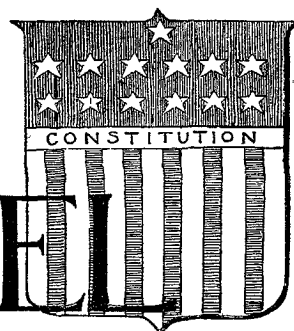


# AMERICAN SENTINEL



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

ALONZO T. JONES,  
EDITOR.

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WE have formerly called attention to monarchical ideas that have become somewhat prevalent in this Republic of the United States.

As a faithful sentinel we are obliged to do this again, for the thing continues to crop out.

Not long ago an association of women, sending a communication to President McKinley, addressed him as "honored ruler." And this is not the first instance, by a long way, in which this term has been used with reference to the President of the United States.

But the principle of the Government of the United States is a "Government of *the people*, by the people, and for the people." The national charter of government begins, "We, the people . . . do ordain and establish this Constitution." Thus the people are the only rightful rulers in the United States.

According to this principle the President of the United States is the presiding officer of the people in the organization which they have formed by which they make themselves secure in the rights which they possess and according to which they govern themselves. He administers the will of the people in their rulership. He gives his oath to the people that he will faithfully perform their formally expressed will. So that the people are *his* rulers, and not he their ruler, according to the vital principles of the national government as established. Therefore the President of the United States is not in any right sense a ruler.

Now we are not saying that President McKinley holds the view that he is the ruler of the people of the United States. We are not saying that he accepted this phrase that those women used in addressing him. We are perfectly satisfied that President McKinley understands

himself, and the people, and the Government of the United States, better than that. We are satisfied that he understands these things well enough to be disgusted rather than pleased with such suggestive effusiveness. We fully exonerate President McKinley from entertaining any such suggestion of monarchism. But it is impossible to exonerate from monarchical suggestion those who thus addressed him; and this more especially as it is only one of a number of like offenses from such source.

Yet this is only one phase of the thing. The Washington correspondent of the *Chicago Times-Herald* is filled with it. His account of the late inauguration ceremonies was interlarded with monarchical terms. He actually went so far as to refer to the presidential seat as "the throne." With him the Secretary of State is "Premier." The other Secretaries are "Ministers." The House of Representatives is "the Commons."

If the presidential seat is "the throne," what is the rank of him who occupies the seat? It is only kings who occupy thrones. Thrones are associated only with monarchs.

As for the mere naked word "Premier," it means, of course, only "first in rank or position." But politically it conveys more meaning than that. Of course it is "English, you know;" and it is evident that that is one of the reasons why it is used in the United States. But England is a monarchy; and when these English political terms are used by a writer in the United States, it reveals the taint of monarchism.

Politically, the Premier is "the responsible head of the cabinet." But in the government of the United States the Secretary of State is not "the responsible head of the cabinet." The President of the United States is the head of the cabinet, and he is the only "responsible head of the cabinet."

Again, the Premier is "Prime Minister;" and if the Secretary of State of the United States is "Prime Minister," then, of course, all the other Secretaries become Ministers.

And, again, the Premier is "the representative of the country or of a party;" but in the government of the

United States the Secretary of State is not in any sense the representative of the country, nor of the party even to which he belongs.

As "the representative of the country or of a party," the Premier has "a representative will." But the Secretary of State of the United States has no representative will.

These ideas comport only with the political methods of a constitutional monarchy as in England. And when used by anyone in speaking of *English* politics, all these terms are strictly proper, for they mean something. But when an attempt is made to use these terms with reference to *American* politics, with reference to the governmental system of the United States, such terms are absolutely meaningless; unless he who uses them entertains the monarchical idea to such an extent that he would have this Government transformed to the extent that the terms should mean here just what their proper political meaning is.

And, in the late administration, wasn't the country given a taste of this view of American premiership? Didn't the Secretary of State of the late administration entertain just this idea of his position? Didn't he consider himself "the representative of the country," having "a representative will" of his own; and didn't he, in behalf of his "monarch," serve notice upon the legislative branch of the Government of the United States that their will, even if expressed in law, would be disregarded unless it conformed to his will? And if this idea could have been carried out to its logical extent, and there had come a crisis between the legislative will and this "Premier" will, what could have been done but to "dissolve the Parliament" and appeal to the country for a decision as to whether this "Premier" was really "the representative of the country" or not.

But every one will say, No such thing as that could ever be. True enough; and therefore it is perfectly plain that in American institutions there is no place for a Premier, and in the bright lexicon of American ideas there is no such word as "Premier."

If the House of Representatives in Congress is "the Commons," then what is the Senate? This correspondent has not yet expressed that in words, as also he has not yet expressed in words the rank of him who occupies "the throne." But if the House of Representatives is "the Commons," there is no escaping the implication that the Senate is "the Lords;" for where there are Commons, in the nature of things there must be Lords; just as in the nature of things where there is a throne there must be a monarch, and where there is a Prime Minister there must be other Ministers, and where there is a Premier he is "the representative of the country."

It will no doubt be said by many that this correspondent did not mean all this in the terms that he used. Well, if he does not mean what the terms mean which he uses, why, then, does he use the terms? Will any say that terms which are freighted with meaning, are used by an intelligent writer in a way that is meaningless? If

with this writer, those terms have not the meaning that belongs to them, then why does he use the terms at all. In expressing himself with reference to American institutions, why does he use terms that are absolutely meaningless, upon any other hypothesis than that they reveal the presence of the monarchical ideas which the terms convey?

It is perfectly safe to say that both the present President and Secretary of State are men of too much sense, and understand American principles too well, to be pleased with the application to themselves of any of these terms. But this is no surety at all that all the men who may ever be called to occupy those positions will be men of such good sense. Let these terms, used too frequently already, become a little more frequent, and it will not be long until men occupying those positions will respond to the ideas thus expressed. Indeed, as already stated, the country has had an inkling of this, and only very lately. Men cannot make themselves monarchs unless there are persons who want a monarch. There never would have been a Pope if there had not been people who wanted a Pope.

Let the people of the United States, who alone are the government, and the rulers, of the United States, see to it that all monarchical terms and ideas shall be resented and kept absolutely under the ban. This the people of the United States owe to themselves, and to all mankind, in order that as long as possible "government of the people, by the people, and for the people shall not perish from the earth."

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### A Right of the People, Too.

THE Supreme Court of the United States, *by a majority of one*, lately rendered a decision which destroys the pooling of issues amongst railroads "in restraint of trade." The case that was thus decided came up from the West. At the same time there was on the docket of the Supreme Court a case from the East, in which the same principle is involved. Now it is determined to push this second case with the "hope that some one of the justices may change his view when the Joint Traffic case is heard."

So then the lawyers employed upon this Eastern case are to enter upon a course of argument and persuasion, to get some one of the five justices, who made the other decision, to change his mind; and thus kill that decision and carry the Court the other way. We have not yet seen any statement from any source that this procedure is in any wise revolutionary or anarchistic.

About two years ago, the Supreme Court, *by a majority of one*, rendered a decision on the question of an income tax. One of the political parties in the campaign last year proposed to have one or more of the justices of the Court change his mind upon that; and proposed to present arguments and persuasions that would in some

way bring this about. By leading men in the other party this was denounced as revolutionary and anarchistic.

But how can it be any more revolutionary or anarchistic for the people generally to present arguments and persuasions to induce a Supreme Court Justice to change his mind than it is for some lawyers to do it? Is it absolutely conservative and legal for a number of lawyers to do it, while revolutionary and anarchistic for the people to do it?

And if these lawyers shall succeed in getting one of the justices to change his mind, and so reverse the other decision and commit the United States Government to a directly opposite course from that to which the decision already rendered commits it; and if such a thing is to be accepted by the country as strictly proper, legal, governmental, and conservative;—wherein, then, was there anything else involved in the course of those who last year proposed to have a decision of the Supreme Court reversed and the Government committed to an opposite course with respect to the question of an income tax?

We call attention to this matter now solely to emphasize the point that as a matter of fact, in the practical workings of things, the position which the SENTINEL holds, and has always held, is recognized: that is, that a decision of the Supreme Court is always subject to reversal; and that there is nothing revolutionary or anarchistic in endeavoring to secure a reversal of a Supreme Court decision.

And our contention is, further, that the people of the United States have just as much right to discuss any of these questions and to secure a reversal of a Supreme Court decision as any set of lawyers have. It is no more just to charge as revolutionary and anarchistic any of the people who try to do this, than it would be to charge the lawyers now employed in this railroad case with revolution and anarchy in their "hope that some one of the justices may change his view."

The people of the United States, on their own part, in their own behalf, are just as much concerned in the principles of the Government of the United States as the lawyers are; and they have all the rights that the lawyers have; for who are the lawyers but *some of the people*? And cannot a lawyer, as *one of the people*, in a political campaign endeavor to get the Supreme Court to change its mind and reverse a decision, with just as much right as he can *as a lawyer* in the Chamber of the Supreme Court endeavor to get the Court to change its mind and reverse its decision?

The sum of the whole matter is, that the American principle—the principle held by Jefferson, Jackson, and Lincoln, the principle always advocated by the AMERICAN SENTINEL—that the decisions of the Supreme Court of the United States are subject to review and discussion and reversal if possible, *by the people of the United States*, is absolutely sound, and is vital to government of the people, by the people, and for the people.

## A Doleful "Gospel."

IN the endeavor to establish "civic righteousness," upon which the religious effort of this day seems to be centering, the Church has addressed herself to a doleful task. It is a doleful "gospel" which she is obliged to preach as its accompaniment.

For example, there appears in the *Christian Statesman* each week a column on "Christian Endeavor in Christian Citizenship," conducted by Rev. Chas. Roads, of Philadelphia. This column is filled with accounts of the corruption that exists in certain classes of society and in the sphere of municipal government, and which must be remedied by "Christian Citizenship" methods. In the *Statesman* of April 3, Mr. Roads dwells upon the evidence of this corruption which was afforded at the granting of licences for saloons by the license court. The plane of morality upon which the judges of the court stood was sadly low. They were "familiar with the slang of the bar-room," and used it for the amusement of the audience. They granted licenses to saloon proprietors in the face of "most damaging evidence" of their bad character, given by himself and the secretary of the Law and Order League. They condoned flagrant violations of the license law because they were committed on "election night," or "football night," etc.

Previous articles by the same writer have described the flagrant criminality which could be seen on the streets after dark in the neighborhood of saloons and elsewhere, and which the police knew all about, but seemingly made no effort to suppress.

This is the familiar story which one reads to-day in "Christian Citizenship" literature, or hears from the pulpit of the would-be reformer, in our large cities. There is corruption everywhere, and plenty of evidence of the same which forces itself upon the attention of even the casual observer. Our great cities are "run" by corrupt "rings" or political organizations or political "bosses." New York City, for example, is largely subject to the unrighteous sway of "Tammany Hall;" and both city and State are, in matters of general government, under the Philistine dominance of "boss Platt." In other cities and States the situation is much the same. And all this must be remedied before "civic righteousness" can be established.

Many efforts in this direction have been made, and are being made, but with unsatisfactory results. A few years ago, the Rev. Dr. Parkhurst, with others, undertook the overthrow of "Tammany" and the suppression of municipal corruption in New York City. They stirred the people of the city and engineered an election which "turned the rascals out" in many cases, so that it seemed for a time that the effort was really successful. But the "rascals" who were turned out drifted back, or those who filled their places became like them, and to-day municipal righteousness is as far away as ever.

The Church, however, is preaching that this "right

eousness" must come; and the "Christian Citizenship" and kindred movements are the agencies by which it is to be brought in. The "gospel" of civic and political "righteousness" looks forward to the time when all the political offices will be filled by Christians, and righteousness be enforced by faithful men in all departments of the Government. It looks forward to an enthronement of Christ "on Capitol hill," the seat of national authority. It predicts that these things will be realized soon. But meanwhile it is forced to dwell upon the doleful realities which fill the field of vision in the place of its cherished dream.

And these realities must continue, and become more and more doleful, as long as this "gospel" continues to be preached. For not only is there no power in it to make the world one whit better than it is, but as the Church descends into the arena of politics to work out this plan for regenerating society, she must open the door to that corruption which dwells in politics, and thus part with her own moral power to elevate mankind. Politics is the congenial sphere of the hypocrite and the unscrupulous server of self; and when the Church incorporates politics into her own sphere of operation, she must take in the elements which are characteristic of political life. By espousing political methods, she offers an inducement to ambitious self-servers to join themselves to her in hypocritical union. She opens her doors to a flood of worldliness, and puts herself in the condition of a foundering ship at sea. While the Church herself is thus becoming, as the prophetic word has it, "the hold of every foul spirit, and the cage of every unclean and hateful bird" (Rev. 18:2), it cannot but be that in the world itself, "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

The gospel of "civic righteousness" operates by means of the ballot. If the ballot fails, the "righteousness" is lost. And what is more uncertain than the ballot? If at times something is accomplished by its agency in the direction of civic reform, the gain is certain to be but temporary. The powers of evil rally their forces, and the next election restores their lost supremacy. The people can be aroused at times to a spasmodic effort to "turn the rascals out" when corruption becomes too rampant in public affairs, but "the people" are mainly occupied with their individual interests, and constitute but sleepy sentinels around the camp of the public weal. As political reformations do not reach the heart, they can at best but remove the symptoms of the malady from which the body politic suffers. But as the disease itself remains, seated in the carnal heart, the symptoms must quickly reappear, and the situation become as bad as before.

The Church has a better gospel than all this to proclaim to the multitudes around her. She has that gospel which is "the power of God unto salvation to every one that believeth,"—a gospel that contemplates not merely a clean administration of public affairs, but a clean heart in the individual; not the establishment of a man-made

legal righteousness, but of the righteousness of Christ which is by faith; not "the enthronement of Christ on Capitol hill," and in the various seats of State and municipal government, but the reign of Christ on the throne of David in the glorious Capital of the earth made new; a gospel which operates not by the power of civil decrees, but by the power of love; which depends not upon the weak and uncertain agency of the ballot, but upon the word of Omnipotence; which comforts men not with an uncertain prospect of temporal good to come, but with that "love, joy, peace," which are the "fruits of the Spirit" now and here, in the life of every believer, and with the gift of eternal life through Jesus Christ.

Why, oh why, will the Church turn from this glorious gospel, for which all the world is dying, to preach the weak and doleful gospel of "civic righteousness"?

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WOULD it not be well for the preachers, as they are about entering on the year's campaign against Sunday baseball, to hunt up the Scripture which states that Jesus Christ opposed Sunday games; or, if they think this proposition unfair, let them find the text which mentions that Christ invoked the aid of the civil authorities to compel men to observe the Sabbath. Do they not claim that Jesus Christ is their example?

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### This is What the "Sentinel" Advocates.

BY A. F. BALLENGER.

THE SENTINEL is sometimes misunderstood. It is continually saying, "Not by might, nor by power, but by my Spirit, saith the Lord," is the Church able to make men better.

The SENTINEL is constantly opposing all carnal methods of making men good. It pleads for "the law of the Spirit of life in Christ Jesus" in place of the law of a carnal commandment from a "Christian Citizenship" committee; the flesh and blood (the word) of the Son of God instead of the ice cream and oyster soup of the church supper; "present truth" preaching instead of progressive euchar parties; power from on high instead of power from the primaries; Pentecost instead of politics. This loyalty to apostolic methods and means is now declared by some to be opposition to Christianity.

The following bit of experience told by Rev. Geo. C. Needham, in the *Golden Rule*, of April 1, brings to view the fruits of the power which the SENTINEL pleads with the Church to employ in the place of all human schemes for saving men:—

"During one of my evangelistic tours in Ireland I had a very unusual experience. The place of appointment was in an Orange lodge twelve miles from the railroad station. After the long drive in a jaunting-car I found myself physically and mentally disabled. I was

overworked, and did not know it until the collapse came suddenly.

"When I reached the platform and faced that packed congregation, to whom I was a perfect stranger, brain and heart gave way. I did not faint nor fall, but kept on my feet by leaning against the desk.

"After the opening hymn I said something like this: 'Dear friends, I cannot speak to you to-night. I am utterly prostrated. I cannot think. Why God permitted me to come here and be humiliated before you, I do not know. He knows, and I can trust Him. I will read a few passages from His Word, and you will go on with the meeting. I will read first what God declares about *sin*, and what he testifies concerning *salvation*. Let us expect the power of the Holy Spirit to make His Word effective.'

"With faltering voice and body trembling with weakness, I read these scriptures on sin:—

"Rom. 3:9-11. 'What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God.'

"Rom. 3:19, 20. 'Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.'

"Gal. 3:10, 11. 'For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.'

"The following I read on salvation:—

"Rom. 5:6. 'For when we were yet without strength, in due time Christ died for the ungodly.'

"Gal. 3:13. 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.'

"Isa. 53:4-6. 'Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.'

"Acts 16:30, 31. 'And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.'

"John 3:16. 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

"1 Tim. 1:15. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.'

"After reading these magnificent texts, I sat down. A deep hush was upon us. I felt enveloped with a strange power which made me insensible to physical weariness. My soul rested in God. Jesus was very real and precious.

"There were moments of silence while a potent spell held the people. A solemn awe fell upon them which subdued every soul.

"Then suddenly a piercing scream broke the stillness, while a young lady stood up reaching both hands heavenward. Some one whispered, 'Water!' Another cried,

'Fresh air!' but she held them in check with the reply: 'No, no. I want Jesus.'

"Immediately a groan was heard as a strong man fell prone in the aisle, and then another, and yet another. Possibly one hundred men and women were now weeping, praying, and confessing their sins.

"A sweet calm pervaded my whole being; I was not a stranger to such manifestations of the Holy Spirit. And, leaving the people to His oversight, I slipped out by a side door.

"While walking over the field to the public road where my carriage awaited me, I heard footsteps behind me. Looking backward, I saw by the light of a full moon an elderly man on my track. He soon overtook me, and after customary salutations I inquired whether he had been at the meeting, to which he vigorously replied: 'Yes, sir, and I found it good to be there. I can truly say it was a blessed service for me.'

"Then followed this conversation:—

"'I hope you have peace with God, and that you are a saved man.'

"'Blessed be God, I can indeed say that I have peace with God through my Lord Jesus Christ. Praise be to His holy name.'

"'Glory be to His name indeed, for His great love wherewith He loved us. It is cheering to meet with fellow-travelers to the heavenly city. I suppose you have been for many years a child of God.'

"'For many years it was my *hope* that I would become one of God's children, but now it is more than a hope. I *know* whom I have believed, and can look up to-night and say, "Abba, Father."' Here the old man looked towards the full-orbed moon, while the tears rolled down his furrowed cheeks.

"After a moment of silence he thus soliloquized, apparently unconscious of my presence: 'Yes, yes, bless the good Lord, I know it now! *I know it!* I am saved! To him be all the glory. He led me to trust *in himself alone* as my Saviour. I cannot deny his finished work. I do believe him when he said, "It is finished." O, my Jesus —.' The venerable man was now overcome with emotion.

"We stood in silence a few minutes, when he dried his tears, and with steady voice said: 'I will tell you all, sir. For forty years I have been clerk of the church [Episcopalian] in this parish. I believed Jesus Christ was the only Saviour for guilty sinners, and that he died to save us; yet I supposed that was not sufficient for my salvation. I must do something to save myself. I held many discussions with preachers and laymen, always arguing that very sinner must do his part, that he must try to make himself worthy, and have some merit to offer; then he could get some benefit from the Saviour. I had been erecting *pillars and props* for many years, out of my virtues and character, to lift my soul towards God. I read prayers and responses in the church, with, as I thought, a good heart. I harmed no man. I abstained from dissipations, and supposed myself to be a more highly moral man than our rector. My motto was, "God helps those who help themselves." During these years I was a Pharisee; I did not know that I was indeed a ruined and guilty man; a poor, deceived, religious sinner, going down to the lake of fire. But it is all clear to me now. O, sir, the words you read to-night out of the blessed Bible convicted me. That message came as a great sledge-hammer, breaking to pieces my *props and pillars* of many years' build-

ing, and a little while since, in yonder lodge, I dropped into the arms of the Lord Jesus just as I was. I understood, then, that a sinner is not justified by his works; that only by grace we are saved. I can see now how the blood of Jesus Christ cleanses us from all sin; that not by any merit of mine am I made meet for the kingdom. Nor do I fear the judgment day now, because he said, "Whosoever believeth in me shall not perish, but have everlasting life." My hope now, added this young-old convert, 'is that I may be the means of leading other deluded souls to the almighty Saviour.'

If all Christians and Christian Endeavorers would preach and practice, only and always in harmony with the above experience, the AMERICAN SENTINEL would rejoice with exceeding joy.

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## Ballot and Bullet.—No. 2.

BY H. E. GIDDINGS.

AS THE question of citizenship is being discussed so generally in regard to the responsibility of its exercise and its important bearing upon the most vital issues of the day, it is well for us to look into the real elements which constitute citizenship with its obligations and duties.

Let us call a pause in the zealous rush for recognition, and ask the question, "Who is a citizen?" as to the use of the ballot, and, What is involved in this citizenship?

"*Citizen.* In its modern use, the term citizen is applied in Great Britain to a dweller in a town, and this either in the general sense of an *inhabitant* or in the narrower and *stricter* sense of one who enjoys its privileges and *franchises*. In France it denotes any one who is born in the country or naturalized in it; and in America it is used in the same sense."—*Library of Universal Knowledge, Vol. 4, p. 16.*

Here are defined two distinct applications of the term, and a third is intimated. First, a citizen is a *resident* aside from, and in the absence of, the political rights of franchise. This is the sense in which Paul used the term citizen, when it was insinuated that he was an Egyptian. He said, "I am a man which am a Jew of Tarsus, a city in Cilicia; a citizen of no mean city."

*Secondly*—The sense indicated by the expression, "born in the country or naturalized in it," is that all people born in a country are citizens by birthright; whether granted the privileges and franchises or not, and it includes all of both sexes and all classes. This idea of citizens by nativity can never be set aside even by naturalization in another country. In this sense Paul used the fact of his birthright under the Roman authority in Acts 22:25-28.

*Thirdly*—The sense which is much more narrow than the preceding two, as it applies only to those who exercise the right of franchise, has a *political* significance.

It might be well to quote again to show the origin

and meaning of the term citizen in this third sense or use.

"Aristotle defines a citizen [who exercises the right of franchise which is signified by voting in this country] to be one to whom belongs the right of taking part both in the deliberative or legislative, and the judicial, proceedings of the community of which he is a member. A citizen therefore can exist only in a free state. Between a *citizen* and a *subject* there is this distinction, that whilst the latter merely is *governed* the former also *governs*; and thus, though every citizen is a subject, many subjects are not citizens.—*Library of Universal Knowledge, Vol. 7, p. 16.*

Here we find a plain distinction between citizen and subject. In this sense only those are citizens who exercise the right of franchise, or the right to vote and hold office. The first two senses of residence and nativity, or the place where we live and the country in which we were born, belong alike to every person who has a home or place to live. This application is well nigh universal, while the limited use of the term citizen includes only those who exercise authority to govern. After taking out those who govern all the rest are but subjects.

As the Government of the United States is by the people through their representatives, it holds that every one who exercises the right of franchise is represented in all the legitimate functions of the Government.

Therefore, as governments derive their just powers from the consent of the governed, the power of the government is simply the sum of the power of the several people who constitute the governing element; or those exercising the right to vote.

This power being first in the single individual and delegated to a general fund by the acceptance of the rights of franchise and by assuming all its duties and obligations, each voter must equally bear the responsibility for the acts of government.

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## The Folly of War.

THE man to whom God granted to be the wisest of men said, "Wisdom is better than weapons of war." Is it that there are so few wise men among the nations that they put so great trust in navies, armaments, and battalions? If in proportion to their lack of wisdom men put trust in these things, how lamentably little wisdom there must be in the world at the present time. There never was a time in which men put greater confidence in "heavy battalions" than at the present. So, when at last these forces are put in motion, those who have trusted in them most will meet with bitterest reverses. It is not given to those who are, from the human point of view, the swift and strong, to win in the final contests.—*Present Truth.*

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"God helps the heavy battalions," is a quotation which expresses the "faith" of the world's "Christian" nations, as manifested by their works.

## Religious Liberty.

BY J. F. BALLENGER.

LIBERTY is defined to be "freedom, exemption; leave; license," etc. Religious liberty is leave or license to worship or not worship God or any other object we may choose, or to worship in any manner we may choose, so far as another is concerned.

To deprive men of this liberty to worship how, when, and what he may choose has caused all the religious wars and persecutions the world has ever seen.

The ground of all this opposition on the part of the persecutor has been that in his opinion the persecuted was violating a civil law. Therefore it is of the greatest importance that we know where to draw the line between religious freedom and civil obligation.

As God is the author of both these we are sure they do not conflict with each other. Religious liberty and civil duty never encroach upon each other if kept in the spheres in which God placed them. It is only when men unite religion and the State that there can be any conflict. Keep the Church and the State separate, and there never can be persecution for conscience' sake.

But the great question and one that has perplexed the minds of statesmen and civil rulers perhaps more than any other is, To what extent can the civil authorities control men without interfering with their religious freedom?

We believe that if we lay aside all bigotry and selfish desires to interfere with other people's business, the above question may be answered so that all may understand and comprehend its import.

Let us lay down a few plain propositions.

First: God has endowed every person with certain natural rights.

Second: These natural rights are inalienable.

Third: Man's inalienable rights are not subject to the control of civil government.

We will not stop here to define all the natural rights of man. Foremost among these is the right to worship God according to the dictates of his own conscience. All will concede this truth, except the tyrant, knave, or bigot.

The right to worship God as one may elect can never be taken from him. To take away this right would be to make man an irresponsible being. To do this, one would have to assume the responsibility of another's character and conduct and answer in the judgment for his sin. This is impossible; for God has said, "So then every one of us shall give account of himself to God." Rom. 14:12.

Neither can this right be transferred or delegated to another. The priest, the Church, or the State cannot save any individual. God will hold every person responsible for the exercise of his right to worship and thus form his own character.

As God has given every man the inalienable right to worship or not worship, if he chooses to worship Him, God alone has the right to prescribe the manner of his worship. God has never delegated to the Church or the State authority to say *how* an individual shall worship Him. Out of the assumption of such authority has arisen all the religious tyranny of the past. The State with the Church behind it as in pagan Rome, or the Church with the State at its back, as in papal Rome, formulated into a creed, certain religious rites and ceremonies, and then demanded obedience to the creed or the life of the offender. Rivers of blood flowed as the result.

If God has revealed to each individual His commandments and ordinances by which he shall worship Him, then each individual can obey these commandments and ordinances to the utmost of his ability without interfering in the least with the same right in every other individual.

If I, in conducting my worship, interfere in the least with another in his worship, I am not exercising *my* natural rights but assumed rights. And just as I infringe upon the rights of another, I am not complying with God's requirements or the conditions of salvation, but am acting upon my own, or some other man's dictation. And it is impossible for one to obey man's conditions of salvation without trampling upon the rights of another. On the other hand, when we obey God's conditions of salvation it is equally impossible to infringe upon the natural rights of another.

These last propositions may not, at first sight, appear clear to the reader. But a little reflection will enable him to see the truthfulness of these statements.

If you lay down laws and ordinances as conditions of salvation, and I worship by the use of these laws and ordinances, am I not encouraging you in the perversion of your God-given rights and aiding you in degrading those rights to purposes of self-exaltation? What greater injury can I do an individual than to put him in the place of God, by giving him the honor due alone to God? We cannot conceive of a greater injury that we could possibly do to a poor mortal than this.

It is exactly the same with governments. They are made up of individuals, and governors are only chosen to carry out the will of the people. Therefore if I acknowledge the right of the Government to make laws for the formation of religious character, am I not putting the Government in the place of God and worshipping the creature more than the Creator? and in so doing, am I not aiding and abetting the people in degrading their God-given rights to the vilest of iniquity, besides offering the greatest insult to the God of the universe? Therefore we repeat that it is impossible to worship according to man's dictums of religion without trampling upon his natural rights.

But, on the other hand, if we worship God according to the conditions He has prescribed, it is impossible to interfere in any way with the natural God-given rights of another.

## News, Notes, and Comment.

MORE than half a century ago, the brilliant and philosophical French author, Mr. De Tocqueville, visited this country, and the result of his investigations was a profound and learned work on "Democracy in America." In this book, Mr. De Tocqueville more than once insists upon his favorite thesis—that democracy had not only set about the work of conducting government for all time in the United States, but that her spirit was so permeating all the countries of Europe that ere long she would take the business out of the hands of royalty and aristocracy, and rule the civilized world after her own methods. The years have rolled along since Mr. De Tocqueville wrote, but the great change which he so confidently predicted has not yet come about. There is but one republic among the great powers of Continental Europe, and it is a republic rather in name than in fact. It has powers of search and seizure which it does not hesitate to use whenever the occasion seems to require their exercise; it rules the press with an iron censorship; it controls the rights of free speech and free assemblage as arbitrarily as any despotism of them all; and, finally, it rests upon no basis in the affections of the masses (outside of its capital city) which can be considered as affording it a guaranty of permanence.

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DESPOTIOMS all the rest, now, as in the days of De Tocqueville; despotisms all, apparently destined to remain for many a day to come. Yet the strength of democratic sentiment has steadily grown ever since the report of the first gun fired with gunpowder sounded the death-knell of the feudal system. By the great advance in education and enlightenment which has marked more modern life, this growth has been marvelously accelerated; so that it may safely be said that more people think intelligently now than at any other period of the world's history, and of those who think intelligently, and sincerely avow their convictions, nine out of every ten are advocates of the democratic theory of politics and public administration. This being the case, it is, at first sight, a remarkable phenomenon that all the great governments of Europe, with the single exception of England, whose position is unique, and that of France, whose position is, to say the least of it, by no means secure, should be as absolute and dictatorial now as they were in the days when Mr. De Tocqueville made his notes, and prophesied accordingly. Moreover, it is to be observed that neither the form of elective government in England, nor the name of "republic" in France prevents either country from practically following the same international policy as the rest.

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ALL of these countries contain men of culture and intellectual force strong enough in numbers, and keen enough in understanding, to force a change in the policy,

if not the structure, of their respective nations, should they steadfastly combine for such a purpose. What is that policy? Each nation maintains an immense standing army, in time of peace as well as war, at an enormous expense to her tax-payers—each, that is to say, except England, and what she saves on her army she more than makes up for in the cost of her magnificent navy. Each, including England, likewise maintains a vast array of enormous battleships, requiring to build, millions of dollars apiece, and to operate for the purpose of dealing out death and destruction, thousands of dollars a day. France and Germany, Italy and Austria, rob the people not merely of their money, but of their time, for the work of militarism; several years of the best part of every man's life must be spent in the idleness and routine of army life, in order that their victuals may be in proper condition for consuming, whenever the great guns get hungry, and begin to roar to be fed. And the people stand it all patiently. Why?

\* \* \*

BECAUSE of the greed for money. The merchants of the "free cities" were the men who at last wiped out from the face of the earth the barons of the Middle Ages. The white wings of the sea rovers were the real harbingers of human liberty. The spirit of commerce crushed the spirit of aristocracy in the beginning. It was a good work for the human race; it lifted a great load of oppression and wrong; it fired the minds of men, and braced their hearts, and brought back to life its divinely-given freedom and grace and love. There was a great resurrection of the dead that had for centuries been buried in the darkness of misery and ignorance and hopeless deprivation. The Sun of Liberty burst through the clouds of bigotry and superstition, people breathed freely and learned to think for themselves, and to walk erect before their fellowmen. The episode, however, may turn out after all to have been nothing but an episode in human history, and, perchance, we only drifted out of a feudal slavery to drift at last into another form of servitude quite as abject and more hopeless.

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FOR what shall it profit a man, though he gain the whole world, if he lose his own soul? Wherein is the lust of wealth better than the lust for power? The lust of wealth is even now, before our very eyes, pandering to that other lust, and the mercantile element in Europe is selling back to the "ruling classes" the liberties once wrung from them at the cost of many a gallant life. The impulse of colonization, of national aggrandizement, is the impulse of gain. This is what induces the *bourgeoisie* everywhere, to submit quietly to grinding taxes, to tolerate vast armies and navies, and relentless conscriptions. They want to extend their trade, and add to their riches. They know they cannot safely do these things abroad without force behind them. Savage and barbarian nations, as a rule, do not care to deal with civilized peoples, except in a very small way. They must be knocked in



the head first, they must have the exceeding desirableness of contact with civilization pounded into them with good big cannon balls before they appreciate it fully. Thus, they are taught to buy clothing and other things of which they were not previously aware that they were in any need. It often happens, too, that civilized nations get to quarreling over the question of which of them is entitled to the glory and plunder involved in the extension of "a sphere of influence" over territory occupied by persons unfamiliar with dynamite cartridges and Maxim guns; and this competition can never be settled, once it arises, without at least a show of force. Thus is "trade" indefinitely extended, and Manchester and Liverpool and London wax exceeding rich in consequence. It is an old story. The merchants sent the English army to India, and landed the French troops in Madagascar.

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IN exchange for the "protection" thus afforded, and the opportunity given him of gratifying his instincts of accumulation, the professional trader is willing to disburse a certain percentage of his profits for the support of an idle and vicious aristocracy; and an army and navy, as already indicated, are as essential to the prosecution of his activities abroad as the police are at home.

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It needs no very deep penetration to discover many evidences that the ascendancy of the money power in human affairs which so strongly marks the present phase of history, threatens seriously to undermine the path of democracy, and to stifle the passion for individual freedom. Men to whom the heaping up of riches is the chief, if not the sole aim of life, are not likely to spend much time or thought on the deeper problems of politics. What they mainly desire is to be let alone. Besides this, they have no particular interest in affairs of State, except when they are after "protection." The British free trader really demands this of his rulers just as the American manufacturer claims it at the hands of the Federal Government. The only difference is in the form of protection that is demanded. The Englishman says, "Send out the ships and the soldiers, that I may be protected while I am selling my goods against the clubs and assegais of those savage fellows, and that they may be compelled to purchase of me." The American says, "Put a tariff on such goods as I make, so that my fellow-citizens may be compelled to buy from me at my own price, or go without."

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BUT, after he has gotten his protection, the average trader ceases to concern himself seriously about the public administration. Liberty, equality, fraternity, economy, cleanliness in office, possess but little interest for him. These matters, indeed, are rather bores than otherwise. He grudges every moment he gives to them, every cent he is called upon to spend on them. Hence arises

the "boss" in the United States, and hence are maintained the aristocracies of Europe. These take the trouble of political matters off of the money-gatherers' hands. They rob him, and he knows it; but he "charges up to profit and loss" what they take from him, and counts on getting it all back with less trouble and more agreeably than if he stood up and fought about it. They encroach on his personal liberty and personal standing in many directions, and he does not complain, so long as he is allowed full play for his bump of acquisitiveness, and even aided in its development. It is a serious situation that is here feebly described. Humanity seems in danger of betrayal in the house of its former friends. If the men who are gifted with the faculty of "getting along" in the world of their own ability shall, in the mass, reach the conclusion that they can get along better under tyranny than under democracy, and sink so low as to act on that conclusion, "it will be freedom herself proclaiming that freedom is a chimera, it will be liberty ringing her own knell all over the globe."

"Ill fares that land, to hastening ills a prey,  
Where wealth accumulates, and men decay."

\* \* \*

OF a verity, this age of ours is organization- and convention-mad. Nothing can be done without a convention. If a man wants to spell differently from nearly everybody else, he hunts up a lot of spirits worse than himself in this regard, and straightway we have a "spelling-reform convention." If somebody makes up his mind to endeavor to be a Christian, he puts forth a public announcement of the fact, and we wake up in the morning to find a "Christian Endeavor Convention" in session. When the exceeding wickedness of Sunday baseball suddenly dawns on a hitherto placid mind, a "Law and Order League" meets and organizes without more ado. A young fellow is shocked at the information that some of his acquaintances are not as good as they should be, let us say, and a "White Ribbon League" is born *instanter* of his teeming brain. A parent is perhaps smitten with the consciousness of neglected duty towards her children, and the only way she can think of to atone for her default is to start a "movement" for "a Congress of Mothers" at Washington city. After some earnest soul reaches the settled conviction that strings are preferable to buttons for fastening one's shoes, or *vice versa*, beyond a doubt we shall read a stirring call for all who believe in strings, or all who believe in buttons, as the case may be, to assemble in mass-meeting, and organize, and advocate an amendment to the Federal Constitution to meet the exigencies of the "reform."

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THE latest and most amusing manifestation of the convention madness (*mania conveniensis*, in the language of alienism) is the proposition for a mass-meeting of "good people," in order to form a "Good Citizenship League," with branches all over the country, and witha

mission to "purify" and "elevate" our politics everywhere, national, State, and municipal. The practical difficulties in the way of this new "movement" are fully as great as those which bar the road to success against all similar enterprises—indeed, there are more "discrepancies" about its proposed work than there are about that of any of its prototypes. The first question is, of course, how are these "good people" to be selected who are to represent all other "good people" in the proposed organizing conventions? Are the delegates to be chosen by local conventions composed exclusively of "good people," or are certain "good people" in each locality to elect themselves as delegates, and appear with no credentials but their virtue? When the great convention assembles, who is to determine whether each delegate is duly accredited and entitled to a seat and a vote during the deliberations, or otherwise? Suppose some resolution or declaration of principles is brought forward, and two gentlemen differ radically regarding its merits—are they both "good people," or is one of them proven to be good and the other bad by the disagreement? When the final vote on the "platform" is taken, is the will of the majority to be understood as embodying all true goodness, and must the minority acquiesce therein, and govern themselves accordingly, under penalty of being cast into outer darkness, beyond the pale of good citizenship?

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THE fact is that this "call" for a "Good Citizenship League," is only more palpably ridiculous and vain than like efforts to do the work of goodness by meetings and organizations; it is, at bottom, not one whit more unsound in its impelling principle than the rest of them. One and all, these "movements" are based on a false conception of the nature of righteousness, and of the one and only means of its attainment. Righteousness consists in *doing* right; not in assembling together to talk about it; not in "organizing" for the purpose of centralizing force in order to have others compelled to do it; not in appointing "committees" on this thing or that; not in the fuss and feathers of "Departments of Reform." The doing of all these things, whereunto the much abused monosyllable "work" is so fondly applied, is not righteousness. Nay, even the real object of them all is not doing right ourselves, but having others made to do what we think right. Grant that persuasion is sometimes contemplated, as well as force, the folly of the whole business is none the less, for *men were never yet purified or elevated in the mass either by persuasion or force.*

\* \* \*

THIS is to say nothing against the gratification of that great and fundamental demand of every human soul that feels the contact of another world—the assembling together at certain seasons to pray and praise. Nor is it to decry the wholesome, cheering, comforting or warming sermons of clergymen whom we know and love,

and are spiritually helped by hearing. All these things address themselves to the individual soul. They answer to its needs. And the Church, being an organization, must have stated meetings of its officers to direct its affairs harmoniously—but this is the only purpose for which such meetings may legitimately be held.

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It has been said that *persuasion* is a method sometimes adopted by the innumerable "Societies for Setting Others Straight" with which our country is at present infested. It is plain enough that this cannot be their main object. Indeed, it can never be more than a mere incident. For organizations and officers and "departments" have nothing to do with persuasion, nor has persuasion anything to do with them. The only conceivable purpose for which organization can be adopted and carried on is the concentration and application of force. Thus political parties organize—why? Simply because their object is the guidance of legislation along certain lines, the passage and *enforcement* of certain laws—in other words, their purpose is to bring the will of the minority into subjection to the will of the majority, and to keep it there by the exercise of the "police power." It is nothing to the purpose that they seek first by persuasion to win the majority to their side. Their vital and essential object remains the same. The very origin of their being, the sole reason for their existence is still, in the ultimate analysis, the exertion of force to constrain people to a certain behavior, irrespective of individual belief or desire.

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ALL "Societies for Setting Others Straight" are political organizations, and nothing more or less. Their conventions are *party* conventions. Their true object is to influence legislation, and so to use the force of the community to make others go their way. The "Cigarette Department" of the W. C. T. U. is not established to persuade men to give up the use of tobacco in a certain form; it is established in order to secure the passage of anti-cigarette laws. The "Department of Sunday Observance" is not established for the purpose of persuading men to be idle or go to church on Sunday, but for the purpose of looking after the passage and enforcement of Sunday laws; and so on. In every city, town and hamlet, the members of these societies may use the persuasion of gracious words, the far better and more effective persuasion of clean, honest, upright lives, over all with whom they may come in contact. For this they need no monster conventions, no reports of committees, no speech-making, no platform, no "pointing with pride," or "viewing with alarm." But they must come together in great masses, and have their chatter printed by the column in the great dailies, and they must hold elections, and caucus, and report and amend and recommit with instructions, and all the rest of it, if they are to impress legislatures, and "the powers that be," and as-

piring candidates for office with a wholesome respect for their opinions, and a reluctance to antagonize them on questions of public administration. And so, they produce "a platform," and show a strength of numbers behind it. And this political party work, they call "Reform."

*Ans. J. Ringgold.*

THE clergy and "Sabbath societies" of the State of New York are up in arms over a bill introduced in the legislature calculated to produce an increase of Sunday labor. It gives to the Chief of Police in the cities power to issue permits to employers for the running of their places of business on Sunday, provided the work done be work of necessity. The authority to decide in an instance of Sunday work whether it was of necessity or not, seems to reside now in the "walking delegate" of the federations of labor.

In this connection it is pertinent to inquire by what rule "works of necessity" on Sunday are to be distinguished from other works? If there is no rule of practical value, it must be admitted that Sunday laws ought to be considered void on the ground of indefiniteness.

### More Sunday Legislation in Maine.

BY M. G. HUFFMAN.

SUNDAY legislation seems to be the order of the day. Such work is, or has been, going on in every direction during the winter, Maine not excepted, notwithstanding she prides herself on her liberality, and boasts of her constitution, which guarantees to every man the right to worship God according to the dictates of his own conscience.

Four years ago a bill was presented to the legislature early in its session asking that laws be enacted which would prohibit Sunday excursions by railroad companies and steamboats, and properly regulate Sunday traffic, hoping thereby to return to the typical New England observance of the Lord's day. The bill was referred to the Committee on Legal Affairs, before which a hearing was granted. Ministers of the various denominations were well represented and pleaded earnestly in behalf of the bill, claiming that it was the poor laboring man they were wanting to see protected, but the principal speaker in defense of the bill said in his closing remarks: "Give us a law to protect Sunday and the Church will do the rest." Doubtless if that bill had passed and become a law, many honest, conscientious people in the State of Maine would have learned long ere this, by sad experiences, just what "the rest" meant, and the evil that is behind the whole movement.

But the bill was defeated, just as every like bill should

be. The committee voted unanimously to give the petitioners leave to withdraw, which meant death to the whole matter, at least so far as that bill was concerned. The action of the committee gave the petitioners such a set-back, that they denounced the legislature with pen and voice for so forgetting their position as to treat such a measure with laughter and ridicule. Even the press heralded far and wide that the Maine legislature laughed at a bill aiming to suppress violation of the sabbath. The bill four years ago received such a blow that it seems as though the Sunday agitators had not as yet wholly recovered from the shock they then received.

Another attempt was made this winter, not so bold as the former one however. The effort this time was not made directly by the ministers, but through lawyer L. T. Carleton, of Winthrop, Maine, Chairman of the Fish and Game Commissioners. Mr. Carleton drew up and presented to the House of Representatives, through a representative from Cornville, Maine, the following bill:—

"Whoever on the Lord's day fires or discharges any rifle, shot-gun, revolver, pistol, or other fire-arm, except as an act of necessity, shall be punished by a fine of \$10 and cost of prosecution for each offense."

The title of the bill was, "A better observance of the Lord's day."

A hearing on the bill was granted March 3 before the Committee on Legal Affairs; the bill was very mild in form, and on the surface seemed quite harmless. Mr. Carleton appeared before the committee in favor of the bill. He said that he had given the matter but little or no thought, hence knew but little or nothing about the subject. He further said that personally he had but little interest in the matter either one way or the other, but the people throughout the State of Maine were writing to him asking him to appear before the committee and plead in behalf of the measure, and he said that he was very much surprised on coming to Augusta, to find any opposition to so modest a request, asking for a law to be enacted to procure a better observance of the Lord's day. He claimed that it was not at all a religious document, and did not pretend to be one; it was simply a law to protect birds that he wanted; but whether Mr. Carleton was or was not interested in the measure, there is no doubt but that the same evil motive was behind, and under this movement that is behind all these Sunday agitations, notwithstanding it was presented under the pretense of procuring a law to protect birds instead of the poor working man, although the bill said nothing about birds.

The writer appeared before the committee in opposition to the bill, on the ground that it was a religious measure, and if passed would tend to unite Church and State, and thus conflict with the right to worship God according to the dictates of one's own conscience, and with the right which the constitution of Maine so fully guarantees to every man. The following conversation took place:—

"MR. HUFFMAN.—Mr. Chairman of the Committee,

would it be in order for us to ask Mr. Carleton a few questions in regard to this Lord's day bill?

"CHAIRMAN.—Certainly; be free.

"MR. HUFFMAN.—Mr. Carleton, if I rightly understand the bill which you have presented, it is to procure if possible a law for the better observance of the Lord's day; am I correct?

"MR. CARLETON.—Yes, sir.

"MR. HUFFMAN.—Will you please tell the committee what Lord you are here to represent? I read in the Bible that there are many lords and many gods.

"MR. CARLETON.—I presume the one that is recognized on the statute books.

"MR. HUFFMAN.—Which one is that?

"MR. CARLETON.—I do not know.

"MR. HUFFMAN.—If you are here to represent the true God, the Creator, upholder, and ruler of the universe, then the seventh day is His Sabbath, and it constitutes a sign between Him and man that man may know that He is the Lord his God; and to know Him is life everlasting. If by the Lord's day you mean Sunday, then you have nothing more nor less than a heathen festival dedicated to the sun god.

"MR. CARLETON—Elder, would you please loan me your Bible a moment?

"MR. HUFFMAN.—Certainly, my brother, I am glad you are coming to the Bible instead of the statute books to find out who is the true God; and I am sure, my friend, that you will have no difficulty in finding that Jehovah is God, if you will but employ the means which He has given by which He may be known; for we read, "hallow my Sabbaths, and they shall be a sign between Me and you, that you may know that I am the Lord your God." And eternal life is in knowing God, and he who cares to remember the seventh-day Sabbath to keep it holy can know God. And if the gentleman becomes acquainted with the true God, he will never again appeal to human power to regulate the observance of the Lord's day, for nothing short of divine power is able to uphold and regulate a divine institution.

"LAWYER L. L. WALTON, a Member of the Committee.—Will the Elder permit me to ask a question?

"MR. HUFFMAN.—Certainly.

"MR. WALTON.—Do you think that it would be right to shoot birds on Sunday?

"MR. HUFFMAN.—Yes; if it were right the other six days in the week.

"MR. WALTON.—Do you think that it is right to dance on Sunday?

"MR. HUFFMAN.—I do not think it is right to dance any day in the week.

"MR. WALTON.—Would you favor a law to stop dancing on Sunday?

"MR. HUFFMAN.—If dancing is wrong and demoralizing, and interferes with the rights of others, then I would favor a law to stop it every day of the week.

"MR. WALTON.—Suppose you could not get a law to stop it every day of the week, would you favor a law to stop it on Sunday?

"MR. HUFFMAN.—I would not go at it in that way; why stop it any more on Sunday than Monday?

"MR. CARLETON.—When does the seventh-day Sabbath begin, and when does it end?

"MR. HUFFMAN.—It begins at sunset the sixth day and ends at sunset the seventh day.

"MR. CARLETON.—But as the earth turns round and

the sun passes from place to place and goes down at night at different times at different places—as you follow around the earth in pursuit of the sun, when does the Sabbath—the Lord's day—begin?

"MR. HUFFMAN.—When does Sunday begin?

"MR. CARLETON.—Please answer my question.

"MR. HUFFMAN.—I don't follow the sun at all; I just wait for the sun to comeround to me. I heed the exhortation of God, and remember the Sabbath day to keep it holy as it comes to me—as it does weekly.

"MR. HUFFMAN.—Mr. Chairman and Gentlemen of the Committee, it seems to us but a waste of time to discuss the question as to whether Sunday is or is not the Sabbath, or whether or not a definite day can be kept; but the vital question is, What ought our State legislature to do about it? Religious legislation is opposed to the constitution of our State, as well as to the natural right of every citizen of this our Commonwealth. What right has any legislature to meddle with religious matters anyway? Such things should be left where they belong—to the family and Church. What we want and what we need is a free Church and a free State. The union of Church and State has always worked to the utmost disadvantage. Christ said, when asked whether or not it was right to pay tribute to Cæsar: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Thus he separated Church and State, and is it not the duty of every legislature to keep them as far apart as Christ has separated them? Our representatives are elected by the people to attend to matters pertaining wholly to that which is civil and not to religion."

What is all this clamoring for a Sunday law for anyway, and that too under the pretext that it is the poor birds they would like to see protected from the wicked men who go gunning on the Lord's day, and kill all the insectivorous songsters that haunt the woods. We have now upon the Maine statute books law enough, if put in force, to stop shooting birds on Sunday. Here it is:—

"Sunday is a close time on which it is not lawful to hunt, kill or destroy game or birds of any kind, under the penalties imposed therefor during other close time."

Would it not be well for those who are laboring for a Sunday law to protect birds, as they claim, to see that the laws now upon our statute books are enforced before asking that more be enacted?

The committee voted to report the bill with an amendment that it should only apply to cities, towns and organized places, since the bill as originally drawn would prevent the firing of guns up in the backwoods of Maine. The bill, as it was reported back to the House, and passed the House, looked very much akin to Constantine's law issued in A. D. 321, which applied only to towns and cities.

The bill was killed in the Senate, Senator Stearns, of Aroostook moving to indefinitely postpone the measure. He said he did so out of respect to that large number of citizens who did not believe in cumbering the statute books with needless laws. It would, said he, give employ-

ment to a class of people who should not be encouraged. It would be a source of annoyance to honest people. The firing of a gun on Sunday is no more annoyance than the slamming of a door. If the bill means a better observance of the Lord's day, then we have enough laws on this subject. If it is to prohibit firing of guns, then make Sunday a close time on guns.

Thus another effort of those who are laboring so industriously for a Sunday law has failed. When they will make another like effort, is a question.

"The tyranny of Trusts," says a New York journal, "is the most popular of texts; but there is occasionally some tyranny on the other side. For example, a well-known Trust which is building new offices has just received notice from a 'walking delegate' that it must buy the lumber needed in New York City. If it contracts for it outside of this city every man at work on the building will go on a strike."

But the "other side" simply represents another species of the Trust.

**That Explained It.**

THE magistrate in Essex Market Police Court, New York City, was surprised on Monday morning, April 5, by a great increase in the number of persons brought before him for violation of the Sunday law. From a single police station which records only a daily average of ten arrests for all causes, there were brought to his court on that Monday morning no less than twenty-four individuals charged with having done works not of necessity or charity the previous day.

"Why are there so many petty cases of Sunday law violation?" asked the magistrate, in a tone which evinced disapproval. The reply of the policeman was that the police force had been moved to strict enforcement of the law by complaints sent to headquarters by one Malcolm R. Burney, Chairman of a Christian Endeavor Society, at No. 280 Rivington Street.

"Wearily," says the press report, "the magistrate went through the long docket, and, evidently dissatisfied with his position, imposed fines upon such persons as were proved to have been illegally employed on Sunday."

And, we may suppose, the chairman and others of the society at 280 Rivington Street, read with much satisfaction the news of the rapid spread of Christianity through the agency of the policeman's club.

Meanwhile the victims of the Sunday statute must have wondered what meaning of the term Christianity would justify giving to such work the name "Christian endeavor."

THERE is a world of vital truth in the following from the *New York Observer*:—

"There is such a thing as the Bible becoming lost in its own literature. In these days of many books about the Bible close and constant study of the Scriptures themselves cannot be too earnestly urged. No lesson leaves, for example, are 'helps' that divert from the scrutiny and memorization of the simple Word. The Bible is not the only, but it is the best commentary on itself."

At the opening of the House of Commons, March 31, three bills of a public character were introduced, one of them being by Mr. Charleton, to secure a "better observance of the Lord's day."

A TORONTO paper states that "the prospects of an early submission of the Sunday car question to the people are brightened by the anxiety of the opponents of the service to have the vote taken before the hot weather comes on."

It is announced from Washington, D. C., that Justice Stephen J. Field, of the Supreme Court, will soon retire from his judicial office, and will be succeeded by the present attorney-general, Mr. McKenna. Justice Field has been from the first a strong advocate of Sunday legislation.

THE drift of events seems to indicate more day by day that the thumb screw and the rack will again be used to help along man's plan of salvation.—*Martinsburg, Pa., Weekly Herald.*

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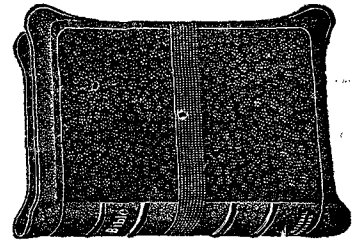
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gavest before them, neither turned they from their wicked works.	B. C. 448.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, <sup>a</sup> we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	<sup>a</sup> 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 <sup>e</sup> it yieldeth much increase	<sup>e</sup> Deut. 28. 22. 51.	28 ¶ <sup>e</sup> And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, <sup>f</sup> and all they that had separated themselves

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