repudiation of the ‘new order of things’ to which this Government stands pledged before the world.

“We believe that if it is permitted to go on, ecclesiasticism will be revived, the chains of priestcraft will be forged anew, and the nineteenth century will darken into a night of oppression, instead of proving as it was hoped by the fathers of the Republic that it would, but the dawning of liberty.

“We therefore most earnestly petition the honorable members of the Legislature of Connecticut to stand as patriots for the principles of true Americanism, that this Government may teach, as it was once believed that it would, the lesson of liberty to the world.”

The Rearmament of Europe.

“New York Observer,” Jan. 14.

THE European governments are again in a panic of fear, or are simulating fear in order to familiarize the minds of their subjects with the necessity for new armaments. In nearly every State with land frontiers to defend the parliaments are, or will soon be, confronted with extra military budgets, even Greece, Holland and Denmark being occupied with projects for fresh levies or increase of armaments. The mingled jealousy and fear on the Continent is so strong that the minutest change in military organization and equipment on the part of one power is instantly noted and followed by the others; that men and guns are counted as carefully as if they were gold pieces, and the alteration of a shoe buckle becomes at once the subject of military discussion. The discovery of a new high explosive, or the invention of a new kind of gunpowder, creates a perfect frenzy of apprehension, and all artillery and rifles must be immediately adjusted to them or created anew, even if it takes the last dollar in the treasuries and mortgages the future.

In the present instance it is France that has started the alarm with the new quick-firing Canet gun, which throws a shrapnel shell loaded with 300 bullets five times a minute, with a range of nearly 7,000 metres, and her request for extra infantry battalions amounting to an increase of 70,000 men. Germany is alarmed in turn, or pretends that she is, in order to drag new credits out of

the pockets of her subjects, her newspapers shrieking that with such an increase of French armament, the destruction of the German Empire is threatened. Accordingly, she will, it is reported, expend fifty million dollars in new quick-firing guns, of her own model, the largest isolated expenditure on war material yet known, and will, in addition, create new infantry regiments and reorganize her battalions and brigades. This expansion of armaments will, it is held, necessitate a large increase of war preparation on the part of Austria, which cannot, or will think she cannot, lose her place in the unending race toward war without risks too heavy to bear.

So the struggle goes on, every nation having a lurking fear that it is approaching the end of its resources, yet so oppressed with jealousy and fear that it is unwilling to lighten in any particular the crushing burden of armor it carries. There is not a government that has any confidence in its neighbors, or any feeling of security though armored to the toes, and so continues its preparations as if war were only a question of to-morrow, and was certainly one of next year. Every one of them knows that but for their jealousies, which are not policies upon the maintenance of which their existence depends, but only vulgar jealousies, they might save annually hundreds of millions of money and release two millions of men for the arts of peace; but not one of them is willing to trust the other.

And the worst feature of it all is that there is no probability of any change, for the nations which have struggled on in this way for twenty years can do so for twenty years more, and will do so until some cure for their fears not yet suggested has been found. A war which would kill off a whole generation of men and set the clock of civilization back fifty years might bring back the reign of common sense, though we are not hopeful. As for universal arbitration and disarmament, it is a mere dream of enthusiasts.

In his inaugural address, President McKinley said:—

“The great essential to our happiness and prosperity is that we adhere to the principles upon which the Government was established, and insist upon their faithful observance.”

No more truthful utterance could have been made; and we trust it will be kept in mind by the President and also by Congress when they are being urged, as they certainly will be, to depart from those principles by enacting the so-called “Christian” amendment to the Constitution, which would incorporate the “revealed will of Jesus Christ” into the civil law of the land. “The principles upon which the Government was established” separate the State from religion; and they were adopted not because the men who established the Government were irreligious, for they were not; but because they had read and profited by the lessons of history upon that point, and had too much respect for the Christian religion to be willing to see it drawn into the arena of political

contention. They believed in religious liberty, which means equality for all religions before the law. Shall this fundamental principle of our Government now be set aside? The attitude of Congress and the President toward the “Christian” amendment will furnish the answer to this question.

The Practical Side of It.

It may seem to many that there is nothing more than theory in the discussion carried on by the SENTINEL touching the Church-and-State tendencies which are seen to-day in the American Government. In their own minds at least such have no doubt queried whether these alleged dangers are likely to bear any tangible fruits. The answer to this query is given in the following figures taken from the biennial report of President Moon, of the International Religious Liberty Association, covering the period from March 4, 1895, to the present date:—

IMPRISONMENTS OF SEVENTH-DAY OBSERVERS FOR REFUSAL TO KEEP SUNDAY.

Name of Defendant.	Days.	Place.
A. Cathay.....	54.....	Dayton, Tenn.
H. C. Leach.....	“.....	“ “
B. Terry.....	“.....	“ “
D. Plumb.....	“.....	“ “
W. J. Kerr.....	55.....	“ “
M. Morgan.....	“.....	“ “
C. B. Moyers.....	“.....	“ “
W. S. Burchard.....	54.....	“ “
J. M. Hall.....	55.....	“ “
R. R. Whaley.....	30.....	Church Hill, Md.
J. W. Beall.....	5.....	Fresno, Cal.
R. R. Whaley.....	28.....	Church Hill, Md.
J. Mathews.....	“.....	Ontario.
J. W. Lewis.....	129.....	Tiptonville, Tenn.
P. M. Howe.....	40.....	Chatham, Ont.
W. Simpson.....	“.....	“ “
W. S. Lowry.....	28.....	Tiptonville, Tenn.
J. H. Dowdy.....	“.....	“ “
O. Wilson.....	“.....	“ “
C. A. Gordon.....	14.....	Little Rock, Ark.
Mrs. C. A. Gordon.....	“.....	“ “
G. W. Colcord.....	34.....	Dayton, Tenn.
M. C. Sturdevant.....	“.....	“ “
W. Burchard.....	“.....	“ “
D. C. Plumb.....	“.....	“ “
E. S. Abbott.....	“.....	“ “
I. C. Colcord.....	18.....	“ “
H. Burchard.....	“.....	“ “
W. J. Kerr.....	“.....	“ “
W. Wolf.....	“.....	“ “
Total,	1,144	

No account is made in this of the temporary confinement of the above and other defendants during the process of their respective trials.

The arrests by States and Territories for this period are as follows: Alabama, 1; Arkansas, 3; California, 1; Georgia, 1; Illinois, 9; Maryland, 10; Mississippi, 2;

North Carolina, 2; Tennessee, 22; Texas, 1; Manitoba, 1; Ontario, 7. Total, 60.

This is the practical side—and intensely practical it is to the victims—of the movement to reestablish the Church-and-State features of colonial times, which the American Government was thought to have happily outgrown. Will you still believe, reader, that there is “nothing in it”?

“Christian Citizenship” Meeting in Washington, D. C.

By Our Washington Correspondent.

THE Reform Bureau on Sunday, February 28, held two “Christian Citizenship” rallies. In the afternoon, a meeting was held in the Western Presbyterian Church, under the auspices of the various young people’s societies of the city, at which Dr. Crafts, Superintendent of the Bureau, presided. The meeting was addressed by Rev. H. W. Ennis of the Philip and Andrew Society, W. H. Pennel, Chairman of the Good Citizenship Committee of the Christian Endeavor Societies of the District of Columbia, Mrs. S. D. LaPetra, Superintendent of the World’s Christian Citizenship Department of the Woman’s Christian Temperance Union, and the chairman of the meeting, Mr. Crafts. The various lines of reform in which the Bureau has been interested during the past winter were presented in a general way; and the following resolution was adopted:—

Resolved, That this meeting, called in the interest of Christian citizenship, hereby authorizes its presiding officer and speakers in its behalf to petition the United States Senate to pass the Morse and Little acts, and both Houses to pass: (1) The Washington bill to further protect the first day of the week in the District of Columbia; (2) The Shannon bill to raise the age of protection for girls to eighteen in the District of Columbia; (3) The Gillett bill to forbid interstate gambling by telegraph; and (4) the Aldrich bill to forbid the transmission by mail or telegraph of pictures or descriptions of prize fighting.

The meeting in the evening was held in the Luther Memorial Church, and there was an audience of perhaps one hundred and fifty. Dr. J. G. Butler, pastor of the church, presided; and addresses were made by Representative Elijah A. Morse, Dr. J. H. Elliott, pastor of the Church of the Ascension, Mrs. Margaret D. Ellis, national superintendent of legislation of the W. C. T. U., and Rev. Wilbur F. Crafts.

Dr. Elliott took for his text the words, “Sundays excepted,” found in the Constitution of the United States. He said in substance; Sunday is excepted because it is a day of rest. It is recognized as such. Of thirty State constitutions defining the veto powers of the governors, twenty-eight have used these words taken from the United States Constitution, “Sundays excepted.” Since it is excepted for the President, why not for the laborer? The President has secured to him by the Constitution of the

United States, in the very body of that noble document, a Sunday of rest. How then can it be argued that it is at variance with the Constitution to enact a law with reference to Sunday? The amendment to the Constitution forbidding the establishment of religion cannot destroy this portion of the Constitution. That amendment was proposed by those who had framed the Constitution. The men who framed the Constitution observed Sunday. I am prepared to say that they regularly adjourned on Sunday. They made it a day of rest. Congress recognizes that Sunday is not a legislative day; when they work on Sunday it is still Saturday not Sunday. Congress has seven times enacted Sunday laws. The gentlemen who object to the constitutionality of these laws, do not remember what a reproach they are laying upon Congress when they make that charge. Congress has again and again enacted Sunday laws. How can any one maintain then that it is unconstitutional? Has Congress always made a mistake?

We are fortified still further by the judicial decision which was rendered in the case of King vs. Crowley. In all the States except Idaho and California there are Sunday laws. It is not the enactment of Sunday laws that is un-American; but the absence of such laws. We are not seeking for exceptional legislation, but we are seeking to correct an exceptional lack of legislation.

We are apt to think of the small restrictions that are imposed upon us by Sunday laws; but suppose there had never been a Sunday of rest. Suppose we were to go on day after day and year after year, toiling unceasingly, and some one came and announced a rest day, one in seven, would we not hail him as a benefactor?

When a man becomes a naturalized American citizen, we would have him become naturalized as a Christian. We would have the flags of our country tell all nations of the country’s God.

One of the speakers said that when it came to a choice between attending a prayer meeting and a primary, the Christian citizen should go to the latter.

Dr. Crafts said the two handles of politics are the primary and the lobby. They are now in bad hands; and they must be laid hold of by good hands if politics are ever to be reformed. All of us are to be engaged in politics. We should be members of the first, second, or “third” house. He then acted as chairman of the “third” house, and the same resolutions were presented and adopted as at the afternoon meeting.

SOME of the statements made at the “Christian Citizenship” rally in Washington, reported above, were quite characteristic of the effort to defend the character of Sunday laws. One speaker, for instance, said that “Congress has again and again enacted Sunday laws,” and hence Sunday laws must be right, for Congress could not be mistaken so many times. But recollecting that Congress itself sometimes works on Sunday, he said, “When they work on Sunday it is still Sat-

urday, not Sunday"! This must be on the principle that by turning back the hands of the clock which tells the assembled legislators the time of day, Congress can prolong the last hours of an expiring session without going beyond the day fixed for its close. As a matter of fact, Sunday sessions of one or the other houses of Congress are of comparatively frequent occurrence, the last instance of this being the session of the Senate on Sunday, February 28.

National Christianity.

BY M. E. KELLOGG.

THERE seems to be something very fascinating to some people in the name of "Christian nation." They regard it as a kind of panacea, a cure-all, for the ills that nations are heir to. They seem surely to forget that if a nation is not Christian, calling it so will not make it so; and if it is truly a Christian nation, it does not need to be called so.

As we scan the pages of history, we are startled by the fact continually forced upon us, that the greatest governmental and national acts of wickedness in many nations were coincident with the time when they posed as Christian nations. The massacre on St. Bartholomew's Day, in France, and the expelling of the Huguenots from the same country, were national acts of the French nation, and they were perpetrated at a time when the people of France had come to believe that it was a Christian nation. Furthermore, an act of the Pope, head of the Catholic Church, which church at that time was almost the only representative of Christianity, popularly so considered, sanctioned the atrocious national crime of the murder of the Huguenots.

There was a "Christian nation" perpetrating one of the greatest national crimes ever known; and the head of what was generally considered to be the Christian Church at that time sanctioned the action! Numerous instances of a similar character, where so-called Christian nations have committed the greatest crimes, might be cited.

If nations are Christian, their acts must be Christian acts. The exact status of their Christianity is better expressed by their deeds than by anything else. Hence the expelling of the Jews from Spain in a past age, and from Russia in modern times, must be considered as Christian acts. Indeed, they are good illustrations of national Christianity.

Take the nations of Europe to-day: they are Christian nations—that is to say, some phase of the Christian religion is united with the State and receives the support of the State. Now, if this profession of religion by the State amounts to anything, if it is a reality, and not a hollow mockery and hypocritical sham, then the organic utterances and acts of these powers, as well as their ruling motives of action, must be of a Christian character. And

that is to say that they must be seeking the good of others rather than their own good.

But everyone knows that they act in a way that is directly the reverse of this. Each nation selfishly pursues its own way, with little regard to the rights or desires of others, unless they are forced to respect these rights. It is the constant study of the statesmen of each nation to advantage that nation; and if, in so doing, some other nation is injured, no sorrow is felt.

So strong is this feeling of selfish interest that nations will go to war with other nations and commit murder by the wholesale, that they may retain some advantage, or gain some new one, over another nation. If a nation can commit such acts and be a Christian nation at the time because the decree of a king, an act of Parliament, or the decision of a court, says it is so, will not some Christian-nation theologian please explain to a layman why a man cannot be a Christian man by simply saying he is such, and keep right on in doing all kinds of wicked and selfish actions?

This idea of governmental Christianity which professes to be what it is not, and which is Christian by merely saying so, sets a tremendous example of evil to the people. For if a nation can be Christian while doing all kinds of wickedness, why can't a man practice the same evils and still be a Christian? Thus a "Christian nation" actually leads the people of the nation to accept the ideal, by which the Christianity of the nation is dragged down to the low plane of profession without possession.

A correspondent of the *Inter Ocean*, writing from the Phillipine Islands, and describing the cruelties practised on the natives by the Spaniards, says: "Spain makes great pretensions as a Christian nation, and yet she indulges in cruel practices the most contrary to the merciful teachings of Christianity." This statement shows the utter hollowness of the profession of national Christianity. A profession of Christianity by a nation in national capacity is the inevitable prelude to cruel practices. It has been so in past ages; it will be so in our age and in our country.

The fathers of our nation knew this, and hence laid down the principle that "Congress shall make no law respecting an establishment of religion." To-day we see many thousands of people who hold that these men were mistaken—that national Christianity, a national religion by law, is a blessing. They are ready to try again an experiment which has heretofore always led to persecution and to most grievous wrongs perpetrated in the name of the merciful Redeemer. May God enlighten their minds to the evil they would do, before it shall be too late.

It is one thing to say that the Bible, as we have it to-day, contains many passages which are not perfect translations of the original text, and quite another thing to say that the Bible is not infallible. There may be many places where the best words were not used in trans-

lation, but [the teaching of the Bible is truth, in every book and every text; and that truth can be discovered by a prayerful study of the text, comparing scripture with scripture, as its divine Author intended should be done. The Bible is infallible; and our eminent theologians would admit it if they were not so sure that they are infallible themselves.

Religious Freedom.

From an address by Dr. David Philipson at Mound Street Temple, Chicago, February 20.

WHEN, at the foundation of this Government, the constitutional provision, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," was adopted, it was undoubtedly taken for granted by the great founders of the Republic that the vexed problem of the connection of Church and State, which had caused so much misery in the world, was settled once and forever in the negative.

On Monday will be celebrated the birthday of the man, who, by refusing a crown, made the establishment of the Republic possible. He and his confreeres felt that only by keeping religious questions out of the counsels of the Government altogether, was there any real possibility of avoiding the dangers of sectarianism. He once wrote: "Happily the Government of the United States, which grants to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support." In these words the man of whom it has been said, "that he had no children that he might become the father of his country," struck the keynote of the true attitude of a free government in all religious questions.

With what clear insight Washington and the great Americans who stood with him at the cradle of this Government looked into the very heart of things. The past is of great value in teaching succeeding generations what to avoid, and if the past has any impressive lesson to teach, it is this of the absolute necessity of the complete separation of Church and State. For no matter what religious party or sect has the upper hand, others will suffer. Real liberty consists in freedom of thought and action for the individual as long as this does not interfere with the like liberty of all others.

But, were Washington to return to earth today he would witness strange sights in this land. He would hear of persistent and continued efforts to have an amendment added to the Constitution recognizing the religion of Jesus Christ as the religion of the land. He would learn that in 1892 the Supreme Court declared that this is a Christian nation; that in that same year Congress recognized Sunday observance; that in 1896 in the Thanksgiving proclamation the President called upon the people to observe the day in the name of Him through whose mediation we were taught how to pray.

He would learn that a few months ago a judge in New York City refused incorporation papers to a Jewish society because its meetings were to be held on Sunday; in rendering his decision he stated that although the law did not forbid the holding of meetings on that day in so many words, yet, the intent of the law was such. He would learn that in the State of Tennessee a Seventh-day Baptist [Adventist] was sentenced to imprisonment for working on Sunday, although he conscientiously and religiously observed Saturday and refrained from all work on that day. Surely these are straws showing which way the wind is blowing. The breadth of spirit that characterized the founders of the Government has given way to a narrow sectarianism the worst feature of which is that it is finding its way into the halls of legislation.

As I recently perused an article in a leading Catholic paper, I wondered what our Protestant friends who are making these continued onslaughts on the Constitution and presenting petition after petition to have the Christian religion recognized as the State religion, would think of it. The bitterness of election contests in various sections of the country wherein the A. P. A. has taken a hand, may indicate what feelings would be engendered in the breasts of these bigoted Protestants at the very suggestion contained in that Catholic writer's contention that in time this will be a Catholic country.

Of course, as always, the difference is as to whose doxy. My doxy is all right; your doxy is all wrong. Truly, it is playing with two-edged tools. All open-minded men and women know that the policy of the complete separation of religion from government is the only safe course. There is nothing that gives greater cause for uneasiness than this reappearance of the narrow spirit of sect, class and race distinctions. The triumph of broad humanity and liberal thought is not yet complete. Despite parliaments of religion and international interests, despite a century of education in the school of liberalizing tendencies, these reactionary movements seem to be growing stronger.

The victories for freedom of thought and religious liberty that have been won can be none too jealously guarded. In this land lies the hope of the world. To be faithful to itself and its high mission it must persist in ever striving to give actual realization to those other words of the first President: "The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights."

"THAT which has everywhere characterized religious despotism, is the claim to prevent the public manifestation of individual differences of opinion."—*De Pressensé*.

The Penance of "Lent."

A NEW YORK daily refers to "Lent" as a season in which the "poor do penance for the rich," and in explanation of the statement, gives the following:—

"From data furnished by experts in trade the *Journal* gives careful estimates herewith of what the poor will lose and what the rich will gain by reason of all the "self-denial" that will gladden the consciences of the fashionable between now and Easter.

"New York spends \$3,000,000 a year for flowers alone. Thorley, the florest, says so, and he ought to know.

"The first three weeks of Lent are the dullest of the year," he said yesterday. "Later the trade picks up in anticipation of Easter, but just now it is very poor. In large establishments employes are not discharged, but the decrease of trade affects many who are even less able to stand the loss. The people who gather greens and do rough work, find themselves without employment, and to them Lent means a loss of between \$400,000 and \$500,000."

"At Sherry's, Delmonico's, the Waldorf and other places of fashionable entertainment, the servants are never dismissed when there is nothing for them to do. Lent to them means only a little well-earned rest. To the marketmen, who suffer by less business at these establishments, however, it tells another story.

"The wholesale merchants from whom provisions for the big banquets are purchased buy less, and the raisers of poultry, fruits and vegetables find no buyers for their produce. The thousands of chickens which would be consumed in *supreme de volaille* for cotillion suppers, the partridges, grouse, terrapin, asparagus, lettuce, hot-house strawberries, etc., which would accompany them on the menus, will have no purchasers, and those dependant upon the sale of these for support will be obliged to suffer the greatest privation.

"To the dressmakers Lent brings sadness. To their assistants, in many cases, it means no work. The same is true of milliners.

"The musicians who furnish the music for society's dancing will have nothing to do until after Easter. Their idleness will lose them about \$25,000.

"Another class of people who will suffer for society's season of penance will be household servants. Many small establishments will do without butlers and footmen, now that entertaining is ended for a while, and the housemaids will be required to do duty for them. A number of residences will be closed, all the servants dismissed, and the owners will go South to be fashionable and economic."

By the way, what authority is there in Scripture for this annual period of penance?

A PASSAGE which invites criticism in President McKinley's inaugural address is the following:—

"Equality of rights must prevail and our laws be always and everywhere respected and obeyed. We may have failed in the discharge of our full duty as citizens of the great Republic, but it is consoling and encouraging to realize that free speech, a free press, free thought, free schools, the free and unmolested right of religious liberty

and worship, and free and fair elections, are dearer and more universally enjoyed to-day than ever before."

In saying this the President must certainly be in ignorance of the facts. There was a time not many years since when such a thing as the imprisonment of honest, conscientious men for refusing to keep Sunday, was unheard-of,—when people declared such a thing could never be. But what is the situation now? The table of imprisonments given in another column answers the question. It is neither "consoling" nor "encouraging" to the victims of religious legislation to reflect upon the degree of their enjoyment of the "free and unmolested right of religious liberty and worship."

The No-Definite-Day Theory of the Sabbath.

"*Sabbath Recorder*," March 1.

In the question column of the *Golden Rule* [Christian Endeavor organ], of January 28, is the following:—

"*J. H. A., Westerly, R. I.* Christ's teachings regarding the Sabbath should release all Christians from the formalism that in Christ's own day had so largely destroyed the spirit of true Sabbath observance. The value of the Sabbath consists not in observing a certain day any more than the value of prayer consists in the way we bow our heads or kneel, or the value of the sermon consists in the dress the minister wears. It is not known when the transfer was made from the Jewish Sabbath to the Christian sabbath, but it was a transfer that undoubtedly had apostolic authority. It grew up from the instinctive reverence of the early Christians for the day on which our Lord rose from the grave and ascended into heaven, and from shrinking from celebrating the day in which he remained in the grave."

Analyze this teaching for Christian Endeavorers.

1. There is no more importance attached to "observing a certain day" as the Sabbath, than there is in the form of dress a clergyman may wear, or the position which the body assumes when one prays. That is certainly no-Sabbathism loose enough for the most liberal. Now Sunday is surely a definite and "certain day," a fixed day of the week, and since Sabbath-keeping need not be associated with any one "certain day," it need not be fixed on Sunday, or associated with it. What an excellent theory to cultivate regard for Sabbath reform on Sunday!

2. It is not known when Sunday was put in place of the Sabbath, but "undoubtedly" it was done by "apostolic authority." If the last "undoubtedly" be correct, it can be known easily when it was done. "Apostolic authority" cannot be without the sanction, example or precept, or both, of the apostles; and if it be precepts without example there must be some clear and definite reason why *inspired apostles* did not follow their own precepts. It happens that the records of the apostolic precepts, and the doings of apostolic men, are confined to a brief period and a plain, uncontested record. The *Golden Rule* defies logic and history, and "begs the whole

question" at issue when it attempts to hide behind such an "undoubtedly," without even a reference, much less a quotation, from the Word of God. Is that teaching young people to build their faith on the Scriptures? Is that loose way of avoiding a vital issue preparing young people to be stalwart Sabbath reformers? . . .

All this comes because the *Golden Rule* does not dare to follow the Bible and the example of Christ in keeping the Sabbath.

How that Protestantism, so-called, which denies the miraculous in Scripture, is putting a weapon into the hands of Rome, may be seen by the following from the *Catholic Standard and Times*:—

"The example in Bible-smashing set by the Rev. Dr. Lyman Abbott, is becoming contagious. Not only did he continue his iconoclastic work last Sunday by attacking the character of the Canticle of Canticles (the Protestant Song of Solomon), but another Congregationalist minister, the Rev. Dr. William Lloyd, of New York, declared his disbelief in Balaam's ass having actually spoken to the prophet.

"I believe," he said, "that this talking took place in the prophet's own mind. His conscience put the words into the dumb animal's mouth. The angel in his pathway was also a phantom conjured by his guilty conscience."

"Rationalism is evidently gaining on Protestantism with giant strides."

THE editor of the leading organ of American Methodism, who recently created a "scene" at a meeting of Methodist ministers, by declaring that the English Bible is not infallible, now says that what he said was nothing but "a truism old as the centuries." But if it was nothing anyway, why did he take the trouble to bring it before a meeting of three hundred Methodist ministers? We would suppose that such an assemblage would hardly need to be reminded of a "truism old as the centuries."

In this position Dr. Buckley is indorsed by Lyman Abbott, and the latter is in turn approved by "Bob" Ingersoll. When men deny the infallibility of the Bible, English or otherwise, they place themselves in a line which has an applauding atheist at the other end of it.

It would doubtless be generally conceded that in the process of arresting a man and haling him to the police station, there is nothing which savors of observance of the "sabbath." Yet some people are so anxious that everybody shall keep Sunday that they would furnish extra work for the police force on that day in arresting such as do not want to keep it. Like the man who was determined to have peace even if he had to fight for it, they are determined to have Sunday rest even if they have to make Sunday work to get it. Is it because policemen are supposed to have no souls or to be excused

from the requirements of divine law, that they are thus shut out from "sabbath" observance in the interests of "sabbath" observance?

IN view of the complaints made nowadays by Rome's prelates about the "perversion" of history by "Protestant historians," it may be interesting to know what they would regard as proper history. Here is a sample, taken from an address by Cardinal Moran, Archbishop of Sydney:—

"But, in the thirteenth century, the burghers and citizens successfully asserted their claim of liberty, and broad and solid were laid the foundations of what we cherish to-day as our most precious political heritage. 'For Northern Europe,' says Mr. Harrison, 'the thirteenth century is the era of the definite establishment of rich, free, self-governing municipalities.'"

The Papacy will not be satisfied with anything short of "history" which will eulogize the Dark Ages.

THE New York *World*, of February 28, very properly takes exception to opposition directed against a Cabinet appointee on account of his religious belief, and defends him by quoting the First Amendment to the Constitution, which forbids religious legislation by Congress and any congressional abridgment of freedom of speech. What the *World* should have quoted, however, is that clause of the Constitution which forbids any religious test in determining the fitness of a candidate for public office. There would be less open disregard of the Constitution if there were less ignorance on the part of the people respecting the constitutional safeguards of their rights.

It is announced from Washington, D. C., that news has been received from Rome that the Pope is preparing a bull addressed to the Catholic hierarchy in the United States calling for a "plenary council" in Baltimore on May 1. This has been done, it is said, by the special advice of Satolli. Mgr. Martinelli will preside at the Council, and will be vested with plenary powers, giving him ecclesiastical preëminence over all other prelates in this country while the session continues. The subjects which will receive special attention, it is said, are public instruction, nationalism, and papal doctrine on the subject of secret societies.

A KANSAS legislator named Walters has, if report be true, introduced in the law-making body of his State, a bill to give statutory force to the Ten Commandments. In support of his bill he said that "the men of the present generation have become doubters and scoffers," and that "having no fear of punishment beyond the grave, they continually violate the law given on Mount Sinai." Religious people are nowadays getting so intoxicated with the idea of making people moral by law, that there is not much reason to doubt the truth of this report.

An exchange scores a point on Sunday-law advocates who hold to the doctrine of evolution, in the following:—

“Some of the clergy who believe that the six ‘days’ of creation in Genesis mean six geological periods of incomputable length are heard quoting the fourth commandment as authority for Sunday idleness. The commandment sets out that God made the world in six days and rested on the seventh. Why, then, haven’t we a Sunday law enforcing rest for a ‘geological period’?”

SUNDAY, February 28, the Sunday law was generally enforced for the first time upon barbers in New York City. The Corporation Council being called upon for a strict construction of the law, have decided that barbers must not shave customers on Sunday after 1 o’clock P. M., except when the customer is actually in the chair at that hour. If he is only waiting to be shaved when the clock strikes one he must go unkempt.

THE Corcoran art gallery in Washington, D. C., was opened on Sunday to the public for the first time, February 28. Nearly four thousand people improved the opportunity to view the collection of art treasures, the majority being of the class who find in Sunday their only day of recreation. The result was taken as fully vindicating the action of the trustees in opening the gallery for Sunday visitation.

THE Bridgeport, Conn., *Evening Post*, of February 26, reports a case in court in that city—“the Spiritual Temple Case”—in which the judge said in his charge to the jury, “You are to determine who is the true God.” Such a report seems almost incredible, but in these days a person must be prepared to expect almost anything in the way of developments savoring of a union of Church and State.

In a matter of the defense of personal rights, one individual stands for the whole people. When individual liberty is attacked in any instance, the whole people are made defendants. When individualism falls, the whole people fall with it.

A SPOKANE, WASH., journal reports that the Sunday law is enforced in Colfax, that State, with much “success.” Even the most liberal sections of the great West seem to be fast retrograding to the mediæval idea of enforced religion.

THE idea that it is better for Christians to go to a primary than to a prayer-meeting, when the two fall on the same evening, is characteristic of that religion which demands the enforcement of Sunday.

A BILL prohibiting all Sunday sports and games is now under consideration by the legislature of New York.

THE saloon-keeper by force of law is compelled to help pay the taxes on my church, in the use of which I denounce his infernal traffic. If the saloon-keeper is taxed to support my church, in all fairness he ought to have something to say in its management. “No taxation without representation.”—*Rev. Madison C. Peters.*

FOR the same amount of money that New York City is to raise by taxation this year the people of Holland will drain the Zuyder Zee, build a vast moat of solid masonry thirty miles long and reclaim half a million acres of land that will support a population almost as great as ours.—*New York World.*

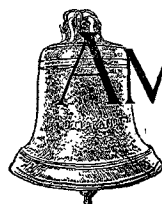
“So long as religion does not step out of its province it should not, in any of its forms, depend on the good pleasure of the State. It belongs to the civil power neither to authorize nor forbid it; for here the civil power clashes with a primordial right of the individual.”—*De Pressensé.*

THE South Carolina House is reported to have passed a bill requiring a license for every business, profession, or calling, including that of ministers of the gospel.

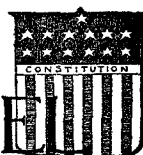
BY a vote of 209 to 149, the British House of Commons decided, February 10, against the prohibition of liquor selling in public houses on Sundays.

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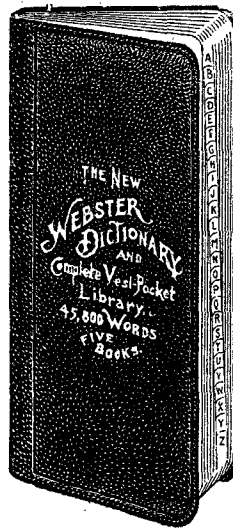
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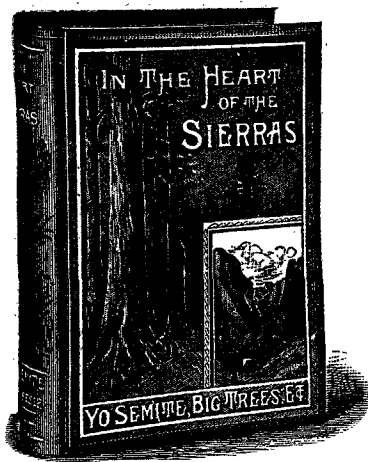
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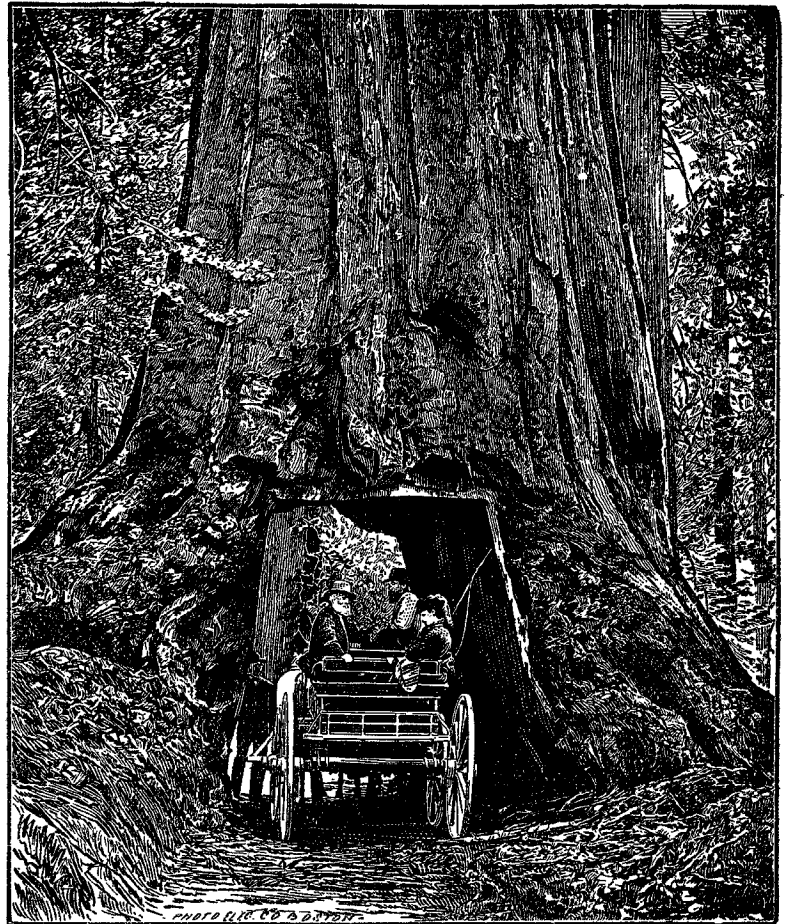
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